

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

—A severe storm swept over Birmingham, Ala. last Monday morning, with the result of some fifteen persons killed, many more injured and the destruction of about \$20,000 of property.

—Efforts are being made to effect some arrangement to secure hearty co-operation of all the forces opposed to the saloon. We hope that these efforts will be successful. It is a bad policy to be divided in the face of the enemy.

—The Eastern situation is by no means settled yet. England and Russia seemed about to spring at each other's throats last week on account of a dispute over the ownership of a railroad, while Russia and Japan were on the point of going to war on account of the aggressions of Russia in Korea. It is charged that Russia has made a secret alliance with China and that as a part of the bargain she is to receive Korea.

—The House and Senate of Maine have refused to pass a law requiring resubmission to the people of the prohibitory amendment to the Constitution. The *Standard* thinks that "his action must be regarded as a strong vindication of the efficacy of prohibition, for the liquor traffic has now been prohibited by statute and the Constitution most of the time since 1846. If, after half a century, the Legislature finds no reason for changing the law, it must be regarded both as prohibitive and useful. Under its restrictions the people of Maine have come to be among the most prosperous in the Union, about one-third the people being depositors in savings banks, and the savings bank deposits for its 700,000 population are one quarter larger than in Iowa, for instance, with three times the population."

—While in Richmond we took the opportunity to visit the Confederate and Valentine Museums. The former is located in what is known as the White House of the Confederacy, the home occupied by Jefferson Davis during his residence in Richmond. The latter is in the old Valentine residence. Both of these museums are exceedingly interesting and well worth a visit to them. We are especially indebted to the manager, Mr. Jones, for his kindness in showing us through the Valentine Museum. Through the courtesy of Dr. James Nelson, we also had the great privilege of visiting the studio of Mr. Edward Valentine, the famous sculptor. He is the greatest sculptor America has ever produced and one of the greatest in the world. Some of his productions, such as the Blind Girl and Andromache, are superb in their artistic conception and execution.

—The Presbyterian Creed-Revision Committee in a recent meeting at Washington adopted the following action, which is given out for publication: "The Committee on the Revision of the Creed came to the following conclusions, thirteen members out of sixteen being present: (1) It was unanimously agreed that some change in the creedal statement was necessary. (2) A majority of the members present agreed to recommend to the General Assembly that a change should be made by a supplemental explanatory statement, to cover certain points in the Confession of Faith, and also to include statements as to the doctrines of the Holy Spirit, Missions and the love of God for all men." It is said that there will be a minority on the report proposing a new creed, or, as it is more plausibly put, "a supplementary statement of doctrine without being restricted to specific and limited points in the Confession, but in entire harmony with the system of doctrine contained in the creed."

China's Appeal.

BY REV. W. I. FEAZELL.

There comes a wail across the sea,
Appealing unto you and me;
Oh! send the word of life we pray,
To millions who know not the way.

There came some men who brought the light,
To guide us out of sin's dark night;
But in our heathen blind belief
We killed them ere you brought relief.

But oh! if you could only know,
How blind we are as on we go;
You would not live in ease o'er there,
While we sink down in dark despair.

We know that on our nation's head
Remains the sin of all the dead;
But still there comes from every grave
Their appeal to you our souls to save.

In the hour of their awful death,
They did not us revile or fight;
But prayed to God with every breath,
To send on others to teach us right.

Oh! ye people of God send here,
The word of truth, or else we die;
For even the blood and every tear
Of your sainted dead do join this cry.

De Queen, Ark.

The Suppression of Truth.

BY REV. W. C. MARTIN.

No human being has any right to intermeddle with the truth of God, as it is revealed in His Word, either to add to or to take from. Nothing is clearer than that man cannot improve upon God's expression of His own mind, and he who attempts it, either by addition or subtraction, is more guilty than he who neglects the Word altogether. The Bible is not given for speculation or gratification, but for something far higher, and every attempt to touch it is sin. And the danger of meddling with the Word is very great. God will not be mocked in this thing.

And yet it is to be feared that among those who seek to follow the Master sincerely and in a manner well pleasing to Him, there are multitudes who consider it expedient either to suppress a portion of revealed truth or to slightly alter the requirements of it, or both.

It does not need to be stated that the Roman Catholic Church is beyond all comparison the worst sinner in this matter. Among peoples under her control the Bible is a forbidden book. To even possess a copy of it is sufficient to incur the very sore displeasure of the priest, and very grave punishments have been dealt out for reading it. And Rome not only suppresses the Word, but alters it for the privileged priesthood, and claims the right so to do.

All Protestantism condemns the corrupt mother of many of its bodies in unmeasured terms—condemns, and often imitates, by suppressing what is declared to be non-essential and unimportant, even though directly commanded by Jesus Himself, and believed in and practiced by the apostles under the direct guidance of the Holy Spirit. This is often done by individual leaders, and sometimes by denominations as a whole. There have been in all ages of the church great numbers of leaders who suppressed, at least by entire omission of any reference to Him, the Scripture teaching in regard to the Holy Spirit. One of the evidences of this is that throughout all Christendom are countless multitudes who could say, if they spoke freely of the matter, with the twelve Johannine disciples, "We have not so much as heard whether there is a personal Holy Spirit, as the Father and the Son are persons."

It is a fashion of the present age to suppress the truth regarding future punishment. Some good people can scarcely bear the idea of punishment at all,

who are horrified at the whipping of a disobedient child, and are utterly opposed to capital punishment by the State. This extravagant sensitiveness about human suffering in conjunction with an inadequate sense of the awfulness of sin and of the holiness of God, has led many to shrink from the idea of eternal punishment. The doctrine is certainly not popular with nor palatable to sinners, so the fashion is to preach what is euphemistically called the "Gospel of Divine Love," suppressing that other phase of revelation which might with equal consistency be called the "Gospel of Divine Justice." This suppressing of the faithful warnings of Jesus and thus assuming to be more merciful than He, is an unspeakably solemn matter, the vast and pitiful results of which will never be known 'till the day of final judgment.

There is, also, widespread suppression of the truth regarding the second coming of Jesus. This is the stranger when it is considered how joyful a matter it is. As full of it as the Scripture is—having more to say about it than faith or the resurrection—there are tens of thousands in our churches who do not believe it at all, simply because it has never been adequately set forth to them. They ignorantly suppose that that grand event is at death, as though He descended then "with a shout, with the voice of an archangel, and with the trump of God;" as though He were seen then "in the clouds of heaven with power and great glory," "with all the holy angels" and "ten thousand of His saints;" as though "we which are alive and remain" were "caught up together in the air," whenever a Christian dies.

I think I can say, though, without injustice to other bodies, that the Baptists offend least in this matter. They want the whole truth, even if they do not always get it. Their foundation stone is down-right conformity to the Bible, and this, indeed, is vital to their very existence. Though it may be often ignorantly or maliciously charged that we make much ado about mere ceremonies, we may reply that it is not a question of ceremonies, but of obedience to the truth as set forth in the Scriptures. We of all people are peculiarly interested in the proclamation of the whole truth of God, unadorned as well as undiminished.

Many people persuade themselves that any particular departure from the Scripture requirement is, after all, but slight, and seems at present a practical necessity. Such was evidently the feeling of some Christians in the second century, whose apparently slight deviations have grown to vast proportions. In the portion of Asia Minor where Ignatius dwelt, early in the second century, one of the elders seems to have been exalted over the others as a means of maintaining unity and keeping out heresy, and he alone was to be called bishop. This probably seemed a necessity and a very unimportant change. But behold how this deviation from the simplicity and democracy of the apostolic arrangement spread and grew until it almost filled the whole Christian world, and passed into the mighty power now claimed by the Pope of Rome. The so-called "Teaching of the Twelve Apostles," belonging to the second half of the second century, in giving instructions about baptism, says that if enough water cannot be had for baptism, they may pour water three times upon the head. This might seem to the writer only a slight change, for convenience, but see how it grew and expanded, and what consequences it has had throughout Christendom. Sprinkling is everywhere practiced by the vast majority of those who bear the Christian name, and wherever it is practiced the great and blessed truths taught by the initiatory rite are so far suppressed and its design is frustrated.

The Lord chose baptism for the initiatory rite to teach certain lessons. The Holy Spirit guided the apostles in their letters and caused references and allusions to be made to baptism which indicate with great distinctness what the ordinance is to show forth—a burial and a resurrection. The Lord's design was that the ordinance should go throughout the

whole world, showing forth to men, in all their generations, the believer's burial with Christ and his resurrection to a newness of life. To change the act is to suppress the truth.

This involves a partial suppression of the teaching of Scripture where figurative allusions are made to baptism, which can be interpreted intelligibly only by the true form of baptism. Such is the case with the baptism "in the Holy Ghost" on the day of Pentecost, and also "in the cloud and in the sea," while the Israelites were passing through the Red Sea. The sound of the rushing mighty wind, the symbol of the Spirit filling all the house where the disciples were sitting, and thus surrounding them, and especially the Holy Spirit overwhelming them, resemble no sprinklings nor pourings, and are meaningless to those who have witnessed no other baptism.

With the suppression of true baptism arises a necessity of giving it importance in some other way. It is made to figure in salvation—there can, therefore, be no salvation without it. Therefore infants and invalids must receive it. This involves the suppression of that grand truth for which Luther fought—salvation by faith, the keystone of New Testament truths.

It seems a hard thing to apply the words of John to the millions who actively or by silent consent engage in this suppression of truth. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city;" or to liken them to Saul, more anxious to sacrifice than to obey. It would seem that they are more like Martha—cumbered about many things while slighting the attitude of eager hearkening for every word of the Master; yea, of even censuring those who keep the ordinances as they were delivered to the primitive disciples, and who are careful about Christ's Word, and stand up for the doctrines of the gospel, and are scrupulous and thoughtful and careful concerning the truth as it is in Jesus. I trust we shall never give way to the spirit which despises the Lord's teachings. "He that hath my commandments and keepeth them, he it is that loveth me."

New Albany, Ind.

My First Sermon.

REV. M. D. JEFFRIES.

My first sermon was preached at Twenty-second and Walnut-street Mission, now Twenty-second and Walnut-street Baptist Church, Louisville, in the autumn of 1878, a few months after I had entered the Theological Seminary. When I was licensed to preach by the church at Culpeper, Va., I had made no effort at public speech, outside of a debating society. When B. O. H. A. Tupper, in charge of the Mission, asked me to supply for him, I willingly consented. God had called me and I was willing to try. Text, Matt. vi. 19-21, "Lay not up for yourselves treasures," etc. Careful and anxious preparation was made by making the best outline I could, which outline I cannot now reproduce, and developing as thoroughly as possible, in the mind, the thoughts which I proposed to present. The city was not on fire by the announcement that I was to preach; in fact, as I remember, there may have been a falling off from Bro. Tupper's usually modest mission audience that bright autumn Sunday morning. But the faithful, who laid the foundations for that now great church, were there. The young preacher did his best, though his vocal chords, unused to such an exercise, became so tired in that twenty-five minutes that it was a great effort to make himself heard in a conversational tone.

I shall never forget that Deacon John S. Phelps and his good wife, now gone home, and a few others, said some kind and encouraging words that helped the young beginner. He went home not particularly proud of his effort, for it was not up to his hopes, but glad that a beginning had been made.

Knoxville, Tenn.

REV. T. T. THOMPSON.

My first sermon was preached at the Central Baptist Church, Nashville, in October, 1885. Text, Matt. xxii. 42. The outline used was:

- I. What think ye of Christ as God's Son?
 1. Does His character justify His claims?
 - II. What do you think of His mighty works?
 1. Do they commend themselves to your judgment or to your faith?
 - III. What do you think of Him as the sinner's friend?
 1. Can you find a better one?
 2. Will you have Him for your friend?
 - IV. What must Christ think of you?
 1. As his creature for whom he died;
 2. Or His blood-bought servant?
- I am not able to tell all that this outline suggested to my excited brain, nor am I bold enough to wish to

have all that I said repeated to me now, lest I might yet be driven from the service that I love so dearly and do so poorly even now.

The interest of the audience that assembled to hear the first effort has always been a wonder to me. I have been charitable enough in later years to believe them interested in what "I might be in days to come," and waited before God for me while I stood before them. I am not sure, however, that at any time since have I had so many good encouraging things said of what I have felt to be better arranged and more carefully delivered sermons. Anyhow, until this day I think my text was a good one, and a wise selection for a beginner. While pastor at Furlaski I preached from the same text, bound myself to the same outline in the main, and did not hear one single criticism offered.

Memphis, Tenn.

REV. GEO. A. LOFTON, D.D.

The first sermon I remember trying to preach was from John xvi. 7-11: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And when he is come, he will convict the world of sin, and of righteousness, and of judgment: of sin because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment because the prince of this world is judged."

I scarcely remember how I treated the text in full, but substantially in detail I made the following points:

1. The dispensation of the Spirit was a more important and blessed manifestation of God than the bodily presence of the risen Christ; that the bodily presence of the risen Christ would be a hindrance to the operations of the Spirit, and hence the necessity of Christ's departure; and that such a necessity implied a more distinct and essential gift of the Holy Spirit after Pentecost than had ever been bestowed before.

2. The work of the Holy Spirit upon the saint and upon the world.

(1) Upon the saint as Comforter and Advocate (Paraclete) our helper, strengthener and enlightener—ever abiding in the soul and teaching us how to pray, how to preach and how to act according to God's revealed word—also making intercession for us and within us with groanings that cannot be uttered, and comforting us with his presence—occupying for us the sanctuary of the heart below, as Christ, our other Advocate, occupies for us the sanctuary of heaven above, thus in joint and mutual co-operation for the protection, preservation and advancement of God's children and Kingdom in the world.

(2) Upon the world.

(a) To convict it of sin, because it believes not in Christ. The office of the Spirit, in this respect, is to demonstrate the turpitude of sin in the light of the cross; and to show the damnation of unbelief in the rejection of Christ, the only remedy for sin. The essence of all sin is unbelief.

(b) To convict the world of righteousness, etc.—the essential righteousness of Christ imputed through faith, and not its own righteousness in unbelief, in order to salvation.

(c) To convict the world of judgment, etc.—the essential doom of unbelief in the rejection of Christ.

I preached this sermon to a small audience in a private house, and then before the church in order to my license. Of course, it was a sermon rather in outline than in development; but at the time, I had but little training and did the best I could with my reading and study of the Bible and a few books which I had gathered or borrowed. I was full of enthusiasm and felt, in my ignorance and weakness, that the Spirit helped me; and yet in my subsequent study and research, the above text has brought to light many things new and more beautiful. It was not much of a sermon, but it did good and satisfied the brethren.

Nashville, Tenn.

Why I Am Glad to Live in the Twentieth Century.

BY MRS. J. T. PARIS.

I am glad on account of my inheritance. Some one has said, "We are heirs of the nineteenth century, and pioneers of the twentieth." We have since heard much of the marvelous things accomplished during the nineteenth century—the best century the world has known—in which more progress has been made in all directions than in any preceding age. We stand amazed at the vast riches of our inheritance, and the great question we must decide is: "How shall we not only keep as ours what we have inherited, but how invest it, use it, so that it will increase thirty, sixty, an hundred fold?"

The least sentimental are inclined to prophesy as

they pass from the old century to the new, and while prophecy may be idle, far be it from us as Christians to take any but an optimistic view of the possibilities of this new century. But from the lofty height upon which we stand, with its "dawning light upon our faces, and its thrill of hope in our hearts," let us catch glimpses of the great future before us, and of the still greater heights which it will be ours to reach.

As pioneers of the twentieth century, what is before us? Our fathers—the sturdy, hardy hunters of the last century—have gone before us; have blazed the paths through the wilderness of opposition and indifference; have surveyed the roads of right plans and perfect methods; have located the sites for future dwellings of Christianity; have even sown the seed for a first crop and built the rude cabins which are the precursors of the great cities soon to be. Their years of toil and sacrifice and devotion have opened the way; the foe named prejudice has already been overcome; and now we, as permanent settlers, must go in, determined to hold for Christ what they have gained; beat back those other foes of idolatry and superstition; organize governments with Christianity as ruler, and with the religion of truth, righteousness and love as the common property of every one.

This cannot be done with folded hands; we are not now to "stand still and see the glory of the Lord;" but with the dauntless courage and unceasing toil of true pioneers, enter heartily into the work, and then the glory will be increasingly revealed.

What, then, are some of those heights toward which we will strive and which the eye of faith sees in the near future?

1. That the sun of true religion has dispelled the dark clouds of sectarian strife, and Christians everywhere dwell together in harmony and love.

We are called "Living epistles known and read of all men." It is ours to day to show Christ to others, and make him known as he appears to us. The teaching of the New Testament is that Christ lives in every believer, and while the world no longer sees Him in body, whatever it does see of Him, it must see in His followers who are the "body of Christ." What shall the world see? Discord? Strife? Wranglings? Bitterness? We are glad to live in this twentieth century, because all indications are toward a closer relation of all Christians; more co-operation among God's children in God's work. The fundamental principle of Christianity—love to God and man—is the same in all denominations; and may God hasten the time when each will be engaged not in a civil war of extermination with each other, but each occupying its appointed place in the ranks of the vast army of the Lord as it marches to battle against Satan; each division carrying its own distinctive banner and doing its own particular work; each striving to be known as the Master's "tenth legion;" so presenting a solid front to the foe; then, headed by the great Captain of all, we'll usher in the millennial dawn with shouts of victory! Victory!

2. The Church purified and made worthy to be called the "Bride of Christ."

Pessimists tell us that the power of the church and pulpit is failing; that it has nothing before it but a stormy sea; but the optimist says (in the language of another), "It carries the Master who will still the waves and wind." We are told that materialism has gained supremacy in the church over spiritualism; but if that be true, it is also true that the pendulum has swung to its farthest limit in that direction, and already the desire to return to the more spiritual elements of Christianity is abroad in the land. We are glad to live in this twentieth century because we confidently expect to see the time when men shall have begun again to practice the teaching of Jesus in every walk of life; when Christians are meek and merciful and pure in heart; when they shall resist not evil, shall give to him that asketh, shall love their enemies and do good to them that hate. Already the prodigal son—the church—having wandered far enough away, and fed upon husks long enough, is considering the delights of his father's house; soon we shall see him upon his father's neck forgiven, clothed with the robe of righteousness and feasting upon his father's bounty.

When this vision of the purified church is realized, it will no longer be necessary to talk of corrupt municipal governments, of reform in politics, of low dives and hell-holes, but the third height to which we aspire will already be reached, namely:

3. Cities thoroughly evangelized, and Christianity triumphant in hovel and palace alike.

4. The banishment from the world of the manufacture, sale and consumption of intoxicants.

It is well known that the greatest hindrance to missionary progress in heathen lands is the traffic in opium and liquor among uncivilized inhabitants. It is also no longer a debatable question that the greatest curse upon civilized nations to-day is this monster

liquor traffic. A high authority on the Chinese situation says that next to idolatry opium smoking is the greatest barrier to the moral and material progress of that nation, and one of her greatest viceroys (not a Christian either) has recently published a book (published in English by Revell) in which he says that opium is ruining his people. The first step in a reform of any kind is the realization of the need of reform. The nineteenth century was one of awakening on this subject—a time of seed-sowing—one of the most productive seeds being the teaching of children in schools the effects of intemperance. The recent international convention at Brussels, the bills introduced in both our State and national legislatures are portent signs of the awakening on this subject. Because this traffic is in the way of the advancement of God's kingdom, and because God's plans for the final elevation of the human race are thwarted by it, it is doomed; it will be abolished because God's plans must succeed. As the nineteenth century saw one great curse of the world die—that of slavery—so this century will see that of another, and the greatest battle before us is that against the liquor traffic. I am not able to see how this reform is to come about; but sure am I that no reform comes except through some very radical reformers; and I can foresee nothing but good as the result of the work of those few radical reformers in Kansas, led by Mrs. Nation, whose fiery glow of indignation at unbuked vice cannot but kindle the sparks of flagging zeal and produce a decided revival of temperance sentiment.

5. The fifth height we see is: Peace established, at least among the civilized nations of the world.

That events are pointing in that direction, who can doubt? The seed of the Peace Conference at The Hague sown by the nineteenth begins to bear fruit, for only last week we read that the International Board of Arbitration, representing all the great civilized nations, is complete and is now ready for work. We are glad to live in this century, because the nations are so much closer together, the railroads, steamships, telegraph and cable lines have annihilated distance and it is now possible, through these agencies, to settle international differences by other means than dreadful war. We may hope to see, long ere this century reaches its noon, Grant's words, "Let us have peace," realized, not only in our own beloved land, but throughout the world.

When these five heights have been scaled, possibly before, we will be nearing also the top of the sixth which is the time when

6.—

"Every kindred, every tribe
On this terrestrial ball
To Him (will) all majesty ascribe,
And crown Him Lord of all."

The title of a book published recently by John R. Mott of the "Students' Volunteer Movement," affords an inspiring watchword for Christendom: "The Evangelization of the World in this Generation." Because the Christian faith is in its nature fitted to the needs of all men; in view of the marvelous things lately accomplished; in view of the facilities which this century brings us; in view of the vast resources of the church; surely, we have ample grounds for our faith that

"—the days are hastening on,
By prophet bards foretold:
When with the ever circling years
Comes round the age of gold;

When peace shall over all the earth
Its ancient splendor fling,
And the whole world gives back the song
Which now the angels sing."

These then are some of the heights toward which we strive; and in the vast work before us, requiring the co-operation of all available forces, there must be—there is—a large and inviting field for Christian women. You know that Christ first revealed Himself as the Messiah to a woman; He wrought His first miracle at the request of a woman; He taught His great truths to Mary and other women; He sent a woman to proclaim His resurrection; certain it is that Priscilla and Phoebe and many other women rendered valuable assistance to the early apostles; and so to-day He commands women to publish the gospel of a world's salvation. When we compare our lot with that of our heathen sisters; when we realize that in this broad land of ours we enjoy blessings beyond comparison owing to this Gospel, is there not a strong desire in our hearts to light those "souls benighted with wisdom from on high?"

I'm glad to live in this twentieth century because I am a woman, and to her comes to-day greater opportunities than she ever had before, and she is seizing those opportunities and demonstrating what a force she can be in advancing the cause of missions. The church is a body of Christians organized for the purpose of advancing the kingdom of Christ, and a Woman's Missionary Society is a part of that

organization, working not in antagonism to the church, but offering the organized help of women in furthering its purpose. Woman's Missionary Union is a living force, of which the church in many places has hitherto taken little cognizance; but ask those pastors who are familiar with its work, and I doubt not they will tell you that it supplies a motive power for good which without it is lacking. Could women themselves realize the reflex influence of missionary endeavor on their own lives, that through it they themselves may rise to a broader conception of Divine Love, there would be such an impetus to the work as faith can hardly conceal.

That God has owned and blessed the labors of our Union is attested by what it has done, and its past is a pledge for the future. Its aim is not simply to collect money, but to train women in missionary thought and activity, and to secure the children through the years when they are plastic to influence.

So let us be truly glad to usher in this twentieth century with larger conceptions of our power; with more desperate determination to do our whole duty, with more hope that soon we shall see that brightest picture—a Woman's Missionary Society in every church, and every woman a member. When that time comes, all women will be aroused from the apathy that exists on this subject, and by their organization bring such reinforcement to the ranks of the King's army that His business will be executed in haste.

Nashville, Tenn.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

ITS CONSTITUENT ELEMENTS.

We have been considering the Plan of Salvation from God's side. Let us now consider it from man's side. We have seen what God has done in providing a Savior for sinful men. Now let us see what man has to do in order to receive that Savior and appropriate to himself the salvation which God has provided. When a man asks, "What must I do to be saved?" what is the answer to be given him? What are the constituent elements of the Plan of Salvation?

When the forerunner of Jesus began his ministry, the first public words which fell from his lips were, "REPENT ye; for the Kingdom of Heaven is at hand." (Matt. iii. 2). He "came preaching the baptism of repentance for the remission of sins." (Mark i. 4; Luke iii. 3). Jesus when he began his ministry in Galilee took up John's message and said, "And saying, The time is fulfilled, and the kingdom of God is at hand; REPENT and believe in the gospel." (Mark i. 15). He chose twelve apostles to assist him in his ministry and sent them out. "And they went out and preached that men should REPENT." (Mark vi. 12). He said to the Jews, "Unless ye REPENT, ye shall all in like manner perish" (Luke xiii. 3), like those Galileans, "whose blood Pilate mingled with their sacrifice." To the conscience stricken Jews on the day of Pentecost who cried out, after Peter's wonderful sermon, "Brethren, what shall we do?" the first thing Peter said was, "REPENT." (Acts ii. 38). Again Peter said, "REPENT, therefore, that your sins may be blotted out." (Acts iii. 19). Paul tells us that "God now charges men that all everywhere should REPENT." (Acts xvii. 30). To the Ephesian elders at Miletus, Paul said that he had not shunned to declare the whole counsel of God, "testifying, to both Jews and Greeks, repentance toward God, and faith toward our Lord Jesus." (Acts xx. 21). The writer to the Hebrews speaks of the "foundation of repentance from dead works and faith toward God." (Heb. vi. 1). And so it looks like repentance has something to do with it, that it is a part of the plan of salvation.

But then while John preached the baptism of repentance, he said to the people "that they should BELIEVE on him who comes after him, that is, on Jesus." (Acts xix. 4). Again he said, "He that BELIEVES on the Son has eternal life; but he that disbelieves the Son shall not see life, but the wrath of God abides on him." (John iii. 36). Jesus said in his first Galilean sermon, "REPENT ye, and BELIEVE the Gospel." (Mark i. 15). He said to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that every one who BELIEVES

on him should not perish, but have eternal life." (John iii. 16). This is the Golden Text of the Bible, an epitome of the Gospel, a little Bible in itself. Paul, in saying that he had preached repentance at Ephesus, added "and FAITH toward our Lord Jesus Christ." (Acts xx. 21). He said, "Being justified therefore by FAITH, let us have peace with God through our Lord Jesus Christ." (Rom. v. 1).

Again, "The righteous shall live by FAITH." (Gal. iii. 11). And again, "By grace ye have been saved through FAITH." (Eph. ii. 8). To the jailer inquiring "What must I do to be saved?" Paul answered, "BELIEVE on the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 31). And so it looks like belief, or faith, has something to do with it, too, that it also is a part of the plan of salvation along with repentance. How do you reconcile the two? They do not need any reconciliation. They go together. They both are required. Both are needed, both are necessary to make up the plan of salvation.

Boiled down to the finest point, the essence of the plan of salvation is in these two words—sinner, Savior. To these words repentance and faith correspond—repentance to sinner, faith to Savior. Repentance means the sinner turning from his sins, and faith means the sinner turning to his Savior. There are two steps to salvation—out of self, to Christ; out of sin, to the Savior. Well, if repentance and faith are so important then, what are they?

1. What is their nature? What do they mean?

(1). Repentance means literally a change of mind, or an after-thought. I loved sin, now I hate sin. I hated God, now I love God. I had done wrong, now I want to do right. Is there no sorrow in repentance? Yes, "Godly sorrow, a sorrow towards God, worketh repentance that needeth not to be repented of," it leads to a change of mind which does not need any further change, which is permanent and complete. It requires that sorrow toward God to make repentance genuine and thorough. If there be no such godly sorrow, the repentance will be superficial and temporary.

There was sorrow in the repentance of Judas. But it was a selfish, not a godly sorrow; a sorrow for the consequences of his act, not for the act. In the repentance of Peter there was deep sorrow, "He went out and wept bitterly." And it was a godly sorrow. When the Lord looked upon Peter—such a look, so full of tenderness and love—the pent-up fountain of his conscience was unloosed and found vent in bitter tears. At that look a flood of memories rushed over him. He realized the enormity of his sin in denying his Master who had always been so good to him. David expressed this true repentance when he said in that remarkable prayer for forgiveness recorded in the 51st Psalm, written after Nathan had shown him the awfulness of his crime, "Against thee, thee only have I sinned and done this evil in thy sight." (Ps. li. 4). That was a godly sorrow, a sorrow towards God, which led to a change of mind and heart and life.

(2). Faith means, "I believe that Jesus Christ is the Son of God. I believe that he is able and willing and ready to save sinners." It means all that. But it means one step more than that. It means, "I believe that Jesus Christ is the Son of God. I believe that he is able and willing and ready to save sinners." One step more—"Lord, I am a sinner, and I take thee for my Savior." A personal trust on Christ as a personal Savior—that is the very essence of faith. Nothing short of that is faith. Of course, I am talking about saving faith—the faith that saves, faith in the plan of salvation. That there is an historical faith, a faith which recognizes Jesus Christ as the Son of God and the Savior of men, is admitted. But that faith does not save. The devils in hell believe that, but they are not saved. It is only when the soul, realizing its sinfulness, and repenting of its sins, turns to Christ, and finding itself sinking in the waves of sin, cries out in helpless anguish and with outstretched arms, like Peter, "Lord, save, I perish," that Jesus reaches forth his hand and saves. Faith is the grappling hook which lays hold on Jesus. It is the bond which unites our soul to him, the nexus between us and him.

Carson and Newman College.

The endowment is on a boom. I called on the students to raise \$500. They decided to do their work through their four literary societies instead of jointly as a student body. Last week I reported that the Philomatheans and Calliopeans had each raised \$500. Last Wednesday morning at chapel the Columbians presented three scholarships, or \$1,500. The enthusiasm was at a white heat. The Hypatians will be heard from, and I am not sure that all the returns are in from one of the others. So I called on the students for \$500 and I am met with a response of at least \$3,000.

Yesterday morning at the Centennial Church, Knoxville, I called for \$1,000 and received \$1,200. At night I called on the Second Church for \$1,500 and they gave \$2,325, and hope to make it \$2,500. Brethren Snow and Jeffries gave me royal support. I am hopeful and happy.

An alumnus, a class mate of mine, volunteers to write me that he has about decided to give \$500. Three pastors, all Carson and Newman men, apply for literature and blank notes, proposing to visit some churches in their territory in the interest of this work. Some laymen have also volunteered to help me in their communities. Let others follow. The tide is rising. The annual meeting of the trustees Thursday, April 4th, will perhaps be the largest and most enthusiastic in the history of the institution. Nearly all of the thirty-three members are expected to be present.

The visit and lecture of Rev. J. W. Brougner of Chattanooga the last week were very much appreciated.

Rev. Leroy Stephens of Lewisburgh, Pa., is to reach our place this evening to visit our college. He comes to represent our Northern man who is so generous to ministerial education.

We are no longer "Moss-backs," but the citizens of Jefferson City.

Others have joined the Wallace Davis club since last report. The roll is now above fifty.

The meeting of the Knoxville Sunday-school Association at Bell Avenue Church yesterday was a fine meeting. The discussion of the subject of closing the retail stores of Knoxville early Saturday evening should bear fruit. The papers of Misses Fielden and Hall were much enjoyed.

I have taken the liberty to send circulars and blank notes to many pastors. I hope they can use them.

J. T. HENDERSON.

Middle Tennessee Baptist Sunday-school Convention.

Program of the Middle Tennessee Baptist Sunday-school Convention to be held at Shelbyville, Tenn., April 10, 11, 12, 1901.

WEDNESDAY EVENING.

7:30—Song Service, D. E. Dortch.

8—Introductory Sermon, G. A. Lofton.

THURSDAY MORNING.

8:15—Song Service, D. E. Dortch.

8:45—Welcome Address, R. A. Kimbrough; Response, L. B. Jarmon.

9—"The History of the Sunday-school," E. E. Folk and J. E. Bailey.

9:45—"Weaknesses of Our Present Sunday-school Methods," J. H. Anderson, W. C. Golden.

10:30—"The Proper Use of the Sunday-school Helps," J. M. Frost and S. N. Fitzpatrick.

11:15—"How I Prepare my Sunday-school Lesson" (a symposium), D. S. McCullough, L. A. Gupton and others.

AFTERNOON.

2:30—"Contending Influences which Surround Sunday-school Scholars," J. T. Oakley and W. J. Stewart.

3:15—"The Holy Spirit in the Sunday-school," B. McNatt and T. J. Eastes.

Query Box, S. H. Price.

EVENING.

7:30—Song Service, D. E. Dortch.

8—"The Twentieth Century Sunday-school," J. O. Rust and I. J. VanNess.

FRIDAY MORNING.

8:30—Song Service, D. E. Dortch.

9—"Discouragements and Encouragements for the Sunday-school Teacher," L. H. Huff and S. W. Kendrick.

9:35—"The Influence of the Sunday-school upon Private and Public Life," R. R. Acree and W. O. Bailey.

10:30—"The Superintendent's Greatest Difficulty in Sunday-School Work," B. T. Lannom and W. G. M. Campbell.

11:15—"The Influence the Sunday-school should have upon Missions," G. H. Crutcher and A. J. Holt.

AFTERNOON.

2:30—"The Relation of the Baptist Young People's Union to the Sunday-school," H. F. Burns and O. C. Peyton.

Query Box, G. A. Ogle.

3:45—Business and Adjournment.

N. B.—The regular speeches will be about fifteen minutes each, the others about five minutes.

G. W. SHERMAN, Ch'n Com.

Fifth Sunday Meetings.

The three great annual feasts to be held at Jerusalem in the Jewish dispensation appears to me to prove that God deems the frequency of general meetings of his people important and necessary. Fifth Sunday meetings come around about frequently enough to meet this demand. I think it is the duty of preachers and many others to attend these meetings. Pastors of city churches ought to take this much time away from their church to come among the Priscillas and Aquilas. Our BAPTIST AND REFLECTOR, our Orphanage, our schools, our Boards need these meetings. Let thousands attend them.

That Dairy Farm.—That we are competent to manage to advantage a dairy farm, this fact is offered as proof. Two cows were bought and brought to Jackson not much before the first of December. Each cow cost \$35. The milk was measured and charged just as had always been done from the milk wagon; therefore not costing the boys any more. An accurate account was kept of cost of feed and service, which was subtracted from the market value of the milk as actually measured. The net profit being thus ascertained, was set aside to be applied to the purchase of the cows, which at the first of February had amounted to \$35.60. So one of the cows was then paid for, and a start has been made toward the payment of the other. These expenses included the feed also of the two calves, which we still have. By the close of this term, at the present rate of progress, both cows shall have been paid for, with the value of the calves as still further profits.

After this term the dairy products from the cows already paid for will be put on the tables of our students, at the cost of only feed and service, reducing the cost of milk and butter to nearly one-half. To this will be added any good cow that any magnanimous friend of the students of our denominational school will give. It is strange to me that my efforts to cheapen the cost of an education, at the same time to increase the benefits thereof, are not seconded heartily by individuals and churches.

G. M. S.

From the Field.

Pastor J. M. Oley has recently had an ingathering at his Macedonia Church. There were twelve approved for baptism. Rev. J. A. Lockhart assisted in the meeting, doing effective work.

Bro. Oley has also had another good meeting with his home church—Flat Gap. There were 12 baptisms. The church has built a new pool at the spring near by for the convenient and frequent use of the pastor.

The Baptists of Greeneville have the prettiest church house in town. It is the old house made new and is a gem of beauty. The church is so well pleased with the supply, Rev. E. K. Cox, that they will likely hold on to him and make him permanent pastor. Bro. Cox is one of our strongest young men and is well equipped.

Bro. C. B. Waller of Elizabethton supplied for Johnson City last Sunday. Waller has done phenomenal work at Elizabethton. There were more than 90 additions to the church during his recent great meeting. The church is thoroughly organized for work, supporting a pastor for all of his time and looking after all our denominational enterprises. The pastor puts the new converts to work. It was our privilege to attend the young men's prayer meeting Monday night—a delightful meeting it was. Two excellent laymen, G. H. Burnham and W. R. Allen, supplied for the pastor Sunday morning and night, both of them preaching "fine sermons," I was told.

J. J. B.

Making Inroads on Other Denominations.

Sunday night two weeks ago I baptized six women, four were mothers, one a grandmother. These six women represented five new families. Of this number three were from the Methodists, one from the Presbyterians. I don't know whether the other two had ever been members of another denomination or not.

On Wednesday night following, I baptized five men; three were heads of families, the other two are promising young business men. Of these one was a Methodist, one a Presbyterian and one a Campbellite. So you see out of eleven baptisms, seven were from other denominations. I still have several other

Methodists, Presbyterians and Campbellites standing approved for baptism. A very active member of the Methodists was present both Sunday night and Wednesday night when we administered the ordinance of baptism, and at which time I took occasion to speak on "keeping the ordinances as they were delivered," who said she was convinced she was wrong and thought she would join the Baptists. The question no doubt comes up, "How do you account for this?" The answer is, The "old gospel" preached, not in an offensive but in a convincing way.

I don't think anybody has ever accused me of not being Baptist, and I'm sure Bro. Riener, who was with us in our recent meeting, is a Baptist, and so gave us Biblical preaching. The man who preaches the gospel in the spirit of love, showing to the people that he is after truth and not victory, will succeed in convicting them of their errors.

We have started a move to build a larger church, as our house will not seat our congregations. Recently on Sunday night quite a number of our people were turned away for lack of room, and on Wednesday night at our business meeting our house was full.

I am always glad to hear from my Tennessee brethren through the BAPTIST AND REFLECTOR.

Lexington, Ky.

WM. D. NOWLIN.

Information Desired.

I hope to make the best statistical report possible at the coming meeting of the Middle Tennessee Sunday-school Convention at Shelbyville. I cannot do this without the co-operation of the brethren. To accomplish this I have mailed blanks to all the church clerks whose addresses I could find in the minutes. Please do not delay, but fill out and return these at once. In addition to this, I wish to ask the following questions:

1. Give the names of the Baptist churches organized in your section since your last Association and address of the church clerk.

2. How many union Sunday-schools in Baptist churches? Give the name.

3. Give a list of churches that have evergreen Sunday-schools.

4. Have any of these maintained Sunday-schools over five years? If so, how much longer? Give the name of same.

5. Give list of churches that have not had a Sunday-school in the past twelve months.

6. Have any of these not had a Sunday-school in five years?

7. Give list of churches that maintain more than one Sunday-school.

8. What per cent. of your additions have come from the Sunday-schools?

9. Is the interest increasing or decreasing?

By private letter I will request several of the brethren to answer these questions. Permit me to suggest to the Sunday-schools that they take a collection to help the expenses of the Convention and send it with their delegates. All the expenses of the Convention should be met at that time.

Lawrenceburg, Tenn.

R. M. FAUBION, Sec'y.

Dayton Dots.

The Tennessee Valley Association fifth Sunday meeting will be held in this month at Walnut Grove, two miles north of Dayton, in the Tennessee Valley. A good program is out and we confidently hope for a good and profitable meeting.

Our Tennessee Valley Baptist school at Evensville is having a very successful term. Prof. Rogers is still at its head with all his indomitable energy and push. Rev. J. L. Edington, who has been for two years the successful teacher of the primary department, has resigned and J. S. Ziegler has taken his place. Bro. Edington has done a fine service in his department of the school, and it was with many regrets that his resignation was accepted. He goes to Harriman to engage in the mercantile business.

The Baptists of Dayton will soon have a neat brick church house complete. It is now ready for the iron roof, which is on the ground and will be put on in a few days.

The raging of small pox in Dayton this winter has almost paralyzed all business. We are hoping that with the coming of spring we may have better times in every way.

We over here in East Tennessee are still battling for the truth as best we understand it.

Dayton, Tenn.

W. A. HOWARD.

—Fine day yesterday. Three services, two professions and one addition. We enter the second week of a meeting. Nine additions thus far. Bro. R. A. Kimbrough is with us, doing fine service. Pray for the church and the preachers. Many sinners under conviction.

GEO. H. CRUTCHER.

Fayetteville, Tenn.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Burrows preached on "The House of Mercy" and "What is Faith?"

Central—Dr. Holt preached in the morning and pastor at night. 280 in S. S. Collected \$112 for State Missions.

Third—Pastor Golden preached on "Self denial and Its Reward" and "Love's Ransom for the Lost." 180 in S. S. and 124 in mission.

Centennial—Pastor Stewart preached on "The Denier with His Lord" and "On Coming to Christ."

North Edgefield—Pastor Robinson preached on "The Christian's Life and Death" and "Biblical Steps in Repentance."

Seventh—Pastor Lannom preached on "Soul Cultivation" and "Will a Man Sell His Soul?" Three additions by letter.

Howell Memorial—Pastor Peyton preached on "The Joy of the Restoration of Salvation" and "The Prodigal Son." 117 in S. S.

New Hope—Pastor Trice preached on "The Faultless Man." Preached at the Old Soldiers' Home in the afternoon and at Calley's Chapel at night.

Rains Avenue—Bro. Claiborne preached at night on "What Will You do with Jesus?" 78 in S. S.

Una—Bro. Swift preached on "Self-examination" and "The Judgment."

Springfield—Bro. A. O. Kenney preached on "Ye Shall be My Witnesses" and "The Stepping Stones to Christ and Christianity."

Spruce-street (col.)—Bro. Fisher is on the sick list. Visiting brethren preached.

Bro. S. M. Gupton preached in the morning on the Granny White Pike and at night at Vesta's home. Subject, "The World's Redeemer."

CHATTANOOGA.

Central Church—Pastor Fristoe preached to good congregations. One profession. Self-denial and week of prayer for Home Missions resulted in \$23. Collection from other sources for missions during the week \$12. A census workers' class was organized with Miss Graves in charge. Good S. S.

First—Big crowds and a great day. "Uncle Boston" Smith, representing the chapel car work, was present and made a talk at 9:30 to the Sunday-school. He spoke to the children in the afternoon and gave an illustrated stereopticon lecture at night to a crowded house. Pastor Brounger preached at the morning service. Three were baptized at night. Several were added to the church during the week. Large S. S.

Second—Good day. Pastor preached in the morning on "Contending for the Faith" and at night on "The Love of Jesus." One baptized. 135 in S. S.

Hill City—Unusually good day, with large audiences. Pastor preached. Two received for baptism. One profession and twenty inquirers. Dr. Fristoe will assist the pastor in special meetings beginning the first Sunday in April.

First, St. Elmo—Two good preaching services. B. P. P. U. held an interesting service. The interest among the young people is increasing.

New Century—Pastor conducted two good services. The week of self-denial resulted in gathering in \$5 for Home Missions. The attendance both at S. S. and church were the largest since the organization of the church. One profession of faith.

Beech-street—Pastor preached to good congregations and discussed at the morning service "Sanctification" and at night "Dancing."

KNOXVILLE.

Third Church—Pastor Murrell preached. One addition by letter. Four approved for baptism. 170 in S. S. Five professions in home prayer meetings.

Centennial—Prof. J. T. Henderson talked to the people about the endowment in the morning; collection amounted to \$1,200 for endowment. Pastor Snow preached at night. Three requests for prayer. 368 in S. S.

First—Pastor Egerton preached at both hours. 405 in S. S.

Smithwood—Pastor McLain preached at both hours. 110 in S. S.

Cumberland Gap—Pastor Hale preached. Good S. S.

Second—Pastor Jeffries preached in the morning. Prof. Henderson spoke on the endowment at night. 287 in S. S. Collection for college \$2 350.

An interesting session of the Sunday-school Association was held with Bell Avenue Church.

MEMPHIS.

Rowan Church—Pastor Richardson preached on "The New Name" and "Help in Trouble."

Central—Pastor Potts preached on "A Present Peril" and "A Fatal Failure."

First—Pastor Boone preached on "Saving Self or Others" and "Jesus Only." Two baptized. Dr. Haywood will assist in a meeting.

Johnson Avenue—Pastor Thompson preached on "Spiritual Progression" and "Harmony in the Divine Purpose to Save." Two received for baptism and two by letter.

The recent storm so damaged the Central Church house as to necessitate an immediate expenditure of \$2,000 or more.

JACKSON.

First Church—Pastor Haywood preached to good audiences. He is assisting in a meeting with the First Church, Memphis.

Highland Avenue—Pastor Moore reports a good day. One addition.

Second—Pastor Inman had a good day.

—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.

—Our regular services are being held in the opera-house. Our Sunday-school continues to grow, with 85 present. The congregations are increasing. Now is the time for the Baptists to assist us in our efforts to procure a good lot and house. The church voted unanimously for a better location. The possibilities of the field are indescribable. If you love the cause, help us. Who will hear the Macedonian cry?

Pulaski, Tenn. S. W. KENDRICK.

—A glorious and good old-time revival will close out here to night. It has been in progress two weeks. Bro. Sexton of Knoxville has done all the preaching. The Lord renewed and converted 50 or 60 of our friends and neighbors, among them our little ten-year old daughter. The Lord be praised for that, and for what he has done at Fall Branch.

A. R. MOULTON, JR.
Fall Branch, Tenn., March 25th.

—All of our preachers were on duty the fourth Sunday. We had good attendance here both at Sunday-school and at church service. The outlook for our school is good. The Board proposes to sell 100 scholarships for \$100 each to build a home for the students and the buyer is to have board and tuition for \$100 a year of ten months. These scholarships can be rented or sold when not needed by the purchaser. A fine corps of teachers are being secured at rates to enable these offers to be made. Brethren, we need to give the masses a good Christian education. Help us in this great work. L. N. PENICK.
Martin, Tenn.

—Sunday was a great day with us. Congregations large and apparently much interested. Subjects, "A Moral Hero" and "Echoes from the Cross." The church makes a fine exhibit of mission collections for the last quarter. The amount has reached \$230. This has come through the regular systematic plan. No high pressure collections, fairs, suppers or lectures. We hope to do even better next quarter. At the close of the Sunday-school Convention we expect to protract our meeting. Dr. L. D. Lamkin will be with us. We are praying and hoping for a great revival.
MARTIN BALL.
Paris, Tenn.

—It was a genuine sorrow to me to decline the call so cordially extended me by the Covington church. My mind was fully made up and my message of acceptance was about to be forwarded when a telegram reached me bringing the sad intelligence of the death of my brother, W. C. Billings. This changed my plans and made it impracticable for me to accept. May the Lord lead that good church to a wise and good pastor. I shall always feel greatly interested in them and shall watch with joy their progress in the Lord's work. I am delighted that Milan is doing the nice thing by my room-mate, W. H. Sledge. He deserves it. Let Milan continually bear this in mind.
Timmons ville, S. C. C. M. BILLINGS.

—On March 15th Bethany Church, Bayless, Knox County, Tenn., set apart Bro. A. B. Hansard to the full work of the gospel ministry. The council of ordination was composed of the pastor and Rev. J. G. Smith. Bro. Hansard is a physician, but for some time has been feeling his call to higher duties. He proved himself well informed in the Scriptures and promises to be a useful member of the greatest occupation on earth. The pastor, Rev. H. Caldwell, in his preliminary remarks compared the articles of faith to his children. Were he called on to give up one he could not tell which is dearer to his heart. Bro. Smit was full of the Spirit's power as he gave the charge. Come see these good people here, dear editor, you and Dr. Holt.
Paulett, Tenn. J. A. ANDERSON.

—The question recently raised by Bro. Simmons as to whether Christ partook of the supper with his disciples the night of its institution, we think, is fully settled in the affirmative. Paul says in 1 Cor. xi. 25, "After the same manner also he [meaning the Savior] took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." The Savior submitted with his disciples to the first ordinance, baptism, and it could hardly be expected that he would refuse to do so in the other. Jesus partook of the bread and wine with his disciples.

Parlow, Tenn. S. G. SHEPARD.
[You are right about it.—Ed.]

—We had a good day at Mars Hill the third Sunday. The congregations were good and the day was delightful. The Spirit of the Lord was present in power, and many of God's children doubtless felt like Peter on the mount, when he said, "Master, it is good to be here." It was true with the writer, who tried to preach to the people. I was called to the care of this church fourteen years ago, and I have served them without a break all these years. This church is within a few miles of my home. Bro. Geren, now of the Seminary, was with us last summer. He said we had one of the most up-to-date congregations that he had seen in the State. Good isn't it, John T.? The Duck River Association will meet with us in August. So in advance I'll say, Come one, come all. We will welcome you. Our people know how to do a good thing. Brother editor, we will reserve a good seat for yourself and Dr. Holt. Let us all pull for missions before we go to the Convention. God bless all our work and workers.
Globe, Tenn. J. K. BONE.

—That I have said so little since Christmas about ministerial education and other departments of the University must not be considered as resulting from any lessening of interest in these matters. Besides teaching thirty-four periods a week, spending about five hours a week with an educated Frenchman in the cultivation of the French language, the general supervision of the University, the large amount of study and reading necessary to meet my classes and my five churches, I have been under an unusual strain. The critical illness of Kate in Mexico and Lessie at home and of Prof. Land, the dean of the law department—all this for two months has been more than I could have borne without God's help. Seeing my wife so distressed for more than two months has troubled me. Her world, like a true mother, is mainly her children. This evening, at my restful place at Baldwin, Miss., helped by the thought that all my sick are improving, I send our dear BAPTIST AND REFLECTOR several little articles. Brethren, don't forget your collection to help the Ministerial Board get out of debt and to commence a new era of enlarged work. G. M. S.

—On Saturday night, March 9th, the Baptist house of worship at Hickman, Ky., was torn to pieces by a cyclone. It is the purpose of the church to build again, and they are doing what they can toward that end. The membership are few in number and are not wealthy. It is next to impossible to rebuild without assistance. I trust, reader, you will feel it a privilege to give to the Lord in this way. Send us just what you feel inclined to give and we will acknowledge receipt of same and judiciously use the amount you send us. We will enter the names of all who send us help in a book that they may be read by future generations. We are now worshipping in a store room in the Laclede Hotel, by the kindness of the proprietor, and have missed but one service. The church is full of work and is doing its utmost to honor God. This loss of our house of worship is a great calamity, and we trust you will heed our earnest appeal. We ask it because we need it. Help us, brother, sister, to build a house to worship God in. We believe you will, hence the confident waiting and looking for your contribution. It matters not who you are or where your live. This means you.
Hickman, Ky. W. S. RONEY, Pastor.

Evangelistic Work.

Having been re-elected State Evangelist for the ensuing year, it gives me pleasure to tender my services to pastors and churches in cities, towns, and country throughout Tennessee. My work was greatly blessed last year, and I hope for greater blessings upon it this year. My address is 938 South High Street, this city. W. O. BAILEY.

Those churches contemplating evangelistic meetings and requiring other aid besides that rendered by their pastors, would do well to correspond with Dr. Bailey, who is warmly commended for such services. Dr. Bailey has had an extensive experience in ministerial labors, and has remarkable talents as a preacher of the gospel. A. J. HOLT, Cor. Sec.
Nashville, Tenn.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

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

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

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

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

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

Orphans' Home Repairs.

The friends of the Tennessee Baptist Orphans' Home will be pleased to learn that the extensive repairs on the Home have been completed in first-class style and have been paid for. But much of the money paid for repairs had to be taken from the support fund. As was predicted by the Treasurer, several of the pledges have not been paid. This is an unintentional oversight no doubt. The Treasurer has sent out notifications to those who have not yet paid. One reply has been returned, showing that the money was sent to the Conventional Treasurer. This is all right, only the Conventional Treasurer does not furnish the Home Treasurer with the names of the persons who send contributions through him, so the pledges cannot be credited. The money sent to the Conventional Treasurer is all turned over to the Orphans' Home Treasurer in a bulk, and no name is attached thereto.

The Home is now in a splendid condition. It is in good repair, freshly painted, and all the children are well, contented and happy.

Send us more children. There is no need for a single white orphan child in Tennessee to go to a poor house. We are dependent on the churches to send them to us. Send to Rev. W. C. Golden, President, for a blank application. Send all money to A. J. Holt, Treasurer, Nashville, Tenn.

The official name of our noble institution is *The Tennessee Baptist Orphans' Home*. It is not *The Baptist Orphanage*. It is a *Home*. Do not forget that. We are anxious for the Home idea to be prominent. Do not forget to pray for the homeless orphan children of Tennessee.

A. J. HOLT, Cor. Sec.

Woman's Missionary Union.

Program for April, 1901. Subject, Africa and Japan.

1. Hymn—"There's a Wideness in God's Mercy."

2. Prayer—Recognize God's claim to service through remembrance of His mercies.

3. Scripture—Mission work commanded, Mark xvi. 15. Directed by the Spirit, Acts xiii. 2. To be prayed for, Eph. vi. 17, 18, 19. Exemplified, Luke x. 1, 17; Acts viii. 5, 6.

4. Food for Thought—Protestant missions in Africa will have to reckon with a formidable organization, "The White Fathers"—Roman Catholics, which has at present 50 stations, 249 missionaries, 132 nuns.

5. Selections from Leaflet—"Our Work in Africa," by M. W. Egerton.

6. Special prayer for our missionaries in Africa and Japan after reading list of their names from *Foreign Mission Journal*.

7. Selected hymn.

8. Recent Sayings of Christian Japanese: "English literature is moulding the thought of educated Japanese." "New men, that is renewed men, are needed for the new century."

9. Leaflet—"Japan," by Rev. E. E. Bomar, D.D.

10. Sketch—"Joseph Neesima," (in *Foreign Mission Journal* for January).

11. Business—Collection, etc.

12. Ask that the annual meeting, W. M. U., to be held in May, be remembered in prayer.

Africa.—"Shades of Rameses and Pharaoh: Are we awake or do we dream? A traveler writes of a fine bridge across the Nile and the rush of electric cars in the streets of Cairo."

"A Highway for Our God."—As in the first century the imperial authority of Rome aided the church by furnishing facilities of travel over her military highways, so the commercial enterprise of to-day is answering the call, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." The formal opening of the railway from Matadi at the mouth of the Congo, to Stanley Pool, a distance of 250 miles, is an event of no little interest to missions. It connects by quick and easy transit the interior of Africa with the ocean. It opens to commerce the Congo Valley, "the greatest river basin of the world," with its 3,000 miles of navigable waterway and its 30,000,000 of population. The 45 little steamers already plying on the waters of the upper Congo will not suffice for the increasing trade. The India rubber industry alone amounted in 1897 to \$3,000,000. While the railway will accomplish its original purpose and quicken commercial enterprise, it will also aid the rapidly growing work of the church.—*Church at Home and Abroad*.

The Natives Astonished.—Mr. Lloyd, a recent explorer, proceeded through the Cannibal countries to the coast. He found the Cannibals warlike and fierce, but open and straightforward, and had no difficulty with them. At one place he put together a bicycle he had with him and rode around their village. A remarkable scene followed, thousands of Cannibals—men, women and children—turning out, dancing and yelling at what they described as "a European riding a snake."—*Baltimore News*.

The Typewriter in Uganda.—"It is surprising what a number of men, boys, and even women, have been taught to read and write at the mission schools. Several of the chiefs use typewriters, in fact, nearly all the official communications that pass between the regents and myself in the Luganda or Swahili languages are neatly typewritten by a chief or a 'native secretary.' The chief of Toro, on the borders of the Congo Free State,

possesses a typewriter also."—*Missionary Review*.

A Call to Southern Baptists.—Since June we have heard nothing of new missionaries for Africa. The Smiths have returned without the expected reinforcements. No suitable volunteers for this difficult field, for this dangerous climate, can have offered. We need one of the church's best men. Physically, mentally and morally the best. Why should there be a holding back? No field in the world tests a man's fidelity to Jesus Christ like West Africa. There is positively nothing that can promise by way of inducement to those who are called of God to the foreign field, except hard, grinding toil, and the risk to health and life ought by no means to be kept secret from intending candidates. If any man comes to Africa it should be made plain to him that this is no country to be trifled with. It must be the hard work and danger attached to it that must call him forth, and if honor there be, it will be his. Twelve years ago, when in prayer, I heard God's call to foreign service; I said, let it be to West Africa. Is there no brother in all the Southern States willing to stand shoulder to shoulder with me or one of my brethren on this field? A single man could spend two or three years getting acclimated, learning the language, and proving his usefulness for the work.—S. G. Pinnock in *Foreign Mission Journal*.

Six Weeks and Six Hundred Miles in the Saddle.

In company with Bro. E. Neterio Valdez, the writer left Morelia January 2nd for the Michoacan Association. The third day brought us to San Juan, where we were cordially received by the self-supporting Indian pastor, Josue Bautista, and his church and congregation, who entered heartily into the spirit of the four days' meetings we held with them. Lingered here for three days, we had extended conversations with the pastor about the work in general and his church in particular. In Nocupetero, of which town this same preacher was made Mayor over

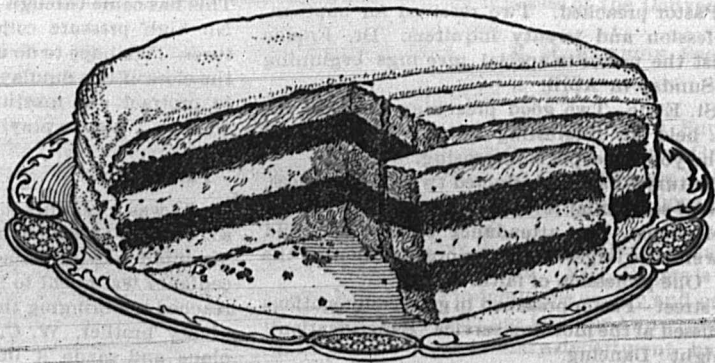
his own protest, he showed us the block on which, entirely with his own money, he is soon to erect a Baptist Chapel, where our Association is to meet a year hence.

At Enbaro, an Indian settlement of a dozen families, we spent two days conducting meetings. A year ago there were no members here, but under the faithful labors of Isaias Arzate, four have been baptized and seven candidates received, these eleven forming the nucleus of a future church.

The fourth annual session of the Michoacan Association was held in Guayameo January 18th to 15th. The reports and statistics showed that gratifying progress had been made during the past year, and that the respective churches are in a healthy and hopeful condition. Much pleasure and profit were derived from a free discussion of the reports on Temperance, Literature, Christian Education, Sunday-schools, Observance of the Lord's Day and Missions. The Association was followed by a protracted meeting which lasted ten days, with the following results: Overflowing congregations, excellent interest, 12 baptisms with six candidates left over, the pastor and church made happy, and encouraged to press forward. This church now has 85 members, 33 having been baptized last year and 12 this. The congregation has so increased that the brethren are planning to enlarge the chapel, which they built at their own charges and dedicated only a year ago.

Joined by three of the Guayameo brethren, who helped us carry our cargo of Bibles, we climb over the Sierra Madre, and on the third day reach El Mineral de Guadalupe where, by our house to house Bible and tract work, we find the people to be not only liberal, but anxious to hear the gospel. A large hall is secured, which on the second night would not hold the congregation, though many persons sat on the floor. Better interest and attention I have not found anywhere. The entire town seems ripe for the gospel.

From here we visit successively Pueblo Viejo, San Antonio and La Laja, in which villages members of



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the Guayameo church had already preached and established congregations. We held three or four meetings in each settlement and found several church members and candidates for baptism. This work is certainly of the Lord's planting, and should it continue to grow, these three congregations may be organized into as many churches at no distant day. By constant sales the cargo of Bibles has been so reduced that we release our Guayameo brethren, who return home, while we still hold our faces to the South distributing the written Word from village to village with copious explanations.

On February 1st we reach the objective point of our journey, the Pacific Ocean, and in its briny waters bathe our tired and feverish bodies to our great delight. Port Zihuatanejo is certainly one of the most beautiful spots on earth. The bay is two miles long, and looks as if laid out by the hand of art. It is in the shape of a V, whose lower point serves as a gateway through which great ocean steamers enter, and in the more quiet waters of the bay cast anchor, unload and load their cargoes near the town whose long row of front buildings lies parallel with and looks out over the upper part of the V. From here we circle toward the northwest and reach La Union, a town of considerable size and importance. Knowing nothing of the place or people, we enter and go to work trusting the Lord to open the way for the entrance of His Word. We are happy to find that the town is liberal, though they said no colporteur or evangelical preacher, native or foreign, of any denomination had ever visited the place, the Indians, led by a converted Government official, had been meeting regularly for nearly a year to read and study the Bible and pray, "that they should seek the Lord, if haply they might feel after him and find him." On learning who we are and our mission, they seem delighted, and at once invite us to preach to them. Sixteen persons—men only—attended the first meeting, and all seemed so pleased that, with one voice, they ask us to preach again the following night, which we did, sixty men and women being present. It was a sorrow to our hearts not to be able to remain and preach a week here and at other places, but to have done so would have kept us from home for several months. On our homeward journey we look up the believers in Churumuco, San Pedro Jorullo, Arío and Santa Clara, finding them firm in the faith and resolved to press forward in the Lord's work.

In Tierra Caliente the greatest variety and abundance of fruits and vegetables might be grown twelve months in the year, yet one may ride a week without seeing anything of the kind, the people are so slothful and improvident. At times it is difficult to secure any kind of food for man or beast. The wayfarer sleeps on his saddle-blankets, beds and mattresses being unknown. The precipitous mountain pathways are often dangerous, the heat intense, and all drinking water warm and indifferent, sometimes bad. The swarms of insects, in doors and out (called even by the natives "a plague"), leave their victim looking like one covered with measles. In view of the above considerations, the question may be asked, Why make these long, hard, hot journeys? Answer: This extensive territory, with its thousands of immortal souls, is never visited by a preacher, native or foreign, of any other denomination. Living here is disagreeable and hard, hence, there are few priests, and these, because of their corrupt lives, have but little influence. The people are hunting for the light. One Indian told the writer he had planned a trip to Mex-

ico City, a distance of 200 miles, to buy a Bible, and another an equal journey to Morelia to be received into the church. This broad field is ripe for the gospel, and somebody must be responsible for these perishing multitudes. Now seems to be the opportune time to push the work. Surveys of two rail-roads have already been made, and, as soon as they are built, this section will be opened up to the outside world, bringing into demand and to market its millions of undeveloped resources. But we should seize and mold, for the Master's use, this mass of humanity before it comes under the hardening influence of foreign vices and infidelity.

Before closing, I should say this part of the country has been left entirely to the Baptists; will we shrink from the responsibility because the work is hard? We now have in Tierra Caliente, three ordained native preachers and a dozen workers unordained, not one of whom has ever received one cent of salary from any Mission or Board. These men of God labor with their own hands during the week for a support, as did Paul, and preach the gospel to their people on Sundays and at odd times. They manifest untiring devotion to the work, but being ignorant and weak, they need guidance, instruction and encouragement. By his annual visits the missionary may put within their easy reach Bibles and other useful books and papers; he may keep prominent before their minds the fact that this giving of the gospel to the great mass of the people in their work, not his, and that he comes to encourage and help them do *their* work. By these trips, the missionary becomes acquainted with the field, the people, their difficulties and needs, and returning home with the P. O. address of the preachers and workers, he may keep in close touch with them by a frequent interchange of letters. It is a great deal better for him to direct twenty men in the work than for him to do the work of twenty men, even if he could.

By the way, have you taken a collection for Foreign Missions to help the Board go up to the Convention free from debt? The time is short, but if all the Lord's people will work, the task may be easily accomplished.

J. G. CHASTAIN.

New Victory Baptist Church Organized.

One year ago six of our brethren met at a point six miles southwest of Jonesboro to consider the propriety of building a church house. After looking over the field and consulting with a number of citizens, we agreed to build upon a lot at the cross roads leading from Jonesboro to Eacon and from Cherokee to Telford. The land was bought at once, costing us \$50. About this time a man by the name of McGee, who is not a member of any church, came to us and agreed to build the house, and for his part put up the framework free of charge, provided we would get the material at once. So we went to work in good earnest getting our lumber and material together. We built a rock foundation. Then the carpenters went to work with all the help that we could give, and by the tenth day of February our house was up, seated and ready for us to go to work. So the brethren came to me and said we must have a protracted meeting. I began the meeting on the 24th of February and continued up to the 10th of March. Bro. A. J. Watkins assisting me. As a result of our work, under the blessings of God, 10 or 12 were converted, and on Saturday the 9th of this month, the following brethren met with us for the purpose of assisting in the organization of our New

Victory Church: Rev. A. J. Watkins, Harmony Church; Rev. J. B. Chase, New Salem; Dr. William Smith, Eacon; Joe Wilcox, Limestone; H. Bayless, Cherokee; Bro. Colley, Jonesboro. After a short sermon by J. H. Moore, the visiting brethren were asked to sit in council and assist us in our organization. Bro. A. J. Watkins was chosen Moderator and Bro. Colley Clerk. After examining our declaration of faith and church covenant, 31 brethren and sisters presented letters of dismission from sister Baptist churches and were organized into a Missionary Baptist Church known as New Victory Baptist Church. The church then elected your humble servant as pastor, Bro. Frank Bacon clerk, and brethren Wm. Waller, W. M. Bacon, A. A. Bailey and L. S. Bayless as deacons.

During the meeting three united by experience and 10 or 12 more will join at our next meeting. Thus you see we have great reasons to thank God and press forward. Brethren, pray for us.

I want to say that most of the members of our little church are poor so far as this world's goods are concerned, but rich in God's love. I have never seen such sacrifices made as our brethren have made to get our house finished. We have paid for everything up to this time. But, brethren, we do need some help. We want to build a vestibule and spire and buy a good bell. Our house has not been painted inside. Won't you, when you read this, send us a dollar, or a few dollars if you can, or won't some good brother send us a bell? If you knew what we have done and what we must do, though you are called upon so much, I think you would help just a little.

We want Bro. Folk and Bro. Holt to come to our church as soon as they can. Won't you come? Bro. Folk, I want now to thank all who have assisted us in our work and urge all to help just a little more, and I pray God's blessings to rest upon you, and may we all be faithful to Him who has saved us and called us into His work. Brethren, please send us a little help. Send to me. J. H. MOORE. Telford, Tenn.

Ocoee Association Advancing.

The country churches in Ocoee Association have shown marked improvement in the past three years in their contributions to the different Boards, and the present indications are that the present year will average better than any former year in the history of Ocoee.

Especially is this true of a number of our country churches. Harrison, Ooltewah, Silverdale, Cross Roads, Union Point, Hill City, Concord, Little Hopewell, Antioch, East Chattanooga send in reports that show a gratifying increase.

Last year Ocoee ranked second in home expenditures of the Associations of the State of Tennessee, third in the number of churches and of members, and fifth in contributions to missions. It proposes to do better hereafter and we fondly hope will be second to no church in the State.

Its Executive Committee meets once each month and desires earnestly that the interest may continue and grow until we can all realize and live up to the glorious privileges of the twentieth century.

You hear frequently from the city of Chattanooga of the work of Brougner at the First with his packed houses, of T. G. Davis at the Second with his system and energy and a loyal working church, and of Fristoe at Central with his census work that is so rapidly taking all over the country, and of the preparation of these good people to begin their house of worship.

But it is of the suburban and the

smaller churches in the country that we wish to encourage, stimulate, and call attention to the brethren of the State to the fact that they are waking up over the entire Association and propose to do more for missions and for Christ.

Fitzgerald at Beech-street (Highland Park), John A. Davis at Hill City, Martin at Sherman Heights, Lewis at the Third Baptist Church, South Chattanooga, and Gray at Macedonia and some other country churches, Mitchell at Antioch, Syler at Ooltewah and others are doing noble work and deserving of special mention and encouragement. We hope every family in the Association will take the BAPTIST AND REFLECTOR.

F. S. YAGER.

Chattanooga, Tenn.

Literary Notes.

Nature's Miracles. By Elisha Gray, Ph.D., LL.D. New York: Fords, Howard & Hubbert. 60 cents.

This volume is the third of a series, and is devoted to electricity and magnetism. Perhaps no man was better fitted to do this work than Dr. Gray. He shows himself a master by being able to say so much in so little space. The discussions are necessarily elementary, and are intended as a kind of index to this study. We believe this volume will do much to induce a popular study of science.

An Outline of New Testament Theology. By David Foster Estes, D.D. Silver, Burdett & Co.: New York and Boston.

Dr. Foster is Professor of New Testament Interpretation in Colgate University. We regret that the author's modesty constrained him to only write an outline. The book is composed of lectures delivered in the class room. The author states, without much discussion, his views of the subject, giving numerous references to Scripture. The plan of salvation is discussed at length in such a manner as to touch all vital points. We are so pleased with this book (252 pages) as to wish the author would write a larger book. We guess the price, \$1.25.

How to Promote and Conduct a Successful Revival. Edited by R. A. Torrey. Fleming H. Revell Company: Chicago and New York. \$1.50.

No man is more ready to acknowledge the necessity of the Spirit's presence than Mr. Torrey, and yet he believes in men doing the right thing to secure a genuine Holy Ghost revival. The book is a compilation of helpful discussions of various phases of revival work by many of the most famous soul winners. The suggestive outlines and Bible readings are of immense value. The writers do not mean to commend "machine methods" only to say that God uses means to accomplish his ends.

The Teacher's Commentary on Matthew. By Rev. F. N. Peloubet, D.D. Oxford University Press, New York. \$1.25.

Dr. Peloubet's name alone guarantees superiority. This volume is fully up, in every particular, to the high standard of excellence that has marked his other works. The book contains, in addition to the comments on and illustrations of the text, a sketch of Matthew, discussion of his gospel, its analysis, valuable map of Palestine, Jerusalem, plan of Herod's temple, diagram of Christ's life, harmony of Christ's life, explanatory notes on the marginal references, index of subjects and Greek words. This volume will be of immense value to teachers, and for family devotions and study. It will prove rich in suggestions to the pastor.

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HE IS RISEN.

(Lesson for April 7th. Luke xxiv. 1-12.)

(Compare Matt. xxviii. 1-8; xi. 15; Mark xvi. 1-8; John xx. 1-10).

ALL OVER. And now it was all over. Jesus was dead and buried. He died at 3 o'clock on Friday afternoon, April 9th, and was buried about 4 o'clock. He was laid away in a new tomb, a heavy stone was rolled to its mouth, it was sealed and a Roman guard was placed around the tomb, so that his disciples might not be able to take away his body and say that he had risen. These arrangements were made at the request of the Jews, who took all possible precautions to prevent the fulfillment of his prophecy that he would rise again. They feared him even in death, and they did not propose that anything should be left undone to insure their complete triumph over him. They had him now. There was no possible chance of escape—dead, buried, a stone rolled to the mouth of the sepulcher, sealed, and a guard around it. Now let him rise if he can. Malice has done her work. Nothing can help him now. And so the Jews gloated over his death in fiendish delight.

DISCIPLES DOWNCAST. And his disciples felt also that their triumph was complete. They had trusted that it had been he who should redeem Israel. For three years and a half they had followed him. They had expected him to restore the kingdom to Israel. Up to the very last, as they stood around the cross, though at a safe distance, they hoped that he would manifest in some way the divine power which he claimed and which he had exhibited in the various miracles that they had seen him perform. But he had disappointed them. He saved others; himself he could not save. He had failed at the supreme test. Instead of coming down from the cross, he had died, had been buried, a stone had been rolled against the mouth of the tomb, sealed, and a guard placed over it. They had left all to follow him. They had given up home, friends, religion, everything. Now they would be proscribed, persecuted, subjected to all sorts of ridicule and indignities perhaps death. The prospect was very gloomy. Never was there a more discouraged, downcast band. As for the new religion, it was all up with

it. All hopes for it had been buried in the tomb with the Master. And that tomb was sealed and a guard placed around it! The play was all over. Drop the curtain! Turn out the lights! Let the actors retire! Darkness! Night!

THE MORNING COMETH. So it seemed. But "the morning cometh." "The darkest hour is just before the dawn." Even in the midst of the gloom the gray streaks of morning begin to appear. Jesus had been in the tomb three days. Counting part of a day as a day, according to Jewish custom—from 4 p. m. Friday to 6 p. m., 2 hours; from 6 to 6 p. m. Saturday, 24 hours; from 6 p. m. to 4 or 5 a. m. Sunday, 10 or 11 hours, making 36 or 37 hours altogether. They had left him there over the Sabbath, having themselves rested on the Sabbath, "according to the commandment."

FIRST AT THE TOMB. But at their earliest opportunity after it was over, on Sunday morning very early, at deep dawn, before it was yet light, the women who had come with him from Galilee, together with the other women mentioned in verse ten, come bringing the spices which they had prepared on Friday after his death for the purpose of embalming his body. In speaking of the devotion of woman to Jesus, Mrs. Browning says:

"Not she with traitorous kiss her Master stung;
Not she denied him with unfaithful tongue;
She, when apostles fled, could danger brave,
First at his cross, and earliest at his grave."

THE STONE ROLLED AWAY. As they were going they asked one another, "Who shall roll away the stone for us from the mouth of the tomb?" They did not seem to know that it had been sealed and guarded. When they reached the tomb, however, to their surprise and joy, they found that the stone had been rolled away. An angel of the Lord had rolled it away. And so oftentimes the Lord rolls the stones of difficulties away for us, if we but go forward to do our duty with earnestness and zeal. They rushed into the tomb, with trembling haste, eager to see the body of the Master and to perform upon it the last sad offices of love. But, behold! the body was gone! Why? Where? Who had taken it? They could not understand. They were greatly perplexed.

HE IS RISEN. But while they were wondering there stood by them two men in shining raiment, who said to the affrighted women, "Why seek ye the living among the dead?" The living? They thought he was dead. No, "he is not here, but is risen." Did you suppose the tomb could hold the Lord of life? No, indeed, he is risen—not is raised. He is risen by his own inherent divine power. If the angels had said, "he is raised," it would have implied that some one else raised him. But "he is risen" proves that he raised himself.

REMEMBER. "And don't you remember," the angels continued, "how he told you in Galilee?"—these were Galilean women—"that he must be arrested and crucified, and the third day would rise again? Have you forgotten that?" Yes, they had forgotten. The words sounded so strange and incomprehensible that they had made little impression at the time. But they recalled them now, "And they remembered his words"—remembered them after so long a time, when they were impressed so vividly upon them by their fulfillment, "as invisible writing is made visible by heat." And so oftentimes we forget the words of the Lord to us until they are burned into our memories in letters of fire. Bursting with the joyful tidings the women then hastened back to the city and told all these wonderful things to the eleven apostles and to all the other disciples.

THE FIRST TO TELL THE STORY. Who were they that were the first to announce the glad news? Women. What women? The first name mentioned is that of Mary Magdalene. Who was she? A poor woman, out of whom the Lord had cast seven devils. What! was such a woman as that privileged to be the one to first announce the resurrection of Jesus? Why, she was the best one to tell the story. If there was anyone more than another who would have occasion to love the Master, any one more than

another who would love to tell of his resurrection, it would be this woman.

"IDLE TALES." But the apostles and other disciples did not believe the women at first. Their minds were too deeply steeped in their own gloomy feelings. They, too, seem to have forgotten all about the Master's words. They had hoped that it was he who should redeem Israel. But they had seen him die, had seen him laid away in the tomb—how could he rise again? Sad commentary upon their faith, that after all their association with him, after he had told them time and again that he would be put to death, would be buried and would rise again, now when they were told that the event had come to pass they did not believe it. Truly they deserved the title which he several times gave to them, *oligopistoi*—O ye of little faith. But their very want of faith becomes a powerful proof for the resurrection. It showed that they had nothing to do with his resurrection, but that they did not even believe it at first and finally accepted it as a fact when it was forced upon them, beyond the possibility of doubt.

PETER. But Peter was not satisfied with simply the testimony of others. He wanted to see for himself. So he rose up, and accompanied by John he ran to the tomb. There they saw the grave clothes, but Jesus was gone. They returned to the city wondering at these strange things. In our next several lessons we shall see how Jesus appeared to a number of people, thus rendering the fact of the resurrection beyond any question.

THE SIGNIFICANCE. We have time now to add only a few words as to the significance of the resurrection. Next to the death of Jesus his resurrection was the greatest event in the history of this world, and in some respects it was even more momentous in its consequences than his death. It took the two together to make the circle of Christianity complete. "Who was delivered for our offenses and rose again for our justification." One was negative, the other positive in its effects; one looked backward, the other forward.

THE PIVOT OF CHRISTIANITY. The fact of his death no one can doubt, though there may be differences of opinion with regard to its significance. But the question of his resurrection is still in dispute. That has, indeed, been the great theological battleground of the ages. That is the very Gettysburg of Christianity. On that as a pivot every other event hinges and turns. That is the most stupendous miracle ever accomplished. If that is true, all other miracles are possible. Given that and all else follows. As to whether it was a fact, we cannot undertake now to prove. The proofs, however, seem to us overwhelming and incontrovertible.

LORD LYTTLETON AND GILBERT WEST. The story is told that two infidels, Lord Lyttleton and Gilbert West, agreed that they would each write a book to disprove Christianity. They proposed to select the strongest points of Christianity, and thought if they could overthrow those they could overthrow Christianity. Gilbert West selected the resurrection of Jesus and Lord Lyttleton the conversion of Paul. They separated, met several months later, compared notes, and found that both had been converted! They both wrote on their respective subjects, but not to disprove but to prove the truth of Christianity. The book of Gilbert West was one of the best treatises on the resurrection ever written. And so Christianity courts investigation. And the more it is studied the more fully will one be convinced of its truth. Because of the resurrection of Jesus on Sunday, the Sabbath day was changed from Saturday to Sunday. So that every time we observe the first day of the week as the Sabbath, we commemorate the resurrection of our Lord from the tomb. The observance of the seventh day commemorated the creation. The change to the first day shows that the resurrection is a more important event in the history of the world than the creation. The resurrection of our Lord presages our own resurrection. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die,

even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

THE SOUTHERN BAPTIST PRESS ASSOCIATION.

The Association met in Richmond, Va., on Wednesday and Thursday of last week. Leaving Nashville early Tuesday morning over the Louisville & Nashville Railway, we reached Louisville in time to join a pleasant party from there, consisting of Drs. T. T. Eaton, J. N. Prestridge, E. Y. Mullins and R. J. Willingham. We had a delightful ride together over the C. & O. Road through the beautiful blue grass region of Kentucky, along the Ohio, Guyandotte, Kanawa, Red and Greenbrier Rivers, and through many historic places in Virginia, arriving at Richmond in time for the meeting of the Association at 10 o'clock Wednesday.

The following papers were represented by the persons named: BAPTIST AND REFLECTOR, Edgar E. Folk and sister, Miss Maye B. Folk; Baptist Argus, J. N. Prestridge; Baptist Chronicle, R. M. Boone and wife; The Baptist, T. J. Bailey and daughter, Miss Mattie Bailey; Baptist Banner, J. D. Williams; South Carolina Baptist, G. W. Gardner; Baptist Courier, A. J. S. Thomas and wife; Kind Words, I. J. Van Ness and wife; Baptist Teacher, J. M. Frost and daughter, Miss Marguerite Frost; Religious Herald, A. E. Dickinson and wife, R. H. Pitt and wife, Mrs. A. L. Stratford; Our Home Field, F. H. Kerfoot; Foreign Mission Journal, R. J. Willingham and wife, E. E. Bomar and wife; Biblical Recorder, J. W. Bailey; Western Recorder, T. T. Eaton, Mrs. J. E. Peck; Baptist Union, T. B. Thames.

Among the visitors were: Dr. G. W. Lasher, editor of Journal and Messenger, Cincinnati, Ohio; Dr. J. S. Dickerson, editor of The Standard, Chicago, Ill.; G. H. Clark, Baptist Union, Chicago, Ill.; Rev. R. E. Chambers, China; Rev. L. W. Pierce, China; Dr. E. Y. Mullins, Louisville, Ky.; Dr. John H. Eager, Baltimore, Md.; Dr. A. J. Rowland, Philadelphia, Pa.

A number of the Baptist pastors in the city were also present at the meeting, including Drs. W. E. Hatcher, J. B. Hawthorne and W. R. L. Smith and Revs. W. T. Derieux, Ashby Jones, E. V. Baldy and H. T. Loutham.

In the absence of the President, Dr. J. C. Armstrong, Dr. A. E. Dickinson was elected President. The various speeches on the program were discussed with considerable interest and life, and it is hoped that the discussions will lead to much practical benefit. The following officers were elected for next session: President, T. T. Eaton; Vice-president, T. J. Bailey; Secretary and Treasurer, E. E. Folk; Executive Committee, T. T. Eaton, T. J. Bailey, E. E. Folk, I. J. Van Ness and J. W. Bailey. The time and place of the next meeting were left with the Executive Committee.

On Wednesday afternoon, through the kindness of Dr. James Nelson, President of the Woman's College, the members of the Association enjoyed a delightful carriage ride over the city, and on Thursday afternoon they had another pleasant ride over the lines of the Richmond Passenger and Power Company, through the courtesy of the company.

Thursday night a magnificent banquet was given to the Association at the Jefferson Hotel by Mr. B. F. Johnson, the consecrated and generous President of the B. F. Johnson Publishing Company. There were about 200 persons at the banquet, including many of the most prominent citizens of Richmond. The privilege of meeting them, the menu, the responses to the toasts, made the whole affair a very delightful one which will never be forgotten by those who were present. Without meaning any reflection upon any of the other speakers, we may say that the best speech of the evening was made by Mr. Johnson himself, as he told about his early struggles and the purposes and aims which now actuate his life.

The hospitality of Richmond was proverbially courteous and generous. Our home was with Mr. B. F. Johnson. We were glad to have the opportunity of knowing him better and of seeing the sweet Christian courtesy which characterizes his home life. We enjoyed also taking meals with our

friends, Drs. R. J. Willingham and W. R. L. Smith.

On Friday after the adjournment of the Association, a number of its members went on an excursion over the C. & O. Road to Newport News and Old Point Comfort, and had a very enjoyable day together.

THE SALOON AND REVENUE.

A prominent lawyer in another city, whose official position leads him to take careful note of the criminal statistics of the city, told us not long ago that 99 per cent. of murders are committed in saloons, and a large proportion of crimes of other kinds, and that the additional cost of maintaining the judges and juries and policemen and jails, and other means for the suppression of crime entailed by the saloon, would far overbalance the revenue received by the State and city from the saloons. And yet there are some people—shall we say some Christian people?—who argue in favor of the saloon on the ground that the State and towns could not get along without the revenue which comes from it. Besides the fact mentioned above, that the costs entailed by the saloon overbalance the revenue from it, there is this fact to be considered: Where does that revenue come from? From the saloon-keepers. Where do the saloon-keepers get it? From the pockets of the people. If it did not come from their pockets into the pockets of the saloon-keepers, it would go into the pockets of the dry goods merchants and grocers and druggists and teachers and carpenters, etc., and would result in their increased wealth, in better homes for them as well as for the drinking man, and so in larger taxation, and probably would bring greater revenues to the town and the State than the saloon now brings.

PERSONAL AND PRACTICAL.

"Laugh and the world laughs with you,
Weep and you weep alone."

Often there is more truth than poetry in that.

—The Christian Index says: "Every church in the Georgia Association, except one, gave something last year for missions." That is good. We wonder of how many Associations in Tennessee that can be said.

—The Christian Guide of Louisville, Ky., takes its readers into its confidence to the extent of stating that the Guide has lost money for years. Meanwhile it says that its subscribers owe it about \$5,000. The bed of the editor of a religious paper these days is not usually strewn with roses, or at least not with dollars.

—It is stated that the House of Commons was once electrified and bewildered by this outburst from an ardent member: "I see a vision that before my eye; it is the car of progress, rolling on in its majesty, gnashing its teeth as it goes." The Watchman thinks that "He was probably overhearing the grinding noises of an electric cable car."

—In accordance with the suggestions of Prof. Irby and others, we shall hereafter publish the exposition of the Sunday-school lesson a week in advance, so that all Sunday-school teachers and pupils may have an opportunity to read it before the time when the lesson is to be taught. The fact that next Sunday is review lesson gives us the opportunity to begin doing so.

—In a letter to the Baptist Standard recently on the subject, "Wales, the Cradle of Baptist Principles," Dr. Owen A. Williams said: "There is an authentic record of an organized Baptist Church at Olchon in the year 1033, and of a Second Baptist Church at Illston in 1649, and of a third at Hengoed in 1650." It will be observed that the first of these churches was organized before 1641.

—A hand to the man that is up, a foot to the man that is down—it is the way of the world. It would seem that the time to help a man is when he needs help. But the world doesn't think so. It stands by unconcernedly when he is struggling upward. If he reaches the top alright, it will rush to his assistance. But if he fails, it will give him a kick to send him farther down. Oh! if the hand could only be outstretched when the person needs it, how many more would reach the top!

—We regret very much to chronicle the death last week of Mrs. Ray, wife of Rev. T. B. Ray, pastor of the Immanuel Church, this city. Mrs. Ray was a

lady of the highest charms of person and character and her death will be deeply lamented by every one who knew her. It is of course upon the bereaved husband that the blow falls the hardest. We tender to him our deepest sympathy in his great sorrow. May the comfort which he has so frequently offered to others in like circumstances now come home to him and be a balm to his wounded heart.

—We were sorry to find that the health of Dr. J. B. Hawthorne, formerly pastor of the First Baptist Church, this city, now pastor of the Grove Avenue Church, Richmond, Va., has not been good of late. He is working away, however, at the rebuilding of his house of worship which was burned last summer. Up to the time of that misfortune, the prospects of the church were very fine and it is expected that as soon as the house can be rebuilt it will again be in a flourishing condition. The church is now worshipping in the Richmond College Chapel.

—The North Carolina Baptist in telling about the strong effort which is being made in Fayetteville, N. C., against the saloon, says: "The saloon is making a desperate fight. It is fighting for life. Its money and its political power is being used. Every dispensary established and every county that gets prohibition means that much curtailment of the liquor power in this State. The people are aroused and the saloons must go. Its seeming triumphs here and there are but its death struggles." The Baptist will add: "Let us not single out a saloon keeper here and there as a bad man, but fight on broader principles—against the saloon as an institution. Strike a blow at the tap root of the matter—the establishment of the saloon by law."

—A good sister who states that she is 72 years of age, in renewing her subscription has the following very kind words: "My time is out the 15th of this month. I send money for another year. I can't do without it. I can't go to church often. I can read the paper. I have read it ever since J. R. Graves was the editor of the paper. I want to know what the Baptists are doing. I read the paper two or three times, give it to others and try to get them to take it. They say they are too poor. They spend money for tobacco. I think that it is the best paper in the world for truth and the Bible, fighting heresy, Campbellites, Mormons, etc. I hope that Mrs. Nation and her hatchet will smash all the saloons in the world. I hope she has many sisters to help her with their prayers. All the good preachers will say amen."

—It is announced that Dr. W. E. Hatcher on last Sunday tendered his resignation as pastor of the Grace-street Baptist Church at Richmond, Va. His action was a great surprise to the church and community. While in Richmond last week we did not hear of it. Dr. Hatcher has been pastor of the Grace-street Church about thirty years. During that time he has accomplished a remarkable work. The church now numbers over 1,000 members. A splendid new house of worship has just been dedicated. The sessions of the Southern Baptist Press Association were held in it. It is stated that Dr. Hatcher resigns to travel in the interest of Richmond College. John D. Rockefeller has given that institution \$25,000 conditional upon \$75,000 being raised from other sources. Dr. Hatcher will try to secure this sum. He will probably devote the rest of his life to educational work. He has lately established a seminary at his country home in Fluvanna County, Virginia.

—In a book entitled, "The American Negro," the author, Wm. Hannibal Thomas, himself a negro, says: "I have been a student of political history and a participant in civic functions for more than three decades, having cast my first vote for Abraham Lincoln in 1864. During that time I have beheld the transition of the negro from chattelism to freedom, to enfranchisement, to legislative power, to dominating insolence, to riotous infamy; and through it all I have beheld his accredited leaders impervious to every thought or care for race, government, civilization, or posterity. From my youth I have had an intimate knowledge of negro religionists, and have learned to know by personal experience the shallowness of their pretensions, the depravity of their morals, the ignorance of their ministers, the bigotry of their leaders, and the levity of their faith." He rates the negro mentally, musically and religiously low. We think that Mr. Thomas's picture of the negro is entirely too gloomy. While what he says may be true of some of them, it is not true of all by a good deal. But it is sad to think that 38 years after the emancipation proclamation, such things could be said of the negro with any semblance of truth.

THE HOME.

THE LITTLE TO-BE'S.

Who are these little folk crowding about
And clambering all over our knees?
They are a family of which I will tell—
The family of Little To-Be's.

These are our soldiers and sailors to come,
Our generals and presidents, too,
Our lawyers and doctors and merchants
and priests
And our patriots, all good and true.

Some little fellow that is bubbling o'er,
Full of mischief and rollicking fun,
Will some of these days be a dignified
judge,
And we trust an equitable one.

This little rogue with the tangle of curls,
And the slyest of all the gay lot,
Will possibly grow a general to be,
Or a president, likely as not.

Thus all of our business, affairs of state,
And our commerce on land and the seas,
In a very few years will be carried on
By this family of Little To-Be's.
—Arthur J. Burdick.

The Dangerous Door.

"O, Cousin Will, do tell us a story; there's just time before the school bell rings," and Harry, Kate, Bob and little Peace crowded around their older cousin until he declared himself ready to do anything they wished.

"Well, what shall it be, little Peace?" said he, taking the hand of his favorite, Lucy, who was always called "Peace" because of her gentle and loving ways.

"Something true, this time," said Peace, "for I'm tired of fables."

"Very well," said Cousin Will, "I will tell you about some very dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars, and if one passed in did they shut and keep him there forever?"

"No; the doors I mean are pink and scarlet; and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson."

"Why, that's splendid," cried Kate. "I should like to go in myself."

"Ah, it's what comes out of those doors that makes them so dangerous. They need a strong guard on each side or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards were away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors and one opened and the lady began to talk very fast, like this: 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door, 'and what a turn up nose she has!' Then poor Lucy, who was round the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"Oh, you mean our mouths are doors," exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You must ask the great King; this is what you must say: 'Set a watch, O Lord, upon my lips; keep the door of my mouth.' Then he will send Patience to stand on one

side and Love on the other; and no unkind word will dare to come out."
—Selected.

"In Remembrance of Me"

Little Hugh's father was a sailor, and he made long trips in a great big ship. When he came home it was a wonderful treat, and Hugh sat on his knee and listened to all the stories his father told them about sharks and whales and other strange creatures that live in the sea. His father was so glad to be home he went around the little house and garden to find out if everything was in good order, and if he could do anything to make it better. Little Hugh was always just behind him, and in the yard he heard him say to the old mother hen: "Why, Biddy, you haven't any water; Hugh and I will get you some." Then he went to the little calf that had wound its rope around a tree. It was very uncomfortable, and the sailor man said: "Well, master calf, you've made a mistake, you should go around the tree the other way. Come, Hugh, we'll help him."

So they visited all the live things, and there was something he found to do for each one, perhaps it was only to pet it, but the animal seemed to like that even better than something more to eat.

He came back to the house with Hugh on his shoulder, and called through the door, "Well, mother, what can I do for you?"

"Those nasturtiums need strings tied for them against the lattice fence. I will be so glad to have you do it."

"All right. I think we'll just have time before dinner. Hugh, let's have some string."

After awhile the father went away on his ship again. Every one was so lonely, and Hugh wondered how

he could ever get along without him. When he was going he said to his little boy: "Hugh, you'll be sure to remember your father, my lad," and Hugh put his arms tightly around his neck and said, "Yes, father, I'll remember you."

The next morning Hugh went in to the yard and said, "Biddy, I'll get you some water." He saw some plants that were dry, and he thought, "I believe you want a drink, too." He poured the water over their leaves and around their roots. The calf was looking at him gravely, and did not seem to want anything, so he went to the lattice fence, and very carefully wound the nasturtium vines around the strings. They were wanting to climb, but they could not without help. When Hugh's mother called him to dinner, she said: "What have you been doing all morning, my boy?"

Hugh smiled very happily. "Why, mother, I've been remembering father."

Thought: We keep Christ in remembrance when we do as he did.

—Ex.

"Nothing To Do But Don't."

A bright little poem in a recent children's magazine tells the trials of a restless boy on a stormy day. Wherever he goes, kitchen, parlor, mother's room, by whatever means he undertakes to amuse himself, he is checked with, "Don't do that!" until he forlornly comes to the conclusion, "There's nothing to do but don't!" Another little poem tells the same tale in another way. Somebody asks a little girl what her name is. "Kitty," she replied. "Kitty what?" is the next question; and the little one, after a moment's hesitation, answered, "Kitty Don't."

Just to read them is enough to make mother and teacher blush

with regret, if not with shame, recognizing that this is pretty apt to be their way with the little ones—not leading the children as the shepherd leads the sheep, but checking them, thwarting them. Not one of us means to make these little ones unhappy; but how unhappy we should be if our every impulse was thwarted by those from whom we had most right to expect sympathy. The interest of children in their plans and purposes is far more intense than that of grown people, who have learned that nothing is as necessary to their happiness as it seems to be. Therefore to be checked in a matter of interest is a much harder trial to them than it would be to us. The wonder is that they bear it so sweetly in the main; that the small boy does not get cross till the very end of a rainy day, and that "Kitty Don't" is almost always smiling and summer.

The true method with a child is never to say "don't" when "do" will answer the purpose—not "Don't make so much noise," but come and play this quiet play." One mother we wot of, a constant sufferer from headache, never checked the boisterous play of her seven exuberantly noisy little ones in any other way than by the suggestion, "Let's play whispering was talking," and the little folks would whisper together an hour at a time.

Lead, not thwart, the children. Devise something that they may do; don't leave them nothing to do. This is the lesson those little children have to teach the grown-ups.—Louise Seymour Houghton in the *Advocate and Guardian*.

Some people speak only to deceive and listen only to betray.

By two wings a man is lifted up from things earthly—namely, by Simplicity and Purity.—Thomas a Kempis.

THE SIEGE IN PEKING.

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

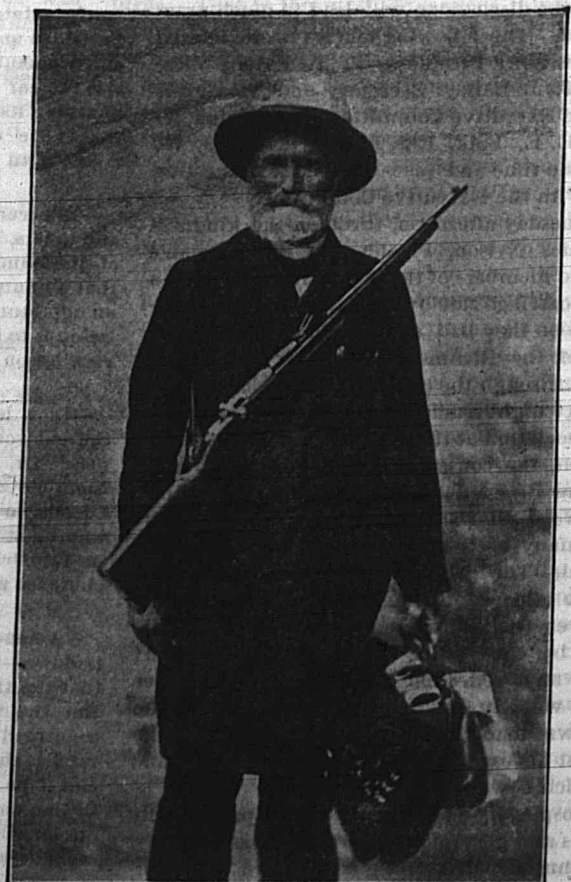
"The Siege in Peking. China Against the World. By an eye witness, W. A. P. Martin, D.D.; LL.D. President of the Chinese Imperial University; author of *Cycle of Cathay*, etc."

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.

Young South Bible Learners.

Learn Phil. ii. 9, 10, 11.

The Student Band.

The answers on China and acknowledgements of the little books are coming in. Remember I must have them all on my desk by the morning mail of March 27th. There is one request you are forgetting. Please sign your name to your answers always, as well as your letter, and add your postoffice. Don't neglect this!

L. D. E.

YOUNG SOUTH CORRESPONDENCE.

We close to-day our seventh year! And we close it well, both in the number of letters and in the amount of offerings. Next week I shall have more to say about the year that is gone and give you the full report of all you have accomplished.

It is about six weeks until the great Baptists' host goes to New Orleans. Let us see how much we can do in that time. I want to send in a good report to the Woman's Missionary Union, when they gather for their annual conference. If for any reason you have failed to get in your gift to close the seventh year, send it now to begin the eighth, and then we can encourage those devoted women's hearts by telling them that the Young South of Tennessee, the largest of all their bands, is starting off bravely on another year of joyful service. Shall it be that way? It depends upon you!

But I must hasten to the messages. No. 1 brings us \$1 from the Springfield Sunbeams, and asks for literature. I will send such as I have immediately. Many thanks for the February offering!

No. 2 brings news from McKenzle, from an old friend whom we have been missing sorely:

"I send you \$2 for Mrs. Maynard's salary. I could not help the deary. God knows I have not lost my interest in our dear missionary and her work in Japan. Our church is not yet finished. My dear mother is suffering very much with rheumatism. I hope soon to be able to send more money."

LILLIAN BURDETTE.

We are so glad to have you close the year with us. You have always been so faithful to the Young South. May God send health to your mother with the spring sunshine. Many thanks for the generous offering!

In No. 3, Ferdie L. Fox acknowledges the reception of two prize-books he has won, and sends 15 cents for the picture of Mrs. Sanders and the baby. He will have it doubtless before he reads this.

Whitesburg sends in a big birth-day offering from Ernest L. Rader, \$1.15 for Japan. If he gives so well now, what will he do when his natal days count more? He has worked with us long and faithfully. God grant that his interest in missions may grow with each year of his life! Many thanks for this last offering for this year!

In No. 5, Willie S. Collins of Antioch sends thanks for books received.

No. 6 comes from Partlow:

"Tuesday's mail brought the prize book to me. I thank you very much.

It is worth much more than the trouble it was to secure it."

WILLIE PAFFORD.

Let us hear often from you next year. That Partlow Band is a good one, and I am not surprised to find its members not lacking in courtesy.

A Nashville "Friend" sends 40 cents in No. 7, which we thankfully give to Japan.

In No. 8, Agnes Shepherd sends 2 cents for a star card. I like that! The mere filling of your mind with missionary information will not be worth much, unless you are moved to work for the spread of the gospel. She also sends thanks for the little book already received. The card will go at once.

No. 9 brings the answers on "China" very neatly written from Bessie Lowe of Hartsville, whom I met at Gallatin last fall. Come again soon!

No. 10 brings additional enquiries from Miss Mabel Browne of Harriman about the "Babies' Branch." The money may be collected for the year, or whenever it suits the collector. At the close of the year, the entire amount is divided equally between the Home and Foreign Boards. You will see by our report that the baby members of the Young South have given nearly \$15 to each Board this year. I send a certificate to each one, to be kept as a souvenir of their early interest in missions. We hope to hear of a large company of the tiny ones at Harriman.

In No. 11 from Whitesburg, Herbert H. Cox sends 10 cents for China, and 25 cents for the *Foreign Journal*. Thanks! May the orphans' God be ever near him!

No. 12 brings a star dollar from little Diaz Roth of Nashville. We are so grateful. His oldest brother and sister have been such earnest friends of the Young South. We hope Mrs. Roth will not be discouraged if the returns do come in slowly.

No. 13 is from Milan and brings a polite acknowledgment of the little book sent C. D. Turner. The star card is sent again.

Our Memphis baby writes not on the typewriter now, but in her own handwriting in No. 14:

"I send \$1 collected on my star card. I am sorry my dollars come so far apart, but please send me another card and I will do the best I can."

MIRIAM MARTIN.

Only think, dear Miriam, how many there are who do not send any dollars at all! You have done well by the Young South since you began, a little baby. The card shall go at once. God bless you in its use.

In No. 15 Mrs. David Carothers, Johnson City, sends 20 cents to the Orphanage, and says:

"I am always interested in the Young South page and the great good it does with the children."

Thank you both for the kind words and the money!

No. 16 is from Franklin:

"I am 9 years old and I want to join the Young South. I send you 50 cents made by selling candy, to be equally divided between Japan and the Orphanage."

FANNIE JARMON.

We are so much obliged, and we welcome you most cordially to our membership. We shall hope to hear often from you next year.

No. 17 brings postage for a star card from Miss Lettie Mount of Greenfield. I hope the stars are already letting the light through, and we shall soon hear of the results.

No. 18 brings two sets of "answers" from Sevierville, of which more will be said hereafter.

In No. 19 Dr. Folk kindly congratulates the Young South on the "noble work it is doing." The Young South greatly appreciates the opportunity given by the BAPTIST AND REFLECTOR

BEAUTIFUL SKIN

Soft White Hands

Luxuriant Hair

Produced by

CUTICURA SOAP

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

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

Consisting of CUTICURA SOAP (25c), to cleanse the skin of crusts and scales and soften the thickened cuticle; CUTICURA OINTMENT (50c), to instantly allay itching, inflammation and irritation and soothe and heal; and CUTICURA RESOLVENT (50c), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest humors, with loss of hair, when all else fails. Sold throughout the world.

in the use of its valuable space. Dr. Folk should have the thanks of all interested in our young people's training. He will have his reward!

No. 20 comes from Tullahoma:

"Enclosed find 10 cents for star cards for the use of the Tullahoma Sunbeams. I trust the little band under my charge here will do faithful work for the Lord Jesus."

MARY B. PROSSER.

We are always so glad to hear of a new band of Sunbeams. May great success attend these! Their leader was a pupil of your editor when she was a little girl, and that gives her a peculiar interest in them. The cards are sent with sincerest pleasure.

In No. 21, from Verona, Alta Drake sends thanks for her own and Emma's books.

Johnson City sends No. 22 with 25 cents for Japan, and decidedly the neatest "answers" I have ever received, because they are beautifully type-written. I hope they may prove correct. Miss Loula Brooks Hunter has the making of a fine business woman in her.

No. 23 is from McKenzle, and I very much regret to tell Mrs. J. S. Parnell that her letter of March 1st has never reached me. I send the star card and the certificate with much pleasure, and hope to hear from her again.

Now comes No. 24, the last for March, the last for our fourth quarter, and the last for our seventh year! I am sure you will agree with me that it is a grand finale. It is from Brownsville, the home of so many Young South workers:

"Please find enclosed

TWENTY-ONE DOLLARS AND FIFTEEN CENTS.

[Have you recovered your breath? Yes? Well, we'll go on! Editor.] Give \$10.15 to Mrs. Maynard's salary and \$11 to our own beloved R. P. Mahon of Mexico. Of this amount the Primary Class of our Sunday-school gave \$2.50. This offering is sent you with the love and prayers of Zion Church."

Let us all stand and sing from our

heart, "Praise God from whom all blessings flow." Zion ends the year and we pray God's richest blessings upon every member. We are most deeply grateful for such a beautiful closing to our seventh year, and we hope to hear again from her earnest workers. We are delighted to know of Mrs. Mahon's recovery, and we trust this may be a year of great prosperity to their beloved pastor, who is now at work in Mexico.

If you will go carefully over our "Receipts" you will see just what we have done this year. It is a record of which we have no need to be ashamed. Let us lift our hearts in a prayer of praise, and ask God to make us more useful during the eighth year if we are permitted to go on with this work.

With a full heart I thank every one who has helped to make it such a delightful chapter in Young South history.

Now, "go forward!" Take up the work with fresh enthusiasm. With this great new century before us let us do our very best in Jesus' name and for his honor and glory! Yours most gratefully,

LAURA DAYTON EAKIN

Receipts.

First half year's offerings	\$418 41
Third quarter	223 76
January offerings	125 74
February offerings	63 18
First, Second, Third weeks in March	27 62
FOR JAPAN	
Springfield Sunbeams by Mrs. Morrow	1 00
Lillian Burdette, McKenzle	2 00
E. L. Rader, Whitesburg	1 15
Nashville Friend	40
Diaz Roth, Nashville, star	25
Fannie Jarmom, Franklin	1 00
Miriam Martin, Memphis, star	1 00
Loula Brooks Hunter, Johnson City	25
Zion Church, Brownsville	10 15
FOR ORPHANAGE (SUPPORT).	
Mrs. David Carothers, Johnson City	20
Fannie Jarmom, Franklin	25
FOR CHINA.	
Herbert Cox, Whitesburg	10
FOR MEXICO.	
Zion Church, Brownsville	8 50
Primary Class, Zion S. C.	2 50
FOR P. C. U. S.	
F. F. Fox, Jr., Clarksville	15
For Foreign Journal:	
Herbert H. Cox, Whitesburg	25
Total	\$888 30
Received since April 1, 1900:	
For Japan	\$614 77
" Orphanage (support)	181 87
" Pictures	2 23
" For Home Board	33 25
" State Board	23 00
" Babies Branch	29 67
" China	26 25
" For Mexico	16 75
" Brazil	1 25
" Foreign Journals subscriptions	1 50
" Postage	6 83
" 20th century movement	2 08
" Prize books	2 08
Total	\$888 80
Star card receipts	249 72

RECENT EVENTS.

--Forty-seven persons have united with the Grandin Baptist Church in Missouri during February.

--Evangelist J. H. Dew recently held a meeting at El Dorado Springs, Mo., which resulted in 21 conversions and 17 additions.

--At Armomdale, Kansas, 63 have recently united with the church, as the result of a series of meetings by Rev. A. K. Myattway.

--The well known evangelist and hymn writer, Maj. D. W. Whittle, died at Northfield, Mass., March 4th. He was deservedly very popular as an evangelist.

--The eleventh International Convention of the B. Y. P. U. A. will be held in Chicago, July 25th to 28th. It is expected that there will be a very large attendance.

--Our valuable contemporary, *The Central Baptist*, devoted three pages to missions alone in a recent issue. The articles were written by able, good writers and will do much good.

--Rev. John Robinson of Versailles, Missouri, has been preaching 51 years, and has baptized 2,600 candidates. He recently celebrated his 81st birthday, and still enjoys splendid health.

--Dr. J. T. M. Johnston of the Delmar Avenue Church, St. Louis, has gone to western Texas in hope that his wife shall regain her health. We extend our sympathies to both Dr. Johnston and his wife.

--It is announced that Dr. John L. Johnson has bought Hillman Female at Clinton, Miss., and that he and one of his sons will operate the institution. It is stated that he is planning for marked improvements in many ways.

--The *Florida Baptist Witness* announces that Rev. Wm. Fison, at one time pastor in Fernandina, has quit the Baptist Church, and united with the Episcopalians and is now rector of the Episcopal Church in Monticello, Fla.

--The *Baptist Argus* states that the New Orleans Convention will be held in the First Presbyterian Church, "which the great B. M. Parmer has made famous." But it seems that Dr. Parmer himself has not been made famous.

--Broadway Baptist Church of Louisville, Ky., of which Dr. Carter Heln Jones is pastor, gave \$3,199 to Foreign Missions. This breaks all records, being the largest amount ever given by a Baptist Church in the South to this one object.

--The annual meeting of the Board of Trustees of Carson and Newman College will be held in the College building on Thursday, April 4th, at 10 a. m. A large attendance is desired, as business of importance is to be transacted.

YOUR dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred. Be willing to pay a nickel more for them.

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

Address: MACBETH, Pittsburgh, Pa.

--Dr. T. DeWitt Talmage lectured in this city last Monday night on the "Science of Good Cheer." His lecture was greatly enjoyed. It was full both of wit and of wisdom. We have never been a very great admirer of Dr. Talmage as a preacher, but as a lecturer he is certainly exceedingly interesting.

--Vol. I No. 3 of the *Georgia Baptist* comes to our desk. We have not seen the other two numbers. It is a neat and interesting paper, published at the rate of \$1 a year at Marietta, Ga. Rev. J. A. Bartlett is the editor and publisher. Of course Bro. Bartlett has a right to publish a paper. We confess, however, that with such an excellent paper as the *Christian Index*, we hardly see the need to the Baptists of Georgia of having another Baptist paper. But this is a free country and Baptists especially are free people.

--George H. White, the negro Congressman, in his valedictory before the House of Representatives, discussed the Negro as a race. He said of their progress since the war: "We have written and published nearly 500 books. We have nearly three hundred newspapers, three of which are dailies. We have now in practice over 2,000 lawyers and a corresponding number of doctors. We have accumulated over \$12,000,000 worth of school property and about \$40,000,000 worth of church property. We have about 140,000 farms and homes, valued at in the neighborhood of \$750,000,000, and personal property valued at about \$170,000,000. We have raised about \$11,000,000 for educational purposes, and the property per capita for every colored man, woman and child in the United States is estimated at \$75."

--The South Carolina Baptist Convention Minutes gives the following statistics, according to the *Baptist Courier*: "Ordained ministers in the State, 380; churches, 909; received by baptism, 3,928; by letter, 2,843; by restoration, 487; total membership, 97,033; contributed for all purposes, \$199,584; value church property, \$1,141,270. The Baptist educational institutions number six, with North Greenville High School left out. Instructors, 71; students, male 445, female 490; total, 935; aggregate property, \$410,000. Woman's mission societies, 203; membership, 3,984; raised for all purposes, \$6,735 45. Sunday-schools, 658; officers and teachers, 5,288; scholars, 39,102; total contributions, \$4,490 71. Eight ministers died during the year, fourteen houses of worship were dedicated, ten churches organized, and fifteen ministers ordained.

--Had a good trip to New Middleton. Small crowd Saturday on account of rain. A fine crowd Sunday. Two additions and a collection for Foreign Missions. Sunday night I preached at the Ogle school house, where I was born and raised. Don't forget the Sunday-school Convention of Salem Association Saturday before the first Sunday in April. We anticipate a fine fifth Sunday meeting at Shop Springs. Come. J. T. OAKLEY.

--We are expecting a large attendance at the meeting of the West Tennessee Sunday-school Convention, beginning April 17th. All delegates and visitors coming from the South and West had better come Tuesday evening, the 16th, else they might be delayed till Wednesday evening or arrive at 12:35 a. m. Certain connection is made at Hollow Rock Junction, possible at McKenzie. Let everybody who expects to come send name and address to the writer and a home will be assigned you. Be sure to procure a certificate when you buy your ticket.

MARTIN BALL, Sec'y.

Paris, Tenn.

--More than four hundred people were in attendance at Auburn Sunday. The day was lovely and the attention fine. We received \$4 for the Orphans' Home and \$8 for Colportage. Steps were taken toward remodeling the church building. If it had been altogether true that Southern men in the North and Northern men in the South had been furnishing our Sunday-school literature, it would have been a hopeful sign; but the South would not have had just what she thought she had. Milton, Tenn. G. A. OGLE.

--R. v. R. H. Anderson preached for us to-day. He has been doing colportage work in the bounds of the Chilhowie Association for the past five months. During this time he has labored 98 days, traveled on foot 659 miles, carrying a heavy load of books, tracts, etc., visited 591 families, found 51 families without Bibles, sold books to the amount of \$95 50. The amount of destitution he reports in some places is appalling. This Association has been greatly in need of a faithful man of God to get around among the people and do some practical, personal work, and we feel that this need is realized in the person of Bro. Anderson. May the Lord bless him in his noble work of distributing Bibles and other religious literature. W. H. Tipton, Mt. Olive, Tenn.

--A Suggestion as to Carson and Newman: Allow one pastor of the hundreds who are interested about the endowment of Carson and Newman, and who is intensely solicitous that the crisis that is now on until June 1st shall be safely passed, to make a suggestion, especially to country pastors. There are many owners of land who would like to help the College but cannot command the money, and would not feel safe in making a note. They have more land than they can use; in fact, the only use they make of this land is to pay taxes on it. Now will not our country pastors call attention to the crisis in the endowment movement and look out these land owners and get them to deed 10, 25, 50 or 100 acres? The College would be able to sell this ground in the next five years and turn the proceeds into the College funds. Do you think well of the suggestion, brethren? If so, hasten to act upon it. Write to President Henderson. M. D. JEFFRIES.

Knoxville, Tenn.

ANDERSON.--I was called to McNairy yesterday to preach the funeral of Sister Bettie Anderson, wife of L. J. Anderson and daughter of Rev. D. J. Franklin. She was fifty six years old and was the mother of eight children, four of whom preceded her, while four remain with their father in sorrow to await the Master's summons to depart. Her life was as near perfect, it seemed, as was possible in this lower state of sin. She was an invalid and had been for years, having had two severe strokes of paralysis, which almost deprived her of the blessing of speech; but in all her sorrow and suffering, her patience and meekness bore the image of the Lamb of God. She had been a member of the Baptist Church for about forty years. All of that time she was loyal to her church. At the time of her death, she was a member of the church at Selmer, Tenn., and seemed as much interested in the church and pastor as any member, although she was never able to attend services, not being able to walk a step. We sorrow not as those who have no hope, for there is not a doubt in our

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minds; but that she has reached the clime where there is neither sorrow or pain. May God bless the sorrowing ones and enable them to emulate her life. J. H. COIN.

Jackson, Tenn., March 18th.

Seminary Notes.

The weekly appearance of the BAPTIST AND REFLECTOR is eagerly looked for by the Tennessee boys, who remember with kindness the donor.

Bro. E. Lee Smith has received a unanimous call to the Locust Grove Church.

President Mullins has returned from Richmond, where he attended the meeting of the Southern Baptist Press Association.

Prof. Eager will attend the Georgia Convention this week.

Prof. McGlothlin is visiting his home in Tennessee.

Bro. J. R. Johnson reported a fine day with his Olive Branch Church.

Bro. U. S. Thomas, who is supplying for the church at Boston, Ky., organized a Woman's Missionary Society on his last visit to that place.

Mrs. J. R. Johnson and children, Inman and Mae Lois, have gone to Greenfield, Tenn., where they will spend the spring months with Mr. Johnson's father.

The popular and sweet spirited W. W. Horner goes to his church at Christianburg by way of Clay Village, where he assists Pastor Davis in visiting. We are wondering if anything serious will be the outcome.

Pastor W. J. Mahoney of Pleasureville and Port Royal is preaching a series of sermons on Distinctive Principles of Baptists. He reports that he still receives three meals a day, and provides too, for Mr. Mahoney, Jr.

Rev. J. Whitcomb Brougher of Chattanooga will assist Dr. Felix in a meeting soon.

Dr. A. W. Lomar of Nashville was in the city a few days ago and made a delightful talk to the class in Homiletics. Come again, Doctor.

Prof. C. L. Smith will deliver the Gay Lectures in the chapel at Norton Hall, April 2nd, 4th and 5th.

This will be a great week for Louisville and the Seminary students. Dr. P. S. Henson lectured on March 25th on "Tracks of a Tender Foot." Dr. Russell H. Conwell lectured on the 28th, subject: "Acres of Diamonds." Rev. F. B. Meyer of London, England, will be here the 29th, 30th and 31st. When will some of us have such privileges again?

H. B. Folk conducted the Tennessee prayer meeting Sunday morning.

Spring brings pleasant days, green fields and flowers and examinations to the student.

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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 240 Reed Bldg., Philadelphia, Pa.

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CONSUMPTION

AMONG THE BRETHREN.

Rev. Ross Moore, the popular pastor of Highland Avenue Church, Jackson, Tenn., has been quite ill lately, but is recovering.

The church at Clinton, N. C., has secured an excellent pastor in the person Rev. J. D. Larkins, a student in the Seminary at Louisville.

Rev. R. B. Taylor decides to accept the care of the church at Buena Vista, Ga. He has been pastor at Richland, Ga., for nearly seven years.

Rev. M. S. Kerby has been called to succeed Rev. D. P. Airhart to the care of the Second Street Church, Austin, Tex., but has not yet accepted.

Rev. R. D. Wilson of Br. an, Texas, declined the unanimous call to the care of the church at Bentonville, Ark., which was lately tendered him.

Rev. George Robertson of Ulica, Miss., died last week. He was one of the most efficient of the Mississippi ministry and was dearly beloved.

During the revival which Rev. W. P. Throgmorton is holding with his church at Du Quoin, Ill., there have already been 17 accessions by baptism.

Rev. W. S. Culpepper of Gloster, Miss., has a fearful arraignment of the popular dance in the last issue of the Baptist. His words are strong, but altogether true.

Rev. L. W. Doolan, a Seminary graduate of this year, will in June take charge of the church at Madison, Ind. He has a broad field, but is equipped for his labors.

Rev. A. J. Clere of Ashland, Ky., has enjoyed a profitable meeting with his Unity Church near that place. There were 30 professions, 25 additions, 19 by baptism.

Rev. O. H. L. Cunningham of Corning, Ark., has accepted the care of the First Church, Doniphan, Mo., and will take charge April 15th. He has a promising field.

Rev. H. H. Mashburn, who recently became pastor of Walnut Street Church, Owensboro, Ky., reports encouraging progressive developments among his people.

Walnut Street Church, Louisville, Ky., of which Dr. T. T. Eaton is pastor, is being more largely attended than ever before in its history. Baptisms are frequent.

Rev. B. F. Whitten, the aggressive pastor at Dyersburg, Tenn., has sojournd for some weeks in Mississippi in the interest of his splendid paper, *The Searchlight and Gleaner*.

Rev. A. U. Nunnery has been called to succeed his brother, Rev. Alonzo Nunnery of Jackson, Tenn., to the care of the church at Sardis, Tenn. The work will progress as usual.

The *Standard*, of Chicago, of last week presents an excellent likeness of Dr. A. E. Dickinson, editor of the *Religious Herald*. It was a pleasure to look on this veteran editor's genial face.

We are glad to note that Dr. A. B. Miller of Immanuel Church, Little Rock, Ark., is recovering from the very serious illness which lately befell him. He is an eminently useful man.

Rev. J. H. Milburn, associate editor of the *Arkansas Baptist*, has returned to Union City, Tenn., where he has located. We gladly welcome this preacher of such recognized ability to Tennessee again.

The church at Helena, Ark., since the resignation of their pastor, Rev. H. C. Rosamond, has called Rev. Francis Bozeman of Jonesboro, Ark., but he declines, at the solicitation of the Jonesboro Church.

While Dr. F. C. McConnell of the First Church, Lynchburg, was away in the great meeting at Charleston, S. C., his pulpit was ably and acceptably supplied by Rev. J. C. Davidson, formerly of Johnson City, Tenn.

Dr. John L. Johnson, who was lately elected to the presidency of Hillman College, Clinton, Miss., has lately purchased the property of that institution and in connection with his son will conduct the institution.

The revival effort put forth by all the Baptist churches in Richmond, Va., simultaneously has resulted in about 500 professions and nearly that many accessions to the churches. The whole city has been greatly stirred.

Dr. R. J. Willingham of the Foreign Mission Board, Richmond, preached several Sundays ago for the Second Church, Little Rock, Ark., and \$500 was contributed to foreign missions; ex Governor J. P. Eagle giving \$100.

Rev. J. H. Clous, pastor of the church at Wills Point, Texas, lost two of his children and all his household effects in the recent great storm which swept over that place. He has our deepest sympathy in his great distress.

Rev. F. M. McConnell lately assisted Rev. Catt Smith, well known in Tennessee, in a precious revival at Martin, Texas, which resulted in 28 accessions, 18 by baptism. Bro. McConnell is holding a meeting now at Hearne, Texas.

The revival at McFerran Memorial Church, Louisville, Ky., in which Rev. G. W. Argabrite of Paris, Ky., assisted Rev. W. W. Hamilton, resulted in 38 additions, 32 by baptism. It is said to have been a great blessing to the church.

Emmanuel Church, a thriving country church near Dyersburg, Tenn., was almost destroyed by the recent storm which swept over that section. Rev. J. H. Welborn, the untiring pastor, will endeavor to have the church repaired at once.

Ex-President Grover Cleveland is anxious that a Chair in Economics shall be established at Washington and Lee University in honor of that great Baptist statesman, William L. Wilson, and is leading the movement to have it done.

Governor Head of Louisiana is to deliver the address of welcome to the approaching Southern Baptist Convention which will convene in New Orleans in May. Dr. T. T. Eaton says he hopes the address will be brief and the only one delivered.

Rev. L. L. Lusk is being assisted in a revival at North Tyler, Texas, by evangelist J. C. F. Kyger. Already there have been 15 professions and 14 additions. Bro. Lusk says there is no doubt about Bro. Kyger knowing how to hold a meeting.

Rev. Geo. W. Truett of the First Church, Dallas, Texas, recently preached the dedication sermon of the church at Cleburne, Texas. There was a debt of \$1800 hanging over the church but at the close of the sermon \$1500 was the amount raised.

The meeting at Waxahachie, Texas, in which Evangelist Geo. C. Needham assisted Rev. R. N. Barrett, resulted in many accessions and the Sunday after he left 12 were received, 5 by baptism. The church received a great spiritual upliftment.

Charles Doswell Tomkies, eldest son of Rev. C. W. Tomkies of Valence Street Church, New Orleans, recently received the Glendy Burke Medal for proficiency in Oratory at Tulane University in New Orleans. We congratulate both father and son.

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect It.

To Prove what SWAMP-ROOT, the Great Kidney Remedy, Will Do for YOU, Every Reader of the "Baptist and Reflector" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated by the Baptist and Reflector, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers.

"You have no idea how well I feel. I am satisfied that I do not need any more medicine, as I am in as good health as I ever was in my life." So says Mrs. Mary Engelhardt, of 2835 Madison street, St. Louis, Mo., to a reporter of the St. Louis Globe-Democrat. "For more than ten years I had suffered with what the doctors termed female trouble; also heart trouble, with swelling of the feet and limbs. Last summer I felt so badly that I thought I had not long to live. I consulted doctor after doctor and took their medicines, but felt no better. The physicians told me my kidneys were not affected, and while I

me regarding my case, I most heartily endorse Swamp-Root from every standpoint. There is such a pleasant taste to Swamp-Root, and it goes right to the weak spots and drives them out of the system."

MRS. MARY ENGELHARD.

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



MRS. MARY ENGELHARD.

Did Not Know I Had Kidney Trouble.

I somehow felt certain that my kidneys were the cause of my trouble. A friend recommended me to try Dr. Kilmer's Swamp-Root, and I must say I derived immense benefit almost from the first week. I continued the medicine, taking it regularly, and I am now in splendid health. The pains and aches have all gone. I have recommended Swamp-Root to all my friends, and told them what it has done for me. I will gladly answer any one who desires to write

How to Find Out If You Need Swamp-Root.

Many women suffer untold misery because the nature of their disease is not correctly understood; in most cases they are led to believe that womb trouble or female weakness of some sort is responsible for their many ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, catarrh of the bladder, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation, sediment in it after standing in bottle or glass for twenty-four hours—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

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

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

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

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

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EVANSVILLE, IND. NASHVILLE, TENN.

Obituary.

GOWER.—At the regular meeting of the B. Y. P. U. of Howell Memorial Baptist Church, held March 15, 1901, the following resolutions were adopted.

Whereas, Our Heavenly Father has taken from among us our beloved and faithful co-worker, Nannie Tennie Gower, therefore

Resolved, That we place on record our high estimate of her Christian character; loyal devotion and loving nature. She was a useful member of our society and she was always ready to do all she could to add to the interest and profit of our meetings. In all our association with her we marked the fact that her life was consecrated and consistent and we felt the influence of her words and example every day.

Resolved, That we bow submissively to God's will in this time of distress, prayerfully seeking for ourselves and the bereaved relatives of our young sister the unfailing consolations of divine grace.

Resolved, That these resolutions be recorded in our minutes and a copy given the family.

LESTER W. BENSON,
O. C. PEYTON,
Committee.

WALKER.—E. W. Walker was born in Orange County, N. C., January 4, 1820, and died at his home in Chesterfield, Henderson County, Tenn., at one o'clock p. m., Saturday, Jan. 12, 1901. Bro. Walker came to this country with his parents in 1833. He was married to Catherine McCall in August, 1840. There were five children from this union, three boys and two girls, all living but one, William, who preceded his father to the better land. Bro. Walker professed faith in Jesus and was baptized into Old Union Church in August, 1843. He was elected church clerk and afterwards ordained deacon, which office he faithfully filled till his death. His children are not the only ones who will miss him, for our church and his extensive acquaintance will mourn his death. We have, in our judgment, lost one of the best men of this age. We do not know who can fill his place, for he has spent hundreds of dollars for the cause of Christ, whom he loved more than tongue can tell. He was always, when able, at his post, ready to advise us in matters pertaining to church work, or Sunday-school. We place him first in influence as a faithful servant of Christ. He was unswerving in his faith and sound to the core as a Baptist. He has gone from us, but we will not soon forget him, as we miss him so much in our church conferences. He made his last talk Nov. 7th, and advised the church in her work and told us our duty. Little did we think we were hearing his last public talk. Bro. Walker was a close student of the Bible and made it his daily companion. He also loved the BAPTIST AND REFLECTOR. This, no doubt was the secret of his long and successful life. But his soul is now at rest in that perfect home of the soul. Let us follow him as he followed Christ and we will overtake him where his life is one of hallowed worship and undivided glory. God help us to live a life to meet him.

W. G. FRIZZELL,
R. L. DENNISON,
ETTA DENNISON,
Committee.

Seek Relief!

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OBITUARY.

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ceeding 200 words will be inserted free
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for each succeeding word, and should
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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.

REYNOLDS.—James H. Reynolds
was born July 30, 1829. Professed a
hope in Christ about 40 years ago
and joined the Zion Hill Baptist
Church, of which he was a member at
the time of his death, which occurred
Nov. 16, 1900. Bro. Reynolds ex-
pressed himself to the writer as being
fully prepared to meet death. Bro.
Reynolds was twice married. He
has two children living by his first
wife and one by his second wife, who
are left to mourn the loss of a father,
a husband. Bro. Reynolds was af-
flicted for several months with that
dread disease, paralysis, but was re-
leased, we hope, to suffer no more
forever.

Earth has never a single sorrow
known
That by heaven's riches cannot be
overcome.

We extend our sympathies and
prayers to the sorrowing ones and
bid them seek comfort in the Holy
Spirit.

Resolved, That a copy of this
obituary be furnished the family,
and both the BAPTIST AND REFLEC-
TOR and the Athens Post be fur-
nished a copy for publication.

J. W. SLATEN.

Jellico Junction, Tenn.

NICHOLSON.—At her home near
Denmark, Tenn., Sister Nicholson,
aged 93 years, passed to her reward
in heaven Feb. 23, 1901. She was
the oldest member in Woodland Bap-
tist Church, having joined in 1838.
She was converted under the preach-
ing of old Bro. Dodson, one of the
pioneer preachers of West Tennessee.
She has been a faithful servant to the
Lord, working and laboring in her
church for Christ and the building up
of His kingdom. Her presence at
church was always a benediction to
the people present and her pastor.
She was praised for the sunshine she
shed in the church and community.
She loved the Bible, and was often
heard talking about the promises
made to the Christian. She was de-
voted to her children, sparing noth-
ing that would make them happy.
It can well be said of her, "She look-
eth well to the ways of her house-
hold."

"We miss thee from our home,
mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face.

We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is dark without thee,
We miss thee everywhere."

W. E. HUNTER, Pastor.

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 doc-
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failing to cure with local treatment, pro-
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- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
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5. For a club of ten new subscribers at 25 cents
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6. The Baptist and Reflector one year and a copy
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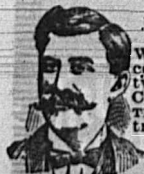
—On account of the General Missionary Conference of the M. E. Church, South, at New Orleans, La., April 24 to 30, 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans, La., and return at rate of one fare for the round trip. Tickets will be sold April 22, 23, and 24, 1901, with final limit to return until May 2, 1901. For further information call on Southern Railway Ticket Agent.

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—Good day at Middle Brook Sunday. Good Sunday school. One profession, two received for baptism and one by restoration. The church now has a very promising Ladies' Missionary Society. T. A. PAYNE Mossey Creek, Tenn.

Some Meetings.

In the last three months I have been in five revival meetings. The meetings at Sugar Grove and High Health have been reported, the former by Rev. J. W. Richardson and the latter by Rev. J. W. Watson. On the second Sunday in February, I commenced a meeting with Mountain View Church. The meeting continued two weeks and resulted in 10 additions to the church. I had just gotten home when I got a message to go to the assistance of Rev. J. W. Watson at Rock Spring. The church at this place was in a bad condition, not having had any pastor for several months. The church, I think, was greatly benefitted spiritually. There were 10 additions to the church during the meeting. I had hardly gotten home from Rock Spring when I got a request to go at once to Little Doe to aid brethren J. W. and J. M. Richardson in a revival at that place. I found both the preachers sick. The meeting was a success. The church was greatly built up spiritually. There were 13 additions to the church.

This work was all done in Johnson County. There have been 86 additions to the churches where I have held and helped to hold meetings since the tenth of September.

A. J. F. HYDER.

Builer, Tenn.

SPECIAL NOTICE

To Readers of this Paper who are Sick.

Dear Editor: You may say to your readers that our Physicians will continue their free offer a short time longer to all sick ones with Consumption, Bronchitis and diseases of the Head, Nose, Throat and Lungs; in fact, anyone writing us, giving their name, age and a few leading symptoms of their ailments, of whatever nature, will receive a complete diagnosis of their disease free, and how they can be cured. Our facilities for imparting valuable information to sufferers is the most complete and thorough in the world, and thousands are taking advantage of it, thereby saving big doctor bills and being completely restored to health. Just tell your readers to write up their case in their own language and address the National Dispensary, Dept. B 24, Cincinnati, O., and our Physicians will diagnose their case, and advise as to the nature, complications, and cure of their ailment entirely free. This short time offer is free to all, and for all diseases.

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On August 21 last Albert, Ambrose, and Alfred Aldrich met together at the home of the first named in Stockton, Cal., and celebrated their fifty-third birthday. So far as is known they are the oldest living triplets. They were born in Berkshire county, Massachusetts, in 1847, and for the first fourteen years of their lives were never separated even for a night. Then in 1861 Albert and Ambrose went west to make their fortunes and settled in California, while Alfred remained behind in Massachusetts. The three brothers are all strong and healthy and have been almost equally prosperous. Each of them is said to be worth \$50,000. They expect to live to a ripe old age, as they come from a long-lived family, their father and mother having lived to celebrate the sixtieth anniversary of their marriage.

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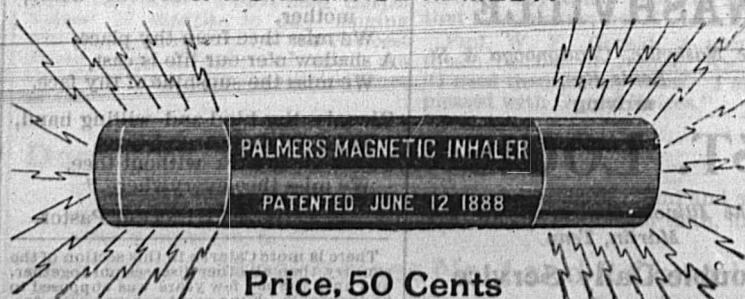
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