

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

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CURRENT TOPICS.

—From some who were present in Washington during the inauguration ceremonies last week, as well as from the papers, we learn that the occasion was turned into a regular drunken orgy. It is a shame and a disgrace upon the American people that the inauguration of a Christian man as President should have been made the occasion for such disgraceful scenes.

—A quarrel between two brothers, a blow, a pistol shot, and one of them lies weltering in his blood and dies in a few hours, while the other suffers the tortures of a fratricide. This tragedy of Cain and Abel was enacted over again in our city last week. What was the matter? The same thing was at the bottom of this trouble that is at the bottom of nearly all troubles of the kind—whiskey. One brother was drinking, the other was protesting, when the quarrel and its consequent tragedy ensued. Who was the murderer? The brother? Yes, but so also was the man who sold him the whiskey. So also was the man who sold the licensee to the saloon-keeper to sell the whiskey. So also was the man who voted for the law to allow the official to sell the license to the saloon-keeper to sell whiskey to the brother. And so also was the man who voted for the legislator to vote for the law to allow the official to sell the license to the saloon-keeper to sell the whiskey to the brother to make him drunk to kill his brother. Ultimately the responsibility rests there. Are you one of these men?

—On last Monday the House of Representatives of Utah, by a vote of 25 to 17, after a spirited debate, passed the following bill: "Every person who has reason to believe that a crime or public offense has been committed may make complaint before some magistrate having authority to pass on same; provided that no prosecution for adultery shall be commenced, except on complaint of the husband or wife or relative of the accused within the first degree of consanguinity or of the person with whom the unlawful act is alleged to have been committed, or of the father or mother of said person, and no prosecution for unlawful cohabitation shall be commenced except on complaint of the wife or alleged plural wife of the accused, but this provision shall not apply to prosecutions under section 4208 of the Revised Statutes of 1898, defining and punishing polygamous marriages." This bill had already passed the Senate last week by a vote of 11 to 7. There is no doubt that it will receive the signature of the Governor, as he himself is a Mormon. It is said that the Mormon authorities were back of the bill. It will be remembered by our readers that in order to secure Statehood the Mormons not only incorporated a clause in their constitution prohibiting polygamy, but they put a statute in their penal code against it. As we have pointed out, this was intended for foreign consumption, not for home consumption. When, however, it was charged that there was a large number of cases of polygamy in Utah, the Mormons denied it and said, "If that is so, there is a law against it here. The courts are open. Prove it." No one had cared to bring the matter before the courts, as it would involve him in unpleasant relations with his neighbors, but Mr. Chas. Mostyn Owen decided that he would not take a dare and had a number of the polygamists arrested and fined. His action created intense indignation. The passage of this law shows the insincerity of Mormons in putting the anti-polygamy statute in their penal code. Its evident purpose is to stop prosecutions for polygamy by Mr. Owen and others. Of course the husband or wife or children are not going to bring complaint. It is likely, however, to result in the passage of an amendment to the United States Constitution, giving Congress the power to legislate against polygamy. This would again give the United States Government control over the question of polygamy in Utah, as was the case when Utah was a territory. It must come to that sooner or later, and the sooner the better.

Whatever Is, Is Best.

I know as my life grows older
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed:
But as sure as the sun brings morning
Whatever is, is best.

I know that each sinful action,
As sure as night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed;
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is, is best.

I know there is no error
In the great supernal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand, eternal quest,
I shall cry as I look back earthward,
Whatever is, is best.

Ella Wheeler Wilcox, in New York World.

The Preacher for the Century.

BY REV. JOSEPH PARKER, D.D.

Minister of the City Temple, London.

The preacher for the Twentieth Century would not do badly for himself or for his cause if he studied the preaching that was so striking and effective in the first century. Those who boast, and perhaps justly, of being apostolic in their spirit and methods should return to the apostolic point of view in the matter of preaching, as well as endeavor to imitate it in the matter of polity. How did men preach in the first century of the Christian era? Did they write sermons and read them to languid or resentful congregations? Did they study the classical use of words and pride themselves on polished composition and eloquent effusion, to say nothing of mechanical and calculated climax? In reading the new Testament nothing seems to be further from the apostolic methods than methods which are accounted timely and popular in our own age. In apostolic times very great effects suddenly followed the preaching of the Gospel. There was probably not much comment on the classical beauty of the literature of the sermons, nor were many complimentary remarks passed respecting the manner, whether elegant or inelegant, of the preacher himself. We read that when one sermon was delivered the hearers gnashed with their teeth upon the preacher and hurled him out to be stoned. On another occasion we read that whilst the hearers listened they were pricked in their hearts, and cried out, some with vengeance, and some with a degree of penitence. The Gospel has always in its best preaching been followed by two distinctly contrastive effects. First, it has either been received with gladness, with a great emotion of thankfulness and consciousness of a new life of love in the heart; or it has been resented, denounced and virulently hated. We have little of the latter effect in our own age. The sermon has lost so much of its point, emphasis and high color that it is barely tolerated by one section and almost conscientiously avoided by another, even of the church-going public.

Is there not a good deal of heedless talk uttered against what is called the "sensationalism" of the pulpit? There is a sense in which we all detest sensationalism. Is there not another sense in which sensationalism may be legitimate, and may, indeed, be necessary to the certification of the preacher's personal sincerity and earnestness? If a man resorts to buffoonery in order to attract attention he is guilty of a base degree of sensationalism. It is quite true that

some regard the word "sensationalism" as always meaning a base or counterfeit article. This is not fair to the word. There is nothing objectionable in the word itself. Paul was said to be mad, and in one case he took notice of the contumely heaped upon him when he was thought to be unfit to be at large. Said he, "If we be beside ourselves, it is to God." Nobody could hear the Apostle Paul with indifference. When audiences turned away from him they did not speak about the weather or about local politics, they spoke immediately and emphatically about the discourse to which they had just listened; they stamped with their feet, they gnashed with their teeth, or they openly gave God thanks and rejoiced with a great joy. There need not really be so much objection to sensationalism, for there is very little sensationalism to be objected to. Nor must we imagine that quietness is not sometimes an expression of sensational feeling. Noise is no necessary element of true sensationalism. A whisper may be as tragic and as effective as some kinds of thunder. My only object in this passage is to put critics on their guard against confusing one sort of sensationalism with another.

I. The preacher for the Twentieth Century must have a definite, luminous and practical message to his day. He will have no need to puzzle his brains as to the selection of a subject; his topic is assigned to him. He is a man who has taken "holy orders" in the best sense—taken them directly and immediately from the Head of the Church. He has to preach the Gospel. He has not merely to preach about the Gospel, but to preach the Gospel in its heart, soul and essence, and to do this with abiding and beneficent effect he must, so to say, be bathed in the very river of the Gospel. His subjects will flow upon him. He will not be suffering from spiritual dearth or pulpit sterility; he will be, indeed, embarrassed by the riches with which God will entrust all his faithful stewards. The preacher for the Twentieth Century must be full of the New Testament. If he can repeat it word for word in the original language, so much the better. The preacher ought, at all events, to be able to repeat most of the New Testament, certainly all the utterances of Christ, in his mother tongue. The Word of God should abide in him richly, overflowing with a great redundancy alike of knowledge and emotion. The preacher's vocation limits him to opportunities of thirty or forty minutes of earnest address to a congregation which will never be identically reconstituted. The preacher should work upon the intelligence and the feeling of his hearers, so that at the close of the discourse they will know definitely what the preacher demands of them by way of oblation and service. We are not called upon to invent a Gospel, but to preach one. We are men under authority. We have had, as it were, direct personal communication with the Master, and all we have to do is to apply his sayings to the age in which we live.

II. The preacher for the Twentieth Century must be a man who lives in the open air. We have had enough of monastic preaching. Preaching is not a learned profession, an art or a craft only known to those who have been masonically initiated. The preacher must be, I repeat, a fresh-air man; that is to say, he must know life at all its vital points, and he must know human nature in all its variety of development and expression. Human nature is the really original language. Hebrew and Greek, so far as Scriptures are concerned, are known as the original languages, but human nature is a language more original still. What are its motives, its impulses, its self-deceptions, its greatest possibilities, its lowest knaveries, and its supreme moods? We must not preach as if we were preaching to dolls or mummies or statues made of clay or carved in stone. The people must be made to feel that the man who is preaching to them is part of the age in which they both live. The impression made by the preacher should never be, see how much more I know of religious

things than any mere layman can ever know. That is the worst popery. Popery is never so bad as when it is perpetrated under Protestant patronage and shelter. Blessed is the preacher who can be "familiar, but never vulgar." Right welcome is the brother-preacher who has a seat at every table, and has an invitation, not written but spiritually understood, to kneel at every bedside, where sickness suffers, and where the river of death is approaching in all the horror of its cold waters. I have sometimes thought that a preacher should study rather to avoid anything even in dress, or in "holy whine," which separates him from the great commonalty of the people. We need not go down to them in any sense that vulgarizes himself. True gentility is not debased even when it goes out to seek and to save the lost. There is a great deal of force in the Scottish shoemaker who remarked concerning Edward Irving, "That man knows all about leather." We need not have any technical knowledge, yet we can encourage and express a sympathetic appreciation of all the arts and crafts, policies and methods which are current amongst our hearers.

III. The preacher for the Twentieth Century will not be so much a revolutionist as a transformer. In a sense, he will be able by the power of heaven to transubstantiate common things so as to invest them with great meanings and solemnities. There are reformers enough. Jesus Christ never attempted to reform society; he regarded it as sick unto death; he regarded it as beyond self-help; he came to seek and to save that which was lost. As the Lord himself transformed the common bread and wine into symbols of his body and blood, so the preacher who would influence his age profoundly and beneficially must show the possible religious uses of common things. He must be a man gifted in propounding vital definitions and luminous expansions of common words. The age of mean things has gone. The people are now prepared to see the idealism and the true poetry of things. The flesh has had but a limited reign; yea, though we have known Christ himself after the flesh, yet we no him know more in that limited and local relation. The Preacher of the Gospel of Christ is not a member of a committee at work for the reform of society. He has come with a special mission, and nothing must distract his attention. In Christ's name and Christ's power he comes to save the world, and to do nothing else. Whilst he is in the pulpit he has nothing to do with merely local disputes or angry controversies; he has to lay down great principles, which will put an end to all tumults, and to unrighteous and complicated conflicts. The preacher is not to be a clever little sub-committee-man; he has always to stand upon the sublimest heights and to unveil the purpose and the nearness of the kingdom of God.

IV. The preacher for the Twentieth Century is to be a true, in contradistinction to a formal or artificial, priest. I see no reason why we should regard the word priest with prejudice, except in so far as it has been misapplied by men who have had some knavish purpose to accomplish. Jesus Christ himself is a priest, the Priest, the High Priest. In our degree we should as preachers cultivate the priestly element. God has been pleased in his good providence to work through agency, instrumentality, or some kind of mediation. There is one Advocate with God. As we are followers of that Advocate, and as we hold our orders from him, we, too, should be intercessors, pleaders, holding the people in our hearts, and bearing them up before God in loving, wise and tender prayer. Our ministers must never forget that there is pastoral prayer as certainly as there is pastoral visitation. The former is infinitely preferable to the latter, as the latter is often perfunctorily carried out. Not a word would I say against pastoral visitation, when it is charged with a solemn purpose and realized in a spirit of thorough sympathy with all sickness and infirmity and sense of self helplessness on the part of the people. We must have no dominion over other men's faith. We must not hold a secret which the simplest heart cannot share with us. Indeed, that simplest heart, if it fails to equal us in knowledge, may greatly surpass us in love. The strong man holds his strength for the weak. The wise man is the trustee of the un-instructed man. So it is with the truly good Christian preacher. What he holds, he holds for the benefit of all the people, and they are all welcome to look, as it were, into his heart, and see that he is doing nothing by mere skill of hand or cunning of intellect, but that he is faithfully executing the will and realizing the purpose of God.

V. The preacher for the Twentieth Century must be a contemporary rather than an antiquarian. Some of our people really do not care much about the heresies of the early centuries of the Christian era. I have no objection to young ministers studying Anselm's view of the Atonement, nor do I object to a young

minister making a special study of Oslander's Doctrine of the Atonement; even Grotius may have a hearing. But there is great danger that by cultivating a merely monastic acquaintance with ancient names and antiquated heresies the preacher may become so infatuated as to regard himself as a kind of priest in the Romish sense. I have long held that there is nothing true in time that has not its exposition and defense in eternity. The people who long to go back and search the archives of forgotten centuries should put themselves on a still higher level, and go back, as it were, into the chambers of eternity and listen to the counsels that were held before the foundation of the world. The fault I have to find with many people is not that they are antiquated, but that they are not sufficiently venerable. If they were more venerable they would be more modern. I would not advise the preacher for the Twentieth Century to go back to the Puritans; I would strongly advise him to go back to the Prophets and to the Apostles. Do not let your antiquarianism be too shallow, and too obviously wanting in color and moss and proofs of incalculable age. I would rather hear a Biblical preacher than a preacher who founds himself on the methods of the Puritans. The Puritans I hold in high honor; I would on no account disparage their solid and careful teaching; but if I have to choose between a Prophet and a Puritan I unhesitatingly choose the Prophet.

London, England.

Ministerial Education.

BY REV. JOHN T. OAKLEY.

Brother Folk: Your answer to Bro. Stamps' question on an educated ministry is full of wisdom, good sense and facts. To say an uneducated man is unfit for ordination is to reflect on the worthy men who have in other years bravely and triumphantly pushed our cause to victory. Our denomination is largely indebted to an uneducated ministry for the honored history to which it points with just admiration. Remove from our history the achievements of an uneducated ministry and we will find its brightest pages blotted out. And this is not only true of the past, but meritoriously true of the present.

President J. P. Green of William Jewell College, Missouri, in the *Baptist Argus* of February 7th begins a series of articles on the "Importance of the Country Church." He argues with correctness that most Baptists are "country folks," and that the country churches are the feeders of the various branches of the business, financial and religious life of the cities. In the country are the greatest number of churches, conversions, baptisms and membership. It is here the uneducated man has and is accomplishing much good for the Redeemer's kingdom. In fact, an uneducated ministry, largely speaking, is at the foundation of our denominational work. From the little obscure country churches with their unlettered, unpaid, sunbrowned and hornyhanded pastors come the college student, the business man, the college president, the city pastor, the missionary and the giants of the professional world. It will not do to lay such pastors on the shelf by withholding presbyterial hands. We cannot do without them. They are yet tremendous factors in our denominational life, and will remain so until our country from hill top to valley low advances to the point where the people have classical ears, or to the time when our educated ministers become earnest teachers in plainest language.

The mighty issue of the new century, as Dr. Green puts it, is the development of our country churches. This is a problem difficult to solve. Uneducated churches with uneducated pastors, enjoying rich revivals, large annual ingatherings, sweet and spiritual associations and a common and mutual welfare one for the other, I confess, will be hard to dislodge so as to improve them. It will take time and consecration of effort blended with common sense to ever reach the desired end contemplated. Several things must be prayerfully and wisely considered and manipulated before circumstances demand the propriety of ordaining only educated men to the ministry. And we must understand that this matter cannot be accomplished in a short time. The time may never come when only educated men are to be ordained to the ministry. To hasten the time for an educated ministry in the country churches there are several suggestions here humbly suggested.

1. Better educated people in the country. The more refinement in the country the greater is the demand for a preacher to entertain the people. This is demonstrated in many parts of the country where there are good schools and the people are advancing. At such places and communities we find a better class of ministers. I am glad that there are great improvements in many parts of the country. An educated community will have an educated minister. You can't keep them apart.

2. Developed churches. When our churches in the country wake up and understand that the commission of our risen Lord was given to them as well as to the churches in the cities, and that jointly or corporately they are to conquer the world for Christ, they will then demand a ministry abreast of the times. These churches must see the need of cultivated men to be their leaders and send their boys to school and bring them back among them. Before this will ever be done the spirit of giving among the country churches must be developed and the once-a-month meeting become a thing of the past. The once-a-month meeting in the country churches is the greatest hindrance to rapid development.

3. Educated men of good sense. Education is a most desirable attainment when put to good use, but a blighting curse when abused. When educated ministers go among the country churches they should be careful to preach the Word plainly and understandingly. Too many of our young men, and some older ones, as for that, have never learned how to let their education help them to simplify the gospel among the common people. Exhibitions of classical powers in country pulpits are uncalled for performances. The same is true in a city pulpit, with the difference that one is entertains for the time being while the other does not even that. The people need to hear the glorious gospel and to see Jesus crucified rather than witness the display of intellectual acquirements. The preacher who goes among the common people to show his shrewdness and smartness is woefully unwise and a hindrance to an educated ministry. Let the people know that the aim of an educated ministry is to preach the gospel of the Son of God with power and plainness. The learned John A. Broadus is a monumental exhibition of how educated men should preach the Word.

4. The uneducated ministry must be respected. No class of men on earth need more sympathy and respect than that class of men known as uneducated preachers. It is out of the question to push them aside. They are grand, good men. I believe much good would come out of a closer feeling between the educated and uneducated ministers and country and city pastors. I fear oftentimes that the unlettered preacher feels his littleness when the educated preacher is about. I am happy to believe that the feelings of these two classes in our ministry are growing more and more in touch with each other. In fact, imagination has cut a considerable figure in this matter anyhow. Let the brethren in the ministry, whether educated or uneducated, whether in city or country, be one in heart and purpose—the advancement of the Redeemer's kingdom "among all nations"—and the matter of an educated ministry will take care of itself.

I am myself an uneducated minister in the common acceptance of that term. I live also in the country. I think I know what we need both among the ministry and churches in the country. In my own ministry I have had men to assist me in meetings who could not parse a sentence, but boys were converted under their preaching who are now professors in colleges and seminaries and pastors in some of the most important pulpits in the land. When we stand before the King may we all come rejoicing, bringing our sheaves with us.

Henderson's X Roads, Tenn.

—Our pastor, Rev. G. W. Sherman, preached two strong and powerful sermons Sunday and Sunday night to large audiences. Sunday subject, "Works;" Sunday night, "Time, Its Sacredness, Its Value, and How to Use It." Bro. Sherman took the position Sunday night that it is our sacred duty to make a wise use of every moment of time God has given us. He struck with sledgehammer blows those who kill time by tattling and gossiping, the men who stand on the corner or sit in the store emitting foul breezes from their tongues and holding open ears to catch such breezes from the tongues of others, and the merchant who tolerates vulgarity and profanity in his place of business. I know of no more earnest and zealous church members anywhere than the host that compose Hartsville Baptist Church. The members seem to regard all kinds of church and Christian work as a pleasure. Bro. Sherman, the pastor, and Bro. Terry, the superintendent of the Sunday-school, are much loved by the church and Sunday-school.

Hartsville, Tenn., Feb. 25th.

S. C. PARISH.

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

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

A SPIRITUAL RELIGION.

(John iv. 24)

There is one verse in the Bible which, I believe, comes nearer being the Baptist text than any other one—the text on which we may hang all of our denominational principles. It is this: "God is a Spirit, and they that worship him, must worship him in spirit and in truth." (John iv. 24). This is the heart of the Bible, the root of religion, the soul of the gospel, the essence of Christianity.

It was a new principle which Christ enunciated to the woman at the well, a new religion which through her he proclaimed to the world. The world was accustomed to a religion of forms and ceremonies. That was true with the heathen nations. Their religion, if such it could be called, was cold, formal, external, consisting of the observance of ceremonies, sacrifices, genuflections and such like.

It was true with the Greek and Roman religions. The worship of the gods and goddesses was only a ceremonial, mechanical worship, if it might be dignified with the name. It was true with the Jews. Their religion approached nearer a spiritual religion than that of other nations around them, but it was still a religion of rites and ceremonies, of peace offerings, and sin offerings, and burnt offerings, and so on. These were types, symbols, shadows presaging the great offering which should be made on Calvary. They pointed forward to the day when there should be a pure, spiritual worship, the worship of God without the intervention of these rites. But types and symbols are necessarily material, and worship by means of them is more or less outward and mechanical.

This was true with the Samaritans, to one of whom Jesus was speaking when he uttered this verse. The Samaritans were a mixed race. After the Assyrian captivity a number of Assyrian men were sent back to Samaria. They intermarried with the Jews left behind. And so there sprang up a mongrel race, known as Samaritans. The Jews despised them and they reciprocated the feeling. They would light false beacons to deceive the Jews. They refused to allow the Jews to pass through their country in going up to the feasts. They defiled the temple by scattering bones in it. They welcomed Alexander after he had plundered the temple. They established heathen forms of worship. They asked for a priest to teach them the old worship, and established a rival temple on Mount Gerizim, where they attempted to combine a formal reverence for God with heathen rites.

It was in such an atmosphere that Jesus uttered this verse. The question asked by the woman—"Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship;" which is right? (John iv. 20)—was a burning question at that time. But Christ answered: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."

It was, as I said, a new principle he enunciated, a new religion he proclaimed, a spiritual religion. The formal and ceremonial religion to which the Samaritans and Jews were accustomed was now past. A new and radically different religion had come to take its place—a religion which, as a matter of fact, was as old as Abel, whose offering to the Lord typified the Lamb which should be slain on Calvary. But the spirituality of the religion had been obscured under the mass of forms and ceremonies which had grown up around it.

It is a fact worthy of note in passing, that two of the greatest utterances and profoundest truths which

ever fell from the lips of Christ were spoken to individuals—to Nicodemus at night, the doctrine of regeneration, and to this woman at the well, the doctrine of a spiritual religion.

There is a materialistic tendency in religion. A religion on the outside, a religion of ceremonies, is easy. You can see it. It is soon performed and over. It doesn't give much trouble. And so there is a tendency the world over to a ritualistic religion, a religion of outside works of some kind. That is true with the heathen today. They worship the sun and moon, the cow, the snake, idols of wood and stone, with certain ceremonies, and they think they have fulfilled their obligation.

The Jews had their elaborate temple service, with all of its rites and offerings, and when they were observed they felt that their religious duties were discharged. Catholicism, like the religion of the Samaritans, is a mongrel religion. It is an attempt to combine the worship of the true God with the ceremonies to which the heathen were accustomed so as to count them as Christians. It says to the person that if he will take the "sacraments" and go through with certain forms at certain times, that is all that will be expected of him. He may do what he pleases at other times, but will be safe because of his performance of these external duties.

Episcopalianism is the daughter of Catholicism. The daughter is an improvement over the mother. But there is a tendency among Episcopalians back to Catholicism, a tendency to ritualism in worship. This is the difference between high church and low church Episcopalians. The high churchmen are ritualists. They put the emphasis, like the Catholics, on the church, on the importance of rites and ceremonies, to which they attach a saving efficacy. The low churchmen are evangelical. They think that salvation resides in faith in Christ, not in the ordinances of the church. Methodism is the daughter of Episcopalianism. As a rule, it resembles more the low church wing than the high church wing of the Episcopalians. But there is too much of a ritualistic tendency even among Methodists. At any rate there is too much of a tendency to make religion consist, if not of forms and ceremonies, at least of works, thus making it still an outside matter. With Campbellites it is entirely external, mechanical. They deny the operation of the Holy Spirit on the heart. They deny that there is such a thing as heartfelt religion. They make religion to consist in obedience, especially the obedience to one command. It is a cold, dry, formal, mechanical religion they teach.

This formal religion suits the world. It does not know anything about heartfelt religion. It cannot appreciate the beauty and the power of an inward spiritual religion. And so it goes through ceremonies or performs works or various kinds and thinks that these things are religion. But I say with emphasis, this religion of ceremonies, this religion of works, this external, mechanical religion, is really no religion at all. Hear our text: "God is a Spirit, and they that worship him must worship him in spirit and in truth." There is no other way to worship him. He is not to be worshipped with these rites and ceremonies. They were given as types and shadows of the true religion to come. But when Christ, "the Lamb of God that taketh away the sin of the world," was offered on Calvary, the types were done away with. When the veil of the temple was rent in twain it meant that there was no longer now any need for priests or high priest in our approach to God, but that each one could come for himself through the Great High Priest, Christ Jesus. It meant that religion was to be a matter, not of the nation, but of the individual, not of the outside, but of the inside, not of the body, but of the heart, not of forms, but of the spirit, not of works, but of faith. You may go through all the ceremonies of all the religions in the world, but unless the heart be in them they are of no use. And if the heart be in them, that is the essence of religion and you do not need the ceremonies.

You may do everything required of you as far as you can, but if your works do not spring from your heart, and if they be not prompted by faith in God and love for him, they amount to nothing. It is all right to do works, but your works must be the stream flowing from the fountain of the heart, the effect, not the cause of religion. The fountain makes the stream, not the stream the fountain. To make the stream pure you must make the fountain pure. A clear fountain will send forth clear water, a muddy fountain, muddy water.

Religion is that which binds us back to God. God is a spirit, not a body; immaterial, not material; and the only way we can come in contact with him, and so be bound back to him, is in our spirits. In other words, religion is essentially, necessarily a matter of the heart. It is on the inside of the person. Nothing else can be religion. These ceremonies, these works, as far as they are any part of religion at all, are only its consequences, its results, the stream flowing from the fountain, the shadow of the substance, the fruit of the tree whose roots are in the heart, in the soul of the person. The fruits don't make the tree. The tree makes the fruits.

"God is a Spirit and they that worship him must worship him in spirit and in truth." It is impossible to worship him any other way. A worship of the body and not of the heart is no worship at all. A religion of the outside and not of the spirit, is only a cold, formal, material, mechanical, perfunctory, ceremonial observance which can hardly be dignified by the term religion. True, genuine religion is that which is on the inside, filling the soul and overflowing in deeds of love to others, a spiritual religion.

Our Home Mission Work.

The fruitage of the seed sown in years past by missionaries of our Home Board is seen in the very existence of our leading churches from Maryland to Texas. God furnished the seed, his Word, and the Southern Baptists, by their offerings gathered among the churches, have kept the sowers in the fields. We may discuss the wisdom of plans, whether the sower shall report directly to the Home Board or through the State Boards, but the fact remains that great things have been done all over the South, among the Indians and in Cuba. Tennessee has had her full share of the blessings scattered through the Home Mission Board.

But the need of this work is greater to-day than ever before. More people live in the South than ever before; manufacturing centers are springing up and the religious needs of the people must be supplied; the negro Baptists are coming to look on the white Baptists of the South as their best friends; the frontier of the West has been planted by the Home Board as it has steadily gone westward, but is still a great and needy frontier. To develop the thousands of Baptists in all the Southern mountains will be to utilize unmeasured power now running to waste. Cuba, with religious liberty, presents a field which Baptists are in the best position to cultivate, but which neglected will fall into the hands of others. These are some of the tasks that occupy the busy brain and hands of our Home Board at Atlanta and the earnest and faithful Secretary, Bro. F. H. Kerfoot.

Tennessee Baptists are interested in all these problems and need to lend a hand in solving them. A collection in every Baptist Church of Tennessee every year would give Tennessee such a corps of seed sowers in these important fields that all our hearts would be glad.

Our women, and why not our churches? should not fail to observe the week of self denial during March.

If any pastor has failed to take a collection for Home Missions since last May, let him hurry. The books close May 1st.

M. D. JEFFRIES.

Knoxville, Tenn.

Crescent City Crumbs.

Now, brethren, let us make the New Orleans Convention blessedly memorable. We are expecting great numbers and a spiritual feast. The Crescent City is a wonderfully quaint old place which you ought to see. So make your arrangements to be here Thursday, May 9th. Adequate accommodations will be arranged for all who will come. The new St. Charles Hotel, one of the best in the land, has given us a special rate of \$2.50 per day, and other hotels are offering us proportionate reductions. If you prefer, we will put you in a boarding house at \$1 per day. The Convention will meet in Dr. Palmer's Church,

. e., the First Presbyterian Church, which has kindly been offered us by the trustees for the use of the Convention. The church will seat about 2,000 persons and is conveniently situated.

Our churches are getting some returns from the recent house-to-house canvass which was made by the New Orleans Parish Sunday-school Association a short time ago to secure a correct religious census of our city. While such a census would naturally be somewhat gloomy for the Baptists, at the same time our comparatively poor showing has screwed our courage up to the sticking point, and we are determined to press the battle for the Lord in this great wicked city.

The Louisiana State Sunday-school Association will be held in the Coliseum Place Baptist Church March 12th-14th. Such distinguished Sunday-school workers as Marion Lawrence, Rev. W. B. Spillman, Prof. H. M. Hamill and Prof. E. O. Excell will be present. The Coliseum Church is united and hopeful. Our congregations are growing and the baptismal waters are frequently troubled.

Bro. Moseley of the St. Charles Avenue Church has been critically ill for several weeks. His church will have their new chapel completed in about three months.

Bro. Edwards at the First Church and Bro. Tomkins at the Valence Church are at least holding the fort. Bro. Edwards is now in the midst of a gracious meeting.

GILBERT DOBBS.

New Orleans, La.

Baltimore News Letter.

Baltimore, with more than a half million souls, is by no means a Baptist center. The newspapers, in giving religious statistics the first of the year, gave fifty-three as the number of Baptist churches in this city. This number, of course, includes the churches of the colored Baptists as well as those of the white. The membership of our Baptist Ministers' Conference does not exceed thirty-five.

In this and several subsequent letters I wish to tell your readers something about the churches of Baltimore. Baltimore is divided into three districts, Eastern, Middle and Western. I wish to tell about the churches of these districts in the order mentioned, and then about the churches of our colored brethren. In the Eastern District, though there are about 200,000 people, we have only five white Baptist churches, Immanuel, Grace, Fourth, Second, German—fewer churches than in either of the other districts.

Immanuel Church—This church, at the corner of St. Paul Street and North Avenue, is at present without a pastor. It is the youngest of the churches in this district, organized in 1882. Rev. C. W. Duke, your former correspondent, left in January to accept the First Church in Elizabeth City, N. C. During his three years' pastorate here, a good and lasting work was done. This church worships in a spacious tabernacle (a frame building built during A. C. Dixon's pastorate), and just back of this and adjoining it is an attractive stone structure used as a prayer meeting and Sunday-school room, and which will become a part of the permanent building. The membership numbers 475. The church is surrounded by several strong and influential churches of other denominations. The church has been fortunate in securing pastors who could cope with these pastors. We trust that a worthy successor of Bro. Duke may soon be secured.

Grace Church—W. H. Baylor, pastor. About one mile south-east of Immanuel Church we reach this church, a stone building, corner Caroline and Preston Streets. The membership numbers 875, and its Sunday-school with an average attendance of 250 is the largest in the Eastern District Association. Its property is also the most valuable in this district—the parsonage adjoining the church alone costing \$6,000. The present pastor has been on the field nearly three years, during which time about 150 members have been added to the church. These generous people have gradually increased the pastor's salary until now he receives \$550 more than he did two years ago. The Lord is richly blessing this deserving people.

Fourth Church—O. F. Gregory, pastor. Nearly a mile south of Grace, two squares east, we come to this church under the leadership of Dr. Gregory, who has been with them 15 years. It is on Broadway and Jefferson, just opposite Johns Hopkins' Hospital. It is another of the few churches with a parsonage. The members numbering 350, worship in a handsome stone structure fronting on Jefferson Street. This building, like the stone structure at Immanuel, will form a part of the main building, which when erected will front on Broadway. Along most all lines, remarkable work is done by this body.

Second Church—David Hepburn, pastor. Going east about three-fourths of a mile we come to this

church, Orleans and Luzerne Streets. This is next to the oldest Baptist Church in the city, being more than 100 years old—the present site and building are, however, new. A modest frame structure adorns the lot—the brick building on Broadway having been sold. While most churches report deficiencies, this church has about \$5,000 to its credit. Bro. Hepburn preached his second anniversary sermon last Sunday, and twenty times as many people heard this sermon as heard his first. This is a struggling band, but it is struggling upward.

German Church—About one-third of a mile from Fourth Church south-west we find this church, Carolina Street and Fairmount Avenue. For eighteen months it has been without a pastor, but regular services have been maintained. This church has never been very strong, because it serves as a feeder to the English Churches. Some of the best men and women in our churches have come to us from the German Church. It deserves and will receive our support. The zealous, consecrated missionary of the Home Board, Miss Marie Buhlmaier, is a member of this church. Next month the pastor elect will assume charge. Pray for the German Church and work in Baltimore.

ITEMS.

Rev. C. W. Duke, former pastor of Immanuel Church, is held in high esteem by his brethren in Baltimore. Few pastors have more zeal for souls. We congratulate Elizabeth City, and predict glorious things for it under the ministry of the consecrated pastor.

Rev. B. P. Robertson, the new pastor of Fuller Memorial, has recently lost one of his children, and now he is sick. Our sympathies go out to him and family.

Only two churches in Baltimore are now pastorless, Immanuel and Riverside. We hope soon to report these filled.

Brantly Church is prospering as never before under the leadership of Rev. M. P. Fikes, who came with us less than a year ago.

W. H. BAYLOR.

Baltimore, Md.

Carson and Newman College.

The bill providing for the payment of \$6,000 to our College was one of the unfortunate twenty-nine that failed to receive the signature of the President. To say that we were greatly disappointed is stating the case mildly. It was perhaps not due to any antagonism to the measure, but the hour for the inauguration of the new President arrived before the retiring President had completed his official duties. We counted it a certainty. We hope, however, it may have special favor in the 57th Congress and become a law before the new year. Congressman Gibson will labor to this end.

Last week I sent out nearly one hundred letters to pastors in Tennessee in regard to the observance of College Day during April in their churches. Only two responses have come by mail so far. They were encouraging. Others have reported favorably in person. If we don't succeed in securing a general effort, the movement is doomed, and East Tennessee Baptists cannot recover from it in less than fifty years. It would be a great calamity. We cannot afford to fail. We must not fail. I am praying that some "one may come to the kingdom for such a time" with a gift of \$10,000. Let it be conditioned on raising the remainder. This would solve the question.

While I think it wise that our people pray daily for this cause, I suggest that this endowment movement be made an object of special prayer in all the services of the first Sunday in April.

I have not had any report from Wallace Davis the past week, but I am sure he is forging his way forward in securing the Children's Scholarship. I will publish the new names next week.

J. T. HENDERSON.

A Happy Union.

I am made happy upon hearing that the Union City saints have secured the beloved J. H. Wright to lead them in the Master's service. I know the man and the church, and am honestly impressed that this union is of the Lord. I am deeply interested in the welfare of that church, for it was my first love. In the spring of 1883 they honored me with a call to become their pastor. I was poorly equipped and without experience, but many noble brethren and sisters were determined that, by the blessings of the Master, the work should go forward; and right nobly did they contribute to this desirable end. Soon after beginning labor in this new field, I took a short trip into Kentucky, in order to consummate an engagement previously entered into by myself and one other. I did not take the church into my confidence, but when we returned the affectionate reception given my fair young bride proved clearly that they preferred a

bishop, not lacking a better-half, to less than a half bishop. Now, calmly looking back over a pastorate, which lasted four and a half years, resulting in about doubling the membership, and, better still, bearing fruit unto eternal life, candor moves me to say that the hearty co-operation afforded by wife and church, made so good results possible. By its generosity I recently made the church a visit. It was pleasure mingled with sadness. I was often made sad by reason of the many changes that time had wrought among saints and other friends, who had so often endeared themselves to me and mine. Many times I sighed for the warm grasp of hands now cold and pulseless; yet at times when passing some familiar spot, or gazing upon the pictures of those with whom I had labored, I almost felt that I was in the presence of the glorified. The Lord has many choice spirits yet in that dear old church who will hold up the hands and cheer the heart of the man of God who has been called to lead them in the way of life and duty. I venture the uninspired prophecy that in less than two years Union City will be among the most spiritual and prosperous churches in Tennessee. Gratitude and pleasure move me to say these things.

Cadiz, Ky.

I. N. STROTHER.

F. B. Meyer to Visit Chattanooga.

Chattanooga people are congratulating themselves upon their good fortune in securing the services of Rev. F. B. Meyer of London for a series of meetings during his Southern trip. The matter is in charge of Rev. J. Whitcomb Brougher, pastor of the First Baptist Church, through whom this good fortune has befallen Chattanooga. Mr. Brougher has been in correspondence with Mr. W. R. Moody in regard to this matter for several months, and has succeeded in arranging for a series of meetings from March 25th to 28th. The meetings will be under the auspices of the Ministers' Association of the city, but will be held at the First Baptist Church. There will be services every afternoon and evening during Mr. Meyer's stay in the city. Mr. Meyer is undoubtedly one of the greatest religious teachers and writers of the world. He has made several tours in America in recent years and wherever he was announced to speak, large buildings were taxed to their utmost capacity to accommodate all those who were desirous of hearing him. For a number of years he has been one of the prominent speakers at the Northfield Conferences, under the direction of the late D. L. Moody. He has made several trips through the North, holding meetings at the largest cities; but this is his first Southern trip. The following is the itinerary of his trip as arranged at present: Richmond, Va., March 14-15; Atlanta, Ga., March 16-22; Birmingham, Ala., March 23-24; Chattanooga, Tenn., March 25-28; Louisville, Ky., March 29-31; Cincinnati, Ohio, April 1-4; Indianapolis, Ind., April 5-7; Omaha, Neb., April 8-11; Allegheny, Pa., April 13-16.

"E. M. H."

West Tennessee Sunday-school Convention.

The tenth session of the West Tennessee Sunday-school Convention will be held (D. V.) in the city of Paris, Wednesday, Thursday and Friday, April 17, 18 and 19, 1901. We confidently hope that this will be one of the most important and best Conventions ever held. It is the first year of the new century and this Convention should be a model. Our work is in good condition but should be advanced in every department. We therefore request all pastors and superintendents throughout West Tennessee to present this Convention to the churches and schools as a subject of prayer, and we suggest that the first Lord's day of April be observed as a day of special prayer for the Sunday-schools of this State, and especially that the presence of the Holy Spirit may be recognized and the blessing of God may rest upon and follow this Convention. We want to urge upon all the Vice-presidents of this Convention to attend the fifth Sunday meetings and urge upon all of our churches to have their pastor, superintendent and primary teachers to attend this meeting.

Now, dear pastors, superintendents, teachers and all who are interested in Sunday-schools, I beg you in the name of our Lord, and in remembrance of His many mercies to us in the past, to meet with us in this Convention and share the blessing.

Brownsville, Tenn.

T. E. GLASS, Pres.

[The program will be printed in full in our next issue.—Ed.]

—Likely you noticed we lost our church, valued at \$1,600 and insured for \$1,100. We desire to procure a lot in a more central part of Pulaaki and expect to build a neat brick house. Will you kindly state our expectations and needs, urging the brotherhood to assist us in the time of trial? For the present we shall meet regularly at the Court-house.

Pulaaki, Te-n.

S. W. KENDRICK.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Burrows preached on "How Can, How Can?" and "What is Conviction?" One by letter.

Central—Pastor Lofton preached on "The Power of the Sword of the Gospel" and "Personification of Character." Three received by letter. 235 in S. S.

Immanuel—Pastor Ray preached on "God's Estimate of Man" and "The Devil's Estimate of Man." Funeral in the afternoon.

Seventh—Dr. Folk preached on "Jesus Wept" and "What Must I do to be Saved?" 134 in S. S. Pastor out of town.

Third—Pastor Golden preached on "Sufficiency for all Suppliants." Bro. Gregory at night. 170 in Home S. S. and 109 in mission.

Edgefield—Pastor Rust preached on "The Sufficiency of Grace" and "The New Heathenism."

North Edgefield—Pastor Robinson preached on "Robbing God" and "A Call to the Unconverted."

Centennial—Pastor Stewart preached on "The Captive Israelite Maid" and "Christ Receiveth Sinners." 147 in S. S.

Howell Memorial—Pastor Peyton preached on "The Church and Its Mission" and "What Must I do to be Saved?" Five received for baptism and one by letter. 130 in S. S.

Rains Avenue Mission—70 in S. S. Bro. Gupton preached for us at night. Though we had a small congregation, we had an interesting meeting. One young man was converted on his way home. The Lord is blessing us.

Mt. Olivet Mission—Good S. S. Good service at night. Bro. Swift preached on "The Gospel and Its Power."

Springfield—Bro. B. T. Lannom preached on "God's Jewels" and "Considering the Recompense of Reward."

Mt. Hermon—Bro. C. W. Gregory preached in the morning.

Murfreesboro—Bro. Van Ness preached at the morning hour. Five received by letter. Two for baptism.

Bro. Gupton preached at Watkins in the morning and at Rains Avenue at night.

Mt. Zion (col.)—Pastor preached on "The Choice That Moses Made" and "The Value of Revivals." 95 in S. S.

Bro. Fowler (col.) reported his missionary work encouraging.

CHATTANOOGA.

Second Church—Pastor preached at both hours to small congregations. Small S. S.

Central—Pastor preached at both hours. Evening subject, "Falling from Grace." Good interest among the men. Several backsliders reclaimed. One addition by letter.

Hill City—Pastor preached at both hours. Good crowd at night.

First—Good Sunday-school for rainy day. A committee of fifty was organized to do personal work. Good time at the evening services. Seven decided to be Christians. Two baptized. One received by letter.

Third—Pastor preached to small congregation in the morning. Good congregation at night.

New Century—Good services and congregations at both hours. Largest Sunday-school ever held.

Beech Street—Pastor preached to small crowd in the morning. Large crowd at night. One baptized.

First Church of Anniston has adopted the census work.

MEMPHIS.

First Church—Pastor Boone preached. One approved for baptism.

Central Avenue—Pastor Pettigrew preached at both hours. Some recent additions by letter. Increasing congregations.

Johnson Avenue—Pastor Thompson preached. Small congregations.

Central—Pastor Potts preached. One received by letter. Pleasant day.

Rowan—Pastor Richardson preached. Fair congregations.

JACKSON.

First Church—Pastor Haywood preached to full house at both hours. The power of the Spirit is manifest in all the services of the church.

Second—Pastor Inman preached to full congregations.

Highland Avenue—Rev. E. B. McNeill preached in the morning. Pastor Moore preached at Fulton, Ky.

—We got in some good work last week at Palmersville in a debate with the Campbellites. We closed out with good feeling and a big shout. Old Bro. J. H. Davis (now 81) preached for the Martin saints yesterday. He is a strong man, one of the pioneers. Had good services at Gardner yesterday. The Lord was with us. The Lord willing, I am to be with Bro. Whitten's people next Sunday at Dyersburg. Martin, Tenn., March 11th. I. N. PENICK.

—I was at Lebanon Sunday. Had large congregations. I have accepted a call to the church for the second Sunday at present, beginning in January last. I have received a call from Spring Creek Church, near Clarksville, for two Sundays. I have also received a call from my old home Church, Buena Vista, at Grant, Tenn. I have also calls from other churches. Besides these calls, I already have five churches. May the good Lord send more laborers into the vineyard. J. T. OAKLEY.

—I am sure that you will join us in sorrow at the fact that the wife of our pastor of the Second Baptist Church, Dr. M. L. Thomas, passed away yesterday afternoon at 5:15 after a painful illness of only one week with is grippe and pneumonia. Dr. Thomas is greatly grieved. Join us in prayer for him and his children, of whom there are three, a young daughter about sixteen, just at such age as greatly to need the companionship and counsel of a mother, and two boys, about eight and ten respectively. A. J. BARTON.

Little Rock, Ark, March 2nd.

—I have before me two neatly printed tracts by Rev. J. S. Kirley, D.D., of Kansas City, Mo., price ten cents each. The one on "Why I am a Baptist" is as clear, condensed, convincing statement of our principles as I have seen anywhere; the other on "The Mission of Wealth" is an elevated, scriptural argument for the right uses of our resources. I do not know where I have read anything so suggestive and sound, so keenly philosophic and yet searchingly practical. I desire to commend these tracts to pastors. I conceive that they are fine campaign material to propagate our faith and to develop our forces. Nashville, Tenn. J. O. RUST.

—I recently closed a meeting of great power at Ash Grove, Mo. This church has been in lawsuits, divisions and "fusses" for ten years. After the first week the crowds were immense. Many old troubles were settled and families and neighbors reunited and the church united. Only 12 members were received, but many were converted, and these, with many who hold letters, will unite when the church secures a pastor. My home church is moving on to victory. Large audiences greeted me yesterday and the services were helpful to all. Will begin a meeting soon. The BAPTIST AND REFLECTOR grows better each week. Be sure and put your articles on the Plan of Salvation in book form. W. I. FEAZELL.

DeQueen, Ark.

—On the first Sunday in March we celebrated our first anniversary of the organization of our church. The day was fine and our congregation large. The pastor preached from Acts. i. 8. The church was organized March 4, 1900, with 22 constituent members. Since that time we have received 11 by baptism, one by restoration and 17 by letter, making a total of 51. Of this number we have dismissed by letter 16 for the purpose of organizing another church four miles from town. We have granted letters to two that have moved away, thus leaving us 33 members. The interest in our Sunday school is good. We also have a mission Sunday-school out at the phosphate mines. Our work is progressing slowly. We hope and pray for more Baptists to come to Mt. Pleasant to work with us.

—The work at Elizabethton is moving along nicely. While the series of meetings that were so successful have closed, still the revival continues with undiminished interest. At all of our services we have anxious enquirers after salvation. We have organized a young men's prayer-meeting that so far has proved a grand success. Many of the young converts are being trained and are taking up the work with zeal. At our men's prayer meeting on last Monday evening we had five penitents and one young man accepted Christ. Our whole church is being aroused and the Spirit is working with power among our people. There are great possibilities for us if we will only grasp them. Bro. Waller, our dear pastor, is proving himself a rare leader of men, and he has a willing people who are interested in the advancement of the cause and are anxious to be led in the paths of duty. We had 130 present at Sunday-school Sunday.

May God bless your splendid paper that is doing so much to interest our people in all of the work of Christ's kingdom. Time alone can tell the great amount of good that is being done by the BAPTIST AND REFLECTOR. JAS. D. JENKINS.

Elizabethton, Tenn., March 6th.

—Mr. H. A. Wolfsohn, the well known gospel singer, will take up evangelistic work again April 1st. He has been acting as musical director for the First Baptist Church of Chattanooga for the last three months. Pastor and people regret exceedingly that they are unable to retain his services any longer. The church, however, is unable to make arrangements at present to engage his services for all the time. Mr. Wolfsohn did not care to enter into any business engagement that would make his singing a secondary matter. He feels that God has called him to that special work and that he ought to give his whole time to it. While we regret his going, we rejoice that we have had the pleasure of his services for three months at least. His singing has been greatly enjoyed by all the people. He has sung his way into the hearts of the members, and is exceedingly popular with the public in general. His singing has been greatly blessed at the Sunday night service, and especially in the after meeting. He has few equals when it comes to singing the gospel into the hearts of the people, and no one I ever heard can excel him in leading congregational singing. He is publishing a new gospel song book entitled "Gospel Song Gems." He expects to make it the best gospel song book on the market, and no doubt it will take rank among the first. He will enter upon his evangelistic work again April 1st, assisting pastors in special meetings, with the best wishes and prayers of pastor and people for God to richly bless him in his work. This is not an epitaph, nor a paid advertisement, but simply a kind word gladly spoken. J. WHITCOMB BROUGHER.

Chattanooga, Tenn.

Seminary Notes.

W. W. Horner was called home by sickness.

The Missionary Meeting the first day of the month, after a talk by Mr. E. A. Fox, Secretary of the Kentucky Sunday-school Association, was addressed by Dr. Warren Partridge of Cincinnati, on the problem of evangelizing the lower classes in the large cities. The address was most interesting and able.

Dr. McGlothlin is to leave next month for Europe.

A protracted meeting is being held at McFerran Church, Rev. G. W. Argabrite of Paris, Ky., conducting the singing and preaching in the afternoons and the pastor at night. Mr. Argabrite took supper at the hall one night last week.

H. L. Martin supplied at Kentucky Military Institute the third, and addressed the young people's union at Chestnut Street Church last Sunday night.

U. S. Thomas is back from the meeting he had been holding. There was a great awakening—forty conversions and twenty-nine additions to the church. Bro. Thomas expects to hold meetings this summer. He preached at Hamesville last Sunday.

H. B. FOLK.

Carson and Newman Endowment.

Well! Less than three months till our time expires to procure the \$5,000 from Mr. Rockefeller. My almost every thought is, will we raise the balance necessary? I feel more interest in this one question than in any other just now. I am on the field, I see the need of it, I realize the great help it would be to poor boys and girls in the years to come. I see the bright outlook for East Tennessee Baptists if we get this endowment. For these I am anxious. Not a penny to me individually, but the cause will suffer if we fail. I see hundreds of our brethren and friends, who have means they can well spare, that have not yet seemed to realize the importance of the measure.

Are the friends of the college praying for the success of the movement? If you will pray for it and do what you can, God will arouse many who are seemingly asleep and cause them to help us. I pledge myself to do what I can to bring success. Brother pastors, will you not all join in? Our people will help if we will lay it on their hearts and show them that we believe in the movement. Will not the good sisters of our churches volunteer to talk it up in all the churches and arouse enthusiasm? The trouble is so many think not one moment about the matter. If President Henderson could see and talk to all our people they would awake, but the time is too short for him to see them all. We must help if we succeed. Success under God we must have, failure would be a calamity.

Precious Master, arouse our people to the importance of this movement and help us pastors to bend every energy for its success.

Mossy Creek, Tenn.

S. S. HALE.

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. G. 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.

Some new workers do not know the romantic story of the conversion of Diaz, our "Apostle to Cuba." During one of the desperate Cuban insurrections, a little band about to be seized by Spanish soldiers took to the sea in an open boat. Alberto J. Diaz, picked up by a steamer, was carried to New York, where he hoped to complete his medical studies. Falling ill and lying sick and a stranger in a hospital, he was visited by a Christian young woman, who read the New Testament and prayed with him. Diaz did not understand her language, but was grateful for her attentions, and when able to speak inquired what book she had and why she "talked to herself." This graduate of Havana University knew nothing of prayer except the counting of beads. When presented with a Spanish Bible, the story of blind Bartimeus opened his eyes and he saw that Jesus was the Savior and he a sinner. Full of joy at discovering so great salvation, he carried the good news back to Cuba, only to find his relatives deaf to his message and the authorities utterly opposed to his preaching doctrines so in contrast to the teachings of the Romish Church.

Report of Corresponding Secretary for month ending March 5, 1901.

CORRESPONDENCE.

Letters and postals received..... 68
Letters and postals written..... 252

LITERATURE DISTRIBUTED.

Leaflets..... 3,670
Envelopes for week of prayer... 5,455
Programs for week of prayer... 1,176
Letters from Dr. Kerfoot..... 400
Mission prayer cards..... 87
Mosaics..... 21
Foreign Mission Journals..... 12
Home Field..... 10
Kind Words..... 22
About 360 packages costing..... \$6.78

NEW SOCIETIES REPORTED.

W. M. S. at Greenbrier, in Cumberland Association; President, Mrs. Bell Carter.

W. M. S. at Lovedale, in Holston Association; President, Mrs. N. J. Smith, Eden's Ridge.

Y. P. M. S. at Jackson, in Central Association; Leader, Mrs. A. H. Fly. W. M. S. reorganized at Adams, in Cumberland Association; President, Mrs. Sterling Fort.

W. M. S. at Hopewell, in Cumberland Association; President, Mrs. Maggie Duncan, Gallatin.

W. M. S. at Jacksboro, in Clinton Association; President, Mrs. R. Harroll.

W. M. S. at Lewisburg, in Duck River Association; President, Mrs. S. H. Price.

W. M. S. at Duncanville, Mrs. Allie M. Duncan.

W. M. S. at Coahulla, Miss Lena Lacy.

FRONTIER BOXES SENT.

Christianburg W. M. S..... \$ 12 92
Madisonville W. M. S..... 4 48
Maxwell Church..... 16 55
Paris W. M. S..... 81 00

Total..... \$114 95

EXPENSE FUND RECEIPTS.

Nashville First Ch. W. M. S..... \$ 1 00
Nashville Central W. M. S..... 50
Nashville Immanuel W. M. S..... 10
Howell Memorial W. M. S..... 25
First Church S. S. class No. 10... 25
Mrs. E. C. Orndoff, Springfield... 50
Mrs. W. H. Tipton, Knoxville... 08
Carthage W. M. S..... 25
Special from quarterly meeting. 3 37
Total received..... 6 30
On hand February 1st..... 10 25

Total..... \$16 55

EXPENDED.

Postage..... \$ 14 75
Envelope..... 1 25
Wrapping paper..... 55

From the above report it will be seen that our work is moving at an increased rate of progress. Nine societies added to the list within one month, and the steady volume of correspondence and distribution of literature by our faithful secretary, inspire gratitude for such earnest labor and so large returns. Do not forget to praise when you meet to pray. God is hearing, He is blessing. Let us not for a moment grow weary in well-doing.

It is hoped that reports for quarter ending March 31st will be complete and generous. We wish to know what was collected for the Christmas Offering for China. Our apportionment for the Foreign Board this year is \$2,500; for the Home Board, \$4,000. So far, contributions to the former have been \$2,040 06; to the latter, \$2,900 65, besides \$1,023 88 in boxes to the Sunday-school Board. The Home Board asked W. M. U. for \$25,000 in cash. It can be given if Self-Denial Week is observed as it may and should be.

Our president especially requests that workers who intend going to New Orleans in May to the annual meeting of W. M. U., should notify the Central Committee as soon as possible. Four delegates must be selected from Tennessee, and it is necessary to be informed as to whom we can rely upon for representation.

How to Make It a Success.

A number of persons at the Middle Tennessee Sunday-school Convention last year promised to write articles to the BAPTIST AND REFLECTOR to awaken interest and help to make the coming meeting a success. Here is my plan.

1. Let every church in Middle Tennessee begin at once and see that it has a messenger present at Shelbyville. Select some brother or sister and pay his railroad fare to the Convention and back. If a messenger loses the time to go, it is nothing but right for the church to pay his necessary expenses. Then when he comes back require him to make a full report to the church. If this is done what a body of laymen will be there!

2. Let every church see that its pastor goes and that his necessary expenses are paid. This is nothing but right. It will help the pastor and he will help his church. If he has more churches than one let all his churches cheerfully share the expense. If this is done what a body of preachers will attend!

Dear reader, don't you believe your church ought to do this? Then will you not begin this work at once in your church? Please try it for Christ's sake.

There are many of our country preachers who will not go unless their churches send them, simply because they can't spare the money.

I believe the above plan, if worked, will make the Middle Tennessee Sunday-school Convention a glorious success. H. F. BURNS.

Springfield, Tenn.

Notes by the Way.

Rev. J. M. Anderson has just closed a fine meeting with the Dandridge Church, of which he is the much loved and efficient pastor.

Rev. Spencer Tunnell has had another good meeting with the Trenton-street Church, Harriman. The pastor speaks highly of the preaching of Bro. J. D. Winchester, who assisted him in the meeting; also of the work of Rev. E. J. Baldwin, the assistant pastor.

Pastor S. H. Johnson says there is new life in the Clinton Church, and he is hopeful of the future. J. J. B.

Nashville Association.

I presume that the members of Nashville Association would like to know something of their missionary and what he is doing. I have not been idle, but have been surveying the fields and gaining all the information that I could so we could act intelligently in locating mission stations. I have traveled about 456 miles, made 91 visits, and preached 12 sermons, and located thus far about 3 regular stations for preaching. The territory over which I have gone is certainly destitute so far as Baptists and Baptist preaching are concerned. If a person could stand on the tall spire of the First Baptist Church and look North, Northwest, West and Southwest, and also South, taking in a radius of 10 to 20 miles, he could count the Baptists by the fingers on his hand. Following Cumberland River you would find very few Baptists along the line until you reach the country contiguous to Clarksville. I want to say, however, that wherever I have been the people receive me gladly and want me to come again and tell them the "old, old story." They seem hungry to hear it, and I am certainly anxious to feed them. But, beloved, we must be patient. Don't get in a hurry. We must plant the seed, cultivate and watch for the harvest time, then gather a rich harvest to the glory of God. A mushroom growth or a Jonah's gourd growth will not be enduring. We want to dig deep and lay the foundation in God's eternal truth, then the building will be to the glory of them whose right it is to inhabit it. Pray for your missionary.

S. M. GUPION.

Nashville, Tenn.

—Last Sunday was a good day at Elizabethton. Three were received by letter. Four were baptized at the evening service. Several across in the audience for prayer at the evening service. On February 17th we organized a B. Y. P. U. with about thirty members and more will join. On last night (Monday, 25th), we organized a young men's prayer meeting. About forty-six or fifty-six were present and the Spirit was with us from the beginning. Several of the young converts of our recent meeting either prayed, made talks or read a verse from the Bible. Several unsaved were present and they all asked an interest in the prayers of the Christians. Our beloved pastor is assisting this week in a revival at Bluff City. Mrs. Waller intends organizing the young ladies of the church into a "Young Ladies' Aid and Missionary Society" Friday afternoon. JAS. D. JENKINS.

Elizabethton, Tenn., Feb. 26th.

Resolutions.

At our November meeting our beloved pastor, D. B. Vance, offered his resignation to take effect in December.

Whereas, He has faithfully labored among us for six years as our pastor, and has greatly endeared himself to us. Therefore be it

Resolved, That we cherish his memory, pray for his future success and that we commend him to our brethren of Chattanooga, or of whatever place where he may be called upon to labor in our Master's vineyard.

Resolved, That we send these resolutions to the BAPTIST AND REFLECTOR with a request for publication.

Done by order and in behalf of the church, January term, 1901.

N. C. ROBERTSON,

J. B. VAUGHTER,

WM. SHORT, JR.

Powell's Chapel Baptist Church, Mona, Tenn.

Dover Furnace Association.

It is now conceded that the Dover Furnace Association will be continued, also that it will receive two or three new churches. It was disbanded last fall for the purpose of joining Cumberland. Several of our strongest churches had not acted. These will go to Kentucky Associations rather than join Cumberland. As our small churches are not wanted by Cumberland Association, they think best to stay together and try to work "every man over against his own house in a long pull, a strong pull, and a pull all together," to advance the Master's cause in the northern border of this great destitution.

Our next fifth Sunday meeting will be with Rushing's Creek Church. It is intended to make this a missionary rally, also to take measures to perpetuate the organization.

Bro. Bray is getting along finely in his efforts to build a house of worship for Antioch Church. His churches have given him a month in which to travel and secure funds for this building. We commend him to the churches. Bro. Bray is preaching one Sunday night in each month at Model. Nevell's Creek Church has "extended an arm" to that point.

Bro. Shaw, pastor at Hughes Creek Church, is rejoicing. That church has

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lately purchased the Bethel M. E. Church house. Deacon C. W. Wallace negotiated the trade. The house cost them \$300. It was built several years ago at a cost of over \$1,300. Hughes Creek Church was organized last fall with seven members. It now has nine, mostly male members. Bro. Wallace is a devout brother, who is willing to make a great sacrifice to pay for this property. He needs help.

Antloch and Hughes Creek are both mission points of the State Mission Board. B. F. STAMPS, Colporter, Model, Tenn.

Pastor Called.

In a business meeting today, Mt. Olive Church called Rev. J. F. Hale as pastor for another year. We count ourselves very fortunate in having such a man to shepherd us. His work among us for the past year has been exceptionally fruitful of results. We now have an enthusiastic band of earnest and consecrated workers well organized for the Master's service. One of the most important factors of our church is the Baptist Young People's Union. Though organized with a small membership it is steadily on the increase. Our young people are finding that there is something for them to do in the plan of saving this lost world.

Another important feature of our work is the increase in the missionary spirit. Our pastor has scarcely preached a sermon during the past year without reference to this all important subject.

A resolution was passed at our last meeting to pledge ourselves for raising at least \$110 for missions this year. This is a considerable increase over what has been done in the past.

Mt. Olive, Tenn. W. H. TIPTON.

Literary Notes.

Dr. Sedgwick and the Spirit Medium. By Rev. E. H. Caylor, United Brethren Pub. Co., Dayton, Ohio, 40 cents.

Rev. Mr. Caylor is Vice president of the National Anti-Spiritualistic Association of America. This little volume is nicely bound in cloth and fairly exposes some phases of the spiritualistic fraud. The story is well written and very interesting.

Thelms, a Survey of the Paths that Lead to God. By Jno. J. Tigert, L.L.D. Barbee & Smith, Agents, Nashville. \$1.25

Dr. Tigert brings the mature thoughts of many years of broad experience together in this volume. He discusses in a very helpful way many of the usual questions involved in such discussions. The arguments of the world's leading philosophers are examined very carefully, and so far as we could judge very fairly. The author has real convictions, and expresses ideas of his own. He discusses very fully cause in all its varied relations to Philosophy and Theology. The argument of design and designer are given considerable space. The book will prove very handy and helpful to students, laymen and pastors.

Eve and her Daughters. By Rev. T. M. McConnell, D.D. Philadelphia: The Westminster Press, 75 cents.

Here we have twelve eloquent, helpful and very sensible discussions of twelve of the most prominent female characters of the Bible. Some of them are, Eve the Ideal Woman; Sarah, the Wife; Miriam, the Sister; Ruth, the Woman Converted; Jezebel, the Woman in Sin; Phebe, the Woman in the Church. This volume will doubtless do much to correct the evil tendencies now working to destroy true womanliness. The author believes, and very truly too, that her sphere is the home and also that this is most honorable and useful. He does not wish to

crush or limit her usefulness, but is evidently opposed to much of the "new woman theory."

Items of Interest.

We have been having some very cold weather here, but while the atmosphere is chilled and the mountains capped with snow, the hearts of our Baptist brethren and sisters seem to be very warm indeed. They flock out to the churches at the ringing of the bells as cheerfully as if it were bright summer weather.

This winter has been witnessed by a great revival of religion in our part of the State. I have heard and read of meetings being conducted at various places, all, or most all, with good results. This is encouraging, and shows us that the interest in religious work is not decreasing in our beautiful land of the mountains. If sinners only could know how much pleasure it is to be a Christian and "stand up for Christ," they would turn from the cold, sinful world and take up the cross, I am sure.

I have only been a Baptist for a little more than one year, and take great interest in telling sinners especially that I have seen more real pleasure in that one year than all the rest of my life. I married E. H. Hicks almost two years ago, and up to that time, I am sorry to say, I had not given religion much thought, but marrying a minister, I was influenced by him. He frequently talked to me of the Savior, also his own work in the ministry. He seemed very anxious for me to be a Christian, and last winter I was permitted to be with him in a revival at Little Doe Church. At that place I united with the Baptist Church, and since then I have been trying to do all I can to promote Christianity.

Mr. Hicks, myself and baby, Gladys, went to Louisville, Ky., where he entered the Southern Baptist Theological Seminary. He liked the instructions he received from day to day, and I employed myself by caring for baby and doing all I could for the comfort of my husband. While there I had the privilege of being at ladies' prayer meeting every Saturday afternoon (when my health would permit it), conducted by the wives of the professors and students of the Seminary. When I went I always found a cheerful little circle with something good and helpful to tell each other; then when we were through our worship we all went to our homes feeling nearer to the Lord than before. Before going home we always had a little social talk, which all seemed to enjoy extremely well. It was with regret that I left Louisville, but as my health became very bad we thought it best to come home to Tennessee. My husband being sick, too, came with me, but after he had gotten a taste of the Seminary, being unwilling to give it up, he went back, and writes me that he is getting along nicely. It is for Jesus that I give up the presence of my dear husband that he may fit and prepare himself more perfectly for the ministry.

The BAPTIST AND REFLECTOR is always a welcome visitor in our home. I think it is one of the very best papers printed, and may the time soon come when it will be in every home in the State, for to read it inspires us with new life as Christians.

(MRS.) E. H. HICKS.

Hampton, Tenn.

The fifth Sunday meeting of Dover Furnace Association will meet with Rushing's Creek Church Friday night before the fifth Sunday in March, 1901.

1. Introductory sermon Friday night by A. More, alternate A. J. Byrd.
2. Board meeting 8 a. m. Saturday.
3. How to deal with public offenses

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in church discipline. C. M. J. Walker and N. M. Williams.

4 How to collect pastor's salary. C. W. Pruett.

5. Security of the believer. W. H. Shaw and J. T. Wiggins.

6 Is it scriptural for the members of all of our churches to contribute to all of our missions? A. J. Byrd and B. F. Stamps.

7. Is it scriptural to pay a pastor a stipulated salary? A. More, A. E. Barrow and B. F. Stamps.

8. Give scriptural qualifications and duties of deacons. G. W. Bray and J. M. Ross.

9 Query box.

10. Sunday-school mass meeting Sunday 9 o'clock p. m.

B. F. STAMPS,
M. E. DILDAY,
G. W. BRAY,
Committee.

—Fifth Sunday meeting to be held with the Baptist Church at Tellico Junction March 29 to 30, 1901.

11:00 a. m.—Introductory sermon, organization.

1:30 p. m.—Benefits of attending the fifth Sunday meeting. M. R. Carroll, W. B. McNabb.

2:20 —Woman's work in connection with the church. A. F. Mahan, C. C. Hunt.

7:00 —Question box. Saturday, 8:30 a. m.—Devotional exercises.

9:00 a. m.—What part should you take in mission work? W. A. McDonald, A. H. White.

10 a. m.—Sunday-school, and Colportage. M. R. Carroll.

11 a. m.—Our work in Africa. W. A. Moffitt, J. J. Pardue.

1:30 —Should our churches group themselves and should they not pay a stated salary? J. A. Roberson, W. G. Blackwell.

2:30 —Why are Baptists called close communionists? H. C. Pardue, W. S. Atkins.

7:30—C. C. C. Work, T. R. Waggener, H. E. Parsons.

Sunday, 9:30—Mass meeting.

11—Missionary sermon, T. R. Waggener.

J. A. ROBERSON,
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—Program of B. Y. P. U. of Indian Creek Association to be held with Iron City Baptist Church on Friday before fifth Sunday in March.

Devotional Exercises, C. C. Lawrence. Welcome address, I. S. Baker. Response, D. W. Horton.

The object of the B. Y. P. U. in the Indian Creek Association, J. N. Lay. Recitation, Miss Nellie Glenn.

The Life of Ruth, Miss Ella Huckaba and Mrs. J. H. McKey.

The Progress of Missionary Baptists in the last century, A. O. Montague, R. M. Faubion.

Recitation, Miss Maud Roy.

The Young Baptist in Business, W. F. Copeland, Alfred Shipman.

The fidelity of the Baptists to the Bible, E. E. Folk, C. H. Bailey.

The Life of Esther, essay, Miss Ada Lay, Will Collier.

Are we responsible for the development of our talents? Z. B. Davis, Will Fitzgerald.

Recitation, Miss Ida Brewer.

Devotional exercises, Will Newman. The life of Daniel, W. W. Patterson, J. W. Stanfield.

Essay, Miss Fannie Sue Spencer.

Why I am a Baptist, R. J. Wood, Mrs. W. S. Martin.

Recitation, Charley Whitworth.

Essay, Miss Lillie Behrend.

EDNA E. MARTIN, 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.

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—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.

BAPTIST AND REFLECTOR.

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NASHVILLE, TENN., MARCH 14, 1901.

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

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STATEMENTS

We are sending out statements to those of our subscribers who are in arrears. We hope that they will not consider these statements as "duns," but simply as reminders of how their subscription stands, as a matter of business. Or you may call them love letters. They are sent with our love. Write us in return a nice, sweet love letter, and be sure to enclose a check or money order to pay for your renewal. If, however, it is not convenient for you to pay just now, please write to us and tell us that, and we will wait on you a while. We should like to hear from you anyhow.

BEFORE PILATE.

(Luke xxiii. 13-26).

(Read also Matt. xxvii. 11-30; Mark xv. 2-19; Jno. xviii. 28-xix. 16).

The great drama is rapidly hastening to a close. We study this week the last act before the final tragedy. It was the sixth trial of Jesus. He had been tried three times before Jewish courts, as we saw last week. First, before Ananias, the ex-high priest; second, before Caiaphas, the high priest, and the Sanhedrin in an informal session before day; third, before them in a formal session after daybreak. He had been condemned by them on the ground of blasphemy, of treason against God and the Jewish government. But the right of capital punishment had been taken away from the Jews by the Romans, and so, in order to have him put to death, the Jewish authorities were compelled to bring him to the Romans, whose official representative in Jerusalem at that time, as governor or procurator of the province of Judea, was Pontius Pilate. The Jews knew, however, that it would not do to make the charge of blasphemy against Jesus before Pilate. He would care nothing for their religious opinions. So they made the charge of treason against the Roman government, which was the only one that Pilate would be likely to take any cognizance of. There were three counts in the indictment. He was charged with, first, sedition; second, forbidding to give tribute to Caesar; third, claiming to be Christ a King. Pilate examined him carefully and then announced his verdict, "I find no crime in him," or, as Luke expressed it, "I find no fault in this

man"—the verdict of the ages. The Jews were greatly enraged with the verdict. Were they to lose their prey in the very moment of fastening their clutches upon him? They became all the more vehement in their charge of sedition.

So, as they spoke of his having taught in Galilee, Pilate decided to send him to Herod, the tetrarch of Galilee, who was in Jerusalem attending the passover. He was the one who had beheaded John the Baptist. But Herod could find nothing worthy of death in him. He only mocked him and sent him back to Pilate, arrayed in gorgeous robes as a pretended king.

And here come the motley crowd trooping back to Pilate, with their prisoner in PILATE AGAIN. their midst. Pilate had hoped that he was rid of them. In sending him to Herod he had thought to shift the responsibility for his condemnation or acquittal to other shoulders. But it could not be done. The responsibility was his, and he must bear it. Pilate was not a specially bad man. He was a weak man. He had a conscience, but he lacked backbone. He was a Roman. Philo characterizes him as "unbending, self-willed, harsh and malignant." His haughty disposition had brought him into conflict with these proud Jews several times since he had been procurator. He had outraged their religious convictions, and when they protested, had caused many of them to be put to death. They hated him with a bitter hatred. He knew it, and wanted to do anything he could to conciliate them, consistent with his conscience.

And so here they come again, bringing Jesus, arrayed in the gorgeous robes put on him by Herod. This was the third trial before Romans and the sixth altogether. Pilate was troubled. He called the chief priests and the rulers and the people and said to them: "You brought me this man, accusing him of sedition and treason. I examined him before you, and I found him innocent of your charges. But, as you persisted, I sent him to Herod, from whose territory he came. Herod examined him. He was unable to find any guilt in him, and he has sent him back. I don't see that he has done anything worthy of death. I will do this much, however. I will have him scourged and will then release him. You have a custom that at the passover I shall release unto you one prisoner. Suppose I release this King of the Jews, as he is called." But they were not to be satisfied that way. They cried out, all together, being instigated by the rulers, "No, sir. Away with this man, and if you want to release any one, release Barabbas"—a noted robber and murderer then in prison in Jerusalem.

Thus the issue was clearly made—Barabbas or Jesus, the guilty or the innocent, a robber or a philanthropist, a murderer or one who had raised the dead, an insurrectionist or the Prince of Peace, which? The Jews made their choice. They chose Barabbas and rejected Jesus. How about you? When the choice is presented to you, the world or Christ, which do you take?

Pilate really wanted to release Jesus. He was convinced of his innocence. He was impressed by his majestic mien. He did not wish to condemn to death a man so noble in character. So he made another effort to release him. He tried to persuade them. He asked them, "If I am to release Barabbas, what then shall I do with Jesus which is called Christ?" Then arose the hoarse cry, shouted out in their earnestness, "Crucify! Crucify!"

Are these the same people who only a few days ago were waving palm branches and crying hosannas at his entry into Jerusalem? Most of them were not. Those were largely Galileans probably. This was a Jerusalem mob gathered by the Pharisees. And yet there were either some of the other crowd mingling with this one, or at least they stood by while this mob was crying, Crucify him. And so it is oftentimes. The mob will cry, "Hosanna" to-day and "Crucify" to-morrow, or if there are some who do not join in the cry of cru-

cify, they will at least stand by with cold indifference while others shout that cry. Oh! the fickleness of the multitude. Oh! the evanescent nature of popularity. Of this let Dewey and Hobson tell.

Once more Pilate appealed to them. "Crucify him? Why, what evil has he done? I tell you, I have found no cause of death in him. Shall I crucify an innocent man? I will make this concession to you, however. I will chastise him and let him go." But they could not afford to let their prey slip through their hands now. They were too near the end of their long-cherished desires. They knew they had practically won the victory over Pilate, and that he could not hold out much longer. So they urged with loud voices, "Crucify him."

"And their voices prevailed"—the voice of the mob prevailed over the voice of conscience, the voice of fear over the voice of duty, the voice of cowardice over the voice of courage. Alas! it is not the last time this has been true.

"Their voices prevailed." To whose voice do you listen, that of the world or the still small voice of God speaking to you? Which prevails with you?

As we have said, Pilate was not a specially bad man. He was a weak one. His weakness was due mainly to the fact that he was caught in the meshes of his own previous mis-

deeds and could not escape. The past exerts a potent influence upon the present. We are, not what we want to be, but what our previous actions compel us to be. Our present is the resultant of all our past. Dean Swift was right about it. The Lilliputians who bound Gulliver hard and fast with slender threads were no myths. There are such things. They are our habits, which weave their slender silken cords imperceptibly about us, but which hold us fast. Poor Pilate! Yes, and poor man, whoever he be, who is thus immeshed in his own evil habits.

Seeing that he could accomplish nothing by remonstrance, Pilate finally yielded to their entreaties and agreed to crucify Jesus. But in order to clear himself before the world and to ease his own conscience he took a basin of water and went through the farce of washing his hands before them, saying, "I am innocent of the blood of this just man. See ye to it." They accepted the issue. "His blood be on us and on our children." And it was, as the siege of Jerusalem which followed soon after, with all of its horrors, the crucifixion of numberless Jews, the dispersion of the rest over the world, their homeless wanderings ever since—all will testify.

And it was on Pilate, too. He could not shift the responsibility on other shoulders. He could not wash that blood off of his hands. Wherever he went there was on them the smell of blood still. As Lady Macbeth said, "All the perfumes of Arabia could not sweeten" those hands. He was soon after recalled, degraded, banished to Gaul and there committed suicide.

They led Jesus away to be crucified. He was compelled to bear his own cross. But worn out by the incidents of the previous night, the loss of sleep, the agony in the garden, the excitement attending the arrest, the six trials, the mocking and scourging his physical nature gave way beneath the strain. The cross became too heavy for him to bear, so they laid it on a man passing by, Simon of Cyrene. Blessed privilege given to him, to help Jesus bear his cross. How about you? Do you help Him?

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

—Dr. H. C. Vedder says that "in 1800 the Baptists were in the ratio of 1 to 53 of population. In 1850 the ratio was 1 to 32. In 1900 the ratio is 1 to 16, being the ratio of the coinage, in weight, of gold to silver, Baptists standing for the gold and the population for the silver." This is a new 16 to 1. We presume that our Democratic Baptist friends will not object to the Baptists standing for gold in this instance. It is, we think, a true comparison.

WOULD RUIN THEIR BUSINESS.

In their testimony before the committee which is investigating the cause of the defeat of the Peeler Bill, several saloon keepers testified that they were opposed to the bill because "it would ruin their business." That was certainly a candid admission of the strength of the temperance sentiment of their community. The bill simply proposed to provide that towns of 5,000 and under should have the privilege of saying by a majority vote of their citizens whether whiskey should be sold within their limits or not. So that the testimony of these saloon keepers was an admission that a majority of the people of their town are opposed to their business. And yet in spite of this they are allowed to run, and when the people ask the privilege of voting upon the question as to whether they shall have saloons or not, even this poor boon is denied them. In other words, the saloon keepers have got the people of the towns of this State by the throat, and they propose to hold them down and throttle any attempt which the people may make to govern themselves. It is certainly monstrous, and the Christian people of this State are not going to submit to it much longer.

And then another thing, these saloon keepers said that the passage of the Peeler Bill would have ruined their business. What business? The business of stealing health, wealth, home and happiness, of murdering the body and mind and morals and soul. We say better that their business should be ruined than ruined homes and ruined lives and ruined souls. It is a choice between the two. Which will the Christian people of this State take?

TICKET TO NEW ORLEANS.

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

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

THE MORMON MONSTER.

This is the title of the book on Mormonism by the editor. There has been an unexpected delay in its publication. But we are glad to say that it is now about ready for the market. The Fleming H. Revell Co., Chicago, are the publishers. They have done their work well. The book contains nearly 400 pages with about thirty illustrations. As previously stated, it will be sold only by subscription, for two reasons:

1. Because in that way more copies of it can probably be sold.
2. It can be carried more directly to those who may need it most.

The price will be \$2.00.

Agents are wanted for it everywhere. Write to us for terms and prospectus, which is now ready. The book promises to sell rapidly. There has been considerable demand for it. A large number of orders have already come to us without solicitation. Address

HANDLY & FOLK, Nashville, Tenn.

QUESTION BOX.

Ques.—Can a member of a Baptist church in good standing, at his own request, be granted a letter of dismission to join a Presbyterian church? A good Presbyterian brother here says this, "While not a very common procedure, is, as I happen to know, in accordance with the usage of some Baptist churches." Please answer the above question in BAPTIST AND REFLECTOR and much oblige a

Ans.—As the Baptists and Presbyterians have no

denominational fellowship, we do not see how such a letter can be granted. So far as our observation goes, Baptists always grant a person a letter either to join some designated Baptist church or any church "of like faith and order," which, of course, a Presbyterian church is not. At the same time, the brother is entitled to a letter of dismission if he wishes it and if he is in good standing and fellowship. If he wants to join the Presbyterians, and if they are willing to receive him upon that letter, that is a matter for them to decide.

PERSONAL AND PRACTICAL.

—The BAPTIST AND REFLECTOR to one old and one new subscriber for \$3. What say you? Can you not get the new subscriber?

—Have you not some friend or neighbor who is not now taking the BAPTIST AND REFLECTOR, but who probably could and would take it if you should ask him? Speak to him about it, send us his name and your renewal and you may have the two papers for \$3.

—Send us one new subscriber with your renewal, and you may have both papers for \$3, or \$1.50 each. Look around you. Have you not some friend or neighbor who ought to take the paper, but who is not now doing so? Send us his name, together with your renewal.

—A number of persons have written us saying that they are going to work to secure new subscribers to the paper so as to get a ticket to New Orleans to attend the meeting of the Southern Baptist Convention. All right, the more the better. What about you? Could you not do the same thing?

—In an editorial on "What Makes a Paper Religious?" the *Baptist Argus* says: "Surely a religious paper should always carry within its columns the very spirit of Jesus Christ—that spirit which binds up wounds, unites brethren, stimulates prayer, arouses enthusiasm for missions, instructs the young, scatters broad-cast signs of the coming King." This is well and truly said.

—Pastors, did you forget to send us in the names of your members who are not now taking the paper, but who probably could and would do so? Write us their names, please, and we will send them sample copies of the paper and see if they cannot be induced to subscribe for it. It might help a good deal also if you would speak a word to them about the paper both publicly and privately, as you have the opportunity. But be sure to send us their names anyhow.

—Referring to the report that Mr. J. Pierpont Morgan recently gave a worker among the outcast classes of New York a check for \$500,000, the *Baptist Argus* says: "Rich men are just beginning to realize the stewardship of wealth." Such, for instance, as John D. Rockefeller, Andrew Carnegie, J. Pierpont Morgan and Miss Helen Gould. Let the good work go on. We hope that many others may be added to this list. Whether their money has always been acquired in a righteous way or not, we hope at least that it may be used for the uplifting of their fellow-men.

—Dr. Lofton having quoted in a speech recently the lines:—

"Satan trembles when he sees
The weakest saint upon his knees,"

Dr. Lansing Burrows asked why the weakest saint should want to get on Satan's knees. As a matter of fact, however, that is where the weakest saint usually does get, and Satan fondles and daudles him like a mother her baby. But the place for the weakest saint—or any other saint—to get is on Satan's toes, or on his back, or on his neck. Or if he must get on anybody's knees, let him get on his own knees—which of course was what the poet meant.

—The Mayor and Aldermen of Shelbyville, this State, recently passed a law requiring the saloons to close at 8 p. m. The judge of the city court, speaking of this law, said: "That for six and a half months previous to the passage of the early-closing law there was 243 cases tried in his court, an average of 40 per month, and for four and a half months since the passage of this early-closing of saloon law there have been only 102 cases, an average of 23 per month, including offenses committed during Christmas, etc., which are always more." This is good, very good. Now, let us suggest that if the Honorable Mayor and Aldermen of Shelbyville could pass a law requiring the saloons to stay closed all the time, it would probably

result in reducing the number of cases tried in the city court to a much greater degree, if not stopping them entirely.

—Says the *Cumberland Presbyterian*: "The spirit of Mrs. Nation has entered other antagonists of the saloon and almost every day reports of similar crusades come from other States. If the lesson from all this is not apparent to the saloon people they are dull indeed—the liquor business is doomed. Of course this business will not be destroyed by mob law, but it will go before the righteous ballot of the land which is being aroused by such crusades as this." The fight against the saloon is at last a battle of ballots against bottles. It is at the polls that the fight must be won or lost. We must line up for the battle. Which side are you on?

—We stated in the BAPTIST AND REFLECTOR recently that an old bachelor had suggested that the ladies should be given the privilege of making matrimonial propositions before a tax should be placed upon old bachelors for the purpose of supporting old maids. We are not sure whether the young ladies read this paragraph or not, but it is announced that a club of twentieth century young women has been organized at Binghamton, N. Y., with the avowed purpose of taking the initiative in love making, and overthrowing the proposing precedents of the past. They are going to put women on an equal footing with men in prosecuting affairs of the heart, and as an evidence of good faith have each pledged themselves to propose matrimony to some man during the year. If they will write to us we shall be glad to give them the name of a nice old bachelor down this way who perhaps would not be averse to a proposition of the kind.

—We rejoice to learn of the victory secured by the good people of Ripley last week over the saloons of that place. The issue was as to whether the charter of the town should be abolished and the town reincorporated so as to get rid of the saloons. The question was decided by the white voters of the town, and there was a written agreement between the leaders of both sides that there should be no contest if the matter was left to the white voters. The temperance people were confident of success, having a majority of the voters on a petition to the Legislature to abolish the charter. The contest, however, was a heated one and the election was carried in favor of the abolition of the charter and consequently of the saloon by only three votes. But these were enough. The only danger now to carry out the plan agreed upon comes from the liquor lobby of Nashville, but we are inclined to think that they will make themselves rather scarce after the report of the committee which has been investigating the defeat of the Peeler Bill. We are glad to know that the Baptists of Ripley, under the inspiring leadership of their noble pastor, Bro. W. H. Bruton, stood almost solidly on the side of temperance, not only voting but working on that side. One member of the Baptist Church there, an old man, rode from his store sixteen miles to vote, and returned immediately.

—If any one objects to Mrs. Nation's method of attacking the saloons as too violent, let him remember that twice the meek and lowly Jesus cleansed the temple of law-breakers, and in doing so he overthrew the tables of the money-changers and the seats of them that sold doves, and drove them from the temple with a whip of small cords.—*Baptist and Reflector*. "We regret that Editor Folk should have put Mrs. Nation and our Lord in the same category. Mrs. Nation's whole course has been so utterly at variance with the dignity and majesty which marked our Saviour's bearing that it is little short of sacrilege to couple their names. Besides, the Savior did not use the 'whip of small cords' on the money-changers, as Editor Folk seems to think. 'He drove them all out, both the sheep and the oxen.' Never did Jesus use personal violence toward any one."—*Religious Herald*. Of course we did not mean to compare Mrs. Nation to our Saviour in every respect, but only in the respect we mentioned, the use of violence, if need be, to accomplish a righteous end. As to the whip of small cords, here is the record: "And the Jews' pass-over was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables." It does not say that he used the scourge. Nor does it say that he did not use it, as Editor Folk seems to think. But he certainly had it ready for use, even if he did not use it. The Greek word for a whip makes it plain that it refers to people and not to animals.

THE HOME.

PRAY WITHOUT CEASING.

Unanswered yet, the prayer your lips have pleaded

In agony of heart these many years? Does faith begin to fail, is hope declining,

And think you all in vain those falling tears?

Say not the Father has not heard your prayer—

You shall have your desire, some time, somewhere!

Unanswered yet? Tho' when you first presented

This one petition at the Father's throne,

It seemed you could not wait the time of asking,

So anxious was your heart to have it done;

If years have passed since then, do not despair,

For God will answer you, some time, somewhere.

Unanswered yet? But you are not unheeded;

The promises of God forever stand; To Him our days and years alike are equal.

"Have faith in God!" It is your Lord's command.

Hold on to Jacob's angel, and your prayer

Shall bring a blessing down, some time, somewhere.

Unanswered yet? Nay, do not say unanswered;

Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered,

And God will finish what he has begun.

Keep incense burning at the shrine of prayer,

And glory shall descend, some time, somewhere.

Unanswered yet? Faith cannot be unanswered;

Her feet are firmly planted on the Rock.

Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done, some time, somewhere."

—F. G. Browning.

A WIFE'S COMPLAINT.

"Do you think it fair," says a wife, "that a husband should devote all his time under the evening lamp, first to his newspaper and next to his nap? John gets home about 6 o'clock from his day's work. He is tired, and I never expect him to talk at the supper table. One must have patience with a hungry man. I have the table set, an appetizing meal ready, the children's faces and hands washed and the whole house keyed up to a welcome to papa. After supper the children, who are little, soon go to bed. I wash the dishes and arrange things for to-morrow's breakfast. As I am busy all day, have few acquaintances and no relatives in town, and am the mother of three babies, doing also all my work, I am ready to rest in the evening, and I want to talk. But by the time I can sit down, John is deep in the paper and refuses to be disturbed; he says the evening is his only time to read, and he must know what is going on. When he at last folds it up and lays it on the table, I brighten with expectation; but, no, my lord is now sleepy, and—a thing I abominate in a man—he throws himself at full length on the divan, and in half a minute is sound asleep. In five minutes he is snoring. When bedtime finally arrives, I have to shake him and say, 'John, John, it's 10 o'clock; wake up and close the house,' and then, grumbling and dishevelled, he gets on his feet and locks the doors and windows. I am a discouraged and disgusted woman.

Have I not just cause for complaint?"

It seems to me that this lady is not receiving her due modicum of respect and consideration from her good man. Ten years ago, when he was courting her, he neither read the paper nor drowsed through the evenings he spent in her company. She is as worthy of attention now as she was then, and she has a larger claim upon John's chivalry, for now she is altogether his. Should any one tell John that he does not love his wife, that he is indifferent to the mother of his children, he would put in an amazed disclaimer; but his kind of love is very selfish and is not warranted to wear.

Why should not John read aloud, and let Annie know what is happening in the world, as well as absorb it himself? Why should he sleep on her divan when she dislikes it and wishes cheerful conversation? Why should he treat his wife with scant politeness, when to other women he is a model of good manners? Will not John take a hint and do better?—Christian Herald.

BEGIN RIGHT.

Rev. John Watson, "Ian Maclaren," in a recent sermon to the young, made the following tender closing appeal to a great body of young people who heard him:

"Dear young friends, begin right. You will never find it so easy to make any decisive step, and most of all this chiefest step, as to-night. You will get less and less flexible as you grow older. You will get set in your ways. Habits will twine their tendrils around you and hinder your free movement. The truths of the gospel will become commonplace by familiarity. Associations and companions will get more and more powerful, and you will stiffen as a tree trunk becomes stiffened with the growth of years. Be wise to-day. See Christ, welcome him, and I pray that every one of us may be wholly found before Him with the cry, 'Lord, what wilt thou have me do?'"

Not long ago an anxious mother who was impressed by the Educationist and who had therefore kept her

youthful son and daughter from any knowledge of certain stock subjects of old-fashioned juveniles, sent them out to play in Gramercy Park, near which she had lately bought a house. They came back at noon all aglow with enthusiasm. Oh, yes, they had had such a good time. They had met some other children and had learned some splendid new plays.

"Well, what did you play?" asked the sympathetic mother of her small son.

"Cops and Burglars," was the eager answer.

"Dreadful! and what did you play?" she demanded of her sweet-faced little girl.

"Spooks and Witches!"

So wags the world and so is nature, always giving solar-plexus blow to art.—The Bookman.

TEACH ME TO PRAY.

Teach me to pray;

Not only when the morning breaks

Into a glad new day;

Or when the night with sable pall

Shuts out the light;

Not only when attuned to praise

By some sweet mercy

Which has crowned my days—

My joyful heart mounts up

To thank the giver of the gift,

And rests apart from earth

'Mid heaven's uplift;

Not only when around my soul

The tempests rage and billows roll—

My heart cries out, O Master, save!

The winds rebuke

And still the wave;

But in the quiet hours of life,

When neither joys supreme

Nor sorrows great are rife,

At such a time

Teach me to pray

"For all the little needs

That fill each day."

—Retta Bryson Titus.

More Than One Way In.

She—Talked a hole through an iron

pot! What an absurd expression.

He—Oh, I don't know. I know a

man that swore his way into a steel

tail.—Indianapolis Press.

BLACKHEADS AND PIMPLES.

They Are Nothing in the World but Dirt.

Blackheads are not "fleshworms," as so many still think. They are nothing in the world but dirt. Pimples are a name for one kind of inflammation, and this inflammation also is caused by dirt. This does not sound pretty, you say. Well, blackheads and pimples are not pretty. They are a disgrace to the girl or woman who has them. The skin all over the body is filled with a very great many little openings or pores. The body excretes or throws off its waste matter through these pores, the bowels and the kidneys. When any of these eliminating channels, which are the sewers of the body, become choked and clogged, the body suffers in health and looks. Constipation is the cause of half the ill-health and poor complexions from which women suffer. The body is poisoned when elimination is insufficient. When the action of the pores of the body become sluggish, the matter which they should give off in insensible perspiration becomes solid. Dirt collects upon the greasy matter, clogging the pores of the face, and blackheads are the result. When the pores are kept stretched by hard matter packed in them they relax and enlarge. When the dirt in the system and on the surface of the skin sets up an inflammation, the unsightly pimple is caused. The chief treatment is cleanliness. The body must be cleansed inside with laxatives and flushed by pure, cool water, taken copiously between, but not at meals. It must be cleansed exteriorly by nightly baths of warm water and soap, and stimulated in the morning with cold baths and friction. When a body has once fallen to sluggish habits especial pains should be taken with the diet, feeding it with only such foods as will assist instead of retard the reforming process. This means that fruits and green vegetables should be eaten freely, that starches and sweets should be eaten seldom, and in small quantities. Exercise in the open air should be taken daily. When blackheads and pimples are confirmed and obstinate, it is frequently necessary to apply lotions or ointments to assist the skin in acquiring a healthy condition. Reputable skin specialists prepare or prescribe a number of such lotions or ointments.

—A competent pilot may be a sad wreck in himself.



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 or 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.

In the United States \$1,200,000,000 are annually expended for liquors; \$600,000,000 for tobacco. Read that over again! See if you can take in those enormous amounts of worse than wasted money. Now go on! Only \$11,500,000 are expended by all evangelical denominations for both Home and Foreign Missions. So says the W. M. U. program for March. Ponder these facts well. Which shall have your money?

Young South Bible Learners.

Learn what the great prophet wrote of the Savior hundreds of years before he came to the world. Isa. liii. 3, 4, 5. Then observe how thoroughly these sad words were fulfilled, and remember that every pang was borne for you, that you might be redeemed. L. D. E.

The Student Band.

Fifteen answered the questions on China correctly, and observed the rules laid down. Some I had to throw out because they were written in pencil, when I expressly said pen and ink. Now let us go over the conditions of winning a prize. The answers must be written to the numbers, not repeating the questions. The writer must not be over 20 years old, and must get the answers for himself and write them himself. They must be capitalized and spelled with reasonable correctness. They must reach me by the early mail of March 28th. They must be written on one side of the paper, and the letter accompanying them must be on another sheet, and please don't direct to Nashville! Address Mrs. L. D. Eakin, 304 East Second Street, Chattanooga, Tenn. If possible always prove your interest by sending in an offering, and don't forget to pray every day for these heathen lands which you are studying. Let me remind you again that the *Foreign Journal* is the best help, and if you will send me 25 cents this magazine with letters from all over the foreign field will bring you joy for a whole year. If you order it direct from Richmond, enclose 35 cents. Now we understand each other!

QUESTIONS ON CHINA.

1. Where is Shanghai situated?
2. What other important cities can you mention?
3. Into how many provinces is China divided?
4. How large is this country?
5. What is its population?
6. Who was the first missionary? When did he go out, and what was his great work?
7. How many converts were there at the time of his death, in 1844?
8. What great Southern Baptist missionary went out in 1847?
9. How many missionaries are there in China?
10. How many Chinese are there to one missionary?

At the same rate how many ministers would there be in North Carolina?

11. How many Christians are there in China now?

Quite a number of the 32 books sent out in January have been acknowledged. Let me hear from all who received them, and also the last ones for the questions on Japan. Try again on China! L. D. E.

YOUNG SOUTH CORRESPONDENCE.

We are very happy here in the First Church in Chattanooga. On Sunday, March 3rd, we had dear Dr. Willingham with us. Our pastor had been preparing the way for him for some weeks before his coming. He had preached about missions, and talked of them at prayer-meeting and in his visiting, and had done much personal work. He had made up his mind that the First Church should support a missionary of their own, and he was confident we would raise \$500 to that end. The Woman's Missionary Society had been praying for this special service for several weeks before, and had decided to pledge \$200.

Well! The day was an ideally beautiful Sabbath. The people thronged to the church, until the great auditorium was filled. Mr. Wolfsohn, our leader of music, sang "I'll go where you want me to go, dear Lord!" The people sang "From Greenland's icy mountains" with a will, and what do you suppose happened? Instead of one missionary's salary, we raised enough for two missionaries and two native helpers, \$1200! Was that not grand? Do you wonder we are happy?

The Sunday-school will give \$50, and the Junior Union \$5. So the children will bear a glad part.

The thing though that touched us most of all was the first \$100, given by a sweet young friend of mine, a busy stenographer in one of our largest manufactories, who would long ago have gone herself to the foreign field if her strength had been sufficient. It has been her wish for years to support a native helper, and now she will always have one working in her stead. Ah! if all of us really loved the work as this gentle soul does! What would not be done?

But I am talking too long, for 12 other folks await a hearing.

No. 1 comes from Dyersburg:

"Enclosed find a star-dollar, earned and saved by Master Algernon Rucker who lives with me. We have just returned from a trip to Mexico, where we visited some of our mission stations, and he has become much interested in the work. Send him another star card. We wish the Young South a prosperous year."

MRS. ORAH DARNELL.

How we wish you had written the Young South of what you saw and heard of our work in Mexico! Is it too late yet? It would do us all good, I am sure. Many thanks for the star dollar! The new card shall go at once.

In No. 2 from Colorado, Mrs. Trues acknowledges the receipt of the picture of Mrs. Saunders and her baby, and sends us all good wishes. We hope the Spring will bring her back to permanent health and her dear Memphis home.

In No. 3, Estelle DeCourcy asks what the Young South colors are. Brown and yellow were chosen 7 years ago. We have no roll books but the tiny ones used for the Babies' Branch.

Deanburg sends No. 3, and Mrs. Mattie Jordan sends \$1 for herself and Roscoe Powell, aged 2 years. The certificate shall go at once. We are most grateful.

No. 4 brings great good news from Harriman:

"I send you \$2, our February offering for Japan. Fifty cents of it was collected by our 'Star Band,' and the rest is the result of two weeks of self-denial by the Juniors."

"Since I last wrote you, the Lord sent Bro. Winchester of Rome, Georgia, to us, and we have had a glorious revival. He preached Christ with power, and many souls have been led to forsake sin and accept the Savior. I expect 8 of our Juniors to follow Christ in baptism very soon. Among them

Sore Hands

Red Rough Hands Itching
Burning Palms and Painful
Finger Ends

ONE NIGHT TREATMENT

Soak the hands on retiring in a strong, hot, creamy lather of CUTICURA SOAP. Dry, and anoint freely with CUTICURA, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, with the finger ends cut off and air-holes cut in the palms. For red, rough, chapped hands, dry, fissured, itching, feverish palms, with shapeless nails and painful finger ends, this treatment is simply wonderful.

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 them to use any others, especially for preserving and purifying the skin, scalp and hair of infants and children. CUTICURA SOAP combines delicate emollient properties derived from CUTICURA, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odors. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skin, scalp, hair and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath and nursery. Thus it combines in ONE SOAP at ONE PRICE, viz., TWENTY-FIVE CENTS, the BEST skin and complexion soap, the BEST toilet and BEST baby soap in the world.

Complete External and Internal Treatment for Every Humor, \$1.25.
Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation and irritation and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring and humbling skin, scalp and blood humors, with loss of hair when all else fails. Sold throughout the world.

is my own boy, Thornton Sublette, and my heart is filled with thankfulness. The others are Barbara and Spencer Tunnell, Ruby Cate, Robbie Brown, Maggie, John, Gordon and Mona Baldwin. Thank God for such a band of workers! We hope now to do more and better work than ever before."

MRS. MATTIE SUBLETTE,

Supt. Trenton St. Junior B. Y. P. U.

We certainly rejoice with you, dear Mrs. Sublette! May these new-born Christians grow daily in grace! Their training in your Band has been blessed of the Master. I hope next fall to clasp their hands at the Convention. God bless all those earnest Juniors! Many thanks for the star dollar. Let me know when you need more cards.

No. 5 comes from Rich Creek:

"In January I wrote you again asking membership in the Babies' Branch for our little one. I cannot understand why you do not receive my letters. In the last I enclosed \$1 in stamps. I am so sorry to trouble you and to lose the money."

MRS. A. J. LANE

It is too bad! I wonder if the letter is not resting in some good man's pocket. The complaints of lost letters are "few and far between" these days. I have only had one postal card before this letter from Mrs. Lane. I hope she will interest her postmaster and the letters may yet be traced. I have sent the certificate.

In No. 6 from Columbia, Mrs. W. B. Harrison sends for cards and literature for her Sunbeams, "who are anxious to help Mrs. Maynard again."

How glad we are to welcome them back! We all remember how useful and generous they were in past years. The cards shall go at once.

No. 7 asks for some of Mrs. Maynard's letters to be used by a Gallatin Band led by Mrs. McLaren. I send all I can find with great pleasure. I remember Miss Eva Davis, and Mrs. McLaren also, with great pleasure. Those happy days at Gallatin will never be forgotten. May this band prosper.

La Guardo sends No. 8 and a star

dollar from Willie Pierce Davis, the second he has sent in. Many thanks! May he soon be the Lord's own child.

Dayton comes next in No. 9:

"Enclosed find \$1.55, the proceeds of the eggs laid by our 'missionary hen' and the ones gathered on Sunday. We want a picture of Mrs. Saunders and Carey Fox Bass, and we send 2 cents for a star card. Give the rest to Mrs. Maynard."

SOPHIA AND LILLIE HOWARD.

We are most grateful. You will receive the picture and card before you read this. We wish you great success in piercing stars.

In No. 10, F. F. Gillard acknowledges the receipt of his book most courteously. He must not be discouraged but persevere. As he says, even if he fails to win the prize, the information will be worth a great deal. We hope Mrs. Gillard will soon be well and able to continue her work for the Young South. We certainly appreciate what she has done in the past.

In No. 11, Class No. 2, Highland Avenue Sunday-school, Jackson, sends in \$1, a monthly offering for Mrs. Maynard. The class enrolls Lester and Haral Moody, David Brown, Robbie Ellis, Woodford Monroe, Roy Woodfin, Clay Russell, Evan Jeter, Marlin Allen and Robin McGee, and the teacher begs us to pray for their conversion. God grant they may soon be led to love the dear Savior so well that they cannot remain out of his service. We are so much indebted for their constant work.

No. 12 comes from Humboldt:

"I enclose \$1.60 cents from the Humboldt Sunbeams to be used in any way you think best. Also ten cents for 5 star cards. We hope to send in another offering in March."

MRS. J. R. JARRELL.

Thank you so much! The cards shall go at once. We shall be most happy to hear again from you in this last month.

That's all. I am just a wee bit disappointed in the beginning of March. See to it that you make all amends in the ending.

Let me tell you something! I must

Speak it softly, for I wouldn't have the outside world suspect anything. Turn to our "Receipts." See just how much there is in our treasury for Japan. That means the salary of our own dear missionary that we pledged anew to Dr. Willingham at the commencement of this year. Now, take a pencil and paper. Put the Japan offering down under \$600. Have you done that? Well! Subtract! That is what we must raise in two weeks for Japan. There's no such word as "fail" in our dictionary. Therefore, I confidently expect that amount. Fill out all cards at once! Send in your birthday offerings, all ye winter children! Come on without a moment's delay! Most hopefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First half year's offerings \$418 49
Third quarter 223 76
January offerings 125 74
February offerings 63 18
First week in March 11 06

FOR JAPAN.

Algernon Tucker, Dyersburg, star 1 00
Trenton Street Sunbeams, Harriman, by Mrs. Sublette 2 00
Willie Pierce Davis, La Guardo, star 1 00
Class No. 2, Highland Avenue, Jackson 1 00
Humboldt Sunbeams, by Mrs. Jarrell 1 61
Sophia and Lillie Howard, Dayton 1 38

FOR ORPHANAGE (SUPPORT).

Mrs. Mattie Jordan, Deanburg 90

FOR BABIES BRANCH.

Roscoe Powell 10

FOR PICTURES.

Sophia Howard, Dayton 15
For books, L D E 68

Total \$852 68

Received since April 1, 1900:

For Japan \$592 57

" Orphanage (support) 131 42

" Pictures 2 40

" For Home Board 33 25

" State Board 23 00

" Babies Branch 29 17

" China 26 15

" For Mexico 5 58

" Foreign Journals subscriptions 1 09

" Postage 5 61

" 20th century movement 50

" Prize books 2 08

Total \$ 852 68

Star card receipts 245 22

RECENT EVENTS.

—Ex-President Harrison is lying seriously ill at his home in Indianapolis. We hope that he may recover.

—A terrific wind and rain storm swept over portions of Texas, Arkansas, West Tennessee and West Kentucky last Sunday. Much damage was done to property and life.

—Upon the occasion of his resignation as pastor of the First Baptist Church in Gainesville, Texas, the church passed resolutions very complimentary to Rev. W. S. Splawn, speaking of him as a "faithful and fearless servant of God and an able minister."

—It is announced that Elder E. L. Watson has been called to the care of the church at Huntingdon, Tenn., for one fourth time, and will enter upon his work at once. We wish Bro. Watson much success in his work at Huntingdon. He is a young minister of excellent ability.

WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost?

Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

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

Address: MACBETH, Pittsburgh, Pa.

—We have received an address on the Pan-American Exposition by Wm. I. Buchanan, Director General. It contains full information with reference to the importance and purpose of the Exposition. Mechanically the address is the height of the printer's art.

—Rev. H. C. Rosamond of Helena, Ark., has accepted a call to the pastorate of the church at Winona, Miss. Bro. Rosamond is a Tennessean and his friends in this State are glad to know of the good work which he has been doing in Helena and which he promises to do in Winona.

—Gospel Singer H. A. Wolfsohn will resume his work aiding pastors in meetings commencing April 1st. His address will be 150 Gordon Street, Atlanta, Ga. Bro. Wolfsohn is especially adapted to that kind of work. Any pastor will be fortunate who secures his services in a meeting.

—It was announced recently in some of the daily papers that Rev. J. H. Snow contemplated resigning the charge of the Centennial Baptist Church at Knoxville. We learn that this is a mistake, that he has no expectation of leaving Knoxville. Bro. Snow has done a great work at the Centennial Church.

—Brethren B. F. Jarrell and Warmath of Humboldt gave us a pleasant call last week as they were returning from Washington, where they had gone to attend the inauguration ceremonies. Bro. Jarrell is following closely in the footsteps of his sainted father, B. C. Jarrell, in his devotion to the Master's service.

—Lord Pauncefoot, the British Ambassador, on last Monday notified Secretary of State Hay that his government had refused to accede to the Senate amendments to the Hay-Pauncefoot treaty. It does not make any counter proposals. It is stated that no further negotiations on the subject are likely in the immediate future.

—On March 3rd the new church in West Jackson, Miss., was opened. The sermon on the occasion was preached by the pastor, Rev. W. P. Price. The Baptist says: "The house itself is a gem for beauty of construction and finish and it would not be far from the truth to say that no prettier house, in a small way, can be found in Mississippi."

—At every meeting of the Austrian Reichsrath, the representative body of Austria, during the last weeks hot words have passed between the warring parties of Czechs and pan-Germans. The trouble has been of long standing. Hitherto it has been kept down by the popularity of Emperor Franz Joseph, but it is a question whether the warring elements can be longer restrained.

—We were glad to have a visit last week from Bro. A. B. Robertson of Eagleville. Bro. Robertson has just moved from Wartrace to Eagleville and become cashier of a new bank at that place. He is one of the most liberal and consecrated laymen we have. He has long been one of the most prominent leaders in the Duck River Association, and we are sure will soon be recognized as such in the Concord.

—The meeting at Marlon, Ala., in which the pastor, Paul V. Bomar, is being assisted by Rev. W. Y. Quisenberry of New Decatur, is still in progress. At last accounts there had been some 60 professions of faith, among them many girls in Judson Institute and Marlon Female Seminary and young men of Marlon Military Institute. We join with Brethren Bomar

and Quisenberry and others in gratitude for this gracious outpouring of the Spirit.

—The proposed law to prohibit the sale by citizens of the United States of intoxicants and of firearms to the inhabitants of the New Hebrides and other islands of the Pacific was lost in the House of Representatives by a vote of 117 to 79, lacking two votes of the number required, a two-thirds vote being necessary to its adoption. But it will and must come up again before the next Congress. Revolutions do not go backward.

—It is stated that Senator Hoar proposed at the recent session of Congress to revive the question of the payment of the claim to the Methodist Book Concern, but was persuaded by Senators Bate and Turley to wait until after the General Conference, which meets next year, has an opportunity to act upon it. Senator Hoar says that he thinks the money ought to be refunded to the government on the ground that a large part of the fund was diverted from the object for which it was intended at the time it was appropriated by Congress.

—We mentioned last week the fact that the Baptist Church at Palaski had burned. Fortunately there was some insurance upon it, but not enough to cover the loss. Bro. Kendrick, the pastor, writes us that their net loss is estimated at \$600. The church expects to buy a lot more centrally located and build a new brick house, which is a thing greatly to be desired. The members of this

church are rich in grace, but unfortunately most of them are poor in this world's goods. Any assistance which may be rendered them will be greatly appreciated.

PERSONAL

Will the woman who finds housework hard work please try

GOLD DUST Washing Powder.

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. Established 1892. G. WILSON CHEMICAL CO., DUBLIN, Tex.

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, Broadway, Kansas City, Mo.

Your Grandmother's Garden

we are sure, contained many rare flowers and delicious vegetables, which doubtless came from our house, as we have supplied the most discriminating people for over half a century.

Our 1901 Catalogue of

"Everything for the Garden"

is the grandest yet—really a book of 190 pages—700 engravings and 8 superb colored plates of Vegetables and Flowers. A perfect mine of information on garden topics.

To give our Catalogue the largest possible distribution, we make the following liberal offer:

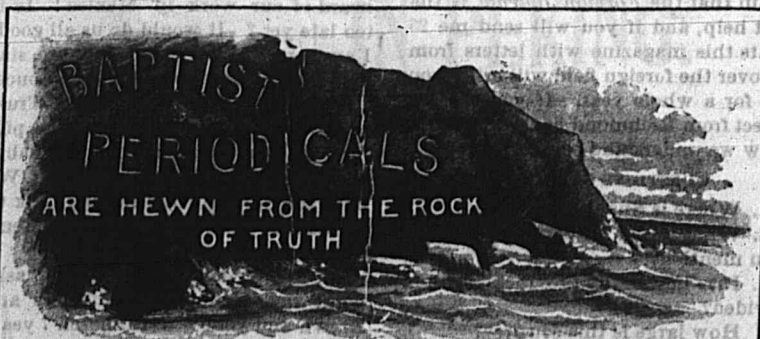
Every Empty Envelope

Counts as Cash.

To every one who will state where this advertisement was seen, and who incloses 10 Cents (in stamps), we will mail the Catalogue, and also send free of charge, our famous 50-cent "Garden" Collection of seeds, containing one packet each of Jubilee Phlox, Giant Victoria Aster, Giant Fancy Pansy, Pink Flame Celery, Mignonette Lettuce, and Lorillard Tomato, in a red envelope, which when emptied and returned will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO.,

35 and 37 Cortlandt Street, New York.



QUARTERLIES		Price	MONTHLIES		Price
Senior	.....	4 cents	Baptist Superintendent	.....	7 cents
Advanced	.....	2 "	Baptist Teacher	.....	10 "
Intermediate	.....	2 "			
Primary	.....	2 "			
		per copy! per quarter!			
LESSON LEAFLETS			HOME DEPARTMENT SUPPLIES		
Bible	.....	1 cent each	OF ALL KINDS	QUARTERLIES	Price
Intermediate	.....	1 cent each	Senior	.....	5 cents
Primary	.....	1 cent each	Advanced	.....	3 "
		per copy! per quarter!			per copy! per quarter!
Picture Lessons		2 1/2 cents per set! per quarter!	ILLUSTRATED PAPERS		Price, per quarter, per year
Bible Lesson Pictures		75 cents per quarter!	Young People (weekly)	.....	13 cents 50 cents
			Boys and Girls (weekly)	.....	8 " 30 "
			Our Little Ones (weekly)	.....	6 " 25 "
			Young Reader (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 Colporteur" (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.

AMONG THE BRETHREN.

The church at Keytesville, Mo., has called Rev. Alpha Ingle and he will probably accept. 'Twill be a happy union.

Dr. F. C. McConnell of Lynchburg, Va., is aiding Dr. D. M. Ramsey of Citadel Square Church, Charleston, S. C., in a remarkable revival.

Rev. W. S. Roney of Fulton, Ky., formerly pastor at Huntingdon, Tenn., has accepted the care of the church at Hickman, Ky., and will move there.

The contract has been let for the new church at Searcy, Ark., and Rev. Ben M. Bogard is happy. One lady member gave \$2,500 towards the new house.

Evangelist and Mrs. S. G. Neil, who have been managing one of the Chapel Cars for the American Baptist Publication Society, will give up that work soon.

Rev. J. A. Davis of Kentucky, who went to Florida for his health, has been pressed into service by the church at Bartow and becomes pastor at that place.

The Baptist Churches at Hickman, Ky., and Maxon's Mills, Ky., were destroyed by the fearful wind storm which swept over those places Saturday night.

Rev. A. B. Ingram has resigned his position as general missionary in Texas to become pastor of the First Church, Gainesville, Texas. He is one of Texas' best preachers.

Rev. J. D. Ray of Caldwell, Texas, is to succeed Dr. A. B. Ingram to the care of the church at Corsicana, Texas. The brethren are enthusiastic over getting such a strong man.

Saturday night a cyclone struck Clinton, Ky., and seriously damaged the Baptist Church. Rev. I. A. Halley, formerly of Murfreesboro, Tenn., is the popular pastor there.

Dr. E. D. Burr, Dr. E. Y. Mullins' successor to the pastorate of the church at Newton Centre, Mass., has declined the call to the care of the Fifth Avenue Church, New York.

Rev. U. S. Thomas of Knoxville, Tenn., has just closed a great meeting with Rev. J. T. Lewis at Irvington, Ky. There were about 40 conversions and 29 accessions, 21 by baptism.

Rev. J. Whitcomb Brounger of the First Church, Chattanooga, Tenn., is to assist Dr. J. S. Felix during April in a revival at East Church, Louisville, Ky. There will no doubt be great results.

At Vermont-street Church, Quincy, Ill., a revival took place last month in which Rev. Everett Gill of Hannibal, Mo., assisted Rev. E. A. Ince. There were 47 additions, 42 by baptism.

Dr. N. R. Pittman of Fort Smith, Ark., preached several days for Rev. L. E. Finney at Booneville, Ark., and as a result, a wonderful revival has broken out. Conversions at every service.

The editorial of J. W. Bailey in the *Biblical Recorder* of last week on "Baptists and Divorce in North Carolina" is a scholarly, timely production and will no doubt awaken much interest.

The church at Hendersonville, N. C., has called Rev. A. R. Love of Mount Airy, N. C. Bro. Love will find it hard to leave Mount Airy, though the work at Hendersonville is exceedingly inviting.

The First Church, Du Quoin, Ill., is in the midst of a splendid meeting in which Dr. W. P. Throgmorton, the beloved pastor, is doing the preaching.

The services are expected to yield great results.

Mrs. Flora Thomas, wife of Dr. M. L. Thomas of the Second Church, Little Rock, Ark., died March 1st, of pneumonia. She leaves three children. We extend deepest condolence to Brother Thomas.

Editor R. M. Boone of the *Baptist Chronicle* is doing some valuable service in bringing to light the fallaciousness and impracticability of the claims made by the so-called Gospel Mission brethren.

Rev. E. T. Thorn of Woodville, Tenn., has decided to accept the call to the care of the church at Tiptonville, Tenn., and will preach there once a month. This is an important and destitute field.

The revival at Louisiana, Mo., in which Rev. L. D. Lamkin is assisting Rev. C. J. F. Tate, seems to be stirring the town. Thirty-eight have already been added to the membership and the work goes on.

Rev. Leviticus E. Barton of Suffolk, Va., well and favorably known in Tennessee, is being treated kindly by the brethren in the Old Dominion. His church has recently purchased a handsome parsonage.

Rev. Edgar McNatt, who a short time ago took charge of the church at Tracy City, Tenn., has resigned and gone to San Antonio, Texas, for his health. We regret to give up this splendid young preacher.

Dr. J. L. White of the First Church, Macon, Ga., is assisting Dr. W. W. Landrum in a revival of remarkable power at the First Church, Atlanta, Ga. Both of these brethren are quite efficient as soul-winners.

We are glad to note that Mr. J. C. Porter of the firm of Porter, Henderson & Co., of Paris, Tenn., has been elected a deacon in the church at that place. Bro. Porter is a strong business man and is a devoted Christian.

Rev. W. H. Harris, who some months ago was compelled to give up the care of the First Church, Du Quoin, Ill., and move to California for his health, is now the successful pastor of the church at Vacaville, Cal.

Rev. H. H. Branch of Carbondale, Ill., recently had the assistance of Rev. C. J. F. Tate of Louisiana, Mo., in a revival which resulted in more than 80 accessions to the church. There were many more professions.

Drs. P. T. Hale of Roanoke, Va., and Fred. D. Hale of Owensboro, Ky., have been assisting Dr. J. B. Moody, of the First Church, Hot Springs, Ark., in a revival. Such preaching has scarcely ever been heard in Hot Springs.

The *Word and Way* of Kansas City, Mo., is constantly improving. Last week it appeared in new, neat type and its columns are full of interesting matter. Editors S. M. Brown and R. K. Malden are to be congratulated.

Dr. R. P. Johnston of St. Louis, Mo., ministered for the saints of Fifth Avenue Church, New York, a few weeks ago, and his sermons were highly commended. 'Twould be a deplorable loss to Missouri should he decide to go East.

Rev. Ross Moore of Highland Avenue Church, Jackson, Tenn., preached for the church at Fulton, Ky., last Sunday. This church is on the lookout for a pastor to succeed Rev. J. H. Wright. Bro. Moore would make a good one.

Rev. W. W. Horner, a student in the Seminary at Louisville, but formerly of Jackson, Tenn., has been selected by the directors of Montevalle Assembly as leader of the twilight meetings at

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove what the Great Kidney Remedy, SWAMP-ROOT, will do for YOU All Our Readers May Have a Sample Bottle Sent Absolutely Free by Mail.

Most people do not realize the alarming prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physician, who content themselves with doctoring the effects, while the original disease constantly undermines the system.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

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

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Causes puffiness or dark circles under the eyes, rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles, makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature for Swamp-Root is the most perfect healer and gentle aid to the kidneys.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on

EDITORIAL NOTICE.—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. Be sure and mention reading this generous offer in the Baptist and Reflector when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

that place next summer. This is a deserved compliment.

Rev. J. W. Porter of Maysville, Ky., who is so successful as an evangelist, recently aided Rev. J. G. Walker in a revival at Huntingdon, West Va. There were 31 accessions, 27 by experience and baptism. Most of the new members were heads of families.

Rev. W. Y. Quisenberry of New Decatur, Ala., so dearly beloved in Tennessee, is conducting a meeting for Rev. Paul V. Bomar at Marion, Ala., which is said to be one of the greatest revivals in the town's history. Sixty have professed faith.

Dr. H. W. Tribble of High Street Church, Charlottesville, Va., has recently been assisted in a profitable revival by Rev. S. W. Cole of Culpeper, Va. Numbers were converted. Bro.



(Swamp-root is pleasant to take.)

examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere.

Tri Ale is now assisting Dr. J. B. Hawthorne in a revival at Richmond, Va.

It is announced now that the Baptists of New Orleans do not intend that the sessions of the Southern Baptist Convention shall be held in the Crescent Theatre, but have secured the First Presbyterian Church for the sessions, as it is thought this building is large enough.

The revival at Murray, Ky., in which Rev. Geo. C. Cates of Louisville, Ky., assisted Rev. H. B. Taylor, resulted in 105 accessions to the church and such a religious awakening as the town has never known. It was notably a revival growing out of prayer. All night long for two nights the church spent on her knees.

Rheumatism--Catarrh, are Blood Diseases--Cure Free.

It is the deep-seated obstinate cases of Catarrh or Rheumatism that B. B. B. (Botanic Blood Balm) cures. If doctors, sprays, liniments, medicated air, blood purifiers have failed B. B. B. drains out the specific poison in the blood that causes Rheumatism or Catarrh, making a perfect cure. If you have pains or aches in bones, joints or back, Swollen Glands, tainted breath, noises in the head, discharges of mucous, ulceration of the membranes, blood thin, get easily tired, a treatment with B. B. B. will stop every symptom by making the blood pure and rich. Druggists \$1. Trial treatment free by addressing BLOOD BALM CO., 78 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given.

"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.

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

BELLS

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

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

CHURCH BELLS Chimes and Peals, Best Superior Copper and Tin. Get our price. **MOSHANE BELL FOUNDRY** Baltimore, Md.

POSITIONS GUARANTEED under reasonable conditions; car fare paid; board, \$10-\$11; catalog free; no vacation. **DRAGHON'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) Draghon's College.

THROUGH SLEEPERS TO FLORIDA
VIA THE **NC&STL** FINE TRAINS
QUICK TIME



NO CHANGE OF CARS
ST. LOUIS AND JACKSONVILLE
CHICAGO AND JACKSONVILLE
If you ask for Tickets Via the N. C. & S. T. Ry. Folded, maps, etc., mailed free to any address.
H. F. SMITH, Traffic Manager, Nashville, Tenn.
W. L. DANLEY, Gen'l Pass. Agent, Brandon, Meadville

Obituary.

PATRICK.—Whereas, In the dispensation of His providence it has pleased our Heavenly Father to remove from our midst our young friend and co-worker, Fannie Patrick, who was born Jan. 15, 1880. She accepted Christ as her Savior several years ago, and united with the Bolivar Baptist Church, in which she lived a consistent member until her death, which occurred at the home of her parents near Bolivar, Jan. 2, 1901. While she can no longer set the example of a truly devoted Christian, may her noble deeds still remain in the memory of all who knew her. She was a faithful friend, earnest Christian, obedient daughter, and affectionate sister.

Resolved, That by her death the Church has lost one of its best members.

Resolved, That we extend our heart-felt sympathy to the family in this hour of affliction.

Resolved, That a copy of these resolutions be spread on the minutes of the church, a copy besent the family, and copies sent the BAPTIST AND REFLECTOR and The Bolivar Bulletin for publication.

ANNIE KEARNEY,
PEARL SAVAGE,
EVA CURLIN,
Committee.

BALLENGER—Caroline Hopkins was born in Kentucky, in 1830. At seven years of age she came from Indiana to Tennessee and passed her youthful days in Greene and Hawkins Counties. She was converted at 18 years of age under the influence of Methodist people. She was married to William Reynolds Dec. 29, 1849 at Kingsport, Tenn. Was left a widow and came to Jefferson County in 1852. She was married to Miles Ballenger in 1857. During the year of 1862, while the work of so many churches had been suspended on account of the great war, she was one of the little group at Mill Spring Church, who continued faithful in fighting the battles of the Lord. She was an humble Christian, a lover of God's people; always reaching out a helping hand to the distressed and needy. She was a tender, loving mother, ever teaching her children to walk in the footprints of Jesus. She was tenderly devoted to her husband and all her home environments, setting a worthy example of industry and usefulness. As she grew weaker in body she grew stronger in spirit, ever relying upon the Savior for strength and patience to bear her severe sufferings, which were almost constant for thirty years. The end came and she fell asleep sweetly and peacefully without a struggle or murmur, March 21, 1900.

Whereas, It has pleased our Heavenly Father to take this dear sister from our midst, therefore be it

Resolved, That we humbly bow in submission to his will.

Resolved, That we sympathize with the bereaved ones in their afflictions, praying the Lord to incline all our hearts onward and upward.

Resolved, That a copy of these resolutions be placed upon record and that a copy be furnished the relatives of the deceased.

Done by order of the church at Mill Spring, May 12, 1900,

FANNIE KILPATRICK,
W. W. BAKER,
Committee.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

A Strong Woman

Iowa City, Iowa, Aug. 15, 1900
My wife was sick for three years. We tried everything without relief and spent much money. My wife tried Wine of Cardui and four bottles cured her. She took two more bottles, knowing she would have to work hard during the hay harvest. She attended to all her household duties and loaded and unloaded all the hay. This medicine gave her strength. Formerly she was weak and tired and could hardly get about, but since she has been taking Wine of Cardui she feels better and stronger than when 20 years of age. **JOS. A. EISENHAFFER.**

Mrs. Eisenhafer had tried everything during her three years sickness and had spent considerable money. She was weak and could hardly get about for three years before she took

WINE OF CARDUI

Now, after taking the Wine of Cardui, she can work with her husband in the hay field. That is hard work, but it is not as injurious to a woman's health as labor in stores, factories and offices where thousands of girls are closely confined year after year. With the aid of Wine of

Cardui a woman can do any reasonable work and enjoy good health. The health that Wine of Cardui brings makes a woman vigorous in body and mind. Freed from those terrible devastating pains a woman grows well and strong naturally. Wine of Cardui regulates the disordered menstruation and cures leucorrhoea, falling of the womb and periodical pains in the head and back caused by standing or sitting a long time in the same position. Thedford's Black-Draught puts the bowels, stomach, liver, kidneys and blood in proper shape. Greatly increased strength and endurance is the natural result. Most cases are cured quickly. All druggists sell \$1.00 bottles of Wine of Cardui and 25 cent packages of Thedford's Black-Draught.

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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."

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OBITUARY

GRAVES.—Mrs. Fannie Booth Graves, only daughter of John H. and Elizabeth C. Booth, was born Oct. 19, 1858. She was converted in early years and united with New Bethel Baptist Church in Davidson County. Later on she removed with her parents to West Nashville and she became one of the constituent members of the Howell Memorial Baptist Church. She was married on Dec. 23rd, 1885, to Mr. Henry H. Graves. At one time she was connected with the Tennessee Baptists Orphans' Home, as assistant matron, and was zealous and faithful in discharge of her duties, winning the confidence of the managers and the affection of the children. Her life as a Christian was consistent and beautiful. She adorned the profession of Christ she made by a godly walk and conversation. Without one single exception, her brothers and sisters in her church speak in loving words of her beautiful and helpful Christian spirit and walk. Mrs. Graves died on Oct. 29, 1900, and the day following her body was laid to rest beside beloved relatives in Spring Hill Cemetery. She leaves one daughter (just entering womanhood), her father and a brother. She is missed in her church, in her home, in the community, for she had the confidence and regard of all who knew her. O. C. PEYTON.

MILBURN.—On the morning of Dec. 11, 1900, the angel of death visited us and took to her heavenly home our beloved sister, Ida Milburn, who was born April 2, 1878. She accepted Christ as her Savior at the age of 13 and united with the Union Baptist Church, where she lived a devoted Christian until her death. She bore her afflictions patiently, telling her friends that she was ready and waiting for the summons. She leaves a dear mother and a host of relatives to mourn her loss.

Resolved, That in her death the Church has lost a devoted member.

Resolved, That we, your committee, were school-mates of the deceased, and that we imitate her worthy example, and, like her, in the end say we are ready to meet her in a higher school.

Resolved, That we tender our heart-felt sympathy to the bereaved relatives, especially her devoted mother, praying that the grace and goodness of God will follow them along the journey of life and in heaven meet their loved ones gone before.

Resolved, That a copy of these resolutions be placed on the church record, also sent to the BAPTIST AND REFLECTOR for publication.

HENRIETTA FOWMAN,
ALICE BOWMAN,
ESSIE BRUMIT,
Committee.

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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.
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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.

Fifth Sunday Meetings.

—Program of "new century meeting" to be held at Sweetwater Baptist Church Saturday and Sunday, March 16, 17, 1901.

1. Saturday—What is the new century movement?
 2. Baptists and Baptist missions one hundred years ago. T. R. Waggener.
 3. A century of Baptist missions. W. C. McPherson.
 4. A century of Baptist education. J. T. Henderson.
 5. Our present pressing duty. A. J. Holt.
 6. The Baptist outlook for the new century. E. E. Folk.
- Sunday, 11 a. m.—Sermon by A. J. Holt.
- 2 p. m.—Ladies' missionary meeting.
 - 7 p. m.—Sermon by E. E. Folk.

—Program for fifth Sunday Meeting of Beulah Association to convene with the church at Kenton, Tenn., beginning Friday night before:

1. Introductory sermon, G. L. Ellis, J. M. Walker.
 2. How to get church members to join the nearest church, L. W. Russell, T. A. Waggener.
 3. How to preach doctrine, J. M. Nowlin, J. M. Adams.
 4. Duty to sinners near by, J. M. Walker, G. L. Ellis.
 5. Duty to Christian Education, I. N. Penick, J. H. McDowell.
 6. Exegesis of Ez. xviii 23, 24, and Acts. xxii. 16, T. A. Waggener, J. W. Russell.
 7. Sunday-school mass meeting, J. H. McDowell, R. E. Nowlin.
 8. Missionary sermon, J. H. Wright, I. N. Penick.
- Question box each session. Let each church send messengers and missions. Kenton Church is anxious to have a full meeting. Come praying.

COMMITTEE.

—Program of fifth Sunday meeting of the Memphis Association to be held with the Moscow Baptist Church, beginning at 7:30 Friday night, March 29, 1901.

Introductory sermon, R. E. Pettigrew.

1. Saturday morning—What is the purpose of a fifth Sunday meeting? By the Moderator.
 2. How to study the Bible, J. F. Ray.
 3. What do parents owe their children? G. M. Savage.
- Saturday afternoon—Missionary work: (a), Its authority, Bro. Wilkes; (b), Its achievements, T. T. Thompson; (c), The best methods of conducting it; J. W. Dickens.

Saturday night—Temperance: (a), What is implied, D. Heagle; (b), Do we need it? B. B. Thomas; (c), Do you want it? D. D. Sauck.

Sunday morning—Sunday-school mass meeting: (a), Why have Sunday-schools? W. C. Sale; (b), Qualities of a good superintendent, D. A. Ellis; (c), Characteristics of an efficient teacher, J. F. Ray; (d), What is required to be a good pupil, Alla Fortune. Sermon by A. J. Holt.

A spiritual community: (a), Individual piety, W. A. West; (b), Home religion, D. A. Ellis; (c), Social purity, R. E. Pettigrew; (d), Business integrity, D. Heagle; (e), Church fidelity, W. C. Sale.

Sunday night—Sermon by Dr. Heagle. R. E. PETTIGREW, W. C. SALE, Committee.



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—Fifth Sunday Mission Institutes of Ocoee Association to be held at Union, Chickamauga and New Union Churches, March 29, 29, 30, 1901. Program:

Friday, 7:30 p. m.—Sermon at Union, J. F. Morgan; Chickamauga, W. H. Fitzgerald; New Union, D. B. Vance.

Saturday, 1:30 p. m.—Instructions to Mission Committees: At Union, W. C. McPherson; Chickamauga, A. J. Fristoe; New Union, F. J. Hoge.

What it means to be a Missionary Baptist: At Union, J. H. Martin, D. P. Brannon, J. H. Fetzer; Chickamauga, W. S. Stephenson, H. S. Moore, R. L. McElhane; New Union, John Davis, L. H. Syler, J. McGaha.

Importance of denominational literature in the home: At Union, Julian Shipp, W. B. Creasman, H. R. North; Chickamauga, F. S. Yager, W. A. Lewis, Wm. Lightfoot; New Union, M. J. Lewis, Arthur Wells, H. D. Huffaker.

Saturday, 7:30 p. m.—Young people's rally. (1) What young people owe themselves: At Union, W. C. McPherson; Chickamauga, W. H. Fitzgerald; New Union, W. T. C. Davis; (2) What young people owe the Church: At Union, I. C. Watkins; Chickamauga, T. R. Harden; New Union, L. H. Syler. (3) What young people owe the community: At Union, W. H. Rymer; Chickamauga, D. B. Roark; New Union, H. D. Huffaker.

Sunday, 9:30 a. m.—How to have a live Sunday-school: At Union, C. W. LaFerry, W. H. Rymer, J. H. Martin; Chickamauga, C. H. Yearby, W. S. Stephenson, A. J. Fristoe; New Union, W. D. Davenport, M. J. Lewis, John Davis.

Missionary outlook of Ocoee Association: At Union, J. H. Martin; Chickamauga, F. S. Yager, New Union, F. J. Hoge.

Missionary sermon, 11 a. m.: At Union, W. C. McPherson; Chickamauga, A. J. Fristoe; New Union, T. G. Davis.

At the close of each topic five minutes will be given for general discussion.

—The fifth Sunday meeting of Concord Association will be held with the church at Lascassas. The brethren are most earnestly requested to be present, especially those on duty. We desire to have a helpful meeting and it is hoped that all will attend. Conveyance will be furnished all who come to Murfreesboro on the Friday afternoon and Saturday morning trains. Write Bro. W. M. Jones at Lascassas if you desire conveyance. Pray for the meeting.

The following is the program:

Friday—Organization.

Devotional services, James Sanders.

Introductory sermon, P. W. Carney; alternate, I. J. Van Ness.

Saturday—Devotional services, J. E. Sullivan.

The pastor as a leader, G. A. Ogle, S. G. Shepard and B. T. Lannom.

What relation does the Christian voter sustain to the law maker and law executor of our land? R. C. Fields, R. R. Caldwell, E. C. Cox.

Missions—(1) What have missions done for us? (a) In organization, L. B. Jarmor; (b) In education, F. M. Patton; (c) In multiplication, E. S. Bryan. (2) What have we done for missions? W. J. Stewart, J. J. Rice.



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A. Sperry, A. J. Brandon Sr., in short talks.

Mission sermon, G. A. Lofton; alternate, Jno. T. Oakley.

The present conditions and needs of Concord Association, O. S. Dillon. General remarks by all.

Question box opened by A. J. Brandon, Jr.

Report of executive committee. Devotional services, conducted by J. H. Agee.

Sermon, J. E. Trice; alternate I. S. Baker.

Sunday—Sunday-school mass meeting, conducted by J. M. Jarmon.

Sermon by Dr. E. E. Folk.

A. J. BRANDON, JR.

A meeting of the Executive Board of the Concord Association is hereby

called to be held in connection with the fifth Sunday meeting at the time and place indicated above.

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