

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., MARCH 21, 1901.

New Series, Vol. XII., No. 32

CURRENT TOPICS.

—The Cook County (Chicago) Grand Jury in its report on March 2, 1901, after a session of two weeks, says: "It may not be improper for this grand jury to record its findings that a vast majority of the cases that have claimed its attention have clearly arisen directly or indirectly, from the presence of the liquor saloon in our midst." Think of it, this came from the Grand Jury in Chicago—in Chicago, mind you. What is true of Chicago is true of every city and town in the country, to a greater or less extent. We have been told by those who are in a position to know that 99 per cent. of crime is committed in and around saloons.

—We mentioned last week the critical illness of ex-President Benjamin Harrison. We regret to report that the illness resulted fatally. He died on March 13th at his home in Indianapolis. The end came peacefully and gently, as befitted a Christian soldier and statesman. President Harrison made one of the best Presidents the country has ever had. He was not a politician. He was a broad-minded statesman, and above all a high-toned Christian gentleman. Since his retirement from the Presidency, his life has been spent in the practice of his profession as a lawyer, much of the time in the argument of constitutional questions. It is said that he had accumulated a fortune valued at \$250,000 or \$500,000.

—The papers announce that Mr. Andrew Carnegie offered to New York City last week the sum of \$5,200,000, to be expended in erecting buildings for sixty-five free libraries to be distributed throughout the city. This is certainly a most munificent offer, and, if accepted, it will result in giving the city of New York the greatest system of free libraries in the world. About the same time, Mr. Carnegie offered to St. Louis the sum of \$1,000,000 for the same purpose. We admire very much his generosity. At the same time, however, we wish that he would give just a few of his millions to some of the struggling Baptist institutions in the South, such, for instance, as the Southwestern Baptist University, Carson and Newman College, Boscobel College and Brownsville Female College, in this State. One hundred thousand given to each one of these schools would result in putting all of them firmly upon their feet and would accomplish untold good.

—In his testimony before the Bribery Investigating Committee last week, Mr. G. A. Shwab, cashier for a wholesale whiskey house, this city, and son of V. E. (Mannie) Shwab, who has long been the most prominent whiskey lobbyist in the State, said that "he knew that whiskey had been sent to the hotels and to the Capitol, but he could not tell how much or whether or not it was paid for. He also knew of a case where whiskey had been sent out by express for a member of the Legislature, but could not recollect about its being paid for." This is certainly very remarkable, that whiskey should be sent by a whiskey house to the hotels and Capitol while the Legislature is in session, and that it should even be sent by express for a member of the Legislature, and yet the cashier of that house could not recollect how much had been sent or whether or not it had been paid for. The simple and inevitable conclusion is that it was sent for the purpose of bribery. By the way, Mr. Mannie Shwab is still in Florida, having gone there for the benefit of his health (?). He was looking quite robust about the time of the discussion on the Peeler Bill, but immediately after the appointment of the Investigating Committee he was taken suddenly ill and compelled to go to Florida. It is hardly expected that he will sufficiently recover his health to return to the city until after the Investigating Committee makes its report.

To Make Life Beautiful.

"Give me this day, dear Lord," I cried,
"Some blessed station near Thy side,
Some work in very deed for Thee,
That I may know Thy need of me."
Thus pleading, praying, up and down
I wandered, searching field and town,
Intent on task, the very best
Eluding still my eager quest.
And morn to noonday brightened; night
Drew slowly toward the fading height,
Till I, low kneeling at the throne
With empty hands, made weary moan:
"Thou hast not any room for me!
No work is mine, dear Christ, for Thee!"

Then suddenly on my blurring sight,
Swept majesty and love and light—
The Master stood before me there
In conscious answer to my prayer!
He touched mine eyes. In shame I blushed,
In shame my weak complaining hushed;
For, lo, all day, the swift hours through,
The work, Christ given, for me to do
In mine own house had slighted been;
And I, convicted so of sin,
Could only lift my look to His,
The grace of pardon ask for this,
That I had wandered far and wide,
Instead of watching at His side:
That I had yet to learn how sweet
The home tasks at the Master's feet

—Margaret E. Sangster.

For the Quiet Hour.—Soul-Winning the First Duty.

BY REV. THEODORE L. CUYLER, D.D.

What the Lord Jesus Christ put first his ambassadors and servants have no right to make secondary. Our blessed Master came into this sin-cursed world to seek and to save the lost. The ministry of his Apostles had almost exclusively this one aim. To convert sinful men and women to Jesus Christ by the aid of the Holy Spirit was the master purpose of Paul and all his fellow-missionaries of the cross. The great Reformation of the Sixteenth Century was far more than a protestation against the errors of Rome; it was a direct bringing of benighted souls to the only Savior of sinners. The Wesleys and Whitefields, and that intelligent giant, President Edwards, made this their chief business. "My witness is above," said the seraphic Rutherford, "that your heaven would be two heavens to me, and the salvation of you all as two salvations to me. It were my heaven even to spend this life in gathering in some souls to Christ."

He that is wise winneth souls. This is really the chief end of the best preaching. The great commission of every preacher worthy of the name is to bring sinful men to repentance, and to a living faith in Christ Jesus and obedience to him. Whenever and wherever Christ's ministers have most intensely and unflinchingly kept this grand purpose before them, and worked up to it, there have the most powerful and permanent results been reached. The man who strives, with the Spirit's help, to save souls is the man who actually does it; the man who does not attempt this is never likely to accomplish it. He may utter from his pulpit much valuable and quickening thought; he may aid many social reforms; he may say many eloquent and plausible things about elevating humanity, and about developing the latent good that may exist in men, etc., etc.; but he does not awaken sinners. He does not draw them to the crucified Jesus as the only sacrifice for sin, and the only name known among men whereby they can be saved. If the heart is not changed the life will not be changed. If immortal souls are not brought to Jesus Christ by the truth and the accompanying

Spirit, what is to become of them? The issue is—Jesus Christ or perdition! Every true minister is stationed at the parting of the ways, and his supreme office is to point men and win them to eternal life in Jesus Christ. An archangel could not covet a higher or a happier office.

This work of soul-winning is not to be accomplished only on the Sabbath by direct, pointed, instructive, earnest and loving discourses, well steeped in prayer. Every pastor should be a soul-winner seven days in the week, and some of his best work is done outside of his pulpit. Napoleon used to ride over his battlefields after a fight to see where his shot had struck. A minister, by going about among his people, may discover where the arrows of gospel truth have taken effect. If during your pastoral rounds, my brother, you encounter those who are awakened, you will gladly converse with them immediately. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit, and therefore seek earnestly his guidance. Endeavor to ascertain just what it is that is in the way of the enquirer, and what keeps him or her from surrendering to Christ. If it be some cherished sin then that sin must be abandoned, even if it be like plucking out a right eye, or cutting off a right hand.

The chief hindrance commonly lies in a sinful, stubborn heart. When a pastor, it was always my aim to convince awakened persons that, unless they were willing to give their hearts to Jesus and do his will, there was no hope for them. We must shut inquiring souls up to Jesus Christ; every sinner must cut loose from his sins, and cleave to his only Savior. Saving faith is not so much a feeling as it is an act; it is the act of laying hold of Jesus, of joining our weakness to his strength, our will to his will, and ourselves to him. No one should be regarded as a sound convert, or be admitted to the church, until his heart is joined to Jesus Christ.

When an open-eyed pastor discovers cases of awakening among his people, then is the time to co-operate with the Holy Spirit and to appoint special services in his church. Listen for the first drops of the shower, and gird yourselves for the happy work. That is the way that genuine revivals often begin; the divine spirit is at work, and not a day must be lost. Invite people to come and see you; try to see as many as you can, and when you find there are inquirers, then it is commonly wise to appoint an inquiry meeting. Be careful as to whom you invite to go into such a meeting to converse with those who need wise, careful handling. Allow no inexperienced persons, or well-meaning cranks, to meddle with immortal souls who are settling the stupendous question of their salvation. Have God's Book in your hand as well as in your memory. Call upon the Holy Spirit to apply his almighty power to the soul before you. Encourage inquirers to pray themselves. Endeavor to keep every eye fixed on Christ; urge immediate surrender to Christ. The happiest hours you will ever know this side of heaven will be those that you spend in leading sinners to the Savior.

But this supreme satisfaction is not confined to the ordained ministers of the gospel. Every Christian parent, every Sunday-school teacher, and every one who loves the Master, and loves to do the Master's work, may be a soul-winner. Lay labor is often as effective as ministerial. There was a godly woman in my Brooklyn Church who more than once saw all the young girls in her Sunday-school class converted. She did not rely on addressing them as a class. She visited each one, had personal interviews with each one, and guided each one to the Savior. Jesus Christ has taught us that one soul is a great audience. The inspired Evangelists record a single public discourse ("on the Mount"), of which we have a full report; nearly all his other recorded utterances were either to his disciples or to individuals; the longest of them to a disreputable woman by Sychar's well. The Book of Acts is chiefly the narrative of labors by individuals and for individuals. One reason for giv-

to the world that book may have been to teach Christians how to save sinners.

There is much talk about "reaching the masses." But people are not saved in the mass; they must be reached and saved one by one. Men may go to hell by regiments; they must be led to Jesus individually. The difference between mass-work and personal effort is the difference between shaking our apple-tree, and covering the ground with bruised and battered fruit, and picking off the apples by hand and putting them into a basket. Personal effort costs time, costs work and costs patience. It requires faith, and in some cases it requires courage to go and labor faithfully with an unconverted person. A discreet Christian—whose daily life is a good sermon—may become a most effective winner of souls. Plain Harlan Page (educated in a common school and a carpenter's shop), by writing letters, by personal conversations, and by using every opportunity to present Christ to the unconverted, was honored of God in the salvation of over one hundred souls! One of them became an eminent minister of great power.

Next to the outpouring of the Holy Spirit, the vital demand of the hour is *personal efforts to win souls*. Christianity never will carry the day until Christ's ministers are on fire to save sinners, and Christ's members become soul-winners. As Dr. Roswell Hitchcock phrased it, "Every Christian must be a witness, every recruit must himself be a recruiter."

Borough of Brooklyn, New York.

Why I Am Glad to Have Lived in the Nineteenth Century.

BY MISS M. M. CLAIBORNE.

In order to properly appreciate the subject, "Why I am glad I have lived in the nineteenth century," it is advisable and necessary to give a backward glance over the centuries preceding it. In a paper, which has limits such as this, it can be only a sweeping glance, but sufficiently comprehensive to place before the mind the very salient fact that they have indeed been a blessed people upon whom the light of the nineteenth century has shone.

On the threshold of a new century, with the future veiled so that no one with certainty can foretell what an hour will bring forth, the peoples of the earth stand today. To the careless, the idiot, and the savage, little or no thought is expended either upon what lies before them, or what lies behind them in time's march. Experience has taught the thoughtful and studious that it is vain to seek the disclosure of the future, but there is food for the thoughtful and knowledge and wisdom for the studious in the contemplation of all that has been inflicted, suffered, attempted and accomplished by man in the 6,000 years since in perfect purity and innocence, in the likeness of his Creator, he was placed upon the earth. Mountains of vain ambition and seas of blood lie along the centuries intervening between that period and now. Disobedience, and God shrouded his face; sweat-drops thereafter became the coin paid by man for the sustenance of both mind and body. During the 1,600 years following the creation, man fell from that state of perfectness, in which God pronounced "It is good," until in his wrath all was swept away in the flood, not a living thing remaining, save such as was designed for preservation, with one family. This about 2300 B. C. A new order of things began. The great age of man was cut short, and his allotted time to live became from thence three score years and ten.

One hundred years go by, and 2200 we read of Babel's tower, Babylon and the Babylonian kingdom, Nineveh and the Assyrian kingdom.

2100, Egypt, Thebes.

2000—The Shepherd kings—Phoenician, destined later to fill the known world with their achievements as traders and mariners; and whose knowledge of the earth, greater than all others, brought gold from those lost mines for Solomon's temple, the fame of whose structure has lived through all the ages.

1900—God called Abraham, again reaching out his hand calling man back to himself. Sodom and Gomorrah are destroyed; the origin of the Dead Sea.

1800—Isaac and Jacob govern Israel as a father his children. The Pharaohs govern Egypt.

1700—Joseph's brethren sell him, and he becomes the chief in Pharaoh's household.

1600—Jacob and his family go down into Egypt, destined to make a long, long sojourn. Driven thither by famine, driven thence by persecution and a cry in the heart for freedom, the one impulse planted there at man's creation and the one impulse never overcome either by circumstance or environment from that day to this.

1500—Troy is founded and the kingdom of Asia Minor rises on the world's history; Moses is born, and leaves the splendors of Pharaoh's court to suffer with his brethren and his people.

1400—Marks the Exodus from Egypt, the destruc-

tion of his first born by the sword of the angel, the separation of the waters of the Red Sea, which the Israelites crossed in safety, but which swallowed up Pharaoh's host. Forty years of desert wandering. The law on Sinai was written. Moses died, and Joshua led the Israelites into the promised land—an eventful period in the world's history, and the duty well done of a faithful few was far reaching in its influence. They felt God's presence in their temporal needs, these chosen children of the Most High.

1300—Judges rule Israel. At this period the Assyrians, Phoenicians, Egyptians, Greeks—the last's "history lost in fable"—flourished.

1200—Tyre is built, little is known of other nations except the Jews, who are ever sinning and returning, falling and being lifted up by the hand of their God.

1100—Troy yields to Greek arms. Samuel judges Israel forty years. Samson lived.

1000—Saul, David and Solomon are kings over Israel.

900—The Temple is dedicated.

800—Elijah thunders his prophecies, is translated, and Elisha succeeds him. Deaf ears bring sure disaster; all this while with the clash of arms, blood flows freely in all the nations. Supremacy and subjection, splendor and misery oppose each other in the panorama of passing events.

700—Joel, Amos, Micah and Isaiah warn Israel; Hezekiah restores the worship of the true God.

600—The Assyrian Empire rises. Nebuchadnezzar conquers Nineveh, Jerusalem is taken by him, and the Jews are forty years in bondage. Daniel forgets not to pray.

500—King Cyrus called by name in prophecy, 200 years before his birth, conquers Babylon, restores the Jews, the Temple is rebuilt and its sacred vessels replaced.

400—The glory of the Medo-Persian Empire; Greece is torn with civil strife and has become the home of philosophy, learning and the arts. Herodotus, the Father of History, is born. Medo-Persian, Greece, Egypt, Carthage, Rome, Zoroaster, Alexander, the Ptolemies, Hannibal, Tarquin. Battles by sea and land and then—Romans and the Roman Empire. All other nations tributary. The Augustan age, the world at peace. The Temple of Janus closed.

In the hush of a starry night, the angels with a multitude of the heavenly host sang o'er Judah's plains, "Glory to God in the highest, and on earth peace and good will towards man." Our Savior's birth, his crucifixion, and evangelical Christianity. Then begin the centuries of struggle between the powers of darkness and of light. All along the centuries see them passing—Roman Emperors, Christian martyrs, Huns and Vandals, Goths and Visigoths, Frank, Briton, Saxon, Dane, Lombard, Italian, Spaniard, Turk, Arabian, Mohammedan, Saracen and Christian warfare, Catholic Popes and Priests and saints, feudal barons and their retainers, all have left their footprints throughout the centuries.

From the time when Paul with Barnabas were separated by the church at Antioch, and commissioned to preach the gospel to the Gentiles, the Holy Spirit has been the guest of millions of human hearts and they, with purpose steadfast, have carried forward the message of the angels to the shepherds, "Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born a Savior, which is Christ the Lord." Can the retrospective eye see the splendor barbaric of other ages, falling into shadow, while in the steady march of human progress the nineteenth century emerges, and the golden beams of a new day fall athwart the path of man? Not one single word, or deed, wrought in self-sacrifice for human welfare and advancement has been lost. The prayers of each child of God have found audience with the Father.

The nineteenth century is the heir of all the good works of the preceding centuries whose peoples "builded wiser than they knew;" it is also the inheritor of the answered prayers of the saints and martyrs of other ages. Why wonder, then, that its people are blessed above all others?

After the fall of the Roman Empire, in the long centuries called the dark or middle ages, evil attained power, through the cloak of religion. The people were kept in subjection by being kept in ignorance, thereby, also, deprived of liberty of conscience. There was a rift in the cloud of darkness which encompassed the earth when Columbus discovered America. It was destined to be a "land of promise," a very haven of joy to millions yet unborn. More light when Martin Luther began the Reformation, more blood of martyrs; this in 1500. The art of printing marks a distinct period in the advancement of the human race. What would the nineteenth century have been without the art of printing? With the Reformation began the struggle for liberty of conscience. To attain it, freedom of action be-

came an imperative necessity. Have these ends been reached? Yea, and by peoples of other centuries, not the nineteenth alone, but *that*, more than all preceding centuries, has enjoyed the freedom thus attained. Where kingdoms and empires have tottered, republics and the democratic form of government has arisen. The education of the people has had its share in the civilizing forces that must be; but more than all else the individual responsibility felt by the Christian to his Maker, together with the love he has for his fellow man, for Christ's sake, has been the civilizing, humanizing, purifying, uplifting influence which pervades the earth to-day.

When the American colonists threw off the yoke of British bondage, those noble patriots in seeking their own good secured the temporal welfare of millions of people of all nations. The nineteenth century left free, with education and Christianity as handmaidens, has accomplished much for the temporal and spiritual welfare of all the earth; even the Ethiopian in darkest Africa and the inhabitants of the remotest islands of the seas are beneficiaries. A rehearsal of even a part of its work surpasses any tale of the Arabian Nights. Space is annihilated by railroad, steamship, telegraph, telephone and electricity. The princely gifts to learning, science, and charity, if equaled, certainly have never been surpassed at any time. Marvels in education in the tutoring of the blind and dumb in no age has had a precedent. "All things work together for good to them that love God, to them who are called according to his purpose." That promise held good in 1800, for with the Holy Bible as mentor, a movement began after a sermon by William Carey and at Kettering, England, modern missions had its birth. The mission spirit of the early Christians died out in the third century, due to the corruptions in doctrine and practice. Church and State were allied, and Papacy was over the whole Christian world.

The modern missionaries set sail from England May, 1793. The nineteenth century has been essentially a century of mission workers. Few were the open doors in pagan countries in 1800. Now there is not one closed, and every tribe and nation is being given the message of salvation. Never since the cry went up from the cross, when Jesus died for a lost and undone world, has the spirit of love for mankind been more manifest than in this century. While in its beginning scarce a score were laboring in Christian missions, its close witnessed men, women and children by thousands who are spending time and money for the spread of Christ's kingdom; and would yield their lives if necessary in its cause. What then? Thinkers any, there is aught but great good and the Father's blessing attendant upon such a spirit and such an age?

Hail Twentieth Century! If the mighty works are done in thee that have been accomplished in the nineteenth century, thy people may see, as John did, "A new heaven and a new earth," in which there shall be no more tears, neither sorrow nor death, neither shall there be any more pain, for former things are passed away."

Nashville, Tenn.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

A SPIRITUAL RELIGION.

(John iv. 24)

Christianity is a spiritual religion. That is shown in our verse, "God is a spirit, and they that worship him must worship in spirit and in truth." (John iv. 24). This was given to a woman, but it was intended to apply to the human race, like the kindred truth given to Nicodemus. It is shown from the character of God. Says the Psalmist: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." (Ps. cxxxix. 7-12).

The apostle said of him: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." (Acts xvii. 24, 25). "For in him we live, and move, and have our being;

as certain also of your poets have said, for we are also his offspring." (Acts xvii. 28).

It is shown from the nature of the kingdom which Christ came to establish upon the earth. The Jews, about the time of his appearance in the world, were expecting the Messiah to come and set up a grand temporal kingdom, with himself as king, and which should subdue the other nations of the earth, and especially the proud Roman Empire, which now had its heel upon their necks. That he would not lend himself to this idea and allow himself to be proclaimed king, as they tried to do on one or two occasions, was a source both of disappointment and of offence to them. The Pharisees once asked him plainly, "when the kingdom of God cometh." Is this the time when it is to be established? Are you really the king who is to reign over that kingdom? But he replied by teaching them the spiritual nature of that kingdom. "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or Lo there! for behold, the kingdom of God is within you." (Luke xvii. 21). The kingdom of God is not an outward, temporal thing that can be seen. It is of an inward, spiritual character. This truth he taught still more plainly just before his death, when he said to Pilate, in answer to Pilate's question, "Art thou the king of the Jews?" "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John xviii. 36).

Even the disciples of Christ had the same opinion with the other Jews. They thought their Master was going to establish a temporal kingdom and they expected to be his chief subjects, with the apostles as his cabinet. They were wofully disappointed when he died without setting up his temporal kingdom. After his resurrection their hopes were revived and the very last question they asked him before his ascension was: "Lord, dost thou at this time restore the Kingdom to Israel?" But his answer was: "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth." (Acts i. 7, 8).

My Kingdom is not a temporal kingdom, as you seem to think, but a spiritual kingdom. The Holy Spirit shall rule in it. He will give you power, and you yourselves are to spread that kingdom and so help to establish it all over the world.

The spirituality of the kingdom was also taught by Paul when he said: "For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." (Romans xiv. 17).

This truth he emphasized: "For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." (Romans ii. 28, 29).

That religion is a spiritual matter, a matter of the heart, is taught in the following passages: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Saml. xvi. 7).

"As a man thinketh in his heart so is he." (Prov. xxiii. 7). In Jeremiah God said: "Behold the days come, saith the Lord, that I will make a new covenant in the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the days that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." (Jeremiah xxxi. 31-33). Also in Ezekiel

he says: "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." (Ezekiel xxxvi. 26, 27).

These passages are predictions of the spiritual character of the religion afterwards to be established—a prediction little understood at the time probably, but made very clear afterwards. David prayed, "Create in me a clean heart, O God, and renew a right spirit within me." (Psalms li. 10). Jesus said: "O generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and the evil man out of the evil treasure bringeth forth evil things." (Matt. xii. 34, 35). Again he said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. xv. 19). We are told in Acts xvi. 14, about "Lydia whose HEART the Lord opened that she might give heed unto the things which were spoken by Paul; and Paul says in Romans x. 10: "For with the HEART man believeth unto righteousness; and with the mouth confession is made unto salvation." Said the wise man: "Keep thy HEART with all diligence; for out of it are the issues of life."

From all these passages and about one thousand others in which the word heart is used in the Bible, but which I cannot undertake to quote, it follows that religion is a matter of the heart—that in its very essence it is internal and spiritual, not external and physical.

NASHVILLE, TENN., March 11, 1901.

Dear Dr. Folk:

You will find enclosed herewith an article which I should be glad to have published in the BAPTIST AND REFLECTOR. It was written, as you see, for the *American Baptist Flag*, but its length made it necessary for the *Flag* to publish it in three installments. I regret that it could not be made shorter, but desire very much that the people shall read it as a whole. It seems to me that justice, as well as the interests of the cause, makes this necessary. If, therefore, you can make room for it, I will greatly appreciate the courtesy. The plea which I make is not for myself, but simply for the cause, and in behalf of the great interests entrusted to my care. Fraternal yours,

J. M. FROST.

Telling the Truth.

"Our Brother Frost, the Nashville Secretary, was a red-hot Yankee during the war, and Dr. Van Ness, the Editorial Secretary, is a true-blue Yankee now—a regular down-easter."—*American Baptist Flag*, Jan. 24, 1901.

This issue of the *Flag* was shown me and my first purpose was to leave it unnoticed, as is my custom with such criticisms. I make it a point not to see such things and seldom do unless, as in this case, my attention is called to it. My preference now is to make no reply. I mean no discourtesy or reflection, but simply have no time or taste or talent for such things.

The public, even the Baptist public, have no interest in my private history and I hesitate to intrude it on their attention. However, my position is the position of servant in the denomination and I hold myself ready always to answer those under whose appointment I serve. I believe in my brethren, and with unbounded confidence in their sense of justice commit my cause to them and abide their verdict.

"A red hot Yankee during the war." What if I was? Many of the noblest men among us were, and thought it no crime. It is the custom now for men who faced each other in that conflict to do each other honor. Deeds of chivalry and heroism on whichever side are counted as the heritage of our nation and the glory of American valor. Those who did not fight should either keep silent or speak in the spirit of the twentieth century when the nation is united and those who stood in contending armies now rally under one flag.

I care nothing for the charge except as it is used against a work undertaken by the Baptists, and blessed of God in a marvellous way, and which must tell gloriously upon their future at home and abroad. Political sectionalism is not needed in its support, and should not be introduced for its opposition.

The Baptists of the South through their Sunday-school Board at Nashville are undertaking to promote their Sunday-school cause, to make a literature for their use, to distribute the word of God in destitute places, and establish a publishing agency for the furtherance of denominational life and activities. We make a plea with the Baptists of the South for this work because it is a thing that the Baptists of the South have undertaken. This is a just plea surely.

The editor of the *Flag*, writing to me under date of Dec. 7, 1897, says: "I prefer your publications (not because I think they are more Baptist, but because they are Southern, and I feel to give the preference to matters of the Convention." Even the emphasis is his. And under date of Dec. 15, 1897, when we failed of agreement in his negotiations with us to act as agent for the Sunday-school Board, he said in his closing letter: "I shall take pleasure, however, in saying and doing what I can for your work." There has been no change in the Sunday-school Board since those dates save only in the ever-widening scope and success of its work. It has the same spirit, is moving on the same policy, is working out the same purpose, is producing the same periodicals, only as they have been improved from time to time. If the *Flag* has sufficient reasons for changing front and adopting a contrary policy, well and good. Let no man bid it nay in the exercise of its freedom; but when the *Flag* goes one way and the Baptists of the South go another, I go with the Baptists of the South, standing where I have always stood as to my preferences and convictions in denominational doctrine and method.

Our people in the South have combined in the Southern Baptist Convention and co-operate through their appointed agencies, namely, the Foreign Mission Board at Richmond, the Home Mission Board at Atlanta, and the Sunday-school Board at Nashville. Their success should gladden the hearts of Baptists everywhere. The question of politics must play no part here whether in the secular or religious press.

"A red hot Yankee during the war." The charge of the *Flag*, however, not only is not true, having not even the shadow or semblance of truth, but is contrary to whatever facts there are in the case. It is a fair sample, however, of nearly everything the *Flag* has published concerning the Sunday-school Board and its Secretary, so far as has come under my eye. Hitherto I have made no correction, and do so now with painful reluctance. I ask no retraction of the charge. Months ago I learned to expect nothing from the *Flag* and seek no consideration whatever in its columns. It has run up the black flag on all the Secretaries, and all the work the Baptists of the South are doing in their organized capacity, and will be pleased with nothing we can do or say. Our explanations are as if they had not been made. Whatever the Baptists of the South have in hand or wish to undertake, they must make up their minds in advance to proceed without the help of the *Flag*. We appeal from the *Flag* to the readers of the *Flag*. Honorable men everywhere will recognize the situation and know what is required by the simplest justice.

"A red hot Yankee during the war." When the guns in Charleston harbor opened that awful conflict, I was a country boy not yet twelve years old. When Appomattox came, I had just passed my sixteenth birthday. Still even a boy has his notions; I had mine, and no doubt they sometimes ran "red-hot" in those days of heat and passion. But they ran just the opposite to what the *Flag* charges. Like many homes on the border line in the border States, mine was divided in sentiment. I stood on the "Rebel side." As a boy I played at Andrew Jackson and drilled the playmates for the coming conflict. When Lee surrendered I was a member of a secret company—(secret because it could be had no other way in our section)—all equipped and arrangements made for joining the Confederate army. This is a frank statement of an insignificant circumstance.

My father was a Union man, but utterly eschewed politics. To me as a boy and young man, and even to this day, he was a model among models as a man of God, a devout preacher, a high-toned Christian gentleman. During those four years he was pastor of Cane Run Church, six miles from Lexington, Ky. From that church men had gone to both armies, even members of the same family had taken up arms against each other. Feeling of course ran high at times; and yet this honored man of God held his church together, being stronger with them at the close of the fearful period than when it began. Few can realize now what it all means. I remember being with him when, having preached at the Asylum at Lexington on Sunday afternoon, he went home under a Federal passport, and then on the following Wednesday he again left Lexington, but this time under a Confederate passport. I remember that our home

was searched by soldiers, first from one army and then the other, and that, too, in quick succession. Neither found what they were looking for and nothing was disturbed. So went the events, and this is my "war record." I ask no consideration whatever, either on account of it or in its behalf, but present it simply for its bearing on the *Flag's* charge. Frankly, I wish I had more to show, but this is all. I remember at the unveiling of the statue of Lee, as I stood looking on the noble line of heroes as they marched through the streets of Richmond, that my feeling was almost a feeling of pain as the tears ran on my face and I felt it was not my honor to march in their ranks.

My father's example has ever remained with me as an abiding power. I honor his memory for nothing more than for the noble achievements which he wrought with dear old Cane Run Church in those years that tried the souls of men. It was during that period and in a meeting in that church when the pastor was assisted by Dr. W. Pope Yeaman, now of Missouri, and Dr. Dillard, long since gone to his rest, that the Savior found me and the grace of God wrought its work unto salvation. And on a bleak day in November the father buried the son in baptism, in a beautiful pool of water surrounded by the stately trees of the forest. How vividly it all comes back, and how strange it all seems now in this new setting. Apart from blood ties, no other man is so dear to me or so royal in character and life. My business and life call for a conduct such as he gave the world, and this is my ambition. I am not indifferent to politics, and vote my sentiments as I deem proper, but take no part in partisan wrangling and sectional strife. Being entrusted with these great interests of the Convention, I am trying in the fear of God to so conduct them as to meet the approbation of the Baptist brotherhood. I have nothing to conceal, nothing about which to boast, but simply stand in the lot assigned me, faithful in trying to do my duty. My work is a great joy. I came to it feeling sure it was of God, and his favor has ever been present. The goodness of the brethren hath abounded toward me, and I shall ever be grateful for all they have done to make this work a great success.

The *Flag's* charge misses the mark almost as far concerning Dr. Van Ness, save only as relates to the place of his birth. But this New Jersey birth is no more against him than a New England birth was against Dr. J. R. Graves. For nearly ten years I have been closely associated with our Editorial Secretary, and at this writing I cannot recall one single time when I heard him mention politics in any way. Nor do I remember ever to have talked politics to him; that is not our business, we are set for higher things. He is earnestly devoted to his work, believes in Southern institutions and methods and of his own choice cast his lot among us, and is rendering the Baptists of the South a great service. He graduated at Louisville with a superb record, and since then has spent all his active ministerial life in the South, first as pastor, then as joint editor of the *Christian Index*, Atlanta, Ga., in both of which positions he wrought well and won the esteem of the brotherhood. He was chosen Editorial Secretary because of his fitness for the high position, and every day I am grateful for having his help in the conduct of these interests of the Southern Baptist Convention. He is Baptist to the very core, scholarly in his attainments, industrious in his work, a man of upright character and trustworthy in every way.

I close this article, knowing that the *Flag* will pursue its own course regardless of all I have said, and regardless alike of all any one else may say. Still I venture to commend, as worthy of its consideration, the injunction of the apostle: "Prove all things and hold fast that which is good."

Nashville, Tenn., Feb. 2, 1901.

"Individual Communion Cups" Again.

I am not the champion of individual communion cups. Neither am I the agent for any company that handles them. Nor do I intend to waste my time arguing with any individual or church that does not want them. I feel, however, that I want to say one word in regard to the article written by Rev. J. M. Walters that appeared in the BAPTIST AND REFLECTOR of March 7th. He says the use of individual cups in the Lord's Supper "is not Scriptural." He quotes Matt. xxvi. 27, Mark xiv. 23, Luke xxii. 17, and 1 Cor. xi. 27, and concludes his interpretation of them thus: "These four passages are sufficient to show that one cup, and not individual cups, was used by Jesus Christ and the New Testament churches." Now all I have to say is this: If his conclusion is correct, then I have never seen a Baptist Church with more than fifty members that ever observed the Lord's Supper in a Scriptural way. I have traveled all over this country and have seen the Lord's Sup-

per observed by a great many Baptist Churches, but I have never seen it observed by a church where they used only one cup. I doubt if there is a Baptist Church in the whole Southland that has fifty members or over, that does not use more than one cup. If two, four, six, or eight cups are Scriptural, then 200 or 400 must be. If, on the other hand, 200 or 400 cups are not Scriptural, I insist that two and four are not either.

I have no time to show the fallacy in our brother's interpretation of those passages, which makes only "one cup" the Scriptural number, neither do I care to discuss the other arguments he presented. They are all imaginary objections that have never had any real existence in facts in any church where the individual communion cup has been adopted. So far as the First Baptist Church of Chattanooga is concerned, the individual communion service was adopted without a moment's "waste of time, words and temper" in "needless discussion." The expense was no more than the ordinary silver service of two or four cups used by most churches. So far as "pride" and "selfishness" are concerned, we have no more than the ordinary church that uses one, two or four cups. In fact, there is no more harmonious, spiritually-minded, enthusiastic missionary church in the South than the First Baptist Church of Chattanooga. All this talk about individual cups "fostering pride" and "developing selfishness" and "disgusting the poor," is simply nonsense, and shows very distinctly that our brother has never been in a church where individual cups were used and does not know what he is talking about. Last year the First Baptist Church here gave \$350 to Foreign Missions. Two months after they bought and paid for the individual communion service, the members subscribed nearly \$1,200 to Foreign Missions. The contributions to all other missionary objects will be largely increased this year also. This does not look as if the individual cup had "detracted from our missionary and benevolent work."

In conclusion, let me say again that I believe that the individual cup is Scriptural; that it promotes the spirit of devotion because of its cleanliness and convenience, and that the church that adopts it will be just as well prepared to meet their Master when he comes as the church that uses one, two, four or any other number of cups. It is a matter for the individual church to settle for itself. A church is not to be condemned if it decides to adopt it, neither is it specially to be commended if it does not adopt it. Let each one be persuaded in his own mind.

Said the *Baptist Argus* of last week: "A brother in the *Baptist and Reflector* in speaking about the number of cups some Baptist Churches use when communing, says: 'It will ultimately lead the churches to war against each other.' That is a strange sentence for a Baptist to write. If a local church, if it is a Baptist Church, wishes to use one or two, or any other number of cups, it is no other church's affair. The *Baptist Argus* has no contention whatever as to whether churches shall use one or more cups, but it is ready to contend that each church has the right to decide the number it will use without being annoyed by anybody outside. That is a cherished Baptist principle. It is a little interesting to see how this brother seeks to endorse his theory of 'one cup' by tacking it on to the Scripture. He says, using italics as represented: 'Endeavoring to keep the unity of the Spirit in the bonds of peace, having one Lord, one faith, one baptism,' and one cup." It is not safe to try to put a patch on God's Word."

J. WHITCOMB BROUGHER.

Chattanooga, Tenn.

Foreign Mission Notes.

Reports for the work of the year 1900 are coming to the Foreign Mission Board. They all indicate harmony, progress and prosperity. Not all equally prosperous, but none are without conversions and in some fields baptisms have been numerous. Even China will report very many conversions. Work there has been stopped only for a time, and in some cases crippled, never abandoned.

The receipts of the Board continue encouraging, but even at this date they are not sufficient to pay up indebtedness for ordinary expenses and the enlargement of the work. The Board has gone cautiously but earnestly to the work of enlarging. Eighteen new missionaries have been appointed, and fields already occupied have been strengthened. This means expense. The indebtedness of the Board on March 15th was \$33,985 56. This sum represents money borrowed to keep up the work. It must be paid by the end of April.

Treasurers of Churches, Associations, Societies and Conventions, please take notice that all this sum of \$33,985 56 must be paid during April, some before the middle of the month. Therefore, please send on what money is in hand as soon as possible. Do not wait until all is gathered. Send in what you have. The

miserable custom of waiting costs us every year thousands of dollars. Let us repeat, then, please send on what you have, and send the rest later when you get that.

The following table shows the receipts of the Foreign Mission Board from May 1, 1900, to March 15, 1901:

Virginia.....	\$14,380 58
Georgia.....	12,835 60
Kentucky.....	9,213 06
South Carolina.....	8,413 56
Alabama.....	7,099 02
Texas.....	6,451 81
Tennessee.....	4,360 60
Missouri.....	4,278 00
Mississippi.....	3,443 92
Maryland.....	3,409 22
North Carolina.....	3,316 10
Louisiana.....	1,602 20
Arkansas.....	1,254 08
District of Columbia.....	454 06
Florida.....	429 00

Movements of missionaries recently appointed or about to return to their field: Dr. T. W. Ayers sailed for China, from San Francisco, on the 15th inst. At the same date Rev. W. F. Hatchell left for Mexico. Rev. D. G. Whittinghill will leave in a few weeks for Italy, and Rev. A. L. Dunstan is preparing to go to Brazil. Miss Julia E. Trainham is in Philadelphia, attending a training school, but will go to South China with Rev. R. E. Chambers and wife in the summer or early fall. Rev. L. W. Pierce will start to Central China in a few weeks, and Rev. W. H. Sears will sail soon for North China.

Condition of Our Work in China.—Not a single station has been abandoned. Letters, which will appear in the *Journal*, will show that all stations are again occupied, and arrangements are again perfected for permanent re-occupation. Surely we ought to praise God, take courage and go forward.

Tracts and sample copies of the *Foreign Mission Journal* can be obtained free by writing to Rev. R. J. Willingham, Cor. Sec'y., Richmond, Va.

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

Carson and Newman College.

The following are the additions to the Wallace Davis club since last report: Joe Huggins, Springvale; Ed Hale, Mossy Creek; Callie Smith, Conkling; Katie Underwood, Bearden; Fred Davis, Robert Davis, Knoxville; Maude Henderson, Washington, D. C.; Mrs. J. J. Burnett's class, Mossy Creek. Will not the friends speak much of this scholarship that enough children may soon report to make the hundred?

Lieutenant Pickel, a former Carson and Newman boy, writes me from the Philippines that he wants to invest \$75 in furniture for our parlors in the Girls' Home and to contribute at least \$250 to our endowment. This is generous.

About thirty churches so far have reported their purpose to observe college day during April. Some of these churches are in Middle Tennessee. We hope to have favorable reports from several others during the next few weeks.

At chapel last Friday morning D. W. White, in a nice little speech, presented to me a note of \$500 on behalf of the Philomathean Literary Society signed by the officers of the Society and countersigned by every active member. This gift is to found the Philomathean Scholarship. None but active members were allowed to contribute to it. More than \$500 was pledged for good measure.

Just here I was interrupted by three young women members of the Calliopean Society, who came to my office to present a \$500 note to found the Calliopean Scholarship. The Society has forty-eight active members. Such interruptions are thoroughly agreeable. The Hypatian and Columbian Societies are yet to hear from. The enthusiasm is running high among the students, and I am much delighted and encouraged.

Last week I enjoyed a hasty visit to Sweetwater to speak in the century meeting. It was a great pleasure to be entertained in the home of Dr. Scruggs, the first graduate of our college, who is quite interesting in his reminiscences of the early days.

On yesterday I was with Rev. J. F. Hale at Mt. Olives. The funeral of a very popular woman took a great many of the leading members out of the community. Owing to this fact I took no collection, but mean to return and do some house to house work. Four members voluntarily gave me \$200 in good notes. The church has preaching two Sundays each month, closed the year free from debt, is doing liberal things for missions, has a large B. Y. P. U., and has organized a zealous missionary society, which is not large as yet, but deserves to grow. It has some determined workers. J. H. and Mrs. Cottrell and W. H. and Mrs. Tipton showed me marked courtesy and generosity. Bro. Hale gave me unqualified endorsement and the full right of way. Mt. Olives is coming to the front. In this crisis of our college let us all work, pray and give.

J. T. HENDERSON.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Burrows preached on "Casting Pearls Before Swine" and "What is Repentance?" A good collection for State Missions. One addition.

Central—Pastor Lofton preached to large congregations. 280 in S. S. Fine Young People's Union.

Centennial—Pastor Stewart preached on "The Christian's Power" and "Why be a Christian?" 159 in S. S.

North Edgefield—Pastor Robinson preached on "A Finished Career" and "Sowing and Reaping." One profession.

Third—Pastor Golden preached on "Standing by the Cross" and "The Death of the World's Redeemer." 180 in S. S.

Edgefield—Pastor Rust preached on "St. Patrick" and "Peter." Three received by letter and three for baptism.

Seventh—Pastor Lannom preached on "What wilt thou that I shall do unto thee?" and "What seek ye?"

Howell Memorial—Pastor Peyton preached on "The Christian is God's Property" and "Talent Hiding." Baptized five convicts, 183 in S. S. The ladies of the church are observing the week in self-denial and prayer for Home Missions.

Mill Creek—Pastor Trice preached on "The Christian's Propitiation" and "The Evolution of Sin."

Rains Avenue Mission—Bro. Norman B. Claiborne preached on "Reverence for God and His House." 75 in S. S.

Whititt's Chapel—Bro. Swift preached on "They Shall See His Face."

Mt. Zion (col.)—Pastor Mason preached on "Jesus in the Hands of Sinners" and "Sinners in the Hands of Jesus." Seven received during the week.

Sylvan-street (col.)—Pastor Haynes preached on "The Holy Spirit." One received by letter.

Bro. A. R. Bond was present at the Conference and reported his work favorable at Pembroke, Ky.

Bro. Gupton preached in the morning at White's Bend on "Christ the Power of the Gospel." This is a very inviting field. He left an appointment for each third Sunday.

CHATTANOOGA.

Central Church—Good interest at both services. Pastor spoke at night in the interest of Home Missions. Large crowds. Four accessions. Six cottage prayer meetings held since last report.

Hill City—Large attendance at the morning hour. Pastor preached at Hixon Station in the afternoon. About fifteen people of that place will join Hill City Church and a mission will be established there. Two received by letter and one by experience.

New Century—Good services. Four received by letter and one profession. Will observe week of self-denial for missions.

First, St. Elmo—Pastor Boyd preached at both hours. Organized a B. Y. P. U. and a Ladies' Missionary Society.

First—Big crowds. Two baptized at night. Large number of inquirers. Men's League gave a very fine musicale Thursday night complimentary to the ladies of the church.

Beech-street—Good audiences. Full house at night. Pastor preached.

Second—The morning service was well attended by the members. Good night service. 186 in S. S.

MEMPHIS.

Eudora Church—Bro. L. W. Sloan preached at both hours. Good services.

Rowan—Pastor Richardson preached to fine congregations. Spiritual services.

Central—Pastor Potts preached to fine congregations. Delightful day. Good S. S.

Johnson Avenue—Pastor Thompson preached to good audiences. Preached to a good crowd at 3 p. m. at Frayser.

First—Pastor Boone preached. One received by letter and one baptized.

Dr. Willingham was with us, passing through to Jackson to speak to the young people. He speaks encouragingly of his great work.

—State Board Meeting:—The regular monthly meeting of the Tennessee Baptist State Board will take place on Monday, April 1st, 3 p. m., in the Assembly Room of the Sunday-school Building. A full attendance is requested. A. J. HOLT, Cor. Sec.

—Rev. J. E. Johnson has taken charge of the old Sweetwater Church, in connection with Loudon and Philadelphia. The new church-house at Loudon is nearing completion, and will be a handsome and

commodious structure. I was with Bro. J. at his Philadelphia Church Sunday, and enjoyed preaching to his people in the morning and listening to a good sermon from the pastor at night. There are good brethren in that church. J. J. BURNETT.

—The fifth Sunday meeting convenes with Little Hope Church Friday, the 29th, at 10 a. m. It is hoped that as many churches as possible will be represented. Those from Nashville desiring to come will please notify me and they will be met at Adams. Sango, Tenn. HERVEY WHITFIELD.

—The next fifth Sunday meeting of the Duck River Association will be held at Mt. Lebanon, Marshall County, March 29th, 30th, 31st. The New Century program will be resumed. A large attendance is desired and requested. After this meeting and the opening of spring we hope to render the program in all the remaining churches not having had one. D. S. McCULLOUGH, Ch'n.

Shelbyville, Tenn.

—The fifth Sunday meeting of Concord Association will meet with the Lascassas Church Friday evening, March 29th, and continue through Saturday and Sunday. A large delegation is expected from the churches. Brethren from other Associations are invited. Any one coming to Murfreesboro on the train will be met Friday afternoon or Saturday morning provided Bro. W. A. Jones of this place is notified. Come, brethren, one and all. E. S. BRYAN.

—A Request:—Can anyone furnish me with a copy of the minutes of Salem Association for the year 1822—the meeting of the constitution? I only lack this copy of having a full file. Brethren, look through your old papers and see if it can be had and let me know. Don't forget to furnish me a sketch of your church's history. Will some one please furnish me a minute of the Liberty Association of North Alabama and Southern Middle Tennessee? J. H. GRIME.

Watertown, Tenn.

—On February 25th I began a meeting with McPher's Bend Church and closed March 10th. Had about 40 conversions and 24 additions to the church, and others to follow. During the course of meeting Brethren Palmer and Tow rendered able service, for which I am thankful, as well as the community. The hospitality and liberality of the people is to be commended. We do sincerely hope, trust and pray that much and lasting good may be accomplished in the name of the Lord during the ensuing year. It is my desire and should be the desire of every earnest minister to get his members to read some good religious paper, and the BAPTIST AND REFLECTOR is our paper, and my endeavors will be to get as many of the members of the churches which I have charge of as possible to subscribe for it during this year.

Skelton, Tenn.

J. K. HAYNES

—We had a good day at Bradford Sunday. One was received by letter and two by experience and baptism. A good collection was taken for Ministerial Education. The second Sunday in March was set apart for mission collection. Substantial progress is being made in all departments of work. This church loses one of its most esteemed and honored members in the person of Dr. Halliburton, who, on account of his wife's ill-health, moves to Southern Texas. We are all looking forward to the fifth Sunday meeting. Our house is undergoing repairs, which will be completed by that time. Sunday (third) we are to have a "covenant" meeting, at which the Articles of Faith will be read and commented upon by various members. We desire to extend a special invitation to the editors and secretaries and preachers to attend the fifth Sunday meeting of Central Association at Dyer. W. A. JORDAN.

Dyer, Tenn., March 13th.

Home Missions and Tennessee.

There are many good reasons why our people should be earnestly praying and cheerfully giving for the work of our Home Mission Board. The work in the mountains, on the frontier, among the Indians, Negroes, Cubans and the foreign population of our land—all this commands the deepest interest from the lovers of Jesus. But there is still another pertinent and practical appeal which I wish to make, and that is concerning our relation to this work by reason of what the Home Board is now doing and hopes to do in Tennessee. For many years our State Board has received a large and timely appropriation from this source. Much of our progress has been due to these substantial gifts from year to year. In addition to the usual appropriations made by the Home Board for the work in Tennessee, a very considerable amount has recently been set apart for a most important field

in the eastern part of the city of Memphis, and an application is now before the Board for assistance in the northern part of the same city. This is undoubtedly one of the most needy and most hopeful fields in the South. The Secretary, Dr. Kerfoot, and his associates have been very kind and they are looking upon Memphis with great favor and interest. The Home Board will not be governed entirely in this matter by what we do, but it is a consideration. If Tennessee Baptists would receive largely they should give largely. Therefore I appeal to the churches all over the State to enlarge their offerings to this work. I do not now recall the time when I have ever made an application to any of our Boards for assistance. Indeed, I have often discouraged them in certain instances because I thought that there were more important places to be occupied. But now with great earnestness and genuine sincerity I appeal to my brethren to help the Home Board to do its work, that the Board may be better able to encourage and assist us in doing our work in this great city. A. U. BOONE.

Memphis, Tenn.

Jackson Items.

The First Church had usual services and large Sunday-school, as usual. The school and church are making plans to entertain the State Sunday-school Convention in May. Many distinguished visitors are expected to take leading parts in the work.

Dr. W. G. Inman reports an increase in the congregations and Sunday-school at the Second Church. The members gave the pastor a "pounding" a few evenings since which proved a great success in substantial results and genuine pleasure.

Bro. Ross Moore had large audiences at Highland Avenue. There is a marked growth in the Sunday-school. His work at Pleasant Plains Church is moving along nicely. The community is very much pleased with the pastor.

From the ministers in the University:

Dr. Savage met his obligations at Saulsbury. Large attendance, spiritual interest and large collections for Foreign Missions.

F. C. Flowers preached for the good people at Macedonia, near Kenton. He accepted their call and is now their pastor.

J. F. Ray had a good day at Bolivar. Good collection for Foreign Missions.

W. E. Elmore preached to a good audience at Oak Grove, near Jackson, and re-organized the Sunday-school.

C. W. Knight had a splendid audience at Clover Creek. The audience is increasing and the spiritual interest is growing.

W. E. Hunter had a good hearing at Spring Creek. Large crowds and a collection of \$5 for a church-house in Texas. Appointed a committee to canvass the entire membership of the church by next preaching day, at which time they will have a mission rally. The Sunday-school is in motion, with a good harvest in sight.

Dr. D. A. Ellis preached at Luray Saturday night and Sunday. The Sunday services manifested more than usual spiritual interest.

S. E. Tull met the Zion saints, near Brownsville. Collected \$21.15 for Foreign Missions. He is organizing a regular campaign for missions and soul winning.

W. R. Hill preached at Cooper's Chapel and also at Toons. Large crowds. Making a move in the interest of temperance at Toons.

J. M. Walker reports a good day's work at Glass. Large audience. Preached at Obion at night.

J. W. Dickens preached at Hickory Valley and had a spiritual meeting.

B. W. Cole preached at Bemiss, the new factory town across the river south of Jackson.

Dr. Heagle has been very successful in delivering his classical and Biblical lecture in adjoining towns, and gives great satisfaction.

Rev. A. J. Hall, one of our resident preachers, serves Ararat two Sundays per month and Cotton Grove one. The Ararat church is one of the superb country churches that you often hear from on account of the noble gospel work accomplished. Just now Bro. Hall is preaching a series of century sermons, and they are doing the cause great good.

Bro. E. B. McNeil is giving splendid service to Bethlehem, and the old church shows signs of active life.

Dr. R. J. Willingham made a magnificent address at Powell Chapel this afternoon and will preach at the First Church this evening. There were many visitors to hear him at the University.

The preachers, pastors and teachers are making arrangements to attend various fifth Sunday meetings. Many will attend Central, Big Hatchie, Memphis and Unity meetings.

New students are still coming to the University. Jackson, Tenn., March 18th. MADISON.

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, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

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

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

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

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

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

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

Southern Baptist Convention.

The 46th session of the Southern Baptist Convention will convene in the city of New Orleans, La., on Friday at 10 a. m., May 10, 1901. Article III. of the Constitution reads as follows:

"The Convention shall consist (1) of brethren who contribute funds, or are delegated by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one delegate for every \$250 actually paid into the treasuries of the Boards during the fiscal year ending the 30th day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention, provided that such representative be formally elected at the annual meeting of his District Association, and his election certified to the Secretaries of the Convention, either in writing or by a copy of the printed Minutes."

The Tennessee Baptist State Board meets in Nashville April 1st and will appoint delegates to this body. Every church or society which is entitled to one or more delegates, according to the above provision in the Constitution, will please to make their appointment, and, to facilitate the gathering of these names, will please to notify the Corresponding Secretary of the State Board by or before our next meeting. This is done in order that no appointment may be duplicated and in order that the Secretaries of the Convention may have a convenient list of the delegates on the first morning of the meeting. Where a church is entitled to several delegates, it will greatly help us if they will appoint only such as will attend, as there will probably be many good brethren in attendance who would ap-

preciate being appointed as delegates if the list be not full, and any absent delegate will deprive some good brother of this privilege. Please do not appoint a brother as a delegate from your church unless your church has contributed to Home and Foreign Missions since May 1, 1900, the sum of \$250. Please do not appoint a brother as a delegate from your church when he has already been elected as the delegate of your Association. He cannot represent both.

The Treasurer's books will remain open until 9 a. m. Tuesday, April 30th. Contributions which arrive after that hour cannot be counted in this year's contributions. Missionary boxes are not counted in these contributions.

Associational delegates must have been formally elected at the regular sessions of their Associations. The election by an Executive Board will not be recognized. Send the notice of your election to Dr. Lansing Burrows, Secretary, Nashville, Tenn.

The railroads will sell round-trip tickets at one fare for the round trip. The Convention will be entertained on the "pay plan;" that is, each delegate must pay his own board. Board at the best hotels will be \$2.50 a day. At less expensive ones, from \$1.50 to \$2 a day. Some private boarding houses may be a little less than this. Sleeping car rates from Nashville to New Orleans, \$4. Two persons can occupy one berth, if they be not burdened with too much flesh, as, for example, our worthy Secretary, Dr. Burrows, who is always entitled to a whole berth to himself, and a lower one at that. An upper one would be dangerous!

If your church has not yet made its contribution to Home or Foreign Missions, allow an anxious brother to suggest that you do so just as early as possible, and then elect your delegate and notify the Corresponding Secretary.

There is every prospect of a large attendance. The round-trip fare from Nashville will be about \$16.70. But more particular information concerning railroad rates, facilities, etc., will be furnished later.

A. J. HOLT,
Cor. Sec'y. Tenn. Baptist Convention.
Nashville, Tenn.

Woman's Missionary Union.

A portion of Miss Lucie Cunningham's admirable paper read at the all-day meeting of societies of Nashville Association, February 5th, must be omitted for want of space. Our readers will agree that she gives us each good reasons for answering: "Why I am Glad to be a W. M. U. Worker." She said in part:

"W. M. U.—what do these letters mean? Generally speaking, Woman's Missionary Union. Looking closer, they might mean, working mightily, universally. And again, woman may unite. In either of these constructions a duty and an opportunity are laid before the women of these United States which angels might envy, and which should arouse not only joy, but the deepest gratitude of our hearts.

"I am glad to be found hand in hand with this phalanx of noble women.

"1. Because I am in good company. Christianity's warmest advocates and largest beneficiaries as well, have been women. Who will say that Hannah was not a W. M. U. worker when she not only gave her only son to God's work, which has ever been mission work, but every year made him a donation of clothing. Perhaps that was the beginning of frontier mission boxes. Martha, by her hospitality to our Lord, has won a place in our affection, for we too would like to have ministered to His personal wants. And Mary stands high on God's roll of honor by reason of her gift of love.

"Dorcas was such a valuable member of the benevolent committee that when weary and heavy hearted over other's woes, she laid down to rest in death, with much weeping they sent for Peter and he restored her to them.

"A little company of women met on the river's bank outside of Philippi and held a woman's prayer meeting. Paul talked with them and Lydia was converted, and afterward her home was the missionary's home.

"Priscilla with her deft fingers made tent cloths instead of embroidering centerpieces, and was Paul's hostess also.

"Is not this a goodly company? And should we not emulate the example of our predecessor? They had not so much as heard of a missionary society, do you say? Of course not, but they lived up to their opportunities and knowledge, and received the commendation: 'She hath done what she could.' Could that be said truthfully of us? I rejoice that many who patiently toil for the Master now are worthy successors of these, and they, too, will receive the 'well done.'

"2. Because of the great work accomplished.

"While it is true that 'one soweth and another reapeth' and faithfulness is ours, and results belong to God, yet it sends a thrill through our being to see so clearly that 'God has chosen the weak things of this world' to mightily advance His work. When you speak of missions, most people think immediately of money, but while the financial side is not to be underrated, it is of minor consideration.

"The dissemination of information,

creation of missionary interest, inspiration to better service, and increased love for the lost cannot be estimated and far exceeds in true value money received, for we are laying the foundation for more effective work in the future. Meager reports of gifts and workers can be made, but the hearts reached, souls saved from ruin and lives made better by our sometimes half-hearted efforts will never be fully revealed till we 'know as we are known.'

"3. Because of the possibilities ahead any work becomes irksome, and we cease to appreciate it when we have attained the height of efficiency to which we aspired. Therefore our W. M. U. work becomes peculiarly fascinating and inviting, because of the beautiful possibilities before us. The active ones are in the minority, and the majority must be made to realize that they are saved to serve. Men with their wealth hoarded need to have their pocket books opened by our prayers. Millions are lost and wait for us to send the glad tidings of salvation. China needs workers as never before; prospects may be dark to us, but God holds the bright side. Brazil is crying piteously for the Bread of Life. Japan, Africa, Mexico, Italy, all unite in one long, loud appeal for our young men and women to bring them the Light ere it be too late.

"Mothers, Sunday-school teachers, band workers, look ye well to your work! Perhaps God has marked some one, under your influence and training, to be His standard bearer to these benighted ones.

"O! sisters of the W. M. U., arouse you, put on the whole armor, awake

The Best Things To Eat

ARE
MADE
WITH

ROYAL Baking Powder

Hot-breads,
biscuit,
cake,
rolls,
muffins,
crusts,
puddings,
and
the various
pastries
requiring
a leavening
or raising
agent.

Risen with Royal Baking Powder, all these foods are superlatively light, sweet, tender, delicious and wholesome.

Royal Baking Powder is the greatest of time and labor savers to the pastry cook. Besides, it economizes flour, butter and eggs, and, best of all, makes the food more digestible and healthful.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

to the stupendous possibilities and glorious privileges given alone to King Emanuel's daughters.

"4. It is a God-given work. If we were deprived of good associations, if no results were visible, if no alluring prospects of larger returns were before us, yet there would be fullness of joy in this service. We are the commissioned servants of the King of heaven. He has set this seal upon us that we are His.

"Not all could be the first message bearer for our risen Lord, but to all He says with emphasis: 'Ye shall be my witnesses,' not to a band of eleven men only, but 'to the uttermost parts of the earth.' A loving Father has made the way plain and our duty prominent, and who does not find contentment in the performance of duty, but the joy, glad joy that pervades our being when we realize that we are not to go alone. 'Ye can do nothing' but adds this word of cheer, 'I will not leave thee comfortless.'

"What means this group on Olivet's brow? Why this rapt attention? The Master is giving his parting words. But these are sacred words to the disciples. Yes, and 'to all that through them should believe.' 'Go ye,' says He with tremendous force, and we shrink back in fear. But hear again that loving voice, 'Lo, I am with you always even unto the end,' and with the reception of that promise fear vanishes, doubt takes wings and success is assured, peace like a mighty river fills our lives, and we are enabled to rejoice with joy unspeakable and full of glory."

"He is with thee; with thee always,
All the nights and all the days;
Never failing, never frowning,
With His lovingkindness crowning,
Tuning all thy life to praise."

Tennessee Disgraced.

The *Nashville American* said recently:

"The Senate yesterday delivered a body blow to prohibition legislation at this session of the General Assembly. It defeated the bill to extend the four-mile law to towns of 4,000 and under hereafter to be incorporated. Its rejection was a decided victory for the anti-prohibition element, and was the source of undisguised rejoicing among the liquor lobbyists, who have been hurrying to the city for the past several days."

Yes, there must have been drunken shouts of victory in every still-house, saloon and brothel in the country. May it not be that a wall of sorrow went up from many poor, ragged, famished, worse than widows because of the bill's defeat? May not the good angels have wept over its defeat? Of course the devils in hell had a shout over it.

But what beat the bill? My answer is, whiskey. Listen to the *Nashville American*:

"The capitol is no place for indiscriminate liquor drinking. Whiskey can be freely had in the building, especially during the legislative sessions, and this session there seems to be more talk of the abundance of the liquor supply than ever before."

Bro. Folk in the BAPTIST AND REFLECTOR asks: "Is it a fact that whiskey can be had in the building, especially during the legislative session? If so, who put it there? Who pays for it? Why is it there, and why is it that this session there seems to be more talk of the abundance of the liquor supply than ever before?"

The answer is plain and simple. Liquor men were trying to buy votes against the Peeler Bill and they won by four votes. A half drunken man can be induced to vote for anything under the heavens whiskey sellers desire.

It is a burning shame to Tennessee, but no more a shame than our Kentucky Senate, who under similar circumstances refused to let each county have a local option vote as to whether it should be wet or dry. The Senator who represented or misrepresented me was a pretended great friend of local option, and it was so understood when he made the canvas, but he voted with the enemies of the Roberts law. I was thunderstruck and mortified outrageously. The first time I met him I kindly asked him to tell me why he did it. His excuse was: "I was afraid that if Graves County voted on the question and went 'wet,' it would put whiskey back in Mayfield"—which is a so called "dry" town. I replied: "Jim, have you no better sense than to talk to me that way? Don't you know that the Roberts bill makes especial provisions for such cases as that?" He said, "No." Said I: "Did you read or give any attention to the Roberts bill at all?" He hung his head and said, "Well, no; I did not." That is it. If he had been honestly a local option man and had examined the law critically he would have voted for it. But I guess they held a caucus, and it, soaked in whiskey, decided it would not do to pass the Roberts bill just then, as it might reflect on the party, etc.

And so it goes. By one hook or crook or another and under the influence of whiskey lobbyists, whiskey carries everything before it.

I hope that Tennessee Christians and philanthropists will renew their war against king alcohol. I am glad that there are a few religious papers that are willing to lend their columns to the exposition of the wickedness of the rum traffic. I don't see why all moral and religious papers will not unite against it.

I saw a little spat in a county paper recently against Mark Hanna for robbing the public to pay a \$500,000 debt of a man whose name I dare not call. If I should it would be said, "Oh! he is meddling with politics." I wondered why the editor was so put out at the loss of a \$500,000 mite when he knows that \$1,400,000 is thrown away upon the whiskey traffic annually. "Oh! the times. Oh! the manners,"

R. W. MAHAN.

Clinton, Ky.

Onward Move.

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

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

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

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

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

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

Resolved, That we through our State organ, the BAPTIST AND REFLECTOR, call upon all our churches to make public their hearty approval of the utterance delivered by the Southern Baptist Convention, and in view of a

general local option measure anticipated to be passed by the Lower House of Representatives as soon as it reconvenes after the present recess, to urge upon our Senators to support any measure whereby a majority of the voters of any municipality shall be allowed to regulate saloons for themselves.

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

EBENEZER ASSOCIATION ENDORSES.

Resolved, That we do most heartily endorse the sentiment expressed in the above resolutions adopted by the First Baptist Church of Greeneville, Tenn., and that we, the ministers of Ebenezer Association, do hereby pledge our hearty support to the carrying out of these much needed temperance measures.

Resolved, That we recommend the Anti-Saloon League as the best means to accomplish the aim in view.

Done by action of the Ministers' Conference of Ebenezer Association at Columbia, Tenn., March 4, 1901.

West Tennessee Baptist Sunday-school Convention.

The West Tennessee Baptist Sunday-school Convention will convene with the Paris Baptist Church Wednesday morning, April 17, 1901. The following is the program:

WEDNESDAY.

- 9:00 Devotional services, Robt. Stanley.
- 9:20 Call to order. Welcome address, Martin Ball. Response, R. M. Richards.
- 9:45 Report of Executive Board, J. M. Senter, Chairman.
- 10:00 Report of Vice Presidents.
- 10:30 How to Promote the Spirit of True Worship in Sunday-schools. I. N. Penick, T. F. Moore.
- 11:00 Dangers Threatening Our Youth. W. H. Sledge, J. T. Early.
- 11:30 Appointment of committees. Announcements. Adjournment.

AFTERNOON.

- 2:00 Song and prayer service, G. H. Stigler.
- 2:30 The Purpose and How to Conduct the Home Department. W. J. O'Conner, Ira L. Crumpton.
- 3:00 How to Secure and Hold the Attention of Young Men. Lloyd T. Wilson, E. T. Thorne.
- 3:30 The Graded Sunday school a Necessity for the Best Work. B. F. Whitten, C. H. Bell.
- 4:00 The Teachers' Meeting. Jos. Craig, W. L. Anthony.
- 4:30 Announcements and adjournment.

EVENING

- 7:30 Devotional services, S. E. Tull.
- 8:00 Convention sermon, J. H. Butler. Collection.

THURSDAY.

- 8:30 Song and prayer service, Robt. Stanley.
- 9:00 The Various Uses of the Blackboard. G. M. Savage, S. A. Owen.
- 9:15 The Normal Class. H. C. Irby, J. A. Baber.
- 9:30 Query Box.
- 10:00 The Care of the Absent Scholars. Lansing Burrows, W. D. Powell.
- 10:30 How to Secure the Attendance of Scholars at Church Services. A. U. Boone, S. C. Hearne.
- 11:00 Helps—What, When and How to Use Them. J. M. Frost, T. T. Thompson.
- 11:15 The Children's Hour. Led by some primary teacher.
- 12:00 Adjournment.

AFTERNOON.

- 2:00 Song and testimony service, F. M. Blalock.
- 2:30 Query Box.

3:00 Records—Who and How. W. H. Bruton, J. W. Lipsey.

3:30 The Qualifications and Work of the Superintendent. Chas. L. Anderson, J. E. Glass.

4:00 Adjournment.

EVENING

7:30 Praise and prayer service, Terry Martin.

8:00 Missions in Sunday-schools. T. S. Potts, Ross Moore.

8:30 Our Teachers—Their Preparation, Spiritual, Social and Special. Oscar Haywood, J. F. Ray.

9:00 Adjournment.

FRIDAY.

8:30 Devotional services, N. B. Williams.

9:00 Address, The Pastor and His Sunday-school. W. G. Inman.

9:30 Duties of Assistant Superintendent. J. H. McDowell, E. Z. Newcome.

10:00 Duties of Vice-Presidents. E. W. Essary, G. W. Bennett.

10:30 Statistical Report and Reports of Committees.

11:30 Minutes Read. Adjournment.

AFTERNOON.

Baptist Young People's Union.

2:00 Call to order. W. H. Sledge. Devotional services, Chas. L. Anderson.

2:15 The Baptist Young People's Union—Its Platform and Object. W. D. Powell.

3:00 The Young People's Union and the Sunday-school. A. J. Holt.

3:30 The Divine Call of the Young People. H. C. Baker.

4:00 Question Box and personal testimony. Conducted by T. E. Glass.

4:30 The Training and Development of the Young People Essential to the Progress of Missions. A. U. Boone.

5:00 The Young People's Meetings and Convention. W. H. Sledge.

5:30 The Baptist Young People and the New Century. J. O. Rust. Adjournment.

EVENING

8:00 The Christian Culture Courses, Their Value. W. A. Ferris.

8:30 Character Building. Oscar Haywood.

Adjournment.

The Primary Council of West Tennessee Baptist Sunday-school Convention will be held in the Presbyterian Church Thursday afternoon.

2:30 Devotional exercises.

2:40 Business.

2:55 Discussion—Plans for the Year.

3:25 Round the Table.

3:30 Adjournment.

—Program of fifth Saturday meeting of the Northern Association, which will convene at Mossy Spring, Union County, Tenn., on Friday, March 29, 1901:

Introductory sermon by George Herrell; alternate, J. N. Yaden.

Organization and adjournment.

3:00 p. m. Devotional exercises by D. A. Petree.

1. The best way to prohibit our church members from intemperately using strong drink. Discussion opened by G. W. McCarty; alternate, T. J. Rutherford.

2. Question box.

Saturday, 9:30 a. m. Devotional exercises by Franklin Wilson.

1. What is the true essence of the gospel? Discussion opened by J. D. Walker; alternate, George Herrell.

2. Question box.

3:00 p. m. Devotional exercises by Elbert Dossett.

1. The best way to stimulate our members to greater consecration and activity in religious work. Discussion opened by R. M. Wyrick; alternate, P. Hill.

Sunday, 10 a. m. Sermon on church discipline by George Herrell; alternate, J. D. Walker.

R. M. WYRICK, Sec.

BAPTIST AND REFLECTOR.

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

NASHVILLE, TENN., MARCH 21, 1901.

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

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

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

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

PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.
3. If you wish a change of post-office address, always give the post-office from which as well as the post-office to which you wish the change made. Always give in full and plainly written every name and post-office you write about.
4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.
6. Advertising rates liberal and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

THE CRUCIFIXION.

(Luke xxiii. 35-53).

We now come to the last act in the great drama of the life of Christ on earth. LAST ACT IN "Take the shoes from off thy feet, for the place where thou standest is holy ground"—the holiest, most sacred spot in all the world. The crucifixion is the climax of all the lessons we have been studying for over a year. It is the "one far off divine event" to which they had all been tending. Especially in the last several lessons events have been hastening very rapidly to this conclusion.

The cross is also the climax of the world's history. It is the central fact, the axis, the pivot on which every other event hinges and turns. To that preceding ages pointed with types and shadows, expressive of their longings and their hopes, and to that succeeding ages have turned back with ever increasing amazement and gratitude. Of that prophets spoke with fond anticipation, and of that apostles wrote with loving retrospection. That has been the theme of historians, of philosophers, of poets and of orators. It is the grandest, noblest theme which could engage the thought of man. We cannot hope to exhaust the theme in one lesson. Nor can we study all the events connected with and centering around the cross. They crowd upon each other too thick and fast. Luke has given us a vivid outline of the momentous event. We must confine ourselves to his account.

The scene was at Calvary, a knoll resembling a skull, to the north of Jerusalem, outside the city walls, about three fourths of a mile from the Castle Antonia, where his final trial probably occurred. It was about 9 o'clock in the morning. A crowd had followed him as he left the city, some out of sympathy, some out of curiosity, others out of malignity. The people passing by—for the crucifixion took place only a short distance from the roadside—stopped to gaze up on the scene.

One would suppose that the scene, as he hung there in all the intense agony of SCOFFINGS, that most horrible of all deaths, would have aroused the deepest sympathy, and that even his enemies would now

relent in their bitter antagonism to him. But the chief priests and elders showed the depth of their malignity, as well as their own heartlessness, by scoffing at him. "He saved others, let him save himself, if *this* is the Messiah, as he claimed to be. He opened the eyes of some blind men and unstopped the ears of some deaf men. They say he raised Lazarus of Bethany to life after he had been dead. We don't understand those things. They were probably done by some trick. But now, if he is really the Messiah, he has the best opportunity possible to prove it. Let him come down from the cross, and then we will accept his claims and believe on him." They did not comprehend that it was *because* he was the Messiah that he did not come down from the cross. The Roman soldiers also, cold, callous, accustomed to cruel scenes, joined in the mocking, pretending to treat him as a king and proffering a sour wine as a festive cup.

Pilate had caused the inscription to be written above him, "The King of the Jews." This was in three languages, Greek, Latin and Hebrew—Greek the literary language, the common medium of communication; Latin, the language of the Romans and the official language of the empire; Hebrew, the language of the Jews, the language of religion. Thus the whole world might read the inscription. Looking at it the soldiers said, "If it is true that *thou* art the King of the Jews, save thyself." It certainly seemed very absurd, even ludicrous, to the Roman soldiers to talk about *his* being King of the Jews.

Hanging on crosses by him were two others, malefactors, robbers, who perhaps had been in the insurrection with Barabbas. One of these joined in the general mocking insults, saying, "Thou art not the Messiah. If thou art, save thyself and us. We are all in the same boat. If thou canst save thyself, save us, too." This was said not as a petition, but in derision. But the other robber had been watching Jesus as he hung there. He had observed the patient resignation with which he bore his sufferings, the calm dignity with which he endured the taunts and insults of his enemies, he had heard the noble prayer, "Father, forgive them, for they know not what they do." And he had become convinced that Jesus was what he claimed to be, the Son of God, the Messiah that was to come. So he rebuked the first robber for railing against Jesus. "Do you not even fear God when you, like Jesus, are so near death? You and I suffering the just penalty for our misdeeds. We deserve our punishment. But this man has done nothing out of place." Then, turning to Jesus, he said, "Lord will you not remember me when you come into your kingdom?"

Then Jesus, who had not spoken since he was first lifted upon the cross, who had remained silent during all the jibes and insults of the crowds and of the chief priests and elders and the soldiers, who paid no attention to the mockings of one of his fellow-sufferers, now when he hears this appeal for mercy, becomes interested, forgets his own agony, and answers the robber, "To-day thou shalt be with me in Paradise." He turned a deaf ear to the insults of one, but gave a quick and gracious response to the supplication of the other. And so he ever does. And so should we do.

Notice about this robber: (1) He was penitent. He recognized himself a sinner, deserving of punishment. (2) He recognized the purity of Christ's character. (3) He acknowledged him as Lord. (4) He believed that Jesus was a king, who, despite his present situation, would go from the cross to his kingdom. (5) He made a personal plea for mercy. "Lord, remember me." (6) The Lord heard and saved him. (7) He showed repentance and faith. But he was saved without the intervention of baptism or works or anything. It was simply a clear, clean-cut illustration of salvation as a spiritual matter, in which the soul only needs to be brought in contact with its Savior by repentance and faith. This one case completely disproves the claims of those who say that something more must be added to faith in order to secure salvation,

and constitutes an unanswerable argument against such claims and an insuperable barrier to them, proving, as it does, most conclusively, that the line of salvation is drawn at faith, and not at baptism or works of any kind.

To-day thou shalt be with me in Paradise. Paradise comes from a Persian word, which means a garden, a beautiful place. Hades means the unseen world. It includes both Paradise, the abode of God and of the good, and Tartarus, the abode of the devil and his angels.

"To-day thou shalt be with me in Paradise." That was more than the robber asked. The answer comes quicker and fuller than he expected. But that is just like Jesus, to give more than we ask.

Then came a thick darkness over the land. The sun hid his face for very shame at the terrible tragedy being enacted on Calvary. Whether from natural or supernatural causes, we need not now discuss, but for three hours, from 12 to 3 p. m., there was an eclipse, an impenetrable gloom.

Towards the close the veil of the temple was rent in twain. This was a curtain separating the holy from the most holy place. It was sixty feet long, thirty feet wide and five inches thick. It was rent, not from bottom to top, but from top to bottom, showing that it was done, not by human, but by super-human, invisible hands. Its rendering signified that the barriers to our approach to God were broken down, that men needed no longer to come to him through priests or sacrifices, as our great high priest had entered the Holy of Holies and we could come to God through him.

At the ninth hour, or about 3 p. m., there was an earthquake, the rocks were rent, the dead came out of their graves. Amid these convulsions of nature, Jesus uttered his last words, "It is finished," and soon after, "Father, into Thy hands I commend my spirit"—and expired. He had taught us how to live. Now he teaches us how to die. So remarkable were the scenes attending his death, so impressive his death that the centurion, who was captain of the soldiers having the crucifixion in charge, glorified God, being convinced that this was a good man they had put to death, and the people standing by gave vent to their feelings of grief and of self reproach for permitting such a terrible wrong to be done by smiting themselves upon their breasts. His followers watched all these events from a safe distance with mingled feelings of sorrow and wonder. And after awhile they took him down from the cross and laid him away in the new tomb of Joseph of Arimathea.

And thus ended the sublimest tragedy ever enacted in this world, the grandest event which ever occurred in all its history, and the one most far-reaching in its consequences.

There are a hundred lessons which might be drawn from this event. Let us impress just this one, the greatest of all. You will study the tragedy of Calvary to little effect if you do not realize that it was for *you*. Your sins nailed him to the cross. That agony, those groans, that cry of anguish, that broken body and shed blood—it was all for *you*.

GOVERNOR WELLS' VETO.

Gov. Heber M. Wells of Utah last week vetoed the bill forbidding prosecutions for polygamy in that State. The following facts are made evident from his message accompanying the veto:

1. The interest felt by the Mormons of Utah in the passage of the bill. Gov. Wells says that "its provisions have doubtless been eagerly discussed in the remotest hamlet of our State." He regarded it as "a measure of supremest importance, and in its consequences for good or ill it easily surpasses any other proposition that ever came before this commonwealth for legislative and executive determination."

2. Gov. Wells admits the existence of polygamy in the State.

3. Not only that, but that he himself is "a pro-

duct of that marriage system," and that he had been "taught from infancy to regard my lineage as approved of the Almighty, and proud to-day, as I have ever been, of my heritage," which means that he still regards polygamy as "approved of the Almighty" and is "proud" of being a product of that system. This, mind you, is from the Governor of the State of Utah. But remember that he is a Mormon, and in these sentiments he has only expressed Mormon feelings.

4. He makes it clear that his only reason for vetoing the bill was his fear of the adoption by Congress of an amendment to the Constitution of the United States directed against polygamy and putting the control of polygamy again in the hands of the United States Government authorities.

The Mormons are as afraid of the United States Government as of death. They have had some experience and have occasion to fear the Government. But that is about the only thing in the world they are afraid of. Remove the fear of that constitutional amendment and a bill of the kind recently passed by the Legislature of Utah would again pass overwhelmingly in both branches, be signed by the Governor and polygamy would be again resumed. In order to prevent this much-to-be-dreaded event, the Congress of the United States should by all means pass an anti-polygamy amendment to the Constitution at its next session.

If such an amendment is to be passed at all—and it certainly must be if the practice of polygamy is ever stopped—it must be done soon. It requires a two-thirds majority of the States in the Union to pass a constitutional amendment. There are now forty-five States in the Union. One-third of this number would be fifteen. The Mormons now dominate Utah completely and hold the balance of power in Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico, making seven States over which they exercise controlling influence to a greater or less extent. They are reaching out after the eight others needed, and when they get them they will snap their fingers in the face of Congress and defy it to attempt the passage of an anti-polygamy law. This has been their history from the beginning, and there is no reason to believe that their character has undergone any radical change in regard to their political ambition.

In short, they believe in polygamy, they practice polygamy as much as they dare, they refrain from it only under the stress of law, and if that were removed, they would again resume their polygamous practices. The decision of the matter rests, not with the Legislature of Utah, but with the Congress of the United States.

By a vote of 9 to 9 the Senate of Utah refused to pass the bill over the veto of Governor Wells. Speaking of this incident, the *Nashville American* of March 18th had the following very significant paraphrase: "The Governor of Utah is wise in his day and generation. Though of Mormon parentage and in full sympathy with all the tenets of that faith, he vetoed the bill rendering prosecution of polygamists well nigh impossible on the ground that it would prove disastrous to the people. The fact that such a law was passed overwhelmingly in both branches of the Legislature shows how tricky and knavish the Mormons are, and the Jay of retribution for them is only postponed, not averted. There will yet come a time when a less discreet Governor than the present one will let fanaticism run away with judgment, and then—the deluge."

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.—1. Who founded the Seventh-Day Baptist Church?

2. Was Dr. John Clark, who history says founded the First Baptist Church, Newport, R. I., a Seventh-Day Baptist?

3. Are Seventh-Day Baptists restricted communists?

4. Do they require a member to give in his experience on his joining their church?

AN ENQUIRER.

Ans.—1. Mr. Miller about 1840 originated Adventism. He set the time for the end of the world in 1843. In 1846 Elder James White and wife added some doctrines to the original Adventist faith and became the leaders in the Seventh-Day branch of Adventism. Practically, Mrs. White was its founder. She was its priestess and prophetess. She was coarse, ignorant, self-willed and arbitrary.

2. No. He founded the First Baptist Church of Newport, R. I., about 1636—over 200 years before Seventh-Day Adventism was born.

3. Yes. They claim that all churches but their own are false, in fact, are Babylon, and will be rejected by God; that when Christ comes only 144,000 out of all then living on earth will be saved, all of whom will be Seventh-Day Adventists. Consequently they have no fellowship with other Christians.

4. We think so, but are not sure.

PERSONAL AND PRACTICAL.

—Dr. T. Dewitt Talmage lectures at the Tabernacle, this city, on Monday night, March 25th, on the subject, "The Science of Good Cheer." Dr. Talmage is always interesting and always draws a large audience as a lecturer.

—The renewals are coming in nicely in response to the statements which we have been sending out recently. Thanks, brethren, we appreciate both your renewals and also the kind words with which many of them are accompanied.

—The Southern Baptist Press Association meets in Richmond, Va., on Wednesday and Thursday of this week. The editor of the BAPTIST AND REFLECTOR will be present. It is expected that there will be a large attendance and an unusually interesting meeting.

—Dr. J. L. White of Macon, Ga., is to assist Dr. Lansing Burrows of the First Church, this city, in a meeting beginning the first Sunday in April. Dr. White is a fine preacher and has been unusually successful as an evangelist. We are glad to have him come to Nashville. We trust that the meetings may result in the accomplishment of great good.

—The following kind words from Bro. W. I. Cole of Moberly, Mo., are greatly appreciated: "I received the BAPTIST AND REFLECTOR sample copy of March 7th and enjoyed it very much. It is newsy, bright, and up to date. Its range of subjects treated is wide and its soundings are deep, yet clear and entertaining. I congratulate your readers upon the feast they enjoy at your hands each week. There is none better."

—We enjoyed a visit last Friday from Dr. T. T. Eaton, the vivacious and versatile editor of the *Western Recorder*. He was returning from Lebanon, where he delivered a lecture the night before. He expects to attend the meeting of the Southern Baptist Press Association in Richmond this week. Dr. Eaton carries life and interest wherever he goes. His conversation is always bright and sparkling, whether one agrees with everything he says or not.

—Dr. Ira Landrith, editor of the *Cumberland Presbyterian*, this city, announces that he has declined the call extended him to become Chancellor of the Cumberland University at Lebanon. We congratulate our Cumberland Presbyterian brethren upon his decision. He makes a most efficient editor. We are glad to have him continue as an editorial conferee. He holds very erroneous views in regard to infant baptism and a few other things, but he has a warm heart and a clear head. We have found him especially helpful upon the subject of temperance.

—We have received from the American Baptist Publication Society a copy of the *Life of Dr. John A. Broadus*, by Dr. A. T. Robertson, Professor in the Seminary. The life of Dr. Broadus by anyone would

necessarily have been interesting. But being the son-in-law and successor of Dr. Broadus, Dr. Robertson enjoyed exceptional facilities for writing his life. He has done his work well, and has given us a charming biography. As a matter of fact, however, Dr. Robertson himself does not tell so much about Dr. Broadus as he lets Dr. Broadus tell about himself. We bespeak for the book a large sale. It is published by the American Baptist Publication Society. Price, \$1.50.

—If any one thinks that Mrs. Nation's crusade in Kansas was all in vain, let him consider the fact that as a result of it fifty towns in Kansas on March 9th voted for law and order against saloons and joints. The women of these towns turned out to the polls. It is said that four fifths of this vote was for prohibition. In Topeka and other towns, sleet, snow, and finally rain did not deter them. Dispatches state that the women abandoned social functions and used their carriages in taking men and women to the polls who would agree to vote against saloons. And this shows what can be accomplished through the efforts of one brave hearted woman. And we are very much mistaken if this temperance wave which has swept over Kansas does not continue to roll on until it sweeps over this whole country of ours.

—To the BAPTIST AND REFLECTOR: We did not say we endorsed everything Dr. J. P. Boyce said and did, but that in rejecting the validity of alien immersion, we stood exactly where he stood. That was the subject we had in hand."—*Western Recorder*. To the *Western Recorder*: We did not say that you "endorsed everything Dr. J. P. Boyce said and did." Here is what we said: "Speaking of alien immersion, the *Western Recorder* says: 'We hold exactly as did the late and the great Dr. James P. Boyce on this subject.' We remember that Dr. Boyce created quite a stir some years ago by baptizing Dr. J. M. Weaver privately and without any church authority. Does the *Recorder* mean that this is its position on the subject? Is not a proper church authority necessary to the validity of immersion?" We repeat our questions.

—The *Topeka Capital*, discussing the saloon's future in a recent issue, said: "The retail liquor saloon, which for twenty years has been outlawed by the constitution of Kansas, is becoming year by year more generally recognized by the American people and their highest courts as an immoral institution and a political plague spot. The time may be far off, but it is coming, when the retail liquor business in the form of the saloon will be declared by the courts to be immoral, contrary to the public peace and welfare, a breeding place of vice and vagrancy, a rendezvous for the evil-disposed and the foe generally of good government, and as such it will be declared by the courts of the land that legislatures have no right or power to license such a business." This is strikingly true. There is a growing restlessness everywhere at the existence of these saloons in our midst. Sooner or later the saloons must go, and the sooner the better.

—Speaking at Summit, N. J., at a banquet of the Y. M. C. A. recently, General Wheeler said: "The battle today is between such associations as this and the canteen in the army or the canteen in the city, for every city has its places and conditions that parallel the army canteen, which happily has been abolished. The canteen in the army was first established because it was claimed the character of men enlisted rendered it necessary, but the last war changed all that and we found joining the ranks the best character of men from the farm, the factory, business and professional life, and there is now no necessity for permitting the sale of beer or liquor in the circles of the army posts." No one would doubt either the opportunity of General Wheeler for observing the effects of the canteen in the army, or his honesty and sincerity of purpose in stating his observations.

—We had a delightful visit to Sweetwater last Saturday and Sunday to attend a new century meeting held there. It so happened that several of those who were on the program were kept away, from various causes. They were greatly missed. At the same time, however, we had an interesting meeting. Prof. J. T. Henderson delivered on Saturday morning a very fine address on "A Century of Baptist Education." The editor spoke Saturday night on "The Baptist Outlook for the Twentieth Century," and preached Sunday morning and night. The audiences were very good on Saturday and were large on Sunday. It is seldom that we have spoken to more attentive audiences than those in Sweetwater. Pastor Moffitt has an excellent church there. He is doing a fine work in developing his people along all lines. We enjoyed sharing the hospitality of Bro. D. L. Smith and Pastor W. A. Moffitt.

THE HOME.

At the Breakfast Table.

"Mamma, where's my shoes?"

"I put them in their place in your closet, dear. Make haste, we're at breakfast," called mamma from the dining room.

"I'll be late to school just because folks don't leave my things alone," scowled Jack, hurrying in with his shoe strings dangling and a scowl on his face.

Mamma was discreetly busy with her coffee cups.

"Hominy, Jack?" asked papa cheerily.

"O dear; I don't like hominy. Why don't we always have oat meal?"

"Papa likes hominy best, so we take turns," explained mamma, trying to avert the storm.

"Might have 'em both," muttered Jack, his voice muffled by a large mouthful of the despised cereal.

"Is there griddle cakes then?" he demanded presently.

"This is ironing morning. Katie couldn't fry cakes to day," answered the mother gently.

"What else is she made for?" he said savagely.

"Jack!" Papa looked suddenly up from his paper. His son subsided for a few minutes and table talk went pleasantly on.

"It looks like the beginning of a bad storm," papa said, glancing at the rain drops on the pane. "The youngsters had better go to school prepared for wet weather."

"Yes; the rubbers-and-umbrella brigade to-day," smiled mamma.

"O, need I wear rubbers?" complained Jack. "Nobody but little kids wear 'em a day like this. I won't get wet. Need I?"

"O, yes, dear. You always walk through puddles, you know, and you have a cold already."

"I think it's mean, I do! None of the other big fellows have to wear rubbers like babies. Got my thick boots all on. I think you're real mean, so there!" with a burst of angry tears.

"Jack, leave the table!" said his father sternly. "Go and put on your rubbers, without a word, and then come and apologize to mamma for your rudeness. It's too bad, dear," looking at mamma's sad face. "Your meals are spoiled continually by such tantrums. I will put a stop to them if I have to whip Jack twice a day."

"But the whipping would only make his temper worse; you've tried that. I've another idea simmering. We'll talk of it to night—as Jack came sulking back."

"Good morning!" cried Jack, dashing in on the dining-room, next day.

"Morning!" returned papa, gruffly. "What's this, Evelyn—oatmeal? Haven't you learned yet that I don't like oatmeal? I want hominy."

"We had it yesterday, John, if you remember; but I'll see that it is made tomorrow."

"That won't feed me today," pushing away his saucer. "Well, what next? Fishballs? Humph!"

"I thought you liked them" said mamma, anxiously.

"Plenty of things I like better. Have you mended those gloves of mine, Evelyn?"

"Why no, John, you didn't ask me to. I'll do it now."

"No; I can't wait. I should think you might keep my things in better order. I'm behind time for the train, anyway; breakfast was so late."

Jack's papa rushed off without saying good-bye, slamming the door angrily, and leaving a dark shadow behind him. It had not lifted at dinner that night. Jack's papa grumbled at the cooking, found fault with everything, and was so ill-tempered that the meal, usually accompanied by much fun and pleasantness, was more dismal than breakfast had been. Jack held his breath in dismay.

"Don't you know where the key of my desk is, Evelyn; and what I am to do now without it? You must have mislaid it. Strange you can't leave my things alone. I think it's a shame—"

But mamma had suddenly covered her face with her handkerchief and left the table.

"Mamma," whispered Jack, stealing into her room and lap in the dark.

"Well, dear." Her arms closed about him.

"Mamma, what ailed papa? If I was a man, I'd—"

"Perhaps papa didn't think; perhaps he was just cross at everything. Papa is naturally impatient, Jack, and if one lets his temper get out from under control, it is hard stopping it. It grows worse every day until it becomes stronger than the man himself, and makes life miserable to him and everyone about him. Can't you see for yourself how it would be?"

Jack meditated a while, "Mamma, did papa ever have a temper like mine?"

"Very like, he says, though we can hardly believe it, he controls it

so well. Perhaps he was willing for you to see today what your temper might become if you let it grow worse, as you are doing now. Do you think we have had a pleasant day, Jack?"

"I guess, not; it's been awful."

"And it all came from the unpleasantness of one person, Jack."

There was a long pause; then Jack suddenly announced, with conviction: "Mamma, I believe papa was just putting his temper on, and I know what for; but if I am as ugly as he has been today, I guess I'd better begin to stop."

And he did.—*Congregationalist.*

What Love Did.

Two gray-haired men were walking along the street, one of them carrying a bouquet of beautiful and fragrant flowers.

"Wait a minute," said the latter as he stopped before a small cottage and rang the bell. A little girl opened the door. She smiled as she took the flowers. "I know who they're for," she said. "They're for gran'ma."

"Yes," assented the giver, "with my love."

"Well, I do declare!" observed his friend, as they passed on. "You surprise me! I had no idea you went around leaving flowers and your love with old ladies."

"Just with one old lady," laughing. "You see it is this way: When I was a boy, this dear old lady's son and I were chums. We were going away to school. I was an orphan. I left the house, where I had been boarding, with a heavy heart. No one cared that I was going away; no one would miss me."

"I stopped for Dan—that was my chum's name—on my way to the station. As I entered the yard he and his mother were saying good-bye. The hot tears rushed to my eyes as I saw Dan's mother kiss him."

"Good-bye, my boy, God bless you," I heard her say.

"No one had kissed me. No one had asked God to bless me. Well, God was not blessing me, I said to myself bitterly, and then my tears vanished. I felt defiant and set my lips hard. Then Dan's mother looked up. She must have read my feelings in my ugly face."

"Good-bye, Davie," she said gently, holding out her hands to me. I know my face looked stern and hard. I pretended not to see the out-stretched hands, and I wouldn't look into her face. I was turning away without a word of farewell, when she called, oh, so sweetly, I can hear her now, even after all these years, 'Davie, my dear boy, aren't you going to say good-bye to Dannie's mother? Aren't you, Davie?' I turned and took her hands; the loving compassion her voice had won me from myself and my despair. I held close to her while she kissed me. Then gently loosening my grasp of her hands, she threw her arms about me.

"Good-bye, Davie," she said, "I love you, too, my boy, and may God bless you."

The gentleman's lips quivered.

"The world grew bright to me then and there," he continued. "I had something to live for, and I did my best in school and college. Over and over that tender good-bye of Dan's mother rang in my soul. 'Good-bye, Davie, I love you, too, my boy, and may God bless you.' God has blessed me."

"Where is Dan?" asked his friend.

"Dan died six years ago; that is his little girl who came to the door. It was an awful blow to the dear old lady when Dan died, and she has never been strong since that day. But she has been so good as to tell me that I bring much sunshine into her life, and I thank God that I am able to do so."—*New York Observer.*

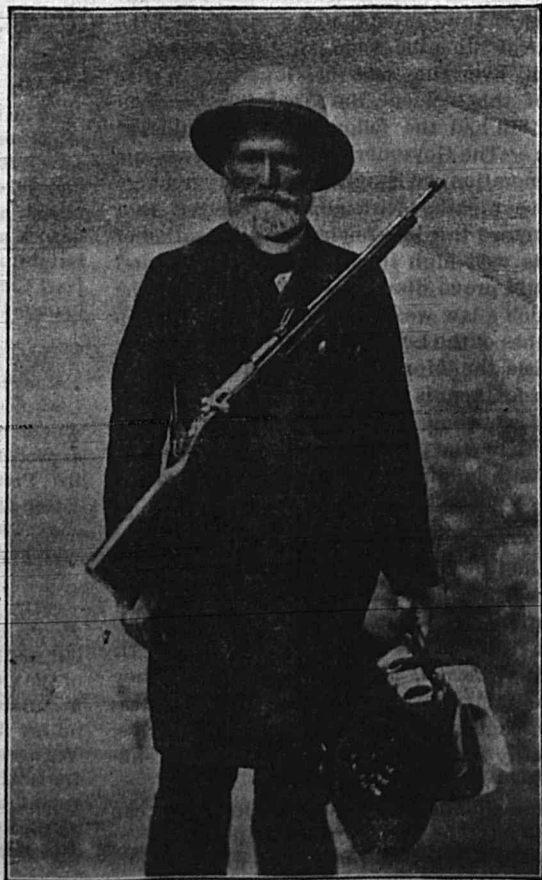
THE SIEGE IN PEKING.

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.



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.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

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

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

Mission Topic for March, CUBA.

The Southern Baptist Convention has 25 missionaries in Cuba occupying stations in Havana, Matanzas, Santa Clara and Pinar del Rio. There were 270 baptisms last year. L. D. E.

Young South Bible Learners.

Learn Luke xxiii. 46, 47.

The Student Band.

Last week I numbered the names of those who had sent in answers to the questions and then gave the numbers of those who had answered with absolute correctness, and written the answers reasonably well. There were 15 of these and to them I have sent the little books. But the printer failed to prefix the numbers and left out altogether the paragraph about the winners. So I repeat now the names of those who won the books in February: Catherine Swann, Vera Morris, Willie Pafford, Myrtle Robinson, Euno Conger, Bet'ie D. Arnold, Grace Dean, C. D. Turner, Willie S. Collins, Mabel Brown, Mary Eager Joiner, Ferdie F. Fox, Jr., Lemma E. Drake, Frank F. Gillard and Bronson Stout. Please remember to acknowledge their reception.

Now, go for China with all your might. Bear in mind the conditions, and let me have your answers by March 27th. L. D. E.

The Young South Gallery.

We acknowledge with sincere pleasure the receipt of a picture of our four little "Mexicans," Effie, Garvin, Francis Judson and Regina Chastain, aged respectively 11, 8, 6 and 3 years. Mrs. Maynard will be charmed to look upon the sweet faces of these children of her old friend and schoolmate, Mrs. Lillian Wright Chastain.

YOUNG SOUTH CORRESPONDENCE.

Have you fully realized that we are in the very last month of our seventh year? I am sure you have not, or my desk would be overflowing with letters. What you are going to do now must be done at once! Don't delay an hour. Our year's record will close with the issue of March 28th.

Do you know how long it will be until the Convention meets at New Orleans? You won't allow a deficit in the salary of our

YOUNG SOUTH MISSIONARY

to be reported to the Woman's Missionary Union at their annual meeting in May. Our annual report must be in Miss Armstrong's hands by April 18th. I am quite, quite sure you will send in every cent of our missionary's salary,

SIX HUNDRED DOLLARS,

before that time. Turn to the "Receipts" and see if we still lack anything. If so gather up one more offering and let me have it by the next mail. Fill out that card before the twilight fall. You won't disappoint me! I shall never hold my head up again if the salary falls short, never, never! Come on then, everybody! Let us finish our seventh year with a hearty good will. We will never let the shadows fall on the face of our own

dear missionary in her far-off home. No! no! We'll bring a flood of smiles, when she knows we've kept our pledge for another year, and so earned the blessed privilege of calling her our own once more. One more grand rally to her support and it is done!

But your letters? Yes, here they are! No. 1 from Nashville tells us that the three pictures of Mrs. Sanders and the baby ordered last week are mailed. Fifteen cents sent me will bring you one still, and the money goes to support the orphans with new song books.

No. 2 asks for information in regard to our "Babies' Branch," in order that Mrs. A. H. Fly of Jackson may organize a band of babies. It is very easily done. She has simply to gather up the names of the tiny ones under 5 years of age and send them to me with any amount the mothers or other friends may choose to give for them. Two cents a month is sufficient to make one a member. It is better to send a dime or a quarter at a time, I think, and save postage.

As soon as I have the names and addresses of the little ones, I send a pretty certificate upon which the name of the baby is written, and the card is kept as a souvenir of the child's babyhood, and not returned to anyone. Mrs. Quinn of Suburba will please note this.

When I send the certificates, I put in a little roll book, in which Mrs. Fly can keep the account of the members and what each one gives, collecting at intervals to suit her own convenience. We will be charmed to have her do this work for the Young South, and we wish some lady in every church would attempt it. I send Mrs. Fly specimens of the certificate and the roll book.

As for interesting boys in missions, the Junior and Senior B. Y. P. U. are assisting much in that line. My own school gives 15 minutes for missionary exercises on the first Sunday in each month, at the close of the lessons. Last time extracts from the letters received from Miss Lottie Price by one class were read by the pupils of that class. Sometimes we have songs and bright, brief addresses on one of our fields, or recitations with a decided missionary flavor. We give the collection on that Sunday to missions, and the teachers keep that constantly before their pupils. Mrs. Fly will find the special literature, issued by the various Publication Societies in attractive form, will greatly assist in gaining the interest of the boys. We hope to hear of a flourishing Babies' Branch in Jackson at an early date.

No. 2 is from Suburba, and sends 25 cents for Ethel and Daniel Quinn. Many thanks! Mrs. Quinn is so near Chattanooga that the editor hopes soon to meet her face to face.

In No. 3 Allie and Horace Wright, Thula, send their second star dollar. We are so much obliged.

No. 4 contains a subscription to the Foreign Mission Journal from Baldwin Robertson, who will join our "Student Band." He will receive the March number soon. Many thanks!

No. 5 brings \$1 from our ever faithful band at Antioch. How they have held up the editor's hands all these years! If all were so earnest and so zealous we could soon double our "Receipts." With Mrs. Herd we hope to hear from many more of the scattered star cards in time for our annual report. We are so deeply indebted to these prompt and efficient workers. God be praised that there are such in the Young South.

No. 6 brings a dollar, a thank offering from a Nashville friend, who is just convalescing from a long and serious illness. Our hearts go out to her in deep and tender sympathy. We praise God that her life is spared, and trust the sweet spring time may bring

TORTURING DISFIGURING HUMORS

ITCHING BURNING AND SCALY ERUPTIONS OF THE SKIN SCALP AND BLOOD WITH LOSS OF HAIR

CURED BY CUTICURA

The agonizing itching and burning of the skin, as in Eczema; the frightful scaling as in psoriasis; the loss of hair and crusting of the scalp, as in scalled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants and the anxiety of worn-out parents, as in milk crust, tetter and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That CUTICURA remedies are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures and humor remedies of the civilized world.

Complete Treatment \$1.25

The treatment is simple, direct, agreeable and economical, and is adapted to the youngest infant, as well as adults of every age. Bathe the affected parts with hot water and CUTICURA SOAP to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply CUTICURA OINTMENT freely, to allay itching, irritation and inflammation and soothe and heal, and lastly take the CUTICURA RESOLVENT to cool and cleanse the blood. This sweet and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning and scaly humors of the skin, scalp and blood, and points to a speedy, permanent and economical cure when all other remedies and even the best physicians fail.

Millions of Women Use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for beautifying the skin, for the stopping of falling hair, for softening and whitening red, rough hands, in the form of baths for annoying irritations, for too free or offensive perspiration, in the form of washes for ulcerative weaknesses, for many sanative antiseptic purposes, and for all the purposes of the toilet, bath and nursery. CUTICURA SOAP combines in ONE SOAP at ONE PRICE, viz., 25 CENTS, the BEST skin and complexion soap, and the BEST toilet and baby soap in the world.

her health, hope and happiness. We give the offering to our missionary with many thanks.

Biggsville, Ill., sends us No. 7:

"I now have every star in my card pierced, and enclose the last 50 cents. Jennings and Mary send 25 cents for the Babies' Branch. The Young South is always interesting, as is the whole paper my mamma says. We send our love to the whole band."

BERA L. EPPS.

We thank you so much. We have very few members in your State. Stay by us another year, won't you?

From Little Dos comes No. 8:

"Please find enclosed \$1 collected with star card. I am my mother's only child, and I will soon be 5 years old. My mother helped me to collect the 100 pennies. Please send me another card. I enclose postage."

MURRAY C. SHOUN.

That's well done! Thank you! The new card shall go at once. How I wish more mothers would encourage and assist the children to finish their cards at once.

West Nashville brings us good cheer in No. 9:

"On last Sunday our superintendent gave names to each class in Howell Memorial Sunday-school. To us he gave the name, 'Little Gems,' and as we want to live up to it, and we know of no better way to shine and sparkle, we send you postage for two star cards and with their aid hope to work for the spread of the gospel."

LITTLE GEMS,

Mrs. W. L. Frenaley, Teacher.

We send you the cards with great pleasure, one for Japan and the other for China. That's a splendid plan for the shining and sparkling. God send you great success!

Now, we close with No. 10, from Catlettsburg:

"As you know, it has been my custom for several years to send you a small offering for our Mrs. Maynard's work. I must not let my banner trail in the dust, so I send you \$1. Take 90 cents of it to commemorate my 75th

birthday, and credit my two little grandchildren, Lucile and Broadus Maples, with 5 cents each. I am praying the Lord to make missionaries out of my grandchildren. Each year I think that when the next rolls round I will have passed out and entered into the home that my blessed Master has prepared for those who love Him. I am thankful that my life is still preserved, and as long as God permits me to live, I intend to give something for the cause of my Savior. I wish our missionaries a most prosperous year."

MRS. JAMES MAPLES.

This dear saint has not failed us for several years. We feel so honored in being used as the medium of her gifts to the dear Lord. God send her a peaceful ending to her long life. As she finishes the journey may the way grow brighter with each mile stone. We are so grateful to number her among the Young South supporters, and we welcome her grandchildren most cordially, and unite our prayers to hers that they may grow up to save souls.

I must stop now and go to our "all-day" meeting. The Ocoee Woman's Missionary Union meets at 10:30 this morning and goes on until 4:30 this afternoon, with lunch at noon. Most interesting phases of mission work are to be discussed. Mr. and Mrs. Simpson, returned missionaries from China, clad in the Chinese dress, will address us and show us some interesting curios. At the close of every hour a collection is taken for Ocoee missions, and the brethren who honor us at lunch are expected to give voluntary offerings. We hold these meetings every quarter and generally about eight churches are represented. We find them most pleasant and profitable. Suppose you suggest to your Associational Vice-President to try one.

Well! Take a long breath now and go bravely forward towards the close of our seventh year, our fourth quarter, our last month! Diligence and much prayer will give us success. Most earnestly yours,

LAURA DAYTON EAKIN.
Chattanooga.

Receipts.

First half year's offerings	\$418 49
Third quarter	228 76
January offerings	125 74
February offerings	63 18
First week in March	11 06
Second week in March	10 45

FOR JAPAN.

A. and H. Wright, Thula, star	1 00
Antioch Home Band, by Mrs. Herd	50
Nashville Friend	1 00
Bera Epps, Illinois	50
M. C. Shoun, Little Doe, star	1 00
Mrs. James Maples, Catesburg	90
Broadus Maples	05
Lucile Maples	05

FOR BABIES BRANCH.

Ethel and Daniel Quinn, Suburba	25
J. and M. Epps, Illinois	25

FOR M. X. CO.

Antioch Home Band	25
-------------------	----

FOR BRAZIL.

Antioch Home Band	25
-------------------	----

For Foreign Mission Journal:	
B. Robertson, Eagleville	25

Total	\$858 72
Received since April 1, 1900:	
For Japan	\$507 57
" Orphanage (support)	131 42
" Pictures	2 40
" For Home Board	33 25
" State Board	23 06
" Babies Branch	29 67
" China	26 15
" For Mexico	5 78
" Brazil	25
" Foreign Journals subscriptions	1 27
" Postage	5 07
" 20th century movement	50
" Prize books	2 08
Total	\$858 72
Star card receipts	247 72

RECENT EVENTS.

The title of the new book which the Sunday-school Board is publishing by Rev. E. B. Hatcher of Norfolk, Va., is "The Young Professor." It promises to be quite an interesting book.

Rev. E. H. Hicks, pastor at Bluff City, this State, now a student at the Seminary, was in Nashville last week visiting his friend, Hon. W. D. Lyon, and gave us a pleasant call. He is one of the most promising young ministers in East Tennessee.

We had the pleasure of a visit from Hon. W. D. Lyon of Bluff City last week. He is a member of the present Legislature and is making an efficient and conscientious representative. We are glad to have such Christian men as him in the Legislature.

In a contest at the Southwestern Baptist University, to decide who would represent the University in the Inter Collegiate Contest soon to occur, the right of representation was won by Mr. F. W. Reese. He is a Middle Tennessee boy. We congratulate him upon the honor thus conferred upon him.

We are glad to know of the good work which Dr. O. L. Halley is doing as pastor of the First Baptist Church at Texarkana, Texas. Texarkana is a city of from 20,000 to 25,000 inhabitants. The First Church is considered the most influential church in it. The congregations are good, the Sunday-school is growing. The church recently added \$800 to Dr. Halley's salary, which is more than it ever gave to any other pastor.

We were glad to have a visit last week from our friend, Dr. W. J. Cox of Bolivar. He was in the city in connection with a large delegation from Bolivar to try to secure the abolition of the charter of their town so that it might be re-incorporated without saloons. We have not been informed as to the result of their mission, but hope that it may be successful. Dr. Cox, by the way, is one of the cleverest men as well as one of the most active Baptists in the State.

We had the pleasure of preaching for Pastor Lannom at the Seventh Church, this city, Sunday before last. He was a little sick and had gone off for a rest. Bro. Lannom has done a noble work at the Seventh Church. During his pastorate there something over a year, there have been a large number of members received into the church. Large congregations attend

upon his ministry. There is an atmosphere of spirituality about the church which was very pleasant.

In looking over the old minutes of Salem Association, I notice that in the year 1833 there were 676 baptisms; in 1843 there were 514 baptisms; in 1848 there were 443 baptisms; in 1849 there were 757 baptisms. In this latter year one church reported 93 and another 183 baptisms. May the year 1901 be a year of great spiritual awakening in Salem and in New Salem Association as well. Where is the spirit of the fathers? "Where is the Lord God of Elijah?" J. H. ANDERSON.

Watertown, Tenn.

Had a good day at Smithville, preaching to splendid audiences at both hours. Observed the supper at night. A splendid congregation in the afternoon at Wharton's Springs. Bro. W. E. Wareford preached for me. Two additions. All the Sunday-schools in Salem Association are asked to send delegates to the Sunday-school Convention at Prosperity Saturday before the first Sunday in April. Let every superintendent see to this at once. Dinner on the ground. Good speakers will be on hand. J. T. OAKLEY.

Dear brethren of the Clinton Association: There are only about forty days until the books of our mission Boards close. Please send in your money in order that we may have a good show at the Convention in New Orleans. Let every Baptist give something for missions this year. We had a good day yesterday. Large congregations and much interest. Twelve asked for prayer. R. C. Medaris of Arkansas will assist us in a meeting next month. We are praying for God's help. May many be saved.

S. H. JOHNSON

Clinton, Tenn., March 18, 1901.

Rev. J. W. Winchester of Rome, Ga., assisted me in a meeting in February. The meeting was one of great power and blessing. About 20 professed faith in Christ, most of whom have united with the church and others are expected to join soon. Bro. Winchester is a great success in a meeting. He is an able preacher, a wise leader, and above all, filled with the Holy Spirit. How he did charm our people. How we all love him! March 17th W. T. Bundick spoke for me on temperance. He is a good speaker and is doing good.

SPENCER TUNNELL

Harriman, Tenn.

A series of meetings has just closed to-day at Warwick's Chapel, six miles east of Maynardville, conducted by Rev. Frank Snively, which resulted in 44 additions to the church, 37 by baptism. The last one baptized was Thomas Vittoe, aged 54 years, who weighed 47 pounds. Bro. Snively carried him into the water from the bank, put him down, baptized him, then picked him up and carried him to the bank, where he was received by his friends. Strange to say, Tommy is blind, but has not been from birth. Tommy's father is living, G. W. Vittoe, who is 91 years old.

I. T. INKLEBARGER.

The first Sunday in March was in every respect a very bright day to many of us, causing us to forget the cloudy day and sharp winds of winter by reminding us that spring, with all its brightness, was very near. I was at Mt. Lebanon Church (Rich Creek) on Saturday and Sunday. I have been pastor of this church five years, during which time the Lord has wonderfully blessed us by adding to the number "such as were being saved"

and by saving many who were lost. I have had the privilege of baptizing 65 into the fellowship of the church during the time and Brethren G. P. Williams, and J. B. Alexander, who assisted me, in three meetings, baptized 18, making 83 additions by baptism during my pastorate. To God, through the earnest effort of the brethren and church, be all the glory. The fifth Sunday meeting of our Association (Duck River) will meet with us at Mt. Lebanon in March. Hope to meet many of the brethren who can come. We need them.

C. V. HALE

Shelbyville, Tenn.

We had a good day at Minor Hill, the first Sunday. There was a large congregation, fine vocal music led by Prof. Vaughn. The interest was good. Truly this is a good people. It is a pleasure to preach to them. Bro. Woodcock, you will hear from our collecting agent soon. Let all the pastors meet their people and make a hard pull for Foreign and Home Missions, as the books will close April 30th. Let us all honor the Lord with our substance. I am preaching at Elkton twice a month. This is a work or fruit of the State Board. While the membership is numerically small, they are a noble little band and I hope by the help of God to go forward. I enjoy very much the articles by Bro. Folk on the "Plan of Salvation." It has the old time Baptist (Bible) ring to me. Let us have them in book form. I think they will do great good. I often see in the BAPTIST AND REFLECTOR this saying, that "all first class churches send their pastors to the Convention." This is right. I know that if I can go on the BAPTIST AND REFLECTOR pad, I will in this way give my people more than value received. I will do all I can to secure the number.

J. K. BONE

Globe, Tenn.

Watauga Association.

In my last article I referred to the great revival at Sugar Grove and at Caldwell Springs, how that God's presence was felt among his people and the remarkable answer to prayers and the wonderful success God gives your humble and afflicted scribe. I went from Caldwell Springs to my home, where I was born and still live, and together with J. M. Richardson began a two weeks' meeting, where God's presence was still felt by his people. The oldest brethren said that this was the best meeting ever held at Poplar Grove. We received 27 additions to the church. Our community was stirred as I never saw it before, and they gave us a liberal contribution for our work.

After resting a few days, we went to Little Doe Church, Johnson Co., where I am pastor, and made an earnest effort for Christ to hold forth the old gospel of grace, but I took the la grippe and had to stay in doors the most of the first week. But Bro. Richardson held the fort and Rev. A. J. F. Hyder happened in and



Straighten

up. Why do you wash in the hardest possible way? Use PEARLINE, there's no bending over the tub, no back kinks, no work to speak of, no wear and tear from rubbing. Millions use PEARLINE. No matter how or when you use PEARLINE, or however delicate your hands or the fabric, it is absolutely harmless. 630

WANTED

A case of dirt that

GOLD DUST

Washing Powder

will not cure.

helped. I was in the meeting the last week and we received 13 into the church, so that makes in the last two and a half months 103 additions who have been added to the Baptist Churches. To God be all the glory.

May the BAPTIST AND REFLECTOR live long and become the greatest organ in the South for good, and may God's favored blessings rest on our noble editor and direct him in the way of all truth. Go on, dear brother, and give us the gospel on the Plan of Salvation. One of our ministers has left us and gone to the Hardshells and is preaching, telling the people that it is a sin to preach or pray for sinners, and he is causing some trouble among us. Pray for us that God may aid us in contending for the faith. So, I close saying, God bless you.

J. W. RICHARDSON.

Program of fifth Sunday meeting of Central Association, to be held with the church at Dyer, Tenn., March 29-31, 1901.

Introductory sermon, J. H. Butler, J. T. Early.

Saturday morning, 9 a. m.—Devotional exercises, W. R. Hill. Organization and reports from churches and Sunday-schools.

Importance of Secret Prayer and the Family Altar. J. M. Senter, W. H. Sledge, H. C. Irby.

Office Work of the Holy Spirit. A. J. Castellaw, J. H. Butler, J. W. Mount. A Century of Baptist Principles. E. E. Folk, W. G. Inman, Ross Moore.

Does Regeneration Precede Repentance and Faith? A. Nunnery, J. D. Adcock, J. H. Coln.

The Baptist Outlook for the New Century. W. H. Sledge, Oscar Haywood, A. P. Moore.

Saturday night.—Missionary mass meeting. State Missions, E. E. Folk, W. E. Hunter; Home Missions, J. H. Butler, W. L. Savage; Foreign Missions, J. W. Mount, Lloyd T. Wilson.

Sunday, 9.30 a. m.—Sunday-school mass meeting. G. W. Bennett, leader. How to Have a Live Sunday-school. W. R. Hill.

A Model Superintendent. J. M. Senter.

Teacher Preparation. LeGrand W. Jones, T. R. Wingo.

Missionary sermon, W. H. Sledge, J. H. Coln.

Brethren, don't let anything hinder you from taking special collections for Foreign Missions before this meeting. Let all our churches send messengers and thus help to make these meetings things of honor in our Association.

The saints at Dyer have made great preparations for us. Let us be sure to be on hand so that they may not be disappointed. Send your contributions to this meeting or mail to J. R. Jarrell, Treasurer, Humboldt, Tenn.

LLOYD T. WILSON, Ch'n.

SUNDAY SCHOOL BOARD

Southern Baptist Convention.

J. M. Frost, Corresponding Secretary.

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

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

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

Another says:

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

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

AMONG THE BRETHREN.

Ex. T. F. Hendon has resigned the care of the church at Tusculum, Ala. We know not what his plans are.

Rev. A. J. Copass, a student at the Seminary in Louisville, has been called to the care of the church at Downey, Cal., and will accept.

Rev. George C. Cates, who recently held such a remarkable meeting at Murray, Ky., is to assist Rev. M. E. Partrish in a meeting at Salisbury, N.C.

Rev. Alan P. Wilson has resigned the care of the Bishopville and Cedar Creek churches in South Carolina. His future work has not been decided upon.

The Second Church, Austin, Texas, has extended a unanimous and hearty call to Rev. M. S. Kerby, who is a student in the Seminary at Louisville. He accepts.

Bethel church, near Yorkville, Tenn., of which Rev. S. A. Owen of Newbern, Tenn., is pastor, was badly damaged by the recent cyclone. It was twisted out of shape.

Concord Church near McKenzie, Tenn., of which Rev. D. T. Spaulding of Paris is the wide-awake pastor, has purchased a new organ and made other needed improvements.

Dr. R. R. Acree of the First Church, Clarksville, Tenn., is holding a revival this week with Rev. Giles C. Taylor at Erin, Tenn. We feel assured the results will be gracious.

Rev. D. W. Hawker held a meeting of remarkable power at Kinderhook, Ill. This is his home town. There were 52 professions. There will be about that many additions.

Rev. W. H. Sledge of Milan, Tenn., preached for Rev. I. N. Penick at Martin, Tenn., last Sunday. We know the Martin saints enjoyed a treat of no small dimensions.

Rev. W. B. Hall, formerly of Martin, Tenn., but for the past two years pastor at Carthage, Ill., is enjoying prosperity in his work there. Plans are maturing for the construction of a parsonage.

Mr. W. C. Turner of Milan, Tenn., whose serious illness we noted a week or so ago, we are gratified to say is slowly recovering. He is a staunch Baptist and one of the best men in Milan.

Monday, April 9th, the Blood River and Western District Ministers' Institute is to convene with the church at Paryear, Tenn. Rev. W. O. Hargrove of Dexter, Ky., will preach the introductory sermon.

Rev. Ross Moore of Jackson, Tenn., addressed the graduating class of a large school near Troy, Tenn., last week at the commencement exercises of the school. His address is said to have been splendid.

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher.....	12
Advanced Quarterly.....	2
Intermediate Quarterly.....	2
Primary Quarterly.....	2
The Lesson Leaf.....	1
The Primary Leaf.....	1
Weekly Kind Words (enlarged to 8 pps).....	18
Kind Words (semi-monthly).....	6
Kind Words (monthly).....	4
Child's Gem.....	6
Bible Lesson Pictures.....	75
Picture Lesson Cards.....	2 1/2

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

Rev. Lloyd T. Wilson, the aggressive pastor at Humboldt, Tenn., delivered his splendid lecture on "Pillars of Character" at Baldwin, Miss., to the extreme delight and gratification of a large audience.

Rev. W. C. Greer is afflicted with an attack of the mumps at Jackson, Tenn., and was unable to fill his appointment at Spring Hill Church near Paris, Tenn. Rev. T. B. Holcomb preached for Bro. Greer.

Rev. Carter Helm Jones of Broadway Church, Louisville, Ky., is assisting Rev. W. J. E. Cox in a revival at St. Francis Street Church, Mobile, Ala. Bro. Jones is usually graciously blessed of the Lord in such work.

Rev. J. W. Gillon, formerly pastor at Union City, Tenn., but now of the First Church, Sherman, Texas, has been assisted in a profitable meeting by Rev. Thomas Needham of England. Results were satisfactory.

Through the kindness of Rev. T. F. Moore of Lexington, Tenn., we have been allowed to peruse his tract on Communion, and cheerfully pronounce it an able and concise presentation of the Baptist view of this question.

We note with joy the convalescence of Mrs. Annie Burress, wife of Rev. L. R. Burress of Geesville, Miss. She has been prostrated by a severe spell of sickness. She is one of the most pious, useful women in North Mississippi.

Rev. Willis L. Ways of Buena Vista, Va., held a three weeks' meeting in his own church which resulted in 58 conversions and 32 accessions by baptism. It is said that the crowds attending these services were immense.

Rev. C. M. Billings of Timmonsville, S. C., has received a call to the care of the church at Covington, Tenn., and it is likely that he will accept. We will rejoice at his coming to Tennessee and will give him a most cordial welcome.

The members of the church at Hickman, Ky., under the leadership of their new pastor, Rev. W. B. Roney, have cleared away the debris of their church, recently destroyed by the cyclone, and will build a neat \$2,000 edifice at once.

The trustees of Central Baptist College, Conway, Ark., have selected Prof. W. W. Rivers of Helena, Ark., to succeed Prof. J. G. Lille as president of that institution. Prof. Rivers is a graduate of the University of Mississippi and a good scholar.

Monday night, March 25th, Dr. P. S. Henson of Chicago will lecture in Walnut Street Church, Louisville, Ky., on "Tracks of a Tender Foot." We suppose he might add, "by one of them." At any rate Louisville people may expect a treat.

It is announced that on April 18th, Prof. W. J. McGlothlin, whom Tennessee furnished to the Seminary in

Louisville, will sail with his family for Europe. He will leave with the prayers and best wishes of his thousands of friends. He will be gone a year.

Mr. F. J. Paxon, who has had charge until recently of the branch house of the American Baptist Publication Society at Atlanta, Ga., is to be succeeded by Mr. Howard S. Cole, who has been in the house nine years. He is a splendid business man.

Rev. Geo. E. Burlingame, formerly pastor at Clinton, Ky., has been called to the care of the Windsor Park Church, Chicago, while he prosecutes his studies at the University of Chicago. He is preparing himself for missionary work in China.

Evangelist T. T. Martin assisted Rev. H. H. Hibbs in a revival at Williamsburg, Ky., which resulted in 26 additions by baptism and several by letter. The people considered Bro. Martin one of the strongest preachers they have heard in many years.

Rev. W. D. Nowlin has enjoyed a gracious revival with Upper Street Church, Lexington, Ky., in which he was ably assisted by Rev. H. C. Rianer of Roanoke, Ala. There were 60 accessions, and it is proposed now to build a new house for the Lord.

We regret that a late telegram announces that the recovery of Mrs. Kate Mahon, wife of missionary R. P. Mahon of Mexico, is almost impossible. The friends of this consecrated woman will deplore this fact, and greatly sympathize with Bro. Mahon.

Rev. E. L. Hill of De Sota, Mo., closed a meeting lately in which he was assisted by Dr. Manly G. Breaker. There were many conversions and 19 additions to the church. Bro. Hill will resume the services May 10th, Rev. Joe Jones of Cartersville, Ga., assisting.

Since the first of January, when Rev. George W. Perryman took charge of the First Church, Paducah, Ky., there have been 60 accessions to the church. The crowds have about outgrown the spacious auditorium, and there are many other signs of increasing interest in the work.

Last Monday morning in the Pastors' Conference at Louisville, Dr. T. T. Eaton of the Western Recorder took a decided stand against union meetings. But in the Recorder of last week it is stated with apparent commendation that Rev. W. P. Fife, who is an out-and-out Presbyterian evangelist, is assisting Rev. D. Y. Bagley of Texas in a meeting. Wonder if the Recorder knew Mr. Fife is a Presbyterian.

Sunday, March 10th, by a service of remarkable power and uniqueness, the First Church, Jackson, Miss., over which a fearful debt has been hanging so long, was dedicated. A great sermon was delivered by Dr. John L. Johnson of Clinton, Miss., and in the

HOW TO FIND OUT.

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

What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfils every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following the use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the BAPTIST AND REFLECTOR.

presence of the throng the old notes and mortgages were burned by Rev. W. F. Yarborough with the exclamation, *Hae litterae delendae sunt*, "these letters must be burned."

—Our new century meeting was a decided success, although several of our speakers were not present, and among them our beloved Secretary, Dr. Holt, who could not leave the bedside of his sick daughter. Prof. J. T. Henderson and Dr. Folk gave us good talks on a "Century of Baptist Education," and the "Baptist Outlook for the New Century" on Saturday, and Dr. Folk preached for us on Sunday, two strong, helpful sermons. We very much appreciated the presence and service of these brethren, and feel that our work has been stimulated by their efforts. Our church recently licensed Bro. S. G. Grubbs to preach.

WM. A. MOFFITT.

Sweetwater, Tenn.



SALESMEN AND AGENTS WANTED

BIG WAGES—Our Famous Puritan Water Still, a wonderful invention—cost a filter. \$25,000 already sold. Demand enormous. Everybody buys. Over the kitchen stove it furnishes plenty of distilled, aerated drinking water, pure, delicious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Heart Troubles; prevents fever and sickness.

Write for Booklet, New Plan, Terms, etc. FREE

Harrison Mfg. Co., 100 Harrison Bldg., Cincinnati, O.

"THE PRINCE OF THIS WORLD,"

"THAT MAN OF SIN,"

Receives a severe blow through the teachings of

"WORDS OF COMFORT,"

or

"SUNDAY MORNING THOUGHTS,"

OUR NEW BOOK, eloquently written by Dr. J. B. Cranfill. Graphically illustrated by Frank Beard. Warm introduction by Bishop Galloway. Only a glance necessary to create a demand for it.

The Canvasser a Lucky Fellow

Valuable premiums offered. Exclusive territory assigned. Address

Who applies quickly for our special proposition. Liberal commissions allowed. Freight paid. Credit



Illustration in Words of Comfort, etc. given.

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

CURES DEADLY CANCER.

Scrofula, Ulcers, Old Sores,
Bone Pains—Treatment Free.

Cancer in any form positively cured by taking R. B. B. (Botanic Blood Balm.) Blood Balm kills or destroys the Poison in the Blood and expels it from the system, making a perfect cure. Have you persistent pimples, old festering eating sores, ulcers, swellings, scrofula, itching skin, aches or pains in bones or joints, sore mouth or nose? Then Botanic Blood Balm will heal every sore, stop the aches and make the blood Pure and Rich and give the rich glow of health to the skin. Over 3,000 testimonials of cures. B. B. B. thoroughly tested for 30 years. Drugstores \$1. Trial Treatment of B. B. B. free by writing Blood Balm Co., 78 Mitchell Street, Atlanta, Ga. Describe trouble and free medical advice given. Don't despair of a B. B. B. cures when all else fails.

"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, Old Established, BUCKEYE BELL FOUNDRY, THE E. W. VAN DUZEN CO., Cincinnati, O.

BELLS

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

BLUMYER
B. CHURCH
BELLS

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



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

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

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

NO CHANGE OF CARS
BETWEEN
ST. LOUIS AND JACKSONVILLE
CHICAGO AND JACKSONVILLE
If you ask for Tickets Via the N. C. & S. L. Ry.
Folden, maps, etc., mailed free to any address.
H. F. SMITH, Traffic Manager, Nashville, Tenn.
W. L. DANLEY, Gen'l Pass. Agent, Nashville, Tenn.

Obituary.

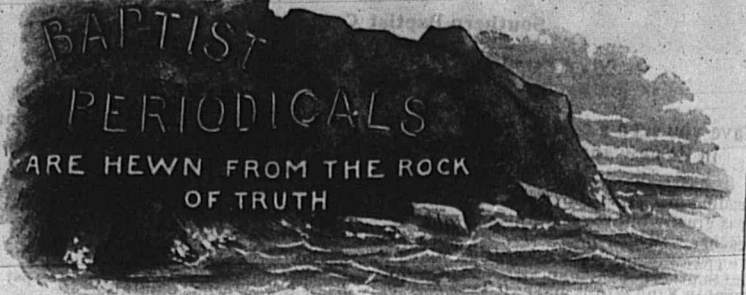
JACKSON.—William H. Jackson was born April 26, 1872; professed faith in Christ and joined the Northfork Baptist Church in Bedford County, Tennessee, at the age of fifteen years; and departed this life Sept. 15, 1899. His health had been failing for some time, yet he was patient, and ever ready to lend a helping hand to others, who were afflicted. And when not able to get around much, he would read the Bible, and his conversation on the Scriptures was very interesting. During his last illness he was perfectly conscious all the while, which was nearly three weeks, he never murmured or complained. A few minutes before he expired, he asked me to sing and pray with him. I sang one verse and chorus of "Salvation More than Life to Me" and prayed with him; he then requested a good old song; I sang two verses of "Jesus Lover of my Soul," my friends helping me. He told us all good-bye and requested us to meet him in heaven. He leaves our mother, my sister and myself, but we weep not as those who have no hope; we hope to meet our brother in the city of delight where Jesus is king. MRS. S. E. TROTT.

HIXON.—Bro. J. C. Hixon died at his home in Dunlap, Tenn., Feb. 8, 1901. He was in his 75th year. He was the father of thirteen children. One died when a child, and one, a Christian young man, died 3 years ago. The others survive him, and all are members of a church. His oldest son, Riley, is a Methodist minister of the Holston Conference. A younger son, J. E., is a Baptist minister and a graduate of both Richmond College and of the Seminary, Louisville, Ky. Another son, Sam, is now a member of the House of Representatives from Hamilton County. In 1885 Bro. Hixon was happily converted in a meeting conducted by my brother, S. S. Hale, and myself. He soon after united with the Little Hopewell Baptist Church and was baptized by the writer, was ordained a deacon in the said church, and has lived a faithful, devoted Christian ever since. He had been conscious of the approach of death for some time, but death was no terror to him. He leaves a widow, eleven children and many friends to mourn his loss, but our loss is his gain. He was quietly laid to rest in the family burial ground, under religious and Masonic services. To the bereaved family I want to say "Follow in the footsteps of father and husband and as he cannot come to you, yet you can go to him." T. F. HALE.

Pikeville, Tenn.



Are You Deaf??
All cases of DEAFNESS or HARD-HEARING are now CURABLE by our new invention; only those born deaf are incurable. READ SOUNDS CRASH IMMEDIATELY. Describe your case. Examination and advice free. You can cure yourself at home at a nominal cost. International Aura' Clinic, 696 La Salle Ave., Dept. 126 Chicago.



QUARTERLIES		Price	MONTHLIES		Price
Senior	4 cents		Baptist Superintendent	7 cents	
Advanced	2 "		Baptist Teacher	10 "	
Intermediate	2 "		per copy! per quarter!		
Primary	2 "				
		per copy! per quarter!			
LESSON LEAFLETS			HOME DEPARTMENT SUPPLIES		
			OF ALL KINDS. QUARTERLIES		Price
Bible	} 1 cent each		Senior	5 cents	
Intermediate			Advanced	3 "	
Primary			per copy! per quarter!		
		per copy! per quarter!			
Picture Lessons		2½ cents per set! per quarter!			
Bible Lesson Pictures		75 cents per quarter!			
ILLUSTRATED PAPERS		Price, per quarter	per year		
Young People (weekly)		13 cents	50 cents		
Boys and Girls (weekly)		8 "	30 "		
Our Little Ones (weekly)		6½ "	25 "		
Young Reaper (semi-monthly)		4 "	16 "		
" (monthly)		2 "	8 "		
(The above prices are all for clubs of five or more.)					
Good Work (New), in place of "The 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.

GOSPEL VOICES,

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

By Rev. D. E. DORTCH.

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

"Dortch's Gospel Voices"

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

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

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

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

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

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

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

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

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

Dortch's Gospel Voices No. 2.

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

Dortch's Gospel Voices No. 1 and 2 Combined

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

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

Chattanooga Nursery.

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

Gus Demerich,

Practical Plumber
Steam and Gas Fitter

TELEPHONE 1422.

317 N. Cherry Street.

NASHVILLE, - - - TENN

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

Dixie Flyer
and the Day Express over the

from

JACKSONVILLE

via F. C. & P., from Lake City via

Georgia Southern & Florida Ry.

from Macon via Central of

Georgia Ry., from

ATLANTA

via Western & Atlantic R. R., from

CHATTANOOGA

and

NASHVILLE

a the Nashville, Chattanooga & St

Louis Ry.,

arriving

ST. LOUIS

over the Illinois Central R. R. from
Martin, Tenn.

Double Daily Service

and

Through Sleeping Cars
maintained over this

Scenic Line

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

EVANSVILLE AND TERRE HAUTE R.R.

TRUNK LINE
TO THE
NORTH
NEW ORLEANS MOBILE

CHICAGO

DANVILLE

TERRE HAUTE

VINCENNES

EVANSVILLE

NASHVILLE

BIRMINGHAM

MONTGOMERY

THROUGH SERVICE

Via L. & N., E. & T. H. and C. & E. I.

2 Vestibuled Through Trains
Daily, Nashville to Chicago

Through Buffet Sleeping and Day Coaches,
New Orleans to Chicago.

F. J. JEFFRIES, G. P. & A. D. H. HILLMAN, G. S. A.
EVANSVILLE, IND. NASHVILLE, TENN.

OBITUARY.

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

HENDERSON.—Sister Nancy Henderson departed this life Feb. 4, 1901, at the advanced age of 86. She had been a member of Henderson Springs Church for many years. Sore afflictions had prevented her from attending the house of God for some time, yet she was still interested. While she was able to attend, no one was more faithful. She not only attended herself, but saw that her house served the Lord. Of course, she reared an excellent family. Her children and neighbors will ever remember her, and call her blessed.

H. B. CLAPP, Pastor.

RICE.—Bro. Benjamin E. Rice was born in Montgomery County, Tenn., Feb. 18, 1823, and departed this life Jan. 15, 1901. He was married to Miss Sarah M. Glenn March 30, 1856. The four children born to them are still living. He united with the Round Lick Baptist Church in 1878, of which he lived a consistent member until he entered into the Paradise of God. He bore his last sickness with patience and fortitude, and died as he had lived, in full assurance of coming rest. He filled positions of public trust in life and was one of the old veterans of the Mexican war. In his death the community has lost an honored citizen, the church an exemplary member, the wife a loving husband, the children an affectionate father and a judicious counsellor. His many friends deeply sympathize with his family in their sad affliction, and as a church, we tender our sincere condolence to the entire family, praying God's sustaining grace in their bereavement. Services at the grave were conducted by Bro. Anderson, after which the remains were consigned to the grave to await the resurrection morn.

"Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.
Yet again we hope to meet thee—
When the day of life is fled;
And in heaven with joy to greet thee,
Where no farewell tears are shed."

J. C. MCADOO,

R. H. PATTON,

Committee.

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

F. J. CHENEY & CO. Toledo, Ohio.
Sold by Druggists, 75 cents.
Hall's Family Pills are the best.

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

Employment for You.

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

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

FOREMAN & GREEN,

346 COURT SQUARE,

NASHVILLE, TENN.

Our New**Church Roll and Record**

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

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

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

BAPTIST AND REFLECTOR

Our Premium Offers.

1. The Baptist and Reflector and a Self-Pronouncing Teachers' Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for 3.25, or 3.00 if a minister.
2. The Baptist and Reflector one year and a Post Fountain Pen, self-filling and self-cleaning, will last a life time, price 3.00; both paper and pen for 3.00, or 2.50 if a minister.
3. The Baptist and Reflector one year and a copy of "Baptist Why and Why not" for 2.75, or 2.25 if a minister.
4. For one new subscriber and 2.50, or 2.00 if a minister, we will send "A Siege in Peking."
5. For a club of ten new subscribers at 25 cents each for three months, we will send a copy of "A Siege in Peking."
6. The Baptist and Reflector one year and a copy of "What Baptists Believe," by Dr. J. L. Burrows, or 2.25, or 1.75 if a minister.
7. The Baptist and Reflector to new subscribers from now until Jan. 1, 1902, for 2.00, or 1.50 if a minister.
8. The Baptist and Reflector to new subscribers four months as a trial for 50 cents.
9. The Baptist and Reflector to new subscribers in clubs of 10 for 25 cents for three months.

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

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

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

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

Write to us for sample copies, if desired.

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

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

HEAD OFF YOUR HEADACHES

By sending 25c. in P. O. stamps for a box of Burge's Headache Knockers, and take when you feel it coming on. Nothing injurious in them. They never fail.
BURGE, THE DRUGGIST, NASHVILLE.
Broad and Spruce,
Mention Baptist and Reflector.

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
THE E. W. VAN DUZEN CO., Cincinnati, O.

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

RELIGIOUS THOUGHTS.

All the principles which religion teaches, and all the habits which it forms, are favorable to strength of mind. It will be found that whatever purifies, also fortifies the heart.—Blair.

Remember, your own soul must be illuminated before you can help others; the spring does not brim over with refreshing waters that has not a hidden source.—Light on the Hidden Way.

Religion is the fear and love of God; its demonstration is good works; and faith is the root of both, for without faith we cannot please God; nor can we fear and love what we do not believe.—Penn.

A religion that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world will never distinguish him from a perishing world.—John Howe.

The true law of every life, the only law of life, is consecration. Consecration is going out into the world where God Almighty is, and using every power to his glory. It is simply dedicating one's life, its whole flow, to his service.—J. F. W. Ware.

The good work of the world is done either in pure and unvexed in-tinct of duty; or else, and better, it is cheerful and helpful doing of what the hand finds to do, in surety that at the evening time whatsoever is right the Master will give.—John Ruskin.

The child of God does not look backward to gain fresh energy. His energy is the energy of hope and not of retrospection. He presses forward; his glance is ever onward. He anticipates revelations of God ever more and more glorious.—Stopford A. Brooke.

—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.

CANCER CURED

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

If one of the children on the farm takes an interest in poultry raising let him or her have a chance to prove what an interested child can do. Do not withhold the earnings of the flock that may be set aside for the use of the child.

Consumption Cured.

An old physician retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection, also a positive and radical cure for Nervous Debility and all Nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full direction for preparing and using. Sent by mail by addressing with stamp, naming this paper, **W. A. NOYES, 847 Powers' Block, Rochester, N. Y.**

Orphans' Home.

Contributions to Tennessee Baptist Orphans' Home for February, 1901:
One box of new goods, Portland Church.

One quilt, given by Mrs. Bryant and Andrews of Lewisburg Church.

One comfort, from the Ladies' Missionary Society of Mossy Creek Church.
Box of provisions, such as flour, meal, fruit and two hams from Boma Church.

One dipper and two dusters from the Ladies' Auxiliary Board of Central Church.

One bolt of elastic and three dozen spoons, from the Auxiliary Board of the North Edgfield Church.

Ladies' Auxiliary Board of Centennial Church, one suit of clothes.

One sack of bananas, candy, crackers, biscuits, cakes and five packages of ginger wafers, donor unknown.

A box of nice cakes, from Mrs. Means, Nashville, Tenn.

A bountiful lot of provisions, such as meat, bread, crackers, cheese, pickles, etc., from the Woodmen Lodge, West Nashville.

Mrs. W. M. Woodcock furnished the Home with a nice new sewing machine, which is in our sewing room ready for use. The sewing room is provided with a large cutting table and a large press for the new goods. This will make it much more convenient for the ladies when they come to the Home to sew.

One box of clothing from Oak Hill Church.

One barrel containing 11 jars of fruit, 11 jars of preserves, 5 jars of pickle, 1 bottle of horseradish, a basket full of sassafras, from Mrs. Amy Davis, Gallatin, Tenn.

The ladies of the Missionary Society of Howell Memorial Church came to the Home and sewed one day and the ladies of the First Church have also done sewing.

The contractors have almost completed their work of painting and repairing the Home, and it is more attractive from the outside and comfortable and convenient within. Many of the rooms need papering and painting very badly. We trust that some kind friends will make it possible to paper and paint some of the rooms, at least, this spring.

One of our little girls, Mary Rogers, was taken a few weeks ago from us to a home near Union City. Although we all miss her very much, we trust she has gone into better hands than ours. May she both carry with her and receive sunshine and love in that home is our prayer.

MISS MINNIE DAVIS, Matron.

I Can Sell Your Farm.

Residence or Business Property for Cash no matter where located. Send description and selling price and get my successful plan for selling property. **W. W. OSTRANDER**, 40 Reed Bldg., Philadelphia, Pa.

DROPSY

A sure cure for Dropsy. 5 Days' treatment sent to any address in the United States upon the receipt of \$2.00. Thousands of testimonials. Write for full information at once.

O. E. Collum Dropsy Medicine Company, 805 Austell Building, Atlanta, Georgia.

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

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

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



A Well-Equipped, Quiet, Restful Sanitarium and Hospital. Every appliance for the best treatment is found here.

Large Grounds, Large Buildings, Every Comfort. Trained Nurses, Physicians of your own Choosing.

Rates as low as can be for accommodations furnished. For full information address

DR. I. H. CADWALLADER, Physician in-Charge. MRS. I. H. CADWALLADER, Superintendent.

Good Pianos

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

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

JESSE FRENCH PIANO AND ORGAN CO.

240 and 242 N. Summer Street.

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

Do you read the BIBLE every day?

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

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

Printed from the Largest Type ever used in a small Testament

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

STYLE OF BINDING (reduced size).



EVERY SUBSCRIBER SHOULD HAVE ONE.

Send all orders and subscriptions to

BAPTIST AND REFLECTOR, Nashville, Tenn.

Do You Want An Organ?

If so, we can save you money if you will buy through us. Any Church or Sunday-school considering the question of purchasing one will do well to write us for prices and catalogue. Let us hear from you.

BAPTIST AND REFLECTOR, Nashville, Tenn.

No Change of Cars, Memphis to Texas.

In going to Texas on the **Cotton Belt Route**, you avoid the discomforts and annoyances of changing cars, necessary on other routes. Cotton Belt trains run through, from Memphis to Texas, without change.

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

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

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

COTTON BELT ROUTE

THROUGH TRAIN TO TEXAS