

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., MARCH 7, 1901.

New Series, Vol. XII., No. 30

CURRENT TOPICS.

—The Catholics have been objecting very strongly to the Anti-Catholic oath which the King of England recently took, and which English Sovereigns have been required to take at their accession to office for over 200 years. The Catholics seem to forget, however, that this oath was rendered necessary by the machinations of the Jesuits.

—Referring to the recent riots in Spain, the *Christian Observer* says: "If these things had any Protestant inspiration they would not be so surprising, but this vehemence against the Jesuits seems to originate in a country which in its traditions and its instructions is almost entirely Catholic." And for that reason they hate the Jesuits worst because they know them best. The Jesuits at one time or another have been expelled from about every Catholic country in the world. It is only in America that they are allowed to flourish unmolested, after being driven from Catholic countries.

—In the presence of multitudes of cheering people, Mr. Wm. McKinley on last Monday took the oath of office for the second time as President of the United States and delivered an able inaugural address. At the conclusion of the ceremonies at the Capitol, he returned to the White House, followed by what was said to be the most magnificent parade ever seen in Washington. Mr. McKinley begins his second term as President of the United States under the most auspicious circumstances. We are sure that all of our readers of every party—Republicans, Democrats, Populists, Prohibitionists—will join us in wishing continued prosperity during his administration.

—And now it is announced that a bridge is to be built across the narrow strait separating Europe from Asia. It will be built by the Bosphorus Railway Company as the connecting link between the railroads of Europe and the Trans-Asiatic or Bagdad road, that the Germans are constructing. Thus the dream of Darius and Xerxes will be realized. Only instead of a temporary structure made of wooden boats, this is to be a steel bridge supported at intervals by massive piers of granite. And thus the ends of the earth are coming nearer together. The Suez Canal, the Nicaragua Canal, the Cape to Cairo Railroad in Africa, the Trans-Siberian Railroad, and this bridge across the Bosphorus are all bringing the nations of the world closer together. In God's providence they are intended to be highways for the King coming to his Kingdom.

—In the recent issue of the *Contemporary Review*, Mr. E. J. Dillon has an article on the subject, "The Chinese wolf and the European lamb," which is a terrific arraignment of the allied armies in China, showing that they have been guilty of every crime charged against the Chinese last summer and often in an intensified degree. This was especially true of the French, German, and Russian soldiers. We are glad to know that the American and British soldiers took little part in the atrocities. And the same is true of the Japanese soldiers. Of course it will be difficult to make the Chinese understand that these things, while done by nominal Christians, do not represent the real spirit of Christianity, but are as much against that spirit and are as much deprecated by Christian people of every country as the outrages of the Boxers last summer. The Chinese mind has not yet learned to make distinctions. To them all people of Christian nations are supposed to be Christians and to represent Christian principles. They do not know that the worst and bitterest foes of Christianity live in so called Christian nations. These atrocities, we fear, will make the work of the missionaries when they return to China much more difficult than ever.

Life's Battles.

JULIAN L. SHIPP.

Each of us have our battles to fight,
They must be fought with all our might
E'er the guerdon we gain.

A cross is the price of a crown's worth,
Though it be won through winter's dearth,
Or scorch of sunstroke pain.

In the depth of night a spark will glow,
If on the ash and cinder blow
But one breath again.

So, teach us, Lord, to wait thy years—
To wait the far-off fruitage of tears,
To wait the touch that calms all fears—
Our fevered spirits slain.

South Pittsburg, Tenn.

Obedience as Related to Confidence with God in Prayer.

BY J. M. PHILLIPS, D. D.

The Word of God teaches that believing prayer can not be separated from the spirit of obedience to God. "Beloved, if our hearts condemn us not," says John, "then we have confidence toward God. And whatsoever we ask of him we receive because we keep his commandments."

When King Hezekiah was sick nigh unto death and the prophet was sent to admonish him to set his house in order because he was to die, he does not hesitate to urge his plea for longer life, on the ground that he had been faithfully trying to do the divine will. He says, "I beseech thee, O Lord, remember how I have walked before thee in truth and with a perfect heart."

Nothing can be extracted from these passages to prove that our obedience brings the Lord under obligations to us or that answers to prayer must be paid for by acts of piety. But they do show that no acceptable prayer can go up from a heart in which the purpose of obedience is wanting. More than this, they show, as Paul expresses it, that when we have the testimony of our conscience that in simplicity and godly sincerity—not in fleshly wisdom, but in godly sincerity—our deportment has been in the world, it helps us to pray and to come boldly unto the throne of grace and confidently expect an answer. When the impenitent sinner, under the pressure of some great sorrow or urged by some threatened peril, attempts to come to God for help, he feels that his sins are a barrier in the way. He knows that in his character as an impenitent sinner there is not a promise in the Word of God that he can claim. He knows that for such as he is there is nothing but wrath, indignation, tribulation and anguish. So he instinctively begins by confessing his sins, imploring pardon and humbly promising future obedience. Then he urges his plea for help in the present trouble. He proceeds on the principle that, while a soul is rebellious and opposed to God, it is vain to expect the Lord to bestow on it his mercy.

The unfaithful Christian, whose life is marked by gross inconsistencies and constant neglect of duty, proceeds much in the same way. Suddenly aroused by some great trouble, for the moment he reels under the blow, and then comes the impulse to implore divine aid. But he is hindered by the thought of his inconsistencies, his worldliness, his sins against God and man. He feels that there is for him no access to God while this dark mountain of guilt remains. So he bows with shame and sorrow, confesses his sins and implores forgiveness, renews his vows of faithful service and then prays for aid in the present emergency. Thus the sinner and the unfaithful Christian pray at a fearful disadvantage. They try to pray, while their minds are tortured by a sense of guilt and harassed by unnumbered reasons why they should not be heard. On the contrary, he who has been striving with his whole heart to obey God's will, will come to him in the hour of trouble without these dis-

couragements. While the sorrowful prodigal must come with the confession on his lips, "Father, I have sinned," and then make his humble request, he can hear the Father say, "Son, thou art ever with me, and all that I have is thine." No horror of unforgiven sin rises up between him and God, no cloud of divine wrath shuts out the light. He comes at once and comes boldly, assured that he shall obtain mercy and find grace in every time of need.

Mossy Creek, Tenn.

The King in His Beauty.

BY REV. W. JAS. ROBINSON.

The splendor of kings has ever been a synonym for all that was beautiful, grand, luxurious and glorious. Solomon displayed such magnificence as the world had never seen. People who are only accustomed to a Republican form of government can best appreciate this by remembering that our simplicity in all its grandeur contrasts with regal artfulness as midnight's gloom with noonday's radiance. If the half could not be told of Solomon, much more truly it can not even be imagined of King Immanuel.

Kings lay under tribute everything tangible to enhance their magnificence. The bosom of the earth is robbed of her precious metals and gems of varied hue to emblazon their thrones and adorn their brows. The isles of the sea lay their treasures at their feet. The tropics pay tribute of the plumage of their birds, fruits, forests, and even rob their flowers of their beauty and fragrance. The polar regions send their impost of furs and oils, while their tables groan under the taxes of temperate climes. As if this is not sufficient, they have captured the thunder's flash to dispel the darkness of their homes and harnessed it as a beast of burden. They would gladly capture night's candles and make her queen do them homage.

The Field of the Cloth of Gold was perhaps the grandest display of dazzling regal splendor ever beheld. Here kings, princes, prelates and court beauties, attended by jeweled pages, vied with each other many days for splendor's crown. To a plain man this scene would have seemed an assembly of the gods. But what is this passing phantom to the King in his beauty? It is but the dream of victory cheering conquered arms.

The King once walked the earth as the simplest of men. He ended his career by dying as the vilest of them, but he arose, as he was, the embodiment of purity. In due time he will return in power, sitting on the throne of his glory, riding in the chariots of the clouds, headed by the Archangel, with a voice that shall awaken the sleeping dead of centuries, and accompanied by all the holy angels. The reigning monarchs shall prostrate themselves to do him reverence, while the dead ones shall rise to pay their homage. The buried ages shall all live again to pay their tribute. The earth shall burn with shame at his presence; the heavens shall blush with modesty and roll away as a scroll, while the glorious king of day shall wrap himself in a mantle of eternal darkness. Before him shall be assembled all peoples and nations of every age and clime. The pre-historic peoples who left no mark on the earth for us to know them, if there were such, shall rise from their slumbers in oblivion. For once all peoples will assemble on a common plane, with all distinction of rank ignored—"God is no respecter of persons." The robber will face the robbed; the murderer his victim; the seducer the fair face he clouded with sorrow and character he beamrched with shame. The tyrants will meet their oppressed as so many hissing, stinging serpents. Nero's human torches, clothed in righteousness, will dazzle his lustful eyes with their splendor. Every eye shall behold the King, and in each heart all its thoughts and deeds shall live again.

If temporal kings lay the earth under tribute to enhance their splendor, the King of kings will tax the eternal universe to express his grandeur. Could I number the glittering hosts that bested the sky, then

would I value his jeweled diadem; number the sands by the seashore and I will weigh his coffers; rob the lily of her whiteness, capture the sunbeam's brightness, and I will have a dream of his raiment.

He is the embodiment of all that is beautiful. Our sublimest vision is but the faintest dream of his glory. As the kaleidoscope presents a different scene with every change of position, so every view of the King will be one of new beauty and ever entrancing. His beauty will furnish us through eternity a moving picture of transcending grandeur.

Who can behold the surging locomotive, the queenly transports of the deer, the devastating tornado and not quake before such power? Alexander unfurled his conquering banner to every breeze; Rome sat as the earth's queen on her seven hills; Napoleon was the terror of Europe for years. Do you call these monarchs powerful? Where are they? Their power was only for a moment. Before Him all nations shall bow; at his word the sleeping dead shall rise and the heavens roll away as a scroll.

He wraps himself in majesty as a mantle. Well might men tremble in his presence and the earth quake to feel his matchless tread. No wonder the wild billows were swallowed up by a calm when they beheld their King. Majestic sweetness beams in radiance from his face, while a halo of gentleness crowns his brow. He alone has a right to be the expression of majesty, for the heavens is his throne, the earth his footstool and the universe his realm.

Injustice vanishes before him as chaff before a hurricane. Shall not the Judge of all the earth be just? He has for every vice an adequate pain, and for each virtue an equal joy. Here crimes may be hidden in mystery while golden deeds are besmirched with slander, but when the King shall come justice will be the common heritage of all.

The brow may wear a silvered wreath of time, the face be overshadowed with many sorrows, the shoulders stooped by the burdens of many years, but to a grateful heart a benefactor is always the embodiment of beautiful nobility. The King may have the sorrows of Gethsemane, the shame of Calvary, the mockery of the judgment hall and the marks of the cruel nails in his hands, but he is my Mediator and these will make him thrice glorious to me.

Men of the most gigantic intellects have spent their lives gathering gems of truth, only to realize when the shadows of death cross their pathway that they have only a few pebbles from wisdom's store. The wisest meet insoluble problems and impenetrable mysteries. What shall I do? has expressed the anguish of many a brain. To the King there is no mysterious past, perplexing present or dismal future, but one ever-glorious present. He meets no insoluble problems nor dismal future, for the events of time are the productions of his hand. The gloomiest shadow is to him a beacon light, and the secret recesses of the heart as the windows of his palace.

The King is glorious in holiness. In him no sinful passions rise nor impious thoughts take form. He has ever been innocent, and his pathway through the ages has ever been strewn with flowers and cheered by the music of his praise. The sun's face, when examined by the telescope, reveals dark spots, but for a robe the King may use his own deeds, and have raiment surpassing in beauty the fuller's whiteness.

The artist may capture the colors of the rainbow and extract the beauty from the flowers, but on canvas he will never portray the Savior's love. The poet may see visions of purest love and steal the songs of the morning stars, but he will then be able to sing only of the radiance of the King's magnanimity.

The King loved us and redeemed us by his own blood while we were yet in rebellion against him. It is wonderful that he would let a rebel sinner live, and it transcends human imagination to think that he lets us live and makes us inexpressibly happy. This love redeems us from a devil's hell and makes us sons of God, heirs of glory and heavenly mansions.

His crowning beauty is the splendor of achievement. When he comes it will be in triumph over all enemies, and the last enemy, which is death, shall be vanquished to outer darkness. He will then gather his jewels of redeemed ones and return to the courts of eternal day. As he leads his victorious to glory, the angels will form of themselves a triumphal arch. A thousand thunders with one united voice will sound a salute, to be answered by the hallelujahs of the redeemed as the voice of many waters. The celestial gates will open to him, and thus we shall ever be with the Lord. So come, Lord Jesus, quickly come.

Nashville, Tenn.

—Religion may be learned on Sunday, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street. —John Doughty.

Is the American Queen Abdicating?

It is striking to observe what extraordinary arguments some men will adduce to sustain some matter which their wishes want established, or have already established to their own satisfaction. This reflection comes after reading a pamphlet published by an old friend in defense and advocacy of public speaking by our women. How Mary Magdalene's running to tell the disciples of the disappearance of the Savior's body, and of his appearance to her, or the women's message to tell the disciples to meet the Savior in Galilee, can be construed into a justification of woman's speechifying in public assemblies is hard to understand. The tendency of women to engage like men in public speaking is, to me, a striking evidence of the unhappy change in some lines which has been transpiring for the past 35 years. Man is made for the rough part of life, woman for the gentle part. He carries on the struggle with the outside world, she with her gentle influence staying in the home. The husband and wife constitute one complete being. Each is the complement of the other—each belongs to the other—neither complete in themselves. The man, rough, strong, large, is fitted for the rough struggle of life with the outer world. Woman, made smaller, weaker, gentler, is fitted to be queen over the home, the high-priestess ministering over the sweetest part of human life. She is not framed to compete with man in any part of life's work, but to finish out, complete, perfect his life and work. As mother she trains, guides, shapes and moulds the child in the time of life when it is most impressible, and when the impression made will be most durable and permanent. This is her high and noble prerogative. And thus she holds in her keeping the control of the race, the destiny of nations. Would to God our women could rightly understand and appreciate their high vocation.

It is a sad, sad thing for woman, and for the world, when she in any part surrenders her peculiar rights, or would exchange them for those which belong to the man. It is the decree of her Maker that thus her part in life should differ from that of the man; and when she desires or seeks any change that brings her into the rough publicity of masculine life, or man seeks it for her, they both make a woful blunder. Her physical and sexual conformation, with the responsibilities of motherhood which it brings, establishes and seals God's purpose that she should be protected from the rough struggles of life by which food, raiment and other necessities are provided, and that man alone should bear that part, for which his Maker has specially and peculiarly qualified him.

There are other delicate and urgent reasons why woman's life should be that of modesty, reserve and separation from the rough concerns of man and daily association in them, or any beginning or approach thereto. For any true man, a woman's highest charms are her modesty, diffidence, refinement, gentleness.

The true man seeking a wife desires to find these qualities above all else. It is a lamentable fact that the changes of the past 40 years have been such as to break down these differences between the man's life and the woman's. The "New Woman" is pressed forward. Many have gone into occupations formerly carried on by men only. Thus women have been brought into business competition with men, and thrown into rough business intercourse with them. The result is most unhappy and will be disastrous. As this condition grows, men cease to have, and to exhibit, that respect for woman and that gentle consideration which her sex and weakness should always command from men. It is a sad and hurtful change for both man and woman, and it is a change steadily increasing in this land at this time. Christian people above all others should discourage and check it, and do their utmost to bring back the conditions established by the Creator. The Bible is very plain on the subject. Man is made the head, and is given the physical power to enforce his headship, if necessary. But he is to rule by love, not by force. She is not suffered to rule, or teach her husband, nor to speak in public. Let all this be done at home. Her part is queen of the home, and in support and defense of her the man is to give his strength and life. Her part is modesty, retirement, gentleness. For defense of the home, of which she is the center and queen, man's whole life is given, communities are formed and governments established. Home with its joys is the key-stone of this fabric. Woman's speaking in public, like a man orator, is one of the steps of disorganization. Step by step great changes come, and ruin ensues. Let us follow the plain injunctions of the Scripture, and let our women magnify their position by being true wives, mothers and daughters according to the Bible.

Only today I have read an article which strongly emphasizes the foregoing. The *Philadelphia Medi-*

cal Journal says that recent statistics show an alarming increase in the percentage of celibacy in both sexes in this country. Of course. This is a sure result of woman's abandoning her sphere and entering that of man. It decreases marriages, and a hundred evils follow. What the remedy is, God only knows, for this condition is growing and spreading daily. The only hope visible to me is in following the teachings of the Word of God. Surely Christian people should throw all their influence for that. Let us magnify the home, and encourage the women to glory in their God-given sphere.

Memphis, Tenn.

S. W. HAMPTON,

Our Foreign Mission Work.

We are rejoiced to know that our missionaries in China, who had to leave their work, have returned to their posts. Those who have been in this country recuperating are anxious to get back. Rev. W. H. Sears and Rev. L. W. Pierce expect to start soon. Dr. T. W. Ayers, recently appointed, expects to leave with his family, March 7th. Rev. R. E. Chambers wishes to leave in August. Miss Trainham of Richmond, Va., who has recently been appointed, will go with Rev. R. E. Chambers and his wife. The missionaries on the fields are begging for re-inforcements. Many new missionaries are needed in China. Who will go? Who will send them?

The Foreign Board is following the instructions of the brethren and enlarging our work. Besides the new missionaries mentioned above, Rev. Geo. F. Hambleton and wife have just gone to Japan; Rev. W. F. Hatchell and wife leave in a few days for Mexico; Rev. D. G. Whittinghill leaves soon for Italy; Rev. A. L. Dunstan and wife leave in a few months for Brazil. All of this enlargement requires a large expenditure of funds. The Board has gone forward trusting in God and the brethren. We have been greatly blessed on the foreign fields, and hope to go up to the Convention in New Orleans with all indebtedness paid. The Board has had to borrow largely. Every missionary is paid monthly whether the funds have been contributed or not. We cannot suffer our representatives in heathen lands to be begging for credit on the foreign fields. But now that our brethren abroad have been paid, let us see that our bankers at home are paid before we meet in Convention.

A danger in our work just now is that our people with greater prosperity are buying and building larger houses, establishing new enterprises, founding schools, and giving for many other worthy benevolent objects. While these things engross our attention, and absorb our means, we are in danger of forgetting to enlarge our gifts for the millions who are dying without Christ. Let us remember that these souls are precious in the sight of our Master, and need the Gospel. Christ sends us to them. Let nothing, nothing, nothing weigh with us as of more value than souls to be saved. One earnest brother said to his people who wished to build a steeple, "Steeple can wait, but dying souls cannot." Let us put above everything else, giving the Gospel to dying men.

One of the greatest powers for good in our own land is the printing press. In foreign lands the missionaries find it a mighty power for good also. The Chinese Baptist Publication Society and the Brazilian Baptist Publication Society are destined to do great good. Brother Chambers is the Corresponding Secretary of the Chinese Society. While in this country, he is anxious to get \$3,000 to build a permanent home for the Society. He wants 30 brethren and sisters to give \$100 each. Several hundred have already been given. This Society, which is to publish tracts, a religious newspaper, and God's Word will doubtless do great good.

Rev. W. E. Entzminger of Rio, Brazil, is Corresponding Secretary of the Publication Society in Brazil. He also needs funds to fit up rooms for the Society, and to help publish literature.

Rev. J. S. Cheavens in Saltillo, Mex., is editor of *The Expositor*, a paper aiding in the study of the Sunday-school lessons, for our Sabbath-schools in Mexico.

A great power for good in our foreign fields is the Theological School. Dr. Graves has been training young preachers for many years in Canton, China. He has thus multiplied his influence greatly. The grand old missionary has many Timothys to aid in carrying on his work now, and after the Master shall call him up higher.

Recently several other Training Schools have been started. Dr. Bryan has one in Shanghai, China; Dr. J. J. Taylor, one in Sao Paulo, Brazil, and Rev. C. E.

Smith, one in Ogbomoshaw, Africa. This last has been in operation for several years.

We must train native converts for the Gospel ministry. After all, while missionaries plant the seed, a country must be evangelized largely through preachers who come from the people themselves.

Receipts of the Foreign Mission Board from May 1, 1900, to Feb. 15, 1901:

Virginia.....	\$13,283 69
Georgia.....	12,137 65
Kentucky.....	7,779 85
South Carolina.....	7,662 30
Alabama.....	6,509 45
Texas.....	5,929 81
Tennessee.....	4,004 97
Missouri.....	3,870 19
North Carolina.....	3,308 25
Maryland.....	3,222 94
Mississippi.....	3,098 10
Louisiana.....	1,409 17
Arkansas.....	1,043 06
District of Columbia.....	424 06
Florida.....	291 26

R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Va.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

REGENERATION.

3. Regeneration is eternal. I cannot dwell very long on this point and need not do so, I think. What is born cannot be unborn. You say it may die; but death is only a change of existence, not a destruction of it. It is a transformation, not an annihilation. This is true in the physical world with regard to the first birth. But in a higher sense it is true in the spiritual world with regard to the second birth. A person may be unregenerate, but he cannot be unregenerated. The revolution wrought by the Holy Spirit in the dispositions of the soul is thorough and permanent. It does not go backward. I think that the difference in the theories upon this subject may be accounted for by the differences in theory both as to the necessity and the nature of regeneration. Those who hold that the nature of man is depraved, and that regeneration consists in the renovation of this depraved nature by the power of the Holy Spirit through faith in Christ, hold also that the renovation thus accomplished is a permanent one because it rests in the power of the Holy Spirit. But those who hold that man's nature is not depraved, but only his deeds are evil, and that regeneration consists in a reformation of his actions, which he may accomplish by his own power, hold also that the reformation may be permanent or temporary, depending upon the man himself.

It is a question of who saves, God or man; or at least of who starts salvation, God or man. If God saves, God will keep. If man saves, man may fail. If God begins the good work in man he will perform it to the end. If man begins it, he may stop short of completion. If salvation depends upon the power of man it may be lost. If it depends upon the power of God, it will be sure. Man is weak. God is omnipotent. He "is able to keep us from falling." Trusting to him and not to ourselves we can say with Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. i. 12). We have committed to him the question of our salvation, involving, as it does, all our hopes for a future life, and he will keep it. And we ourselves also, as Peter says, are "kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Peter i. 5). Underneath us are the "everlasting arms," upholding and supporting us. The Savior said: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand." (John x. 27-29). And Paul voices the feeling of every true Christian heart when he exclaimed in that beautiful peroration, which forms so fitting a climax to the noble 8th chapter of Romans, which begins, "There is therefore now no condemnation to them which are

in Christ Jesus," (Rom. viii. 1), "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38, 39).

I think that those who hold that a man may be regenerated and then become unregenerated forget the nature of regeneration. Regeneration is not sanctification. Regeneration is the birth and sanctification the growth. A child is not full grown at birth. The new birth also is spiritual, not physical. It changes the dispositions of the soul, but not the appetites of the body. These still remain and may lead to sin. Let it be remembered that a Christian may sin, or, to express it a little more clearly, a man may sin and still be a Christian, and the fact that he sins does not necessarily prove that he is not a Christian, or that if he has been one he has lost all of his religion. How far a man may go in sin and still be a Christian, I cannot say. David went pretty far and so did Peter.

Such persons also forget, I fear, that a Christian is subject to different moods, depending largely upon his temperament, together with circumstances. The mercury of grace rises or falls in the thermometer of his soul according to the temperature of his spiritual atmosphere. But it does not fall out of the thermometer. It only falls in it. From Mt. Carmel to the juniper tree was a tremendous fall for Elijah, but the juniper tree was on the way to Mt. Horeb and Mt. Horeb prepared him for the chariot of fire.

Let it be said also that sometimes when it is thought that a regenerate man has become unregenerated, has "fallen from grace," it may be that he was never regenerated at all, and that he never had any grace to fall from. He may have deceived others, or more likely was self deceived. Simon Magus was an early and striking illustration of this truth.

I said a while ago that what is born cannot be unborn. Let me add that if it could be it certainly could not be reborn. While there are two births, one is physical and the other spiritual. There cannot be two spiritual births. We are born but once with the same kind of birth. The theory that we may be born and unborn and then reborn is harder to believe than that of the transmigration of souls, for that presumes the continual existence of the soul, while the theory we are considering represents the soul as playing hide and seek with itself, now here, now gone, now living, now dead. The story of Dr. Jekyll and Mr. Hyde would have been impossible had Mr. Hyde been a dead man. Hear what Paul says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame." (Heb. vi. 4-6). Whatever else this famous and much disputed passage may mean, it certainly means that if you should, after once being regenerate, become unregenerated, presuming such a thing to be possible, you can never recover your lost position, it is impossible to renew you again unto repentance. That is the special teaching of the passage, its essential point. And it is a fearful thought.

Regeneration is not a trifling matter, so that it may be put on and off like a Sunday coat. It is not only for a day, but for life, not only for time, but for eternity. Not only is it true "he that hath the Son hath life," but it is also true that "he that believeth on the Son hath everlasting life." He has it now, here in this world, as soon as he believes, and he is thus regenerated through a union with Christ by faith, and he is only waiting for the full revelation of its beauties and glories to him in that other world. The root is implanted in his soul when

it takes hold of Christ by faith, and while there will be some fruit here on this earth, it will not be seen in all of its perfection until the soul stands in the presence of Christ with nothing to come between it and him, and there in the sunlight of his blessed countenance it shall burst into a glorious flower, and the flower shall open wide and wider, growing more and more beautiful, exhaling still sweeter and sweeter fragrance as the ages of eternity roll by. "Ye must be born again." But once born again ye are born forever.

O gracious Rabbi, teacher sent from God, we thank thee that we not only must, but that we may be born again. May each one of my readers feel the thrill of that new birth and experience its glorious realities both here and hereafter.

"Individual Cups in the Lord's Supper."

This statement sounds and looks to me sacrilegious, and carried into effect in a church of Jesus Christ, impresses me would be a comedy and parody on the Lord's Supper. I object to the use of "individual cups" in the Lord's Supper for the following reasons:

1. It is not Scriptural. This is a sufficient reason, if there were no other, to set aside this whole matter. A church of Jesus Christ must obey the command, imitate the example of Jesus Christ and follow the precedents of the New Testament churches. For the use of individual cups in the Lord's Supper there is neither command, example nor precedent in God's Word. But, on the contrary, in favor of one cup we find: Matt. xxvi. 27, "And he took the cup (not cups) and gave thanks and gave it (the cup, not cups) to them, saying, drink ye all (all ye) of it." Mark xiv. 23: "And he took the cup (not cups), and when he had given thanks he gave it to them and they all drank of it." Luke xxii. 17: "And he took the cup (not individual cups, not poured into each man's cup) and gave thanks, and said, take this and divide it among you." This looks so much more like the Savior's blessed way of doing than the way of this modern innovation of each sitting around with his own little individual (selfish) cup and—!

Paul wrote "unto the church of God which is at Corinth:" 1 Cor. xi. 27: "For as often as ye eat this bread and drink this cup (not these individual cups), ye do show the Lord's death till he come."

These four passages are sufficient to show that one cup, and not individual cups, was used by Jesus Christ and the New Testament churches, and that "individual cups in the Lord's Supper" are not Scriptural.

2. The use of individual cups in the Lord's Supper will lead to divisions among the churches and useless contentions. The Baptist churches throughout the country hold very tenaciously to a "thus saith the Lord," and they want to do things just as Jesus did them, and when one of the churches adopts the use of individual cups in the Lord's Supper there are others who do not see it that way. This will bring on needless discussion between the members of neighbor churches. They will waste time, words and temper on this contention. It will ultimately lead the churches to war against each other, detracting from our missionary and benevolent work. This will also be true, not only of churches, but of members of the same church, and the evil resulting from it will be infinite.

3. The use of the individual cups in the Lord's Supper tends to foster pride and develop selfishness. Either the church must furnish the cups or each individual must furnish his or her own cup. If the first is the case, it will be needless expense. Already many of the churches have expended large sums in costly communion sets. So in wealthy churches this general outfit will be in keeping with their other extravagant surroundings. This money could be expended for a better purpose than in buying costly cups to gratify the selfish whim of those who think themselves too pure or clean to drink from the same cup with their brethren, as the blessed Savior directed; or for those who fear lest they will be contaminated by touching their lips to the same cup from which their brethren or sisters drank. If the church does not furnish the cups, then each individual will furnish his own. In that case the wealthy will vie with each other in the costliness of their cups as they do in matters of dress, detracting from the Lord's Supper and attracting attention to the costliness of their communion outfits. In this they will disgust and discourage the poorer members and thereby drive them away.

4. "The individual cup in the Lord's Supper" is a modern innovation without justification in conditions or circumstances. This was unheard of until recent years. So far as I know, it has only been mentioned

the latter part of the Nineteenth Century. The ancient churches, or even the churches of our fathers, knew nothing of each man or woman having his or her own cup. The only excuse I have heard for it is the danger of catching some disease by drinking from the same cup from which others drank. I do not know of a single instance of contagion from this source, neither have I heard of any during a pastorate of thirty years in different places and churches. I have every reason to believe that if one is never infected or becomes diseased until he shall contract disease from drinking of "the cup" in the manner the Lord directed and in the manner the Lord's Supper has been observed for nearly 2,000 years, he will live till Gabriel blows his trumpet or till God takes him to heaven, as he did Elijah. The same reason of unhealthfulness has been urged against the "one baptism" which Jesus gave to his church, figurative of his own resurrection from the dead.

In conclusion, I believe, with many others older and better than myself, that "the use of the individual cups in the Lord's Supper" is a modern "fad" without Scriptural foundation, an unwarranted innovation without conditional justification. The church that does not adopt it will be better off when Jesus calls us all to render an account before his throne than will be the church which has introduced it and proclaimed it for others to follow in this departure. Endeavoring to keep the unity of the Spirit in the bonds of peace, having "one Lord, one faith, one baptism"—and one cup,
Leadvale, Tenn. J. M. WALTERS.

Carson and Newman College.

I followed my talks at Kingston and Rockwood with a few hours' private canvass and gathered in cash and pledges about \$825.

We are much gratified that our College claim of \$6,000 against the government was allowed by the Senate the 16th inst. We are convinced that much of the credit for the passage of this bill both in the House and Senate is due to Congressman Gibson.

There continue to be accessions to Wallace Davis's club. I will report the additions soon.

Three members of the visiting Committee, E. E. McCroskey, M. W. Egerton and W. C. Hale, spent the 19th inst. at the College visiting the class rooms and investigating the condition of the school. They are to submit a report to the April meeting of the trustees.

Mrs. Inez Todd King of King's School of Oratory of Pittsburg, Pa., gave a fine recital in the auditorium the evening of the 22nd inst.

On yesterday at eleven I spoke at the Inman Street Baptist Church, Cleveland, and at night I was with brother Roberson at Athens. I had a good hearing at both places. I was trudging the streets of these two towns most of this day seeking endowment. I have decided not to do this work always. Pastors Roberson and McPherson walked by my side, making the canvass more agreeable. The people were all courteous and some were more generous than others. I have not found a brother in all my campaign that admits that he is in easy circumstances. These two churches have pledged up to this time about \$850. The work is not finished. The call to Bro. McPherson to go to Pratt City, Ala., is hearty and persistent. During his pastorate of fifteen months at Cleveland, the membership has increased more than 100 and the Sunday-school has about doubled its attendance. I should be sorry to see him leave Cleveland.

Bro. Roberson has had some 30 additions to his church the past year.

Mossy Creek, Tenn., Feb. 26th.

WASHINGTON CITY.

As I heard of no church that seemed ready to have me come in the interest of the centennial endowment, and as I could reach this city at small cost, I decided on yesterday to spend three or four days here with my family. Trains from all quarters of the union are crowded with visitors to the inauguration, and extensive preparations have been made for these quadrennial ceremonies. I reached the city a little after eight this morning and had the coveted pleasure of attending Sunday-school and Church at Calvary. There were 1,016 present at Sunday-school and the large auditorium was packed to hear Dr. Greene's timely sermon on "Blessed is the Nation whose God is the Lord." It was thrilling to hear this vast throng of Christian citizens gathered from many States, stand and sing, "My Country 'tis of Thee." (America). I met several Tennesseans in the audience.

Wallace Davis is having very gratifying success in raising the "Children's Scholarship." More than forty of the one hundred called for have already reported. The following is a list of those not reported before: Frank Dodson, Athens; Elizabeth Briant, Englewood; Pauline and Ruby McPherson, Cleve-

land; Ruth Davis, Knoxville; Grace Daniel and Maude Reams, Talbott; Mrs. R. R. Acree's infant class, Clarksville; Dixie Sharp, Latonia; Ethel Edington, Ben Harrison Edington, Owen Currier, Aggie Henson, Barden; Mayme Long, Bull's Gap; Virgie Hale, Morristown; Robert Henderson, Athens; Miss Dora Cargille's class, Johnson City; Alice Evans and Myra Alford, Kingston; W. W. Woodruff, Knoxville; Katie Garlen, Rosa Miller and Boyd Bayless, Jonesboro. Let others report to Wallace Davis, 429 Walnut Street, Knoxville.

The students now attending the College are engaged in an effort to raise \$500 to found the "Students' Scholarship."

A brother in Knoxville tells me that he has decided to contribute \$500 to found a scholarship as a memorial to his son who died recently.

We have decided to request the churches not already visited to observe April as College month and where it is convenient, to make the fourth Sunday in April special College Day. Will not some churches outside East Tennessee join us in this effort? This is a crisis. Many of the city and town pastors have consented to visit country churches on that day, if desired in behalf of this fund.

Ocoee Association is organizing for this work. I will send out many letters this week calling attention to this College Day. I did not come here to rest. I haven't the time.

Dr. Greer requested me to speak at Calvary to night and I regret that I did not have the cheek to reply, "Yes, if I can be allowed to speak of Carson and Newman College." J. T. HENDERSON.

How About This?

REPLY TO BRO. E. B. MCNEIL.

Bro. McNeil, in last week's BAPTIST AND REFLECTOR, thinks I "put it too strong," because in reviewing the work of the State Board in Tennessee I stated that "since 1880 ninety towns and city stations have been opened and maintained by the State Board," and in another paragraph that this number of stations were "occupied" by the State Board. I then gave the names of these stations, among which were Bells, Bolivar and Medina. Bro. McNeil thinks due credit was not given to other workers who "occupied" and "maintained" the work at these points.

I regret that my language has been interpreted by my good Bro. McNeil to do injustice to the noble men, himself included, who did praiseworthy work at these places. At the request of the editor I was writing up a review of the work of State Missions, not the work of Bro. McNeil and other good brethren whose labors might well furnish ample material for an excellent article. The use of the word "occupy" instead of "aid," as Bro. McNeil suggests, was wholly unintentional. I wrote the article on a rapidly moving train, when under great pressure for time, and I suspect it is open to other criticisms of a similar sort. But here and now I wish to apologize to all who may feel that injustice has been done them, and beg to assure them that I had no such intention.

As a matter of fact, Bells, Bolivar and Medina were all "aided" if not "occupied" by missionaries of the State Board. Bro. W. E. Fawcett was employed in 1879 to do missionary work at Alamo and Bells, so the minutes tell us.

The report of Bro. J. H. Anderson for 1888 tells us that Bro. F. L. Dupont, at the request of the church at Medina, was appointed as their missionary pastor. The church was "aided" in 1888, 1889, 1890 and 1891 while they were building their house of worship. In 1891 they declared themselves self-sustaining.

The church at Bolivar was "aided" by a missionary of the State Board while erecting their present beautiful brick church house during the administration of the present Corresponding Secretary. The aid was given at the earnest request of the church, and I think is highly appreciated by the church.

There may be other stations where objection might as reasonably be made, where other noble workers are not mentioned. There has been scarcely a single station aided by the State Board where other meritorious work has not been done. But as I gathered these facts and figures from the minutes, and as the history of each point has not been given in the minutes, I could not include a list of such laborers.

In giving credit to the State Board for the extent and the success of their labor, the writer of that article was not trying to praise any man for his work, nor to cast reflections on any other man for a lack of labor. It was intended to be a simple, correct record of the success of the organized effort of the Baptists of this State, and if Bro. McNeil was in sympathy with this organized effort, and "aided" in it, as much praise was accorded to him as to anyone else. Now I am ready to apologize to anyone else I may have unintentionally failed to accredit with honor due.

A. J. HOLT, Cor. Sec.

A Word for Kind Words.

The mail the other day brought to our office a letter from one of the best pastors in the South. It has this kindly remark:

"I am a little late in congratulating you on the improvement in the periodicals, but I am not late in observing the same. The Teacher is decidedly better and Kind Words has taken a long leap in advance. I have felt like saying as much for a long time."

This is a fair sample of the good words which are coming to us every day from pastors and Sunday-school workers. It is our aim to make Kind Words a young people's paper, and yet of such cast as to please both those who are older and those who are younger. I would greatly appreciate it if our pastors would give the paper a good examination as to what they would find in it, both for themselves and for their young people. It has several departments, and we are aiming to hold all of them on the highest plane. The missionary department under Miss Alice Armstrong of Baltimore is the best missionary literature for young people within the whole range of my reading. This is the common testimony that comes to us from every hand. This occupies one page in each issue of the Weekly. The paper has eight pages, every one of which is filled with reading matter of the highest character and all advertisements are excluded. It is sold for the very low price of 13 cents per quarter, 13 papers for 13 cents, we paying the postage. Surely this is cheap enough to meet every condition. We have more than double the cost of production, although holding the paper at this low price.

What a history this paper has had! For nearly forty years now it has held its course among the Baptists of the South. It started with Elford and Manly and Broadus and has come down through the years under the influence and guidance of many of the best men among us. We are simply trying as best we may to hold it along the great high ends for which these brethren set it a-going. I very earnestly ask our pastors and superintendents and others to see this paper for themselves and give us a distinct effort toward having it distributed in the homes of their people. Our work is having a glorious run this year, and we have the promise of going to the Convention with a very gratifying report. J. M. FROST.
Nashville, Tenn.

From the National Capital.

For thirteen years a heavy debt has burdened the Metropolitan Baptist Church. Payments were made from year to year until the amount was reduced to \$2,000. On Sunday morning, Dec. 16, 1900, after a short sermon by the pastor, an effort was made to raise the entire debt. Subscriptions were taken to be paid by the 27th of February, 1901. In half an hour the full amount of the debt was subscribed and \$300 in addition. Responses to the appeal were general and liberal. All our people gave and did it cheerfully. There was no begging, no dragging. I made the fourth attempt to stop the work and dismiss the congregation before the benediction was pronounced. These subscriptions have been paid as cheerfully as they were made. To-day this church "owes no man anything but love" and our people are happy.

Last night a special service was held to celebrate the 23rd anniversary of the organization of the church and the payment of the debt. It is difficult to secure a church congregation in Washington on a week night, but our audience room was crowded to its utmost capacity with an enthusiastic audience. Several Baptist pastors of this city took part in the services. The principal addresses were made by Rev. J. J. Muir, D.D., pastor of the E. Street Baptist Church, and Hon. W. S. Shallenberger, Second Assistant Postmaster General and Moderator of the Columbia Baptist Association. These brethren were at their best and greatly delighted our people. A charming letter was read from a former pastor, Dr. W. H. Young of Athens, Georgia. These exercises were followed by a social hour in the chapel, during which time refreshments were served. This effort to meet financial obligations, closing so successfully, has been an inspiration and a blessing to the church. Our location is the best on Capitol Hill—only four squares from the Capitol and the Library of Congress. We face the future with confidence and hope.

Washington, D. C. GRANVILLE S. WILLIAMS.

—The work here in New Providence opens encouragingly. Three were received by letter recently. A committee on missions has been appointed, who are at work getting subscriptions for the year to our various benevolences. Ten dollars has been collected for Sylvia Mission, of which Rev. W. D. Turnley, a member of our church, is pastor. The church here has engaged me for all my time beginning with March. We pray and hope that the many unsaved in our town may be reached. B. R. DOWNER.

New Providence, Tenn.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Burrows preached on "The Doleful Night" and "Christ the Life."

Central—Pastor Lofton preached to fine congregations. Large attendance at communion. 306 in S. S. Fine young people's meeting.

Edgefield—Pastor Rust preached on "The Grace of Giving." Three additions by letter and one approved for baptism.

North Edgefield—Pastor Robinson preached on "Grace in Salvation" and "The Justice of Everlasting Punishment." Two forward for prayer.

Third—Good congregations. Two received by letter. Immanuel—Pastor Ray preached on "The Best Thing" and "The Disgrace of a Joyless Life."

Centennial—Pastor Stewart preached on "Armed Opposition to God's People" and "Why Will Ye Die?" Several requests for prayer. 161 in S. S.

Seventh—Pastor B. T. Lannon preached on "They Brought a Man" and "A Diseased Man, a Great Physician." One addition by letter and one by restoration.

Howell Memorial—Pastor Peyton preached on "Scriptural Giving" and "Behold I stand at the door and knock." 123 in S. S.

Mill Creek—Pastor Trice preached on "The Who, the How, the When of Salvation" and "The Impetus to Divine Sacrifice."

Rains Avenue Mission—Bro. Norman B. Claborn preached to a good audience at night. 72 in S. S.

Green Lawn—Dr. A. W. Lamar preached on "A People with a Mind to Work" and "The Conversion of Lydia."

KNOXVILLE.

First Church—Pastor Egerton preached. One addition by letter. One approved for baptism. One profession. 442 in S. S.

Second—Pastor Jeffries preached. One addition by letter. 309 in S. S.

Third—Pastor Murrell preached. 183 in S. S.

Centennial—Pastor Snow preached. 369 in S. S.

Island Home—Pastor Maples preached. 102 in S. S.

Kell Avenue—Pastor Murray preached. 144 in S. S.

Concord—Pastor Hale preached. Good S. S.

MEMPHIS.

Central Church—Pastor Potts preached to good audiences. Two received by letter and two baptized since last report. Fine S. S.

First—Pastor Boone preached. One received by letter.

Johnson Avenue—Pastor Thompson preached. One received by letter. Had very encouraging meeting at Frayzar. Fine interest in the missionary meeting. Organized S. S. with good outlook.

Rowan—Pastor Richardson preached to fine audiences. One restored.

—I send fifty cents for Dr. J. B. Moody's book. Those of us who heard those lectures know their worth. They deserve a large circulation. I must thank you for your very excellent articles on the Plan of Salvation. H. C. IRBY.

Jackson, Tenn.

—Kansas City Baptists are grateful to Nashville Baptists for sending us Dr. John O. Rust, who made a great address at our Social Union last night. His theme was, "Our Next Gift to the World," and he won us fully by all those great qualities that meet in him. J. S. KIRTLEY.

Kansas City, Mo., March 1st.

—Small congregation at Shady Grove. Extremely cold weather. Bro. Folk your articles on the Legislature and the Peeler Bill show you to be a peeler yourself. Brethren, remember our Sunday-school Convention at Shelbyville April 12th. The next meeting of New Salem and Salem fifth Sunday meeting is at Shop Springs. At last Lebanon is to get rid of sa-lons. S. N. FITZPATRICK.

Lebanon, Tenn.

—I have resigned my work at Fulton, Ky., and have accepted the care of the Union City work. Had a fine day yesterday—good congregations, fine interest and four additions by letter. Took a collection for church building. Have not moved yet. Will let you know when to change my paper, for I can't do without it. Count me as one of your best friends to do all I can for you. J. H. WRIGHT.

Union City, Tenn., March 4th.

—I have seen in the BAPTIST AND REFLECTOR that a certain man at Nashville desired to contribute something to every new church being built in Tennessee. We have built a new church at Cookson Creek, costing \$590. It is finished but not paid for. We have opened it by joint note for \$200. If this brother is disposed to help us; we will appreciate it very much and proper credit will be given. Feltzerton, Tenn. ARTHUR RYMER.

—On the fourth Sunday in February I preached two sermons in a Campbellite neighborhood on Dog Creek, Cheatham County. I took as my morning subject, Eternal Life. The leader of this people did me the honor to say that I quoted much Scripture to prove it a present possession, and warned them to search carefully or I would convince them they were wrong, but I do not fear this search. I go to them again on the fourth Sunday in this month. Glen Cliff, Tenn. C. T. BEALL.

—Your paper is fine. Your editorials are able. Your position in the Peeler Bill deserves the commendation of every patriot and every Christian. Your articles on "The Plan of Salvation" are scriptural, plain and show great ability. I want to thank you for giving us a paper that is newsy, missionary, battling against rum, redolent of Christian love, and true to Baptist principles. May God bless you in your great mission, and may the blessed Holy Comforter lead you in giving to Tennessee a denominational paper that is destined to wield a mighty influence over the thousands of Baptists in the grand old Volunteer State. J. H. BURNETT.

Glasgow, Ky.

—The West Tennessee Baptist Sunday-school Convention will meet at Paris Wednesday morning at 9 o'clock, April 17th, and adjourn Friday, the 19th. Let every Sunday-school in West Tennessee be represented. If you have no school, send a representative from your church. The railroads have granted reduced rates in the return trip at one-third the first-class tariff fare. It is absolutely necessary that certificates be procured indicating that full fare has been paid for going passage. No refund of fare can be expected because of failure to secure such certificates. Every one who expects to attend will please send your name to Martin Ball, Paris, Tenn., and a home will be provided. Entertainment will be gladly furnished to all who attend the Convention. Paris, Tenn. MARTIN BALL, Secretary.

—I have just returned from a ten days' meeting with the Baptist Church at Dandridge. The weather was a little cold, but the attendance was unusually good from the start. The Christian people of the town from all the churches labored together for the lost. Business men left their stores, etc., professional men their offices, and the worship and service of God held the right of way both day and night until the very last service. As a result there were about 35 professions and restorations, the people were revived and the church will be greatly strengthened. My home while there was with Sister Harris, widow of the late lamented Temple Harris, for so many years a pillar in the Baptist Church. I can never forget the many courtesies shown me in this highly cultured Christian family. And the very cordial reception I received on all sides makes my heart go out in love to all the people. Besides all this, I found on my return home that I had \$67 more money than when I started. The Lord bless the people who were so kind to his unworthy servant. J. M. ANDERSON.

Newport, Tenn.

—I am glad to be able to announce to the churches of Central Association that Mrs. G. W. Everett of Trenton Church has been appointed Vice President of the Ladies' Missionary Society. Sister Everett has kindly consented to lead in that much needed and noble work. She desires to open correspondence with every Ladies' Missionary Society of Central Association. Her motto is: A live, aggressive Ladies' Missionary Society in every church in the Association. She is able and would be glad to furnish literature for organizing and keeping societies fully up with the times. Will you not aid her with your prayers and hearty co-operation? Pastors of the churches, if you really want a Ladies' Missionary Society and its influence in your churches, I really believe you can have one in every church. I do not know of a better service in our churches than one which secures and distributes the *Foreign Journal*, *Home Field* and our missionary tracts and leaflets the society puts into our families. They are read by the children, and today there is more real intelligence upon missions in our families than ten or fifteen years ago existed

among our ministry. May we not invite the light of heaven in? J. M. SENTER.

Trenton, Tenn.

—I want to say a word for our church at Mount Pleasant. We are doing well under the administration of Bro. J. D. Smith of Eagleville, Tenn. He has preached for us twice and has made a splendid impression upon the congregation. So the old, old story of Jesus and his love will draw men and women when all else will fail. I do not know of a church in which I feel a greater interest than this one; first, because Jesus gave himself for the church, and second, because of its age. It has already passed its one hundredth anniversary. This year began the second century of Mt. Pleasant. Third, because it is our home church. Some one has said that charity begins at home. This is true, and it should begin there, but it ought not to stop there. I will not discuss the point mentioned. It is not necessary. What we want to do is to start with the first year of the century and also the first of the twentieth century and move along together, winning souls for Jesus. In his name let us work as we have never worked before. Much was done in the first and nineteenth century, but more can and will be done in the twentieth, because our abilities are greater for doing, and because our experience is worth something to us. We have all the improvements of the day which add greatly to our capability. Now about our paper. We have the best paper in the world, the best editor, and the best plan of salvation. Write on, Bro. Folk. Versailles, Tenn. W. H. H. WOOD.

From Chattanooga.

The Men's League of the First Baptist Church, Chattanooga, scored a great success in their second annual banquet on the night of February 22nd. It was a notable occasion in every way. The lecture room was transformed into a most beautiful banquet hall by the hands of the Dorcas Circle and Woman's Association, assisted by some members of the League. The decorations were all red, white and blue, in honor of Washington's birthday. Four long tables glittered with glass and silver, and cut flowers gave out a sweet fragrance. Covers were laid for 200 men, and an elegant menu was served most daintily by young ladies and young matrons, clad in colonial costumes, which were most bewitchingly becoming. Saffler's orchestra furnished delightful music, and there was never a more brilliant scene in this city than that presented when the guests filed in, led by the pastor and the speakers of the evening.

When the dinner was finished, Toastmaster H. D. Huffaker, President of the League, began the great "Feast of reason and the flow of soul" by a few words about the League and its objects, and then called on S. M. Chambliss, a promising young attorney of the city and ex-president of the League, to respond to the toast, "That Young Man." Mr. Chambliss asked "Which young man?" and explained most pertinently and humorously the character of the "young man" to be reached.

Dr. Duncan, pastor of Centenary Methodist Church, followed in an earnest, thoughtful talk upon "Men and the Church."

Secretary Flindt then spoke of the Church and the Y. M. C. A. most effectively, and Judge Estill followed on "The Church in Politics," bringing before the Christian voter his privileges and deploring the neglect of them, especially at the primary elections.

Stacy Lord, so well beloved and so keenly missed here in his former home, deeply interested his most attentive audience, talking on "The Church in Business," after some pathetic reminiscences.

Messrs. Frierson and Sharp gave two very practical addresses, both paying high tribute to the women of the church, and the pastor finished in his own inimitable style, taking for his theme, the work of the League, its scope and aim, and thanking all concerned for the success of the entertainment.

But the event of the evening was the wonderful address of Dr. J. O. Rust of Nashville. He held his audience spell-bound for half-an-hour with brilliant flights of oratory and sound suggestions on "The Next Move," looking forward into this new century and its possibilities and dangers for the Christian world. His eloquence, his salutes of humor, his deep earnestness will never be forgotten by those who were privileged to hear him on this occasion.

Professors Ormsby and Cadek added much to the pleasure of the evening by their music, as did our own Mr. Wolfsohn in his song about "Margery Brown."

It was coming close to the wee small hours when the congenial crowd dispersed, a little tired mayhaps, but delighted and strengthened for the year ahead of the Men's League. A LOOKER ON.

Chattanooga, 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.

Woman's Missionary Union.

"THE WEEK OF SELF-DENIAL."

With the advent of the 20th century, there came to us a deeper conviction of responsibility for advancing the great work of our Lord and Savior. As representatives of the 19th century, we rejoiced over what had been accomplished by women in recent years, yet the fact was recognized that these results would have been a hundred times greater if the co-operation of all the women in our churches had been enlisted. Therefore, during this new year, special effort has been made to increase the number of Woman's Mission Societies, and in looking forward to the Week of Self-denial, our heart's desire and prayer is that many from among those formerly "uninterested" may cheerfully labor for the success of this effort. As pioneers of the 20th century, peculiar obligations rest upon us, for may it not be that we are setting the pace for the women who shall follow us in aiding the cause of missions as promoted through the Southern Baptist Convention?

What is the great motive power which should control our hearts as we enter upon the observance of the Week of Self-denial? We raise our eyes and behold the wide harvest field, America, our native land, China, Japan, Brazil, Africa, Italy, Mexico. As we contrast our condition with that of thousands who, groping in the night of unbelief, superstition and ignorance, find life a mere struggle for existence and have no hope for the world to come, almost involuntarily we pray, "Thy Kingdom come, Thy will be done" in all the earth. But while pity and gratitude are powerful motives, there is a stronger one which must sway the heart if we

would pray with all the earnestness of our souls and give—not the waste drops of our cup overflowing—but with that abandonment which counts not the cost. What is it? *Personal love for our personal Savior.* In our relationship with those of the home and other friends the recognized proof of love is daily sacrifice. We marvel not at the self-sacrificing mother, but see in the nobility of her actions the beautiful outgrowth of love. In how much greater degree should self denial characterize the service which we give to the "One altogether lovely," the most helpful Friend and Comforter, the Savior to whom we owe a debt of love which can never be repaid! Surely the offering to him of that which costs us nothing, while we retain for ourselves that which is truly precious, is but a poor way of expressing genuine devotion. As we enter upon the Week of Self-denial, let us question ourselves as to whether or not our actions prove that we have indeed put our Savior first in our lives. May the prayer of each heart be, "More love to Thee, O Christ!" True it is that the spirit of missions is the spirit of Calvary; hence the closer we come in touch with the throbbing, self-denying heart of Christ, the more we will appreciate that this redemptive, soul-saving work can only be successfully carried on through sacrifice. The choice is ours to consume our lives by selfish enjoyment, following the Master afar off, or to enter sweetest fellowship with him by self-denial for others.

March 17th-23rd is the time set aside as "The Week of Self-denial." In 1865 the Home Board first asked that this effort be made in the interest of its work. The great increase in population of Southern Baptist Convention territory, obligations to provide Christian education for those in the Mountain Region, opportunities for reaching the mill population, dangers from foreign immigration, responsibility for advancing the work in Cuba so abundantly blessed of God in former years, all, separately and unitedly, plead for increase in cash contributions to the Home Mission Board. The Week of Self-denial affords a special opportunity for the making of such gifts as will indeed be honored of God, and in the name of the Great Exemplar of Self-denial, we would urge all the women of our Southland to have a part in it.

N. B.—For use of Societies and others who will participate in observance of "The Week of Self-denial," special literature has been prepared. The program for daily meetings embraces all mission fields of the Southern Baptist Convention, both Home and Foreign, but the offerings are for Home Missions. Literature may be obtained (free) by making application to the Corresponding Secretary of Tennessee W. M. U., Mrs. W. C. Golden, 709 Monroe Street, Nashville, Tenn.

ANNIE W. ARMSTRONG.

—At the home of the bride's father in Calnsville, Wednesday, Feb. 13th, F. M. Cason and Mazu Blankenship were married in the presence of a number of relatives and friends, this scribe performing the ceremony that declared them one for life. Mr. Cason is a young farmer with bright prospects before him. The bride is a lovely Christian woman, in every way a suitable companion, and will doubtless make life's sea more smooth, beautify and gladden the home and life of the groom. The bride and groom are both members of the church at Salem, where I am serving as pastor this year. Good services at Salem Saturday and Sunday. Have received "The Distinguishing Doctrines of Baptists," all O. K.

J. J. CARR.

Moxie, Tenn.

—I have never liked the temper of the spirit that never says anything good about you until you are dead. So permit me to say that I think your treatment of the Sunday-school lessons is very fine, and, I believe, is one of the most effective things you could do. It comes just at the time we are all interested on the lesson, and help on that which we are interested in, is effective help. My blood warmed up pleasantly when I read how you held your ground when the sergeant-at-arms desired to remove you. We need more men to stand their ground on all such matters. I wish the BAPTIST AND REFLECTOR increased success.

JOHN A. MILLER.

Stanford, Ky.

—Permit me through your columns to request all churches in the Southwestern District Association that have Sunday-schools to send delegates or messengers to the West Tennessee Baptist Sunday-school Convention which will meet in Paris, April 17 to 19, 1901, and those churches which have no Sunday-school, will you make an effort and organize one and be represented also? Have your delegates to send their names to Rev. Martin Ball at Paris, who is pastor there. I have distributed blanks. Make your reports to W. J. O'Conner at Jackson, Tenn. T. E. Glass of Brownsville is the President and Brethren O'Conner and Ball are the Secretaries.

D. J. ALLEN, Vice-Pres.

Camden, Tenn.

Rogersville Dots.

The Baptists of Rogersville are on the upgrade. Rev. J. C. Shipe, who has recently taken to himself a helpmeet and better-half, is located with the church as pastor, and is doing excellent work. Congregations fine, Sunday-school flourishing.

Last Sunday was a delightful service, the occasion being the ordination of Brethren D. M. LaFitte and E. G. Price as deacons, two most excellent brethren. The writer assisted in the service and enjoyed the abundant hospitality and cordial kindness of the big-bodied, big-hearted pastor.

Pastor Shipe begins a series of meetings this week with the Whitesburg Church. May his labors be abundantly blessed.

J. J. BURNETT.

Pulaski Items.

Two weeks ago Bro. John King of London, England, a former student of the late Charles H. Spurgeon and for three years a missionary in Africa, preached an able sermon on Sunday night, and on the following Monday lectured to a large and appreciative audience on "Travels in South Africa."

Our Sunday-school has reached the high-water mark—78 present. We are trying to overflow. This month we have had five additions, three by letter and two by baptism. Sunday night the pastor preached a special sermon to Odd Fellows. They attended in a body. The text was, "Who is my neighbor?"

I closed a week's meeting at Thompson's Chapel. There were three conversions and one addition by letter.

S. W. KENDRICK, Pastor.

Pulaski, Tenn., Feb. 25th.

To the Churches in Salem Association.

Brethren, one and all, wake up. For two years we have asked that the State Board give some aid to Bro. Stewart at Boma, promising that we would try to raise more money for State Missions than ever before. Brother pastor, will you please take this matter to heart and work up your church, or churches? Do so at once. Appoint a committee or a brother or sister to canvass your church and solicit a contribution from every member. Send on to Treasurer Woodcock at once whatever you collect, and keep working at it. Don't wait until next fall just before the Association, but work now. There are but a few ministers in this Association. I hope all ministers who live in other Associations but have churches in this one will put the matter of missions at once before our churches and keep it there. Brother deacons, or any other brother, if your pastor does not mention this matter, you mention it and push the work. Let every church large or small, rich or poor organize and give to the work of missions.

JOHN T. OAKLEY.

Resolutions.

Whereas, Our dear pastor, Elder E. D. Cox, in consideration of the distance he has to travel and the financial condition of the church being such that we are unable to reward him for his services, he of his own choice resigns, and begs us to accept the same; therefore

Resolved, That in giving up Bro. E. D. Cox we do so with great reluctance and sorrow, for we recognize in him a bold and firm defender of the principles we so dearly love. His long stay with us and our thorough acquaintance with him has thoroughly convinced us that he is a pure Christian gentleman. Though he has been persecuted for the truth's sake by the enemies of the truth, yet he bore his persecutions with manly pride and Christian fortitude. We cheerfully recommend him to the confidence of the Baptist brotherhood.

Resolved, That a copy of these resolutions be sent to the BAPTIST AND REFLECTOR, also to our county papers for publication, and the same spread upon our church record.

Done by order of the Clear Creek Baptist Church, Greene County, Tenn., in session, Feb. 9, 1901.

R. J. White, Deacon; T. J. Fink, Deacon; D. B. Hale, Committee; Lady Kate White, Church Clerk.

A Gracious Revival.

On February 7th we began a protracted meeting with my Irvington Church. Rev. U. S. Thomas of Tennessee was with us and did the preaching. We closed the greatest revival our town ever saw on the 24th. Truly the Lord sent us a "man of God" in the person of U. S. Thomas. He came with no graveyard stories to turn men; but preached "the word of God" with great power, warning the wicked to flee to the "Cross of Christ" from "the wrath of God." He is indeed a man of great faith. The key note of his preaching was, "My God will hear me." On this foundation he stood holding up "the Cross of Christ" to

ROYAL BAKING POWDER
ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK

dying men. If sinners did not come to him, he went after them at the card table or anywhere they could be found. He won the friendship of an ex-saloon keeper and entered his house, having men's prayer meeting every day. He, wife and daughter were converted. Prayer was the leading idea with him. "Brethren, ask and ye shall receive," "God will give us the victory." With these truths he continually pressed us into line. Pastors, he undermines only the devil's work and leaves "shepherd and sheep" singing, "Blest be the Tie that Binds." We had between thirty and forty conversions, twenty-one for baptism, twenty-nine additions to the church. I feel that our church has been greatly blessed and strengthened by the coming of Tennessee's noble son. May the Lord help us to take care of our great responsibility and continue the great work is my prayer.

J. T. LEWIS, Pastor,
Irvington, Ky.

From Mississippi.

In passing through the Delta from Memphis to Vicksburg recently, I was charmed by the beautiful country, the thriving towns, the generous and progressive people. I was called by unanimous vote to churches at Belen, Jones-town and Tunica. I resigned at Savannah, Tenn., and accepted the calls here.

I will reside here in Belen. The citizens gave me a welcome that a son of royalty might well covet.

January 22nd was my birthday, and a celebration was given in my honor by Mr. and Mrs. W. T. Covington (clerk of courts here). Young men and young ladies, all in town, were invited, and about thirty attended. A most excellent turkey supper and everything good to eat was served. Some valuable and beautiful presents were made to the Baptist pastor by the young people. Sister Covington is one of our Lord's anointed among our noble band of Christian workers.

Baptists are in the ascendancy here. We have the largest congregations at church, Sunday-school and prayer-meeting.

I am much elated over my new pastorate. May God continue to bless dear old Tennessee and the BAPTIST AND REFLECTOR.

M. R. COOPER.

Belen, Miss.

Bible Conference.

The third annual session of the Atlanta Tabernacle Bible Conference and School of Methods will begin March 15th and last ten days. This is by far the finest program we have ever had. Revs. F. B. Meyer of London, Eng.; A. C. Dixon of Brooklyn, N. Y.; R. A. Torrey of the Moody Bible Institute, Chicago; Wm. P. Hall, Esq., Chairman of the Central Committee of the National Evangelistic Movement, New York; F. H. Jacobs of New York; R. J. Willingham, Secretary Foreign Mission Board, Richmond. Mr. Meyer will begin his lectures Friday, the 19th, and speak twice a day for six days. He will emphasize the importance of the surrendered life. Dr. Torrey will speak on "The Endowment of the Holy Ghost," "The Second Coming of Christ," and "Prayer." Dr. Dixon will have charge of the night services, which are to be evangelistic. Mr. Hall will emphasize the importance of thorough organization and a speedy movement to evangelize this country. Dr. Willingham will close up the Conference with an appeal for world-wide missions. The singing will be in charge of Mr. Jacobs. Besides these regular speakers specialists in different departments of woman's work, church methods, and Sunday school will speak at different times. Railroads

give reduced rates on the certificate plan. Board can be obtained at very small cost in private families.

LEN G. BROUGHTON,
Director of Conference.
Atlanta, Ga.

A Good Meeting.

I have just returned from Johnson County, where I spent forty-six days in a meeting. I commenced a meeting at Hight Health on December 27th and continued twenty days and nights. All things considered it was one of the best meetings I ever held. We held the meeting in the Methodist Church. Bro. Osburn was in the meeting ten days. Bro. A. J. F. Hyder of Butler was with us three or four days at the beginning. Bro. Osburn, the Methodist preacher, proved to be a very agreeable brother. There were twenty-one conversions. Sixteen joined the Baptist Church, thirteen being baptized during the meeting. I will baptize the others the first Sunday in April. The brethren are going to build them a house at once. They have \$200 subscribed. It will be no trouble for them to raise \$500. The men that joined the church have very good homes, and all are the best men in the country. Although they worship in the Methodist Church, they are maintaining a good Sunday-school, run by Baptists and Baptist literature. I visited twenty-two homes during the meeting and I never heard an unkind expression.

I spent seventeen days and nights in a meeting at Rock Spring Church at the mouth of the Doe River. The church was greatly revived. They were in bad shape. Bro. A. J. F. Hyder was with me all the time.

I also spent nine days at Bethel Church. I was delighted with the brethren at Bethel. There are some splendid people at this church. There is a large distillery in this community. May the Lord remove it.

The Lord bless the BAPTIST AND REFLECTOR.
J. W. WATSON.
Bluff City, Tenn., Feb. 19th.

"The Siege in Peking."

I wish to say a word about this interesting book which I have recently read, and which I notice is among the premium books offered by the BAPTIST AND REFLECTOR. I do not intend to review the book *in extenso*, but to call attention to the authenticity of it and its reliability on the interesting Chinese question. The author, Dr. W. A. P. Martin, D.D., LL.D., lived for fifty years in China, and knows the country and people well. Furthermore, Dr. Martin is a scholar, and shows it on every page of his book. He was President, up to the siege, of the Chinese Imperial University, having been appointed to this high position by Earl Li Hung Chang. Dr. Martin was influential in impressing western ideas upon the young, progressive Emperor, Kwang Su, two of his pupils being selected as instructors of the Emperor in English and the lessons being regularly submitted to Dr. Martin. Dr. Martin was honored with the friendship and good will of those highest in authority. The work of an author, such as this, is extremely valuable on any subject on which he may write. Especially is this the case when the question discussed is one of such burning importance.

Although quickly published, this is by no means an immature production, but scholarly and authoritative. Chapter IV, on the Origin of the Boxers, is of itself worth the price of the book. This information cannot easily be secured anywhere else.

There is a splendid map of Peking and a number of interesting illustrations. The typographical features of the book are unusually good, and there

is no trace of a hastily published work.

This book should be in the hands of every one who wishes to be authentically informed about the Chinese situation before and during the siege.

C. A. F.

A Victim of the Rum Fiend.

Returning home from Alabama, young Claud Davis, of La Guardo, stopped at the home of Mr. Crutcher, near Gallatin, where was a gathering of young people. While he was standing in the room, a drunken man entered and fired his pistol, from which shot young Bro. Davis was fatally wounded and died the next day. His remains were brought over home, and after an appropriate talk by Bro. W. H. Vaughan, they were laid away in the old burial ground.

This promising young man made a profession of religion and joined the La Guardo Church about six years ago, where his membership had remained up to the time of his death, Jan. 31st.

It may do no good to murmur and complain now. This will not restore young Bro. Davis to life. But I am sure if others could have gone with me to this sad home and listened with me to the words of his broken-hearted mother just from the grave of her boy, and have remembered that whiskey did it, it would surely have made any man who has a heart in him at all a bitter enemy of this great evil, for this fatal shot was fired by a man drunk on legal whiskey, furnished by a legal saloon, located in the splendid town of Gallatin.

The man who sold this whiskey had a legal right to do so because officers elected by church members—members of all denominations—who had made legal these saloons. On their skirts is the blood of young Davis.

I feel now, just from the home of this young brother, whom I baptized six years ago, that I will never vote for another man that is not an uncompromising enemy of this great evil, liquor, so unworthy of the civilization of the age in which we live.

S. G. SHEPARD.

Literary Notes.

Ainslee's Magazine for March is beautifully illustrated by well known artists. We give part of its contents: The Miles-Corbin Feud, Siwash—short story, Yellow Journals, Uruguay's Progressive Ruler, The Decay of Manners, Some After dinner Humorists, Traffic and the Country. This magazine has some of the best known writers among its contributors.

Counsel Upon the Reading of Books.
Boston: Houghton, Mifflin & Co.
\$1.50.

This is a volume of six lectures, and valuable introduction by Henry Van Dyke. History, by H. Morse Stephens; Memoirs and Biographies, by Agnes Repplier; Sociology, Economics and Politics, by Arthur T. Hadley; The Study of Fiction, by Brander Matthews; Poetry, by Bliss Perry; Essay and Criticism, by Hamilton Wright Mabie. Each of these lectures speak their own mind regardless of the opinion of the others. The addresses vary in merit, but each will prove stimulating and helpful.

Hypnotism in Mental and Moral Culture. By John Duncan Q. Iackebos: Harper & Brothers, New York. \$1.25.

Dr. Q. Iackebos is a member of several national and other leading medical societies. He argues for Hypnotism in a very masterly manner, but is cautious in all he says. He flatly denies that Jesus was a hypnotist and believes his miracles were genuine. In a very candid manner he points out the abuses of this power and thinks all exhibi-

tions and uses of hypnotism should be prohibited by law, except when it is administered by a regular physician or institution for curative purposes. The author treats successfully the cigarette habit, drink and various similar diseases and habits. He exposes fully the false claims of Christian Science (?).

Thinking and Learning to Think. By Nathan C. Shaeffer, Ph.D., LL.D. Philadelphia: J. B. Lippincott Co. \$1.50.

This is the first volume of Lippincott's Educational Series, edited by M. G. Bumbough, Ph.D., Dr. (Schaeffer is superintendent of public instruction for Pennsylvania. He has had very wide experience as a lecturer on the theme of this book. He has written primarily for the benefit of public school teachers, but the volume will prove helpful to all who have the care of children. Sunday-school teachers will derive much help from its study; and we really think many professors in institutions of higher education would gain valuable hints. The author deals in fundamentals and believes in teaching to think as a primary part of education.

The Weird Orient. By Henry Ilowiz. Philadelphia: Henry T. Coates & Co. \$1.50.

The author is exceptionally well fitted for his task. Having been educated for a theological career by taking courses in several of the world's most famous universities, having spent many years in the Orient and also in the West, he is qualified to interpret, as a mediator, the one people to the other. He has selected the following tales for us: The Doom of Al Jameri; Sheddad's Palace of Irem; The Mystery of the Dama-vant; The God's in Exile; King Solomon and Ashmodai; The Croesus of Yemen; The Fate of Arzemia; The Student of Timbuctu; A Night by the Dead Sea. In the Orient story telling is a profession, and here we have nine gems. The book is very charming reading both in style and matter.

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.

The Gulfport Chautauqua Association has been granted a charter of incorporation. This Association is composed of the leading Baptists of Mississippi, who will establish a Chautauqua at Gulfport, Miss., Col. S. S. Bullis having donated a tract of land for this purpose. Dr. T. J. Bailey of the Baptist was chosen temporary Chairman and Rev. E. T. Leavell, temporary Secretary.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists, 75 cents.

BAPTIST AND REFLECTOR.

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

NASHVILLE, TENN., MARCH 7, 1901.

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

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

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

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

PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.

2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.

3. If you wish a change of post-office address, always give the post-office from which as well as the post-office to which you wish the change made. Always give in full and plainly written every name and post-office you write about.

4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

6. Advertising rates liberal and will be furnished on application.

7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears, as some of them unfortunately are—unfortunately for them and unfortunately for us. We hope that they can remit promptly. The spring is always a hard time on religious papers, and we shall need the amounts due us for running expenses. Let us hear from you soon, please. Do not get mad with us and say that we have sent you a "dun." Write us a nice sweet love letter—and do not forget to enclose a check or money order.

BEFORE CAIAPHAS.

(Matt. xxvi. 57-68).

Jesus was tried six times, three times before Jewish and three times before Roman courts. First, before Annas, the ex-high priest; second, before Caiaphas, the high priest, and the Sanhedrin in an irregular gathering; third, before Caiaphas and the Sanhedrin in a formal session to pronounce sentence; fourth, before Pilate; fifth, before Herod; sixth, before Pilate again. It is the second trial about which we study this week. The Jews had been deprived by the Romans of the power to inflict the death penalty. But they could show their wishes in regard to a criminal and call upon the Romans to pronounce sentence upon him. Their decision would go a long way also towards influencing the decision of the Romans, as was true in the case of Jesus.

Here at the house of Caiaphas the scribes and elders were gathered, awaiting his coming, like wild beasts awaiting the approach of their prey. He was in their grasp at last, after years of bitterest hatred and dark plottings, and they did not propose to let him escape. They wanted to be in at the death, and see that nothing was left undone to encompass that end.

Matthew makes a passing reference to Peter, telling how he followed "afar off," and "went in and sat with the servants to see the end." We are told a little later by the different evangelists how he denied the Lord three times, and then when the Lord looked upon him a look of reproach, but at the same time of tenderness and compassion, the

enormity of his sin overwhelmed him and he went out and wept bitterly. And all this came, in the first place, from his boasting when he should have been humble, then from his going to sleep when he should have been awake, then from his rash act when he should have quietly submitted, and then from following the Master "afar off" when he should have been near. Mind out how you sleep on the post of duty. The next thing you will be doing some rash deed, and the next following your Lord afar off, and the next—denying him. Oh! there is danger in following him "afar off." Keep close up to him! In that course alone are safety and happiness.

And now Jesus is brought to trial before the great Sanhedrin, consisting of seventy-one members, the legislative and executive body of the Jews, their supreme council. The trial was informal and illegal because held before sunrise. A little later, after sunrise, it became formal.

Not only the inveterate enemies of Jesus, the chief priests and elders, but the whole council repeatedly and diligently sought witness

against Jesus. They did their best to secure witnesses to condemn him. They did not lack for these false witnesses. Many of them came, only too willing to testify anything to make a little money. They could have found witnesses in abundance if they had wanted to. They might have called the blind, whose sight had been restored by him; the deaf whose ears he had unstopped; the lame whom he had enabled to walk; the sick who had been healed; the lepers who had been cleansed; the dead who had been raised. All these surely would have been good witnesses to his character, and their witness would have been true. Yes, but they were not hunting that kind of witnesses. "They sought false witness." They wanted witnesses who would enable them to accomplish their purpose of having him put to death.

But their testimony amounted to nothing. There was not enough truth in it to convict. Besides, no two gave the same testimony. But at last two of them agreed on a statement that they had heard him say that he was able to destroy the temple of God and to build it in three days. Well, he had said something like this, but he was referring, as was explained by the evangelist, to the temple of his body. But here was a half truth. A half truth is no truth. In fact, a half truth is usually a whole lie.

He did not deign to make any reply to the charge. It was too absurd. Besides, it would not have done any good to answer.

It would only have resulted in aggravating his enemies still more, or in giving them some handle to seize hold upon. They had determined to convict him anyhow, and any reply would only have been construed into an apology or twisted into a confession of guilt. So he remained silent. The high priest, in his excitement, stood up and asked him: "Do you answer nothing? What is it these are witnessing against you? This is a very serious charge. Are you not going to make any reply?" Jesus simply "held his peace." Sublime spectacle! Wonderful patience!

The high priest then in desperation put him on oath. "I put you on oath, according to the living God, that you may tell whether you are the Christ, the Son of God." Thus appealed to, and asked so direct a question, and withal such an important one, Jesus could no longer keep silent.

He replied, "Thou hast said." You have expressed the truth. Yes, I am the Son of God. It

may seem strange for me to say so now, a prisoner, suffering, weary, as I am. But there is going to be a change. From now ye shall see the Son of Man—he does not say the Son of God. He had just said he was that. But he was more than that. He was the Son of Man also, the representative of humanity. The Son of God, whom you would expect to see honored and worshiped, is under arrest, is being tried, and will be put to death. But his humiliation shall be his exaltation. From now on

ye shall see him in his capacity as the Son of Man seated on the right hand of power, in heaven and also on earth, and after a while that Son of Man shall come back again riding upon the clouds of heaven. Here was a distinct, bold claim to divinity. Jesus could not have been simply a good man. He was either the Son of God, as he claimed, or he was the veriest imposter and blasphemer that ever lived.

The high priest so understood his claims. In his rage he rent his clothes asunder, as an expression of his horror, and exclaimed, "He blasphemed! What need have we for further witnesses? He has convicted himself. You heard his blasphemy," he said to the others, "how does it appear to you? What do you think?" The whole course of the high priest showed his prejudice and his partisanship. Sitting as chief justice in the trial of Jesus, he becomes the chief advocate against him, and manifests his eagerness for his conviction. The others, as expected, all answered, "He is worthy of death."

Then followed one of the most shameful scenes in all the course of his six long trials. The malignity of his enemies found expression in the grossest indignities. They blindfolded him, and some of the members of the Sanhedrin, and even the underlings who had Jesus in charge, spat in his face, beat him with their fists and slapped him, saying as they did so, "Prophecy to us, thou anointed one, thou Son of God, and tell us, Who was it that struck thee? If you are a prophet, surely you ought to be able to tell that."

O Jesus, and didst thou suffer such indignities? Wast thou so cruelly maltreated? And was it all for us? Lord, what can we do for thee in return? Help us, we pray, as an expression of our gratitude, to lay all we are and all we have, and everything we can ever hope to be or to have, at thy feet to be used by thee and for thee. And oh! help us, we pray, that we may never be guilty ourselves of mistreating thee in any way. But may we ever love and reverence and faithfully serve thee.

MORMONISM.

If any one supposes that Mormonism is dead let him read the following facts by Dr. Wishard of Utah. Referring to the statement in the *Globe-Democrat* of St. Louis that "polygamy has been given up by the Mormon Church," and that "public sentiment, even among the older Mormons, is against it," he gives the following facts: "Ten out of twelve [Mormon] apostles are living in polygamy." "The President of the Church recently buried the only legitimate wife he had, but has five or six unlawful wives living." His first and second "Counselors" are "both living in polygamy." "B. H. Roberts is still living with three wives." "Careful statistics were gathered on this subject and it was found that there were 2,000 polygamists in Utah."

As to the second statement—that public sentiment is against it—Dr. Wishard says:

"In nearly eleven years of constant travel in Utah and Idaho, and in daily contact and conversation with Mormons, I have never found among the older people a single man whose sentiments were against polygamy—not one."

As to any remedy under the present State constitution, Dr. Wishard says that the Governor and all his cabinet are Mormons; and every prosecuting attorney in the State except one is a Mormon; and (of course) a Mormon prosecuting attorney is not eager to secure the conviction of a fellow-Mormon for polygamy. When "information" was brought against B. H. Roberts, with abundant evidence of his guilt, the prosecuting attorney waved it all aside with the remark: "There is no sentiment in the county demanding the prosecution."

The *Baptist Argus* well says: "The Mormon problem is ever with us. Besides Utah they hold the balance of power in Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico. Suppose they should some day control the United States Senators from these States. They are pushing their colonization schemes constantly and preparing for the future."

LUNCHEON TABLETS.

The *Western Recorder* recently quoted John G. Saxe as saying: "Civilized men cannot live without cooks." We are surprised that one who is usually so accurate as the editor of the *Recorder* should make such a mistake. It was an instance of Homer nodding. The quotation is found in Owen Meredith's *Lucile*, and is quite a famous one. The whole passage reads as follows:

"We may live without poetry, music, and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.
He may live without books—what his knowledge but grieving?
He may live without hope—what his hope but deceiving?
He may live without love—what his passion but pining?
But where is the man that can live without dining?"

The *Recorder* pictures the time when we shall live without cooks, our diet consisting simply of small tablets which can be carried around in the vest pockets, and fifteen of them taken for a meal. Dr. Eaton says that personally he prefers a square meal to luncheon tablets. But think of the advantages to come from the use of tablets—the saving of the time and trouble of eating, the saving in digestion, in doctors' bills, in expense, the immense advantage they would give to an army on the march, which could carry its provisions for a week or month in one pocket instead of having to transport them across seas and over land, the elimination of the pack train, of canned beef and embalmed beef, etc., from the problems of war. In fact, the possibilities which the luncheon tablets would bring to us are too numerous to mention and are far-reaching in their effect.

QUESTION BOX.

Ques.—Should the church or Sunday-school elect the Sunday-school Superintendent?
Memphis, Tenn.

B. B. BOWEN.

Ans.—We think the church ought to do so. The Sunday-school is not an institution separate from the church, but a part of the church, the church at work studying and teaching the Bible. The election of the Superintendent by the church would emphasize this relation between the church and Sunday-school. If it is thought best that the Sunday-school should have some part in the election of its superintendent, the school might nominate him and let the church confirm his nomination.

Ques.—Allow me to ask you through the columns of the BAPTIST AND REFLECTOR if an ordained minister who is in good standing and without charges against him should ask the church to nullify his ordination, giving as his reason that he does not feel competent to fill the demands of a minister, and that he feels he can do more good for the cause in some other profession, what should the church do—grant his request or not?
Erwin, Tenn.

A SUBSCRIBER.

Ans.—We do not see how in such case the church could decline to grant his request, if it is satisfied as to his sincerity.

Ques.—I see in the BAPTIST AND REFLECTOR of Feb. 14, 1901, that you say that Christ was celebrating his own death and yet he could give thanks over it. Did Christ partake of the last supper with the eleven apostles? I have always thought that he did, but for the last few days I have heard it controverted by some of the brethren.
Simmons' Bluff, Tenn.

B. W. SIMMONS.

Ans.—Christ was certainly present at the supper. He broke the bread and poured out the wine and handed them to his disciples. As to whether he himself partook of them along with his eleven disciples is not absolutely certain. The Scriptures are silent on that particular point. We think, however, that the whole circumstances indicate that he did. He certainly ate of the passover meal with them, because he spoke of Judas dipping his hand in the dish with him, and the probability is that he also ate of the last supper with them.

Ques.—Did the five foolish virgins have any oil to start with?
SUBSCRIBER.

Ans.—Certainly. That does not necessarily mean, however, that they were Christians and fell from grace. Let it be remembered that, as we said, a parable must not be made to "go on all fours." It is not necessary to hunt for resemblances where none were intended. We repeat what we said on this point in our exposition of the lesson: "The foolish virgins do not represent real Christians, but are like the seed sown in rocky ground, where they had not much earth, and

though they sprang up, yet they soon withered away because they had no root. Or they are like those who heard the sayings of Jesus and did them not, and whom he compared to the foolish man who built his house upon the sand. They did not fall from grace. They lacked the oil of grace. 'I know you not,' the bridegroom said."

DR. MOODY'S BOOK.

We have received a large number of orders for The Distinguishing Doctrines of Baptists, by Dr. J. B. Moody. We will continue our offers to our subscribers a while longer, as follows: (1) For \$2.25 we will send the BAPTIST AND REFLECTOR a year and the book. This offer will apply either to old or new subscribers. (2) For 50 cents we will send them a copy of the book postpaid, if ordered at once. Address BAPTIST AND REFLECTOR.

PERSONAL AND PRACTICAL.

—Says the *Nashville Banner*: "A young lady named Gettaman has just been married in Missouri. She got him." You say that she was married in Missouri. Did she also get it?

—Some of the saloon men are threatening retaliation for Mrs. Nation's raid on saloons by destroying church property. This very threat emphasizes the fact that the war is that of the church against the saloon and the saloon against the church.

—It is announced that the International Court of Arbitration provided for at the famous Peace Conference at the Hague, year before last, is now organized and ready for business. We are hoping for great things from this commission. We trust that it is the beginning of the end when "nations shall learn war no more."

—We congratulate the church at Union City upon securing the services of Rev. J. H. Wright of Fulton, Ky., as pastor. Bro. Wright is not only a clever man personally, but an excellent preacher and full both of the evangelic and missionary spirit. He has a fine field at Union City. We wish for him the most abundant success in it.

—We referred last week to the death of Dr. M. B. DeWitt, an eminent Cumberland Presbyterian minister of this city. The last but one of the sentences he spoke was, "Jesus is with me." Thank God for the Christian's deathbed. How the presence of Jesus does light up the dying chamber and make it radiant with hope and joy and peace.

—The *Criterion* says: "In New York City's government the dregs are on top." This is unfortunately true of every large city in the country. What is the matter? Is it that there are not enough good people, or that they do not take sufficient interest in the government of the city to go to the polls and vote, or that when they do go they will vote for any kind of man the party bosses may put up?

—We have received from the American Tract Society the report of the Ecumenical Conference held in New York last April. It is in two volumes, handsomely bound in cloth, on good paper, and contains 1,044 pages. This book should be in the hands of every pastor and student of missions. It is the most important missionary literature published for a decade. The price is \$1.50 postpaid. Address the American Tract Society, 150 Nassau Street, New York City.

—Brethren will please understand that we cannot publish anything which reaches us later than Tuesday noon in that week's issue of the paper. Not infrequently we receive important news matter, intended for immediate insertion, on Tuesday afternoon or Wednesday morning. Sometimes it is the fault of the mails and at other times of the brethren themselves. We hope they will be sure to mail anything which they desire published in that week's issue of the paper by Monday at latest.

—We have never had so many good articles on hand at one time as now. If some brethren get a little impatient about the publication of their article, let them remember that theirs is not the only one whose publication has been delayed. The fact is that we also have been a sufferer in this regard as well as others. We have a large number of editorials, Personal and Practicals, etc., on hand, some of which have been left over for several weeks, or even months. Perhaps, however, what is our loss is the reader's gain.

—The price of the BAPTIST AND REFLECTOR is \$2 a year. We could not afford to publish it for less than that. No Baptist paper in this country has ever lived long published for less price. If you will get up a club of ten, however, you may put it at \$1.50. But there must be at least ten in the club and the names and the money should all be sent in at the same time, or at least within a few weeks. We do not require that the members of the club shall all be at the same postoffice, but they must either be in the same church or in the same neighborhood.

—The *Watchman* and the *Journal and Messenger* are discussing the question, "What is Faith?" The *Watchman* thinks that it is "essentially a disposition of the soul, an attitude toward moral and spiritual truth." The *Journal and Messenger* however insists that faith is not "an attitude toward moral and spiritual truth," but "an attitude toward Jesus the Son of God." To our way of thinking the *Journal and Messenger* is right. Genuine faith means a personal trust on Christ as a personal Savior. He is the Way, the Truth, and the Life; no one cometh unto the Father but by Him. There is none other name given under heaven whereby we must be saved.

—Prof. N. S. Shaler, Geologist of Harvard University, in a lecture to the students at Cambridge, Mass., last week predicted that within the next thirty years there will be an influx of gold such as the world has never known, due to the new systems of mining which have recently been discovered. He thinks that there is a considerable amount of gold in the alluvial soil of this country, Russia, India, Africa, and Australia, which can be properly worked by these systems. He estimates that on the Continent of America alone the amount of gold to be mined from gravel within the next 100 years will be \$30,000,000,000. We hope that some of it will fall in the lap of each of our readers. And we should not object very seriously if some of it should come the editor's way.

—The bill to reimburse Carson and Newman College for damages received during the war has been passed by Congress. The amount which is appropriated for that purpose is \$6,000. It will be a source of much gratification to the friends of the college throughout East Tennessee, and indeed all over the State, to know of its good fortune in securing this amount. We suspect that the passage of this bill was due in a large measure to the personal work done by Prof. Henderson while in Washington last winter. Whether this is to go as part of the \$50,000 which he is now trying to raise for endowment we are not sure. We should be glad to see the whole \$50,000 raised outside of this, and this \$6,000 used for the erection of another building, or for repairs.

—Rev. B. F. Swift was ordained to the ministry at the Seventh Baptist Church, this city, on Thursday night of last week. The editor was elected chairman of the presbytery and Rev. O. C. Peyton secretary. Dr. J. M. Frost conducted the examination in the presence of the audience, which was comprehensive, thorough, and satisfactory to both the presbytery and the church. On recommendation of the presbytery and at the request of the church, the presbytery proceeded to the ordination. Dr. G. A. Lofton delivered the charge of the candidate, Dr. Lansing Burrows the charge of the church, the editor presented the Bible and Dr. A. J. Holt offered the ordination prayer. Bro. Swift is a young minister of excellent ability, with a good knowledge of the Word of God and full of zeal for the Master's cause.

—We have just received from the Sunday-School Board of this city two books, one a new and improved edition of *Baptist Why and Why Not*. Both in its mechanical execution and in the correction of some typographical errors, it is a great improvement on the earlier issues. We are glad to know that the book is proving immensely popular and is having a large sale. We think that it is one of the most valuable books which has been published in a long time. The other book is called "The History and Method of Sunday School Work," by Prof. M. L. Brittain of Atlanta, Ga. It is quite beautiful in its mechanical make-up as well as full of interesting matter. In his letter accompanying the books, Secretary Frost says: "Our work is moving on gloriously. We have passed the third quarter of the year and are far in advance of the same date last year, with good prospects of holding what we have gained until the Convention. The Board will publish in a short while a new book, *A Story of Bible Inspiration*, by Rev. E. B. Hatcher of Norfolk, Va. It is by far the best book I have ever read on inspiration. We hope to have it ready by the Convention."

THE HOME.

Prayer.

It is not prayer
This clamor of our eager wants
That fills the air
With wearying, selfish plaints.

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me his wealth he ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days,
God-favored, with all else forgot.

It is true prayer
To seek the Giver more than gift,
God's life to share,
And love—for this our cry to lift.

It is true faith
To simply trust his loving will,
Whichever he saith—
"Thy lot be glad or ill."

It is true praise
To bless alike the bright and dark;
To sing all days
Alike with nightingale and lark.
—*Western Christian Advocate.*

On Duty.

Uncle Alex came out on the piazza with his newspaper, and was just going to seat himself in one of the arm-chairs, when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, and presently called to Neddie, who was playing in the yard: "Neddie, come and see this huge spider."

"I can't come now, Uncle Alex," replied Neddie. "I'm on duty."

Uncle Alex stopped looking at the spider and looked at Neddie. He had a paper soldier-cap on, and, carrying his toy gun, was gravely pacing up and down before his tent, which was pitched on the grass under a big cherry-tree. Will Ramsey and two or three other boys were in the adjoining meadow, galloping along on sticks and flourishing wooden swords. There was probably a battle going on, though the cows, chewing their cuds under the trees, did not seem to be frightened.

"What are you doing?" asked Uncle Alex.

"I'm a sentinel on guard," said Neddie.

"Can't you come over here just a minute if I watch the tent?"

"No, indeed!" answered Neddie, decidedly. "Soldiers musn't go away a second when they are on duty."

"Well, well," said Uncle Alex, seeming quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother came out on the porch from the kitchen, carrying a small basket.

She looked hastily around, and then called, "Neddie, Neddie, where are you?"

"Here, mamma!" he shouted, bounding around the side of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and a half pound of raisins," said mother, adding, as she gave him the basket and some money, "now don't be gone long. I am making something good for supper, and I want those things as soon as possible."

About ten minutes after Neddie went, Uncle Alex started to the post office. When he reached the lit-

tle brook which had to be crossed to get to the village he saw Neddie standing on the bridge, throwing pebbles into the water.

"Hello, Neddie!" he said. "I thought you were on duty."

"No, sir," replied the boy, looking up in surprise. "We're not playing soldier now. Mamma sent me on an errand."

"Did she send you here to throw pebbles in the brook?"

"No, sir; she sent me to the store."

"I thought I heard her giving you a commission which was to be executed with promptness and dispatch; and, knowing you to be such a soldierly fellow, who could not be tempted away from duty a moment, I wonder, rather, to see you standing here." And Uncle Alex stroked his whiskers meditatively and knit his brow, as though he was trying to study the matter out.

Neddie with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning his steps toward the village, was off like a flash.

Uncle was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket, and walk rapidly homeward. Some little boys on the other side of the street also spied him, and running over surrounded him, evidently wanting him to stop with them a little while. But he, though in a very good natured way, declined their invitation and kept on his way.

—*Sunday school Evangelist.*

The Joneses.

The next day was Sunday, of course, and the Joneses had all been to church and Sunday-school, and at dinner table they had told how they liked the music and how they didn't like it, and criticised how the flowers were arranged, and so on. Mr. Jones said he had enjoyed the ser-

mon. He more and more liked sermons with good illustrations in them. They were so easy to remember, and the one to-day fitted the text so well.

"Do you know, papa, I liked the story so much, and I can tell it all to you now, the explain part and all," said Katie.

After dinner Mary went upstairs to prepare herself to lead the young people's meeting that evening. Grandma took a nap, and Susie and Katie settled themselves to read their library books. As to the twins, nobody seemed to know what had become of them. Mr. Jones had just begun to read the editorial in his church paper when he heard a sigh and a tearful voice from the corner of the room, "Oh, hum, I do wish Sunday would go away with one hop, I do."

"Why, what is the matter, little girl? Come to your papa, Ella, and tell him all about it. Climb upon your perch here; the other knee is Eddie's. Come on, my little son, you, too."

When they were both settled and kissed, and had returned real bear hugs, Ella said: "Why, you see, papa, we can't read yet, and everybody is reading, and we musn't play cause it's Sunday, so we have just a lonesome time, we do."

"Have you looked at all the pictures?"

"Why, yes, we have, papa, and told each other made up stories about them until we are tired. And do you know I really think the picture devil in Pilgrim's Progress is just scarey. Eddie likes the bloody pictures in the big Bible, but I don't, and he keeps the pages turned to them. I like the baby Jesus and the little Samuel, but Eddy says I am always looking at them. Say, papa, is it very naughty to wish Sunday to hop away quick?"

"I tell you what you may do, little girl; you may take your dolls"—

"Why, Papa Jones, it's naughty to play with dolls on Sunday."

"Wait and let me finish. I was going to tell you that you could fix chairs and place the dolls in them, and have church and Sunday-school."

"Oh, yes, papa, and I will be the preacher," said Eddy.

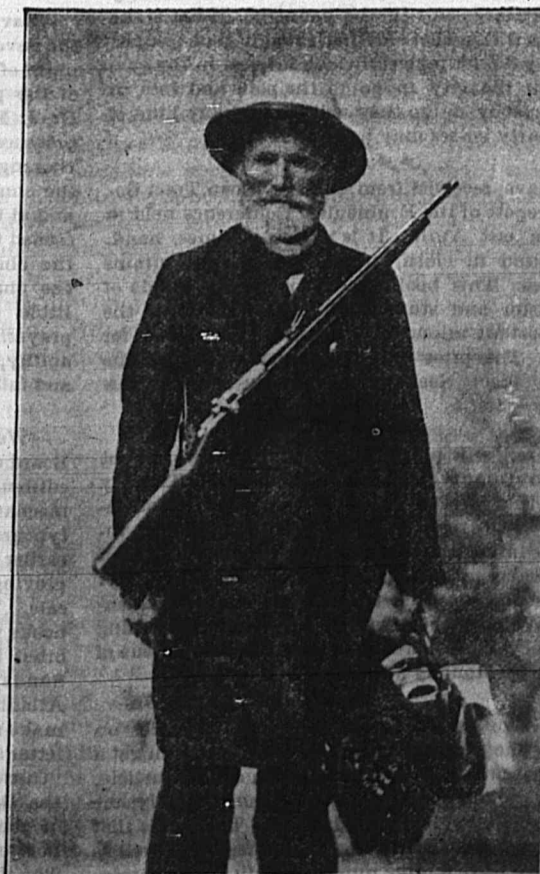
So they jumped down and went to work. It took a good while for Usher Ella to seat the congregation; then the minister mounted his chair, and began his discourse. "Folkses, you will find my text in the Bible. It is 'God is love.' That is the only text I could think of just now, and it is a little teenty one, so all the children can remember it."

Just then Ella happened to think that she had not gone into church in proper style, so she got up and sailed in again, "Say, Eddy, did you hear the rustling of silks when I came in just now?"

"Ladies, musn't interrupt the minister. Yes, folkses, you should all love God as you hope to get to heaven when you die. He loves you more than your papas and mammas and grandmas. He loves you lots and lots. Why, he is just made of love. There, that is all, bre'ren. Now we will sing on the one hundred ten thousand page, that means, 'Jesus loves me.' Ella, we both know that."

After church was over and the chairs put away it was time for tea. Then the little ones were put to bed, and the family met in consultation. Papa Jones proposed that each member of the family take turns in reading to the little ones on Sundays, to which they all agreed. Then Mother Jones said she would start a "Sunday drawer," into which she would put good picture books and the papers for the little folks, and she would keep it locked on week days and open it only on Sundays.

"A very good plan, my dear. I will buy for the drawer 'The Children's Bible' and 'Old Stories Told Once More,' and anything else I find from time to time that I think will please them, for I do not wish my little ones to grow up without love for God's holy day."—*Sunday Afternoon.*



From "The Siege in Peking."
Copyright, 1900. FLEMING H. REVELL COMPANY.
DR. MARTIN IN SIEGE COSTUME, AS HE ARRIVED IN
NEW YORK CITY, OCTOBER 23RD, 1900.

THE SIEGE IN PEKING.

BY W. A. P. MARTIN, D.D., LL.D.

"The Siege in Peking. China Against the World. By an eye witness, W. A. P. Martin, D.D., LL.D. President of the Chinese Imperial University; author of Cycle of Cathay, etc."

This is one of the most fascinating books that we have read in a long time. It is especially interesting just now when the eyes of the whole world are turned upon China. There was probably no one better qualified to tell the story of the "Siege in Peking" than Dr. Martin, whose long residence in China, prominent position and personal witness of the scenes he describes eminently qualified him for the task. He is an authority upon the subject of which he writes. Everybody will want a copy of the book. Certainly everybody ought to have one. How may you get it?

1. Send us \$1 and we will send it to you, postage paid.
2. Send us one new subscriber and \$2.25 and we will send you the book. The subscriber pays the \$2 and you get the book for 25 cents.
3. Send us your renewal and \$2.50 and we will send you the book, which puts a \$1 book to you for 50 cents. We shall expect to receive a large number of orders.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,

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

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

Mission Topic for March, CUBA.

The work is great and the need is sore.
Shall we idly stand by the open door?

Young South Bible Learners.

Learn Matt. xxvi. 62, 64.

YOUNG SOUTH CORRESPONDENCE.

I must condense in every possible way this morning. My desk is almost full of letters. The questions on Japan have been widely answered to my great satisfaction. Of those more farther on.

No. 1 comes from Verona and brings 35 cents on Lemma Drake's star card. Thanks.

No. 2 brings 8 cents for postage on star cards for Mrs. Sam Lancaster's S. S. class, Jackson. They have been sent, and I dare say have been set to work.

No. 3 brings 6 cents postage from Mrs. Quinn, Suburba. Cards have gone to her. We hope to hear from her little ones soon.

No. 4 brings pleasant news from the Orphans' Home:

"The Matron and I have decided to invest the 'memorial gift' from the Clarksville Sunbeams in a mirror to be placed in the reception hall, and used especially by the boys in making their toilets. They are henceforth to 'see themselves as others see them,' and never is a boy's hair to be badly combed or his tie the least awry. They send special thanks for the loving gift and appreciate it very much. Our Home is in the midst of the much needed repairs. Everywhere an air of healthy prosperity reigns. Our youngest child has been taken to a home where she will be well cared for and very much beloved. We miss her sorely, for she has ever been a little treasure and the pet of all. In the name of the Ladies' Auxiliary, let me thank the Young South for the warm interest taken in the Home."

MRS. W. W. KANNON.

Miss Fox will note that the offering in memory of that little Sunbeam, who went back to God, has been used. We are always so glad to hear directly from this dear object of our prayers and gifts.

No. 5 brings us 7 cents from Mary Eager Joiner, Adams, and asks for a star card, which she doubtless has ere this. Many thanks!

No. 6 from Jackson brings us a new member, Elizabeth Simmons, to whom we gladly extend a hearty welcome.

In No. 7, Mabel Brown of Harriman asks some questions about the "Babies' Branch." Children under 5 years of age are enrolled in a little book sent to anyone who will collect 2 cents a month from each little member and send it to the Young South at her pleasure. A pretty certificate is then sent to each one whose name and address are furnished Mrs. Eakin. We would be pleased to have a band of babies at Harriman, and will send Miss Mabel a sample of the certificate, etc., immediately.

No. 8 brings 20 cents for Japan from George S. Range, Whitesburg. Thanks!

No. 9 comes from Louisiana:

"My children once worked with the Young South, and it gives me great pleasure for my daughter to join the 'Student Band.' My youngest boy is named Dayton. May he grow up

worthy of his name! Two years ago, his out-grown 'best clothes' started a little missionary box, which went to cheer a Louisiana missionary's home, as he toiled to plant the banner of the cross in a Roman Catholic community. Last year a house of worship was built by his labors."

MRS. G. W. SAMPLE.

God grant these children's interest may grow with their growth!

No. 10 brings 10 cents from Willie S. Collins, Antioch, for Japan. We are much obliged.

In No. 11, Mrs. J. E. Ryley, Colorado, sends postage for a star card, and says, "I have always felt a keen interest in your noble work." The card will reach her before she reads this, and we pray she may have great success in piercing stars.

No. 12 is from Morristown:

"I will mail to-day a package of cards to Rev. Alejandro Trevino, Mexico. I hope they will be useful in teaching the Bible to other little boys and girls. I enclose 15 cents for Mrs. Saunders' picture, and I hope to come oftener in the future."

LUCILLE WILLIAMS.

We are most happy to hear again from you, and so pleased that you have remembered these little Mexicans. You will have the picture doubtless before you read this.

No. 12 brings 10 cents from Bronson Stout, Shelbyville, for Japan. Thanks!

The star card will go at once to Chas. D. Turner, Milan, as ordered in No. 13.

No. 14 brings \$2 from Henry and Douglass Siler, Uptonville. Their mother writes: "I have one girl and five boys, and it is my earnest prayer that they may all be true Christians, and do all they can for missions." We say "Amen!" and are most grateful.

And Virgie Siler in No. 16 writes me that I overlooked 15 cents sent with her January answers. I fear it was lost in the envelope as I find no record of it. I credit her with it, however, for Japan, as it was probably lost here. You see now why I earnestly request that your offerings be always enclosed in a separate page from your answers. Mistakes are so easily made, when two or more things are "mixed up."

No. 17 is from Willard, and brings 50 cents from Aubrey L. Carr. "My sister and I made it with our own hands," she says, "for the dear Lord's work." I will order the picture sent you at once. God bless you in your work for missions!

No. 18 brings \$1 from Findley and Elizabeth Fuqua to be "used where it is most needed," and I give it to Japan with hearty thanks.

No. 19 brings 25 cents from Beulah and Blanche Massey and brother. We are much indebted to them all.

In No. 20, Bettie D. Arnold, Wartrace, promises to send the contents of her mite box soon. We shall be glad to enroll her name among our workers.

No. 21 was directed to Nashville. It makes me sigh! I have told you so often to direct to Mrs. L. D. Eakin, 304 East Second Street, Chattanooga, Tenn. I beg Enno's pardon for getting his name "Emma." I think "Enno" must be a boy! Thanks for the dime.

No. 22 brings \$1.30 from Mrs. W. P. Henderson, Shop Spring, and promises to "work on!" We are much obliged.

In No. 23, Ethel Gaddis sends 25 cents for the *Foreign Journal*, which she will receive at an early day. I wish every little "student" who is not already reading this valuable magazine would follow her example.

In No. 24, Stella Galloway sends a dime for Japan. Thanks!

Fall Branch sends the banner offering for the first week in March in No. 25:

"I send you by to-day's mail three star dollars, collected by Miss Bernie

Cuticura

REMEDIES

THE SET 1.25

Consisting of CUTICURA SOAP, to cleanse the skin, CUTICURA OINTMENT, to heal the skin, and CUTICURA RESOLVENT, to cool the blood, is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humors, rashes, itchings, and irritations, with loss of hair, when the best physicians, and all other remedies fail.

Millions of Women Use Cuticura Soap

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

Duncan, A. R. Moulton and myself, from S. S. classes. Three more boxes will soon be filled."

RACHEL WHITE.

We are so very grateful, and we beg Miss White to thank all who made up this generous offering. The cards will be sent Misses Grace and Myrtle White immediately. I always send cards for our work in Japan unless otherwise instructed. I do not remember about those sent you last, but I now forward three for China.

In No. 26, Faustina Wingo, Trezevant, sends 25 cents for Japan, and has our hearty thanks.

No. 27, from Cottage Grove, says:

"We are two little West Tennessee girls, who would like to join the Young South. We enclose 2 cents for a star card. Rev. Fleetwood Ball is our pastor, and we love him very much. He gave us each a nice Bible for being present in Sunday-school every Sunday in 1899."

ANNIE BURTON, GEORGIE JONES.

We welcome you with great pleasure and send the card.

Gilroy sends No. 28 with 25 cents for Japan from Carrie E. Moore. We are much obliged.

Morristown reports more cards sent Rev. A. Trevino in No. 29 by Mary Will Williams. I am sure they are most acceptable.

In No. 30, our little mountaineer, Lawrence Pendleton, sends 8 cents for Mrs. Maynard. He meant to put in 10 cents, but counted a little wrong. There were only four stamps. He is saving the "Sundays eggs."

No. 31 is the last and brings 50 cents from Joe Blankenship to be divided between Japan and the orphans, and Dave adds 12 cents to the Babies' Branch fund. They have our thanks.

That is all for this beginning of the last month in our seventh year. I want you to double on February receipts. Bestir yourselves! Make March the greatest month of this year! Will you? Yours in hope,

LAURA DAYTON EAKIN.

Chattanooga.

The Student Band.

I find 40 sets of answers to the following questions on Japan:

1. How many islands form Japan? About 4,000.
2. What is the population of Japan? Near 43,000,000.
3. What are the religions of the country? Shintoism, Buddhism.
4. How many Shinto and Buddhist temples are there? 200,000
5. What is the name of the sacred mountain? Fuji.
6. How high is it? (14,000 feet).
7. What is the capital? Tokio.
8. When were Christians banished? (1639).
9. When and by whom was Japan reopened? 1853 by Com. Perry.
10. Who was Joseph Neilsen? A converted Japanese who did much for his people.
11. How many Christians in Japan? 40,000.
12. In what islands are the S. B. C. missionaries? Kinshiu.
13. How many missionaries have we? 10.
14. How many church members? 71. Those answering are as follows: Ruby C. Patton, Murfreesboro. Catharine Swann, French Broad. Carrie E. Moore, Gilroy. Lawrence Pendleton, Lookout Mt. Beulah M. Massey, Sevierville. Blanche Massey, Sevierville. Vera Morris, Arp. Lillian Blankenship, Surprise. Stella Galloway, Jonesboro. Faustina Wingo, Trezevant. Willie Pafford, Partlow. Myrtle Robinson, 508 Whiteside St., South Chattanooga. Enno Conger, 126 Read St., Jackson. Ethel Gaddis, Stage, Miss. Bettie Arnold, Wartrace. Roy Massey, Sevierville. Pearl Smith, Antioch. Elizabeth Fuqua, Sadlersville. Grace Dean, Wartrace. Virgie Siler, Uptonville. Viola Siler, Uptonville. Chas. D. Turner, Milan. Ethel Allen, Sevierville.

Eva A. Kannon, 1717 Church Street, Nashville.

Joele Brown, Sevierville.
George M. Sanders, Vesta.
Willie S. Collins, Antioch.
Rena Sample, Grand Cane, La.

Lovie May Taylor, Ashburn.
Mabel Brown, Harriman.
Mary Eager Joiner, Adams.
Ferdie F. Fox, Jr., Clarksville.
Lemma E. Drake, Verona.

Reese Puckett, Water Valley.
Rena Howe, Eurekaton.

Frank F. Gillard, Ro Ellen.
Bronson Stout, Shelbyville.

George S. Range, Whitesburg.

No name, no address.

Maggie McCutcheon, Jackson, 430 East Lafayette Street.

Of these 22 answered all the 14 questions in some way, and 15 answered them correctly. These will receive the prize books for February.

It seems queer, but one of the best set of answers had neither name nor address. There was one mistake in it, however, and therefore the writer is not entitled to a prize. Most of the errors were in answer to question No. 13, "How many missionaries have we?"

If you will turn to the first page of any late *Journal*, you will find 10 missionaries named under Japan. Several said 8. One little girl left a cipher off in numbering the Christians in Japan. Several gave the wrong year of the opening of Japan by Perry. I want to suggest that hereafter you keep a copy of the answers you send in. Then when you see the correct answers, you will be able to set yourself right. Again let me beg of you, write all other matter on a separate sheet from your answers and sign your name and address always to both letter and answers. *Please don't forget that!*

I am so glad your number is growing. Forty students of missions speaks very well for the members of the Young South.

Next week I shall give you the questions for March. The *Journal* has not yet arrived. Remember to pray and give as you study. L. D. E.

Receipts.

First half year's offerings	\$418 49
Third quarter	223 76
January offerings	125 74
February offerings	63 18

FOR JAPAN.

Lemma Drake, Verona, star	35
M. E. Joiner, Adams	05
Willie S. Collins, Antioch	10
George S. Range, Whitesburg	20
B. Stout, Shelbyville	10
Douglass and Henry Siler, Uptonville	2 00
Virgie Siler	15
Aubrey L. Carr, Willard	35
F. and E. Fuqua, Sadlersville	1 00
B. and E. Massey, Sevierville	25
Enno Fonger, Jackson	10
Mrs. W. P. Henderson, Hop Spring	1 30
Stella Gallaway, Jonesboro	10
Faustina Wingo, Trezevant	25
Miss Bernie Duncan, Fall Branch, star	1 00
A. R. Moulton, star	1 00
Miss Rachel White, star	1 00
Lawrence Pendleton	08
C. E. Moore, Gilroy	25
Joe Blankenship, Surprise	25

FOR ORPHANAGE (SUPPORT).

Joe Blankenship, Surprise	25
---------------------------	----

FOR BABIES BRANCH.

Dan Blankenship, Surprise	12
---------------------------	----

FOR PICTURES.

Lucile Williams, Morristown	15
Aubrey L. Carr, Willard	15
For Journal subscription	
Ethel Gladis, Stage, Miss	25

Total	\$842 23
Received since April 1, 1900:	
For Japan	\$584 59
Orphanage (support)	130 52
Pictures	2 25
For Home Board	33 25
State Board	23 00
Babies Branch	22 47
China	26 15
For Mexico	5 53
Foreign Journals subscriptions	1 00
Postage	4 97
20th century movement	50
Prize books	1 40
Total	\$842 23
Star card receipts	\$241 22

CANCER CURED

WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Womb Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

RECENT EVENTS.

—Rev. T. J. Porter of Fort Deposit, Ala., has accepted work in Missouri, near Mexico, where his brother, Dr. J. J. Porter, is located.

—One of our 'Western' exchanges copies a poem by Dr. George A. Lofton published in the BAPTIST AND REFLECTOR sometime ago, but fails to give credit to this paper.

—The friends of Dr. A. C. Bryan, formerly of this State, but now of Pomona, Cal., were glad to see him in this part of the country again last week. He was looking remarkably well.

—C. G. Jones, Esq., the father of Dr. C. G. Jones of Covington, Ky., recently died at his home in Leaksville, N. C. The many friends of Dr. Jones in this State will join us in sympathy with him in his sorrow.

—Rev. W. A. Jordan of Dyer passed through the city last Saturday on his way to Springfield where he preached last Sunday. He is one of the most popular and promising young ministers in West Tennessee.

—We are glad to know that Dr. W. E. Hatcher, the distinguished pastor of the Grace Street Church, Richmond, Va., who has been quite sick recently, has recovered. He was forced to give up his work for awhile and retire to what he calls his "hut in the brush"—meaning his farm.

—Rev. R. W. Binkley has resigned the pastorate of the Russell Street Cumberland Presbyterian Church, Nashville, to accept a call to the Cumberland Presbyterian Church at McMinnville. Bro. Binkley is a most excellent man as well as a good preacher. We are sorry to lose him from Nashville.

—Rev. James C. Edens of Atlanta, Ga., recently field editor of the *Christian Index* has accepted a call to the church at Girard, Ala. Dr. W. B. Crumpton gives him notice that he "must leave all his 'Georgy ways' behind him. If he does not, I will catch him and baptize him on the Alabama side of the Chattahoochee."

—The new house of the First Baptist Church of Waxahachie, Texas, was opened for the first time on Feb. 17th. Dr. R. N. Barrett, a Tennessee boy, is the beloved pastor, and to him is due in a large measure the construction of the building. The sermon was preached by Rev. Geo. C. Needham of Philadelphia, who is now assisting Bro. Barrett in a series of meetings.

—We are glad to know of the brightening prospects of the Baptist cause in Tallahassee, Fla. The church there has received some valuable additions to its membership. The new Governor is a Baptist and Bro. Provence says that he is an excellent listener. Bro. Provence's son, Rev. H. W. Provence of Montgomery, is now with him in a meeting. We hope to hear of good results.

—The *Foreign Mission Journal* for March shows that the receipts of the Foreign Mission Board to February 15th have amounted to \$74,245 58. The expenditures, however, have been \$115,880 26, leaving an indebtedness of \$24,965 56. Of the amount contributed, Tennessee gave \$4,004 97—a pretty good showing; but we need to do considerably better yet in order to come up to our quota.

—"Dr. Thomas S. Potts, the scholarly and courteous pastor of the Central Church, Memphis, Tenn., lectured last week for the Second Church, Little Rock, Ark. No doubt his lectures were rare treats."—*Baptist and Reflector*. "Do you mean to say that they were not well done?"—*Baptist Standard*. It is a well known fact that a rare steak is the juiciest of any. And so it is with a rare treat.

—The *Biblical Recorder* states that Dr. C. A. Jenkins, President of the Southwest Virginia Institute at Bristol, Va., has been extended a call to the church at Goldsboro, N. C. and that he will likely accept it. Dr. Jenkins is a preacher of unusual excellence, and is a fine man every way. We are sorry to lose him from this part of the country. He goes to a fine field at Goldsboro.

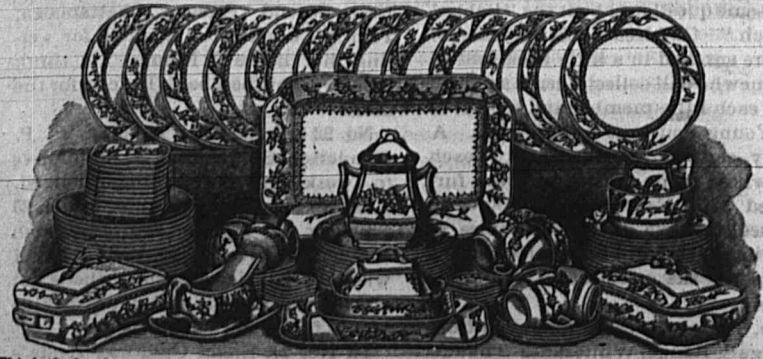
—The Baptist Church at Pulaski was burned last week, the fire having started in a neighboring house. We are glad to know that the church was well insured. We presume that pastor Kendrick and his members will proceed to rebuild as soon as practicable and will probably select a more central location. Bro. Kendrick has done a fine work during his pastorate in Pulaski. He is held in high esteem there by every one.

—The *Baltimore Sun* says that the Broadus Memorial Church, of Richmond, Va., is destined to be one of the most unique and interesting church edifices in America. It will be emphatically a memorial church, but it will honor the living as well as the dead. In addition to memorial windows which will be erected to commemorate the heroic deeds of American soldiers and sailors, it will contain a window in honor of the Christian bankers of America, another in honor of the railroad men of America, and still another in honor of the iron workers of America. These windows will be erected by contributions from representatives of the several classes which they will honor, and all who contribute will be provided with cards which will admit them when visiting the church to pews opposite the memorials in which they are interested.

—We announced sometime ago that Dr. E. E. Chivers had resigned the Secretaryship of the B. Y. P. U. A. and the editorship of the *Baptist Union* to accept the pastorate of the Sixth Avenue Church, Brooklyn, N. Y. His resignation took effect March 1st. During the four years of his connection with the Young People's Union as Secretary, Dr. Chivers has done a noble work. He has put special emphasis upon the educational interests of the Union and developed the Christian culture and missionary conquest courses to a large extent. He has also succeeded in bringing about a thorough understanding between the Northern and Southern Unions by his tact and graciousness. There are thousands of Baptists in the

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

FREE YOU CAN EARN IT IN THREE HOURS FREE



This is the handsomest DINNER-SET ever made or imported. It is daintily decorated in several colors, highly finished in gold, and is yours absolutely FREE. For the sale of only 30 one-pound packages of our Celebrated Imperial Baking Powder and to assist our Agents in making rapid sales, we allow them to give FREE with every pound, a beautiful decorated and gold-traced Cup, Saucer, seven-inch plate, Fruit Saucer and Individual Butter. 18 lb. order..... 56 pieces Tea Set. 60 lb. order..... Singer Sewing Machine. 24 lb. order..... 84 pieces Furniture. 80 lb. order..... Lady's or Gent's High Grade Bicycle. We have other goods and choice premiums, in fact we have and can provide you with any premium you most desire. Don't miss this golden opportunity. If you deal with us once, you will never look elsewhere or have cause for complaint. We pay freight and allow time to deliver goods before you pay us. We will pay you liberally for assisting us to secure agents. Don't delay, write at once for circulars, order blanks, etc. P. S.—REFERENCES: Postmaster, any Mercantile Agency, Express Companies or Banks. CHARLTON A. MARSHALL, 184 West Front Street, CINCINNATI, OHIO.



With these

three things you can wash. Just so you can do many other things that are tiresome, unhealthy, unpleasant and wasteful. If it's necessary, well and good; but it isn't with PEARLINE washing. PEARLINE'S way is best, easiest, quickest, most economical—no soap, no washboard, no rubbing, little work—best results. 635

South as well as in the North who will join us in wishing for him a successful pastorate in Brooklyn.

A Great Day.

On Sunday, March 3rd, Dr. R. J. Willingham preached for the First Church. A large congregation assembled to hear him, many of whom were members during his pastorate ten years ago. He presented the theme so dear to his heart in a masterly way, and as a result nearly \$1,200 was subscribed. The Sunday-school pledged \$50, the Senior B. Y. P. U. \$10, the Junior B. Y. P. U. \$5, and the Woman's Missionary Society \$200. There were two subscriptions of \$100. One came from a deacon and the other from a young business woman who has long wished to go to the foreign field herself. There were many grateful hearts last night. The pastor was exceedingly gratified, as he had expected to raise only \$500 for the support of one missionary. Now the First Church will have two, and two native helpers. Ocoee Association is waking up all along the line. To God be the glory. In the afternoon the communion service was held at 3 o'clock and largely attended and the band of fellowship was extended to 19 new members. Twenty-three have united with the church during February and there are more to follow.

It was a great delight to the church to clasp again Dr. Willingham's hand. God was certainly with him yesterday. The church has never had such a wonderful uplift in all its history.

Rev. J. W. Brougher is preaching a series of fine sermons on "His Majesty, the Devil," which are attracting great attention. Last night chairs had to be used in the aisles.

Mr. H. A. Wolfsohn has resigned his position as musical director of the First Church, and on April 1st will return to evangelical work. His singing is wonderfully effective. Prof. Ormsby of Chattanooga will succeed him.

Rev. F. B. Meyer, the great evangelist of London, will be with the First Church from March 18th to 23rd, and it is earnestly hoped that great results will follow. L. D. E.

Chattanooga, Tenn., March 4th.

SUNDAY SCHOOL BOARD

Southern Baptist Convention.

J. M. Frost, Corresponding Secretary.

Have you seen a copy of KIND WORDS in its new and enlarged form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children pay it the highest possible compliment. Instead of glancing through it and then throwing it down, as I have seen them do, they watch for it eagerly and then read it through."

Another says:

"My mother always tells me to be sure and bring her a copy of Kind Words."

Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.

AMONG THE BRETHREN.

The church at Fulton, Mo., has secured a pastor in the person of Rev. Geo. W. White of Waverly, Ill.

Rev. S. O. Mitchell having given up the church at Hillsboro, Texas, Rev. A. P. Brunson has been called to succeed him and has accepted.

Rev. R. D. Wilson of Bryan, Tex., formerly pastor at Fulton, Ky., has been called to the care of the church at Bentonville, Ark., and has accepted.

The church at Sardis, Ala., has been exceedingly fortunate in securing the services of Rev. T. T. Dobbs, though he only preaches for them once a month.

Rev. J. W. Kramer of Brewton, Ala., has been recalled to the care of that church at an increase of salary. Since his work began, a \$10,000 church has been built.

Much to the regret of the church, Rev. S. C. Dean has resigned at Americus, Ga., and has moved to Gulfport, Miss., that his wife's health may thereby be improved.

Rev. W. W. Horner of the Seminary at Louisville was called to the bedside of his step-father, Bro. W. C. Turner, who was critically ill at his home in Milan, Tenn.

Rev. W. I. Cole of Moberly, Mo., who is writing strong articles in *The Baptist Argus* on "Our Salvation," has been invited to hold a meeting at Orlando, Fla., and will do so.

Rev. S. C. Hearne, the beloved pastor at McKenzie, Tenn., has been seriously afflicted with a gripe. He has our sincere condolence, though at this writing he is reported as better.

Rev. C. C. Winters, formerly of Tennessee, has resigned the care of the church at Florence, Ala. The brethren have vigorously protested against the resignation and ask that it be withdrawn.

It is announced that Rev. I. N. Penick of Martin, Tenn., will enter the field soon soliciting for the Hall-Moody Institute at Martin, Tenn. He is sure to succeed, for that is one of Bro. Penick's habits.

Rev. Geo. W. Riley, formerly of Morganfield, Ky., is conducting a helpful meeting with Rev. C. C. Carroll at Calvert, Texas. It is said that sin-hardened, callous-hearted men are being touched.

Rev. I. N. Penick of Martin, Tenn., so well known as a Baptist war and filling, and famous as a defender of the faith, is debating with A. P. Johnson, a Campbellite, at Palmersville, Tenn., this week. Poor Johnson!

The critical illness of Deacon F. M. Upchurch of Mt. Vista, Tenn., who for years has been a tower of strength to Friendship Church near that place, is a source of great regret. His recovery is exceedingly doubtful.

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher	12
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	15
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	6
Bible Lesson Pictures	75
Picture Lesson Cards	25

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

In April Dr. Len G. Broughton of Atlanta, Ga., is to assist Dr. Fred D. Hale in a revival with the Third Church, Owensboro, Ky. What a mighty onslaught these valiant brethren will make on sin and Satan!

Dr. T. J. Bailey, the erudite editor of *The Baptist* of Mississippi, says: "New Orleans Baptists in securing theatres to hold the sessions of the Convention in, do not expect to entertain us from a theatrical standpoint—not at all."

Dr. Len G. Broughton of Tabernacle Church, Atlanta, Ga., has 50 awaiting baptism. His health having been bad for several weeks, he has been unable to baptize them. The \$7,000 indebtedness on his church will soon be liquidated.

The Fifth Sunday meeting of the Western District Association will convene with the Spring Hill Church near Paris, Tenn., Friday before the fifth Sunday in this month. Rev. Asa Cox of Whitlock, Tenn., will preach the introductory sermon.

Dr. W. T. Lowrey, the scholarly and capable president of Mississippi College, Clinton, Miss., in signing his name to a recent article affixes it thus: "W. T. Lowrey, servant." The noblest title all. "Let him that would be greatest among you be the servant of all," saith the Master.

It is announced that Dr. Johnston Myers of the Immanuel Church, Chicago, Ill., has been invited to assist Rev. W. W. Hamilton in a revival with McFerran Memorial Church, Louisville, Ky., during this month. Bro. Myers has led the great evangelistic movement in Southern Illinois this winter.

Dr. M. M. Riley, president of Brennan College, Gainesville, Ga., has decided to be pastor of the New Carnesville Church in connection with his school duties. It seems to be popular among college presidents to hold to the pastorate. Dr. Geo. M. Savage of our University at Jackson is pastor of five churches.

Dr. J. A. French of Austin, Texas, in speaking of the habit some preachers have of holding the candidate's nose during baptism, says: "Imagine Richard Fuller, J. L. Burrows or Geo. C. Lorimer holding a candidate's nose to baptize him. It is wholly needless and greatly detracts from the beauty and impressiveness of the ordinance." Right, you are, brother!

—Dr. R. R. Acree of the First Baptist Church of this city preached two fine sermons yesterday. Communion was also observed. Morning subject, "The Arrest and Trial of Jesus." Night subject, "My Father's Son, or Whose Son Are You?" Both sermons were greatly enjoyed. H. W. RITTER, JR., Clarksville, Tenn., March 4th.

—We hope for a large attendance upon the Sunday-school Convention here in April. Let each one who contemplates attending please send name to me, thus aiding us in taking care of the Convention.

R. A. KIMBROUGH.

Shelbyville, Tenn.

—Large congregations at Eagleville at both services. A high tide of school and church interest pervades the community. We have a valuable addition to the town and to the Baptist ranks in the person of Bro. Robertson and family, cashier of the new bank.

G. A. OGLE.

—Our church, Liberty, is moving on slowly but surely. Bro. F. M. Blalock is our pastor. A true and noble pastor he is. He keeps us busy collecting for our various mission purposes, which we are glad to do. Our Sunday-school is a joy to us all.

A MEMBER.

Arp, Tenn.

—We had good meetings at Little Hope last Saturday and Sunday. Just after the services began Sunday the wind blew a large tree down in front of the house. It fell right across the church yard and reached within 20 feet of the door. At first many of us thought the house, which is brick, was falling. The pastor's prayer was cut short and the audience thrown into confusion for a while. If it had occurred before services, while some of the people were standing in the church yard, several might have been killed. Let country churches take warning from this and cut all trees that are not safe.

H. F. BURNS.

—On Feb. 17th Bro. W. C. Golden of the Third Church, Nashville, came to us, and for two weeks preached the gospel with power and demonstration of the Spirit. We have been greatly blessed in his coming, and hope to reap the harvest of his faithful sowing during the years to come. Our church membership has been greatly helped, new hope and zeal have been inspired, and by the grace of God we hope to do more and better work than ever before. We are praying that we shall reach that point in Christian life where we will look and pray for God's convicting and converting power in our regular Sunday services. Tuesday of the second week Bro. Golden had it so warm for us that our church house caught on fire and we were compelled to finish the meeting in the C. P. Church. The damage to the house

LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

A Sample Bottle Sent FREE by Mail.

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

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

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

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

will be repaired at once. The results of our meeting were seven additions by baptism and seven by letter.

W. H. SLEDGE.

Milan, Tenn.

—I had a very pleasant trip to Prosperity Saturday and Sunday. Moderate congregation Saturday and simply grand on Sunday. The church invited the Sunday-school Convention of the Association to meet with it Saturday before the first Sunday in April. Dinner on the ground. A program will be published. Our collection Sunday was for the J. M. D. Cates monument. After services Sunday I accepted an invitation to partake of a surprise birthday dinner given to Elster Kennedy near the church. It was a feast of fat things, and I wonder that I am still in the flesh. There were 40 or 50 present. Goodness! what a dinner!

J. T. OAKLEY.

Help for Galveston Churches.

After due consultation with Dr. Gambrell, the Secretary of the Texas State Board, it has been agreed that pastors everywhere should be asked not to press any further, at the present time, collections for rebuilding the Galveston churches. It is of the utmost importance that nothing should interfere with the collection for Home and Foreign Missions during the months of March and April. If, therefore, any pastors have not taken up a collection yet for the Galveston sufferers, the brethren are respectfully urged to drop this for the present, and to give their immediate attention to the usual collections for Missions. This also is the understanding and request of the Home Mission Board.

F. H. KERFOOT, Cor. Sec.

SALESMEN AND AGENTS WANTED

BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—not a filter. 22,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; cures fevers and sickness. Write for Booklet, New Plan, Terms, etc. FREE.

Harrison Mfg. Co.,
302 Harrison Bldg., Cincinnati, O.

"THE PRINCE OF THIS WORLD,"

"THAT MAN OF SIN,"

Receives a severe blow through the teachings of

"WORDS OF COMFORT,"

OR

"SUNDAY MORNING THOUGHTS."

OUR NEW BOOK, eloquently written

by Dr. J. B. Cranfill. Graphically il-

lustrated by Frank Beard. Warm in-

troduction by Bishop Galloway.

Only a glance necessary to create a demand

for it.

The Canvasser

a Lucky Fellow

Valuable premiums offered

given. Exclusive territory assigned.

Address



Illustration in Words of Comfort.

THE SOUTHWESTERN COMPANY,
Publishers and Manufacturers, Nashville, Tenn.

Cures Blood and Skin Trouble.

Is your blood pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching bones or back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Catarrh? Are you pale? Then B. B. B. (Botanic Blood Balm) will purify your blood, heal every sore and give a clear, smooth, healthy skin. Deep-seated cases like ulcers, cancer, eating sores, Painful Swellings, Blood Poison are quickly cured by Botanic Blood Balm. Cures when all else fails. Thoroughly tested for 30 years. Drug stores \$1 per large bottle. Trial treatment free by writing BLOOD BALM CO., 78 Mitchell St., Atlanta, Ga. Describe trouble—free medical advice given. Over 3000 voluntary testimonials of cures by B. B. B.

"LAND OF THE SKY."

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

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

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

BELLS

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

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

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

Ferry's SEEDS

Ferry's Seeds are known the country over as the most reliable Seeds that can be bought. Don't save a nickel on cheap seeds and lose a dollar on the harvest. 1901 Seed Annual free. **D. M. FERRY & CO.,** Detroit, Mich.

EUROPE IN 1901...

Ten weeks summer tour, visiting Holland, Germany, Switzerland, Italy, Paris and London.

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

LOW RATES...

Address:

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

Obituary.

ROBBINS.—Maggie Gladys Robbins, the little daughter of Mr. and Mrs. Robbins of Roan Mountain, Tenn., died Oct. 10, 1900, aged 11 months and two days. Although her death has left a vacant place in heart and home, her parents look forward in faith to a blessed reunion and to a time when there shall be "no more death, neither sorrow nor crying."

E. J. M.

PHILLIPS.—Bessie, daughter of J. and Bettie Phillips, was born March 11, 1896; died Jan. 26, 1901. She was one of the sweetest little girls I ever knew. Her head was crowned with curls of gold, her face was wreathed in smiles. She had a sweet disposition and a kind heart. She won the hearts of all who knew her. Although her graceful little form lies in the grave—her sweet spirit has gone to live with Jesus and, to meet the dear mother and sister who have preceded her. We know that this sorrow is hard for Bro. Phillips to bear, for Bessie was his last daughter. But the Lord has said, "My grace is sufficient for you." May the Lord comfort the hearts of the father, the kind-hearted step-mother who loved Bessie so dearly, and her brothers. Let us all resolve in our hearts that we will meet Bessie.

P. W. CARNEY, Pastor.

ROGERS.—Sunday morning, Jan. 13th, the Lord called Sister Rogers to himself. Her maiden name was Buntyn, for whose father the first station East of Memphis on the Southern Road is named. In early life she married Col. T. B. Haynes, who was prominent in the State Senate and the Grange—in the palmist days of Tennessee. Three years after his death, Sister Haynes became the wife of S. C. Rodgers, who was prominent in publication of Sunday-school and other denominational literature. When but a girl Miss Lizzie Buntyn joined the First Baptist Church of Memphis. After moving on their plantation she aided in organizing and building up Eudora Baptist Church. She was the last of the older members of her noted family, and the last, save Sister Sarah Brooks, of the older members of the Eudora Church. The Lord did not bless Sister Rogers with children of her own, but she lived until her brother, Dr. Buntyn, and two sisters, Mrs. Goodwyn and Mrs. Whitclaire, died, and she became the mother of her nieces and nephews. Indeed the whole community looked to her as a mother. The poor, especially, felt grateful to her for many favors. Her church knew her value in her liberal contributions, zealous work in Sunday-school, Woman's Aid Society and everywhere a devout Christian woman could work for the Master. "She rests from her labors and her works do follow her." The beautiful description given of the "excellent woman" fits the life and character of Sister Rogers. Many loved ones emulate her godly example and commemorate her virtues.

J. D. ANDERSON.

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

BAPTIST PERIODICALS
ARE HEWN FROM THE ROCK OF TRUTH

QUARTERLIES		MONTHLIES	
	Price		Price
Senior	4 cents	Baptist Superintendent	7 cents
Advanced	2 "	Baptist Teacher	10 "
Intermediate	2 "		
Primary	2 "		
per copy! per quarter!		per copy! per quarter!	

LESSON LEAFLETS

	Price
Bible	1 cent each
Intermediate	1 cent each
Primary	1 cent each
per copy! per quarter!	

Picture Lessons . . . 2 1/2 cents per set! per quarter!
Bible Lesson Pictures . . . 75 cents per quarter!

ILLUSTRATED PAPERS

	Price, per quarter	per year
Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	8 "	30 "
Our Little Ones (weekly)	6 1/4 "	25 "
Young Reaper (semi-monthly)	4 "	16 "
(monthly)	2 "	8 "

(The above prices are all for clubs of five or more.)
Good Work (New), in place of "The Colporter," (monthly) . . . Price, 25 cents
per year, in clubs of ten or more, 20 cents per year.

American Baptist Publication Society
WESTERN BRANCH: 316 N. Eighth Street, St. Louis, Mo.

GOSPEL VOICES,

Inspiring in Gospel Sentiment,
Eloquent in Words,
Sublime in Music.

By Rev. D. E. DORTCH.

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

"Dortch's Gospel Voices"

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

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

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

These two books combined constitute the latest and best work of the author's life. Published in either notation. If you wish a Grand Song Book for all purposes, send for a sample copy and you will be convinced. 40 cents per copy, \$4.80 per dozen, prepaid; \$4.00 per doz, \$80.00 per 100, by express or freight, not prepaid.

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

Chattanooga Nursery.

Strawberry Plants. I have for spring shipment an immense quantity of first-class plants. Special prices to large planters. Send for catalogue and price list. H. LIGHTFOOT, Sherman Heights, Tenn.

Gus Demerich,
Practical Plumber
Steam and Gas Fitter
TELEPHONE 1422.
317 N. Cherry Street.
NASHVILLE, - - - TENN

**THROUGH SLEEPERS
TO FLORIDA**
VIA THE
N.C. & S.T. FINE TRAINS
QUICK TIME



NO CHANGE OF CARS
BETWEEN
ST. LOUIS AND JACKSONVILLE CHICAGO AND JACKSONVILLE
If you ask for Tickets Via the N. C. & S. T. R'y.
Folgers, maps, etc., mailed free to any address.
H. P. SMITH, Traffic Manager, W. L. DANLEY, Gen'l Pass. Agent.
BRANDON, NASHVILLE, Tenn.

Dixie Flyer
and the Day Express over the



from

JACKSONVILLE

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

from Macon via Central of Georgia Ry., from

ATLANTA

via Western & Atlantic R. R., from

CHATTANOOGA

and

NASHVILLE

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

ST. LOUISover the Illinois Central R. R. from
Martin, Tenn.**Double Daily Service**
and**Through Sleeping Cars**
maintained over this**Scenic Line**

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

OBITUARY.

SAUNDERS.—Bro. Bud Saunders departed this life Jan. 14, 1901. He was 33 years of age. He had been a member of the North Fork Baptist Church about 15 years. He leaves a wife, six children, a large number of friends and relatives to mourn their loss; but we believe our loss is his eternal gain. He bore his sufferings with great Christian patience, and when nearing the end asked his loved ones to meet him in heaven, then passed across the river of death to join his dear mother and others, who had gone before. We commend his dear family to Him that knoweth and doeth all things best. The funeral was conducted by the writer, at his father's home, in the presence of a large congregation. His remains were laid away in the family burial ground to await the resurrection morn. His pastor,
G. P. WILLIAMS.

GIBSON.—Sarah E., daughter of Edemuel and Martha M. Sullivan, was born June 20, 1836; married to T. W. Gibson in 1851; professed faith in Christ at Liberty Hill in 1856. After halting a long time between the Baptists and their doctrines on the one hand and the Cumberland Presbyterians and her husband on the other, she, together with three of her children, joined the Baptist Church at Mt. Olivet in 1882, where she lived a consistent member until her death, which occurred Oct. 18, 1900. Ten children came to bless the home, four of whom outstripped her in the race of life and awaited her coming on the other shore. Her husband also went to his reward about four years ago. Indeed, "One by one we're gathering yonder." Be it therefore,

Resolved, That the church at Mt. Olivet, fully realizing her own loss, extends sympathy to the children and near relatives who survive her.

Resolved, That in view of our own death, we strive by the grace of God to be ready for the change.

Resolved, That a copy of this be sent to the BAPTIST AND REFLECTOR for publication.

PASTOR AND DEACONS,
Committee.

GROVE.—Nancy J. (Foust) Grove was born June 8, 1846. She professed faith in Christ at the age of 13 and joined the Washington Presbyterian Church with her parents and remained there until 1888, then joined Little Flat Creek Baptist Church and afterwards moved her membership to Roseberry Baptist Church, in which she remained until her death. She was married to Stephen Grove March 15, 1870. Six children blessed their union, two boys and four girls, all of whom survive her except one little boy who died in infancy. She died Dec 18, 1900. She was a faithful wife and a loving mother.

Resolved, That in the death of this meek, noble and sweet-spirited woman, the church has lost one of its best members.

Resolved, That the family have the heart-felt sympathy and prayer of the church and a copy of this notice be furnished them.

Resolved, That a copy be spread upon the church book and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Read and adopted by Roseberry Church, Feb. 17, 1901.

S. J. WEBSTER,
S. J. TROUT,
W. C. MAJOR,
Committee.

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

Employment for You.

WE HAVE SEVERAL GOOD OPENINGS specially suited to Ministers, Teachers, and Students, to engage with us in the sale of our books and Bibles. Our books are bright and new and up-to-date, and are fast sellers. Almost any intelligent person can sell them. This is a good chance for you to earn some money. If you are unemployed, or have some spare time, write at once. Send us fifty cents—stamps in good order will do—if you are ready to begin at once. We refer to Dunn's or Bradstreet's Mercantile Agency. We claim that ours is the best-selling line of subscription books published.

Send a few references and inclose a stamp, and address your letter this way:

FOREMAN & GREEN,

346 COURT SQUARE,

NASHVILLE, TENN.

**Our New
Church Roll and Record**

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

- (1.) The Declaration of Faith.
- (2.) Church Covenant.
- (3.) Rules of Order.
- (4.) Register of Pastors.
- (5.) Register of Deacons.
- (6.) Register of Members, (embracing Baptisms, Marriages and Deaths.)
- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
- (9.) Sunday School Record.

Price \$2.00 post-paid. Let us have your order, we know that you will be pleased. Address,

BAPTIST AND REFLECTOR**Our Premium Offers.**

1. The Baptist and Reflector and a Self-Pronouncing Teachers' Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for 3.25, or 3.00 if a minister.
2. The Baptist and Reflector one year and a Post Fountain Pen, self-filling and self-cleaning, will last a life time, price 3.00; both paper and pen for 3.00, or 2.50 if a minister.
3. The Baptist and Reflector one year and a copy of "Baptist Why and Why not" for 2.75, or 2.25 if a minister.
4. 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 next fifth Sunday meeting of the Duck River Association will be held at Mt. Lebanon, Marshall County, March 29th, 30th, 31st. The New Century program will be resumed. A large attendance is desired and requested. After this meeting and the opening of spring we hope to render the program in all the remaining churches not having had one.

D. S. McCULLOUGH, Ch'n.
Shelbyville, Tenn.

A PROMINENT MINISTER.

How He Was Rescued Twenty Years Ago From the Horrors Of Catarrh.

Rev. J. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. It also seriously affected my bronchial tubes. My nervous system gave way, unfitting me for the duties of life.

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers as one that cannot be excelled."

Samples Mailed Free.

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 68 Broad Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid.



Are You Deaf??

All cases of DEAFNESS or HARD-HEARING are now CURABLE by our new invention only those born deaf are incurable. HEAD NOISES CEASE IMMEDIATELY. Describe your case. Examination and advice free. You can cure yourself at home at a nominal cost. 506 La Salle Ave., International Aural Clinic, Dept. 124 CHICAGO

Teachers

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

SONGS

Enough mailed FREE for your Sunday-School to try. Superintendents write me your average attendance and I will do the rest. CHARLIE D. TILLMAN, 27 Forsyth St. Atlanta, Ga.

His Deserts.

The newly-elected mayor of a country town was about to make his first journey in that capacity through the place. The townspeople had arranged that from an arch of flowers under which he was to pass a floral crown should hang, surmounted by the words, "He well deserves it." But the wind blew away the crown, and when the pompous mayor passed under the arch, to the great joy of those who had voted against him, only a rope with a noose at the end of it dangled there, with "He well deserves it" standing out in bold relief above it.—New York Evening Post.

Catarrh Can be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

—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.

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.

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

New England CONSERVATORY OF MUSIC

The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. George W. Chadwick, Musical Director. Pupils received at any time. For prospectus address FRANK W. HALE, General Manager, Boston, Mass.

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

The Shortest Route to Texas.

One reason why travelers to Texas go via Memphis and the

Cotton Belt Route,

is that the Cotton Belt is from twenty-five to fifty miles shorter than other routes.

This saving in distance makes a corresponding saving in time.

Cotton Belt trains carry Pullman Sleepers at night, Parlor Cafe Cars during the day and Free Chair Cars both day and night.

Write and tell us where you are going and when you will leave, and we will tell you the exact cost of a ticket and send you a complete schedule for the trip. We will also send you an interesting little book, "A Trip to Texas."

W. G. ADAMS, T. P. A., Nashville, Tenn.
E. W. LaBEAUME, G. P. and T. A., St. Louis, Mo.



GIANT FLOWERING CALADIUM.

GIANT FLOWERING CALADIUM, "NEW CENTURY."

A New Species, and the Grandest Foliage and Flowering Plant yet Introduced.

Leaves three times as large as any other Caladium, having a heavy, leathery texture and a bright, lustrous, glossy-green color, which is remarkably handsome. It does not produce a bulb, but is increased by suckers, and is perennial. The leaf-stalks are strong and tall, holding the mammoth leaves well above ground. Leaves 3 to 5 feet long by 2 or 2½ feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms 12 to 15 inches long by 7 inches wide; snow-white, changing to cream, with a rich and exquisite fragrance so powerful as to perfume a whole garden, filling the air with fragrance for a long distance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls or conservatories, it rivals the choicest Palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year. As many as 6 to 12 flowers rise successively from the base of each leaf-stock. Regardless of all we can say, the plant will astonish every one; so novel, effective and fragrant. Strong plants, which will bloom this summer, 50 cts. each; 3 for \$1.00 postpaid.

OUR CATALOGUE FOR 1901—New Century Edition—greatest Book of Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 135 pages, 600 illustrations, 13 colored plates, will be mailed free to any who anticipate purchasing. We offer many Great Novelties.

JOHN LEWIS CHILDS, Floral Park, N. Y.

Missouri Baptist Sanitarium, 919 TAYLOR AVENUE, ST. LOUIS MO.



A Well-Equipped, Quiet, Restful Sanitarium and Hospital. Every appliance for the best treatment is found here. Large Grounds, Large Buildings, Every Comfort. Trained Nurses, Physicians of your own Choosing. Rates as low as can be for accommodations furnished. For full information address DR. I. H. CADWALLADER, Physician-in-Charge. MRS. I. H. CADWALLADER, Superintendent.

Good Pianos

Are made by our factory to sell at such reasonable prices nowadays that you cannot afford to buy a cheap one.

We manufacture high-grade pianos and market them at prices that defy competition. While they cost you more than cheap pianos, the difference in quality always warrants the difference in price.

JESSE FRENCH PIANO AND ORGAN CO.

240 and 242 N. Summer Street.

AGENTS: STEINWAY, KNABE Manufacturers STARR, JESSE AND VOSE PIANOS FRENCH and RICHMOND PIANO

Do you read the BIBLE every day?

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

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

Printed from the Largest Type ever used in a small Testament

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

STYLE OF BINDING (reduced size).



EVERY SUBSCRIBER SHOULD HAVE ONE.

Send all orders and subscriptions to

BAPTIST AND REFLECTOR, Nashville, Tenn.