

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

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CURRENT TOPICS.

—The Legislatures of Illinois and Connecticut have recently been considering bills requiring any man over forty years of age to pay \$100 for a marriage license, the amount to go to unmarried ladies over that age. It seems so to us that, instead of requiring any man over forty years of age who marries to pay \$100 for a marriage license, it would be better to impose a tax upon all men over forty years of age for the benefit of all unmarried ladies over that age. As the bills read, we are afraid that their tendency would be to deter men from marrying at all.

—Through a bold and daring stratagem, Gen. Frederick Funston of Kansas last week succeeded in capturing Aguinaldo, the Filipino Insurgent Commander-in-Chief. By the aid of captured letters, Gen. Funston located Aguinaldo and planned an expedition for his capture. He took with him only five Americans, together with about eighty trusted natives. The natives pretended to have captured the Americans and to be bringing them to Aguinaldo. When they arrived at his headquarters General Funston assumed command, and after a brief fight succeeded in driving off Aguinaldo's body guard. The whole country is ringing with praises of the doughty little Kansas General. It was certainly a brilliant accomplishment. We regret, however, that it should have been necessary to resort to strategy in order to capture Aguinaldo. We know the maxim, "All is fair in love and war," but we do not like deception anywhere.

—The Eastern situation grows more complicated. It seems that Russia had made a private agreement with China that Manchuria should be turned over to her. The fact of the agreement came to the ears of the other powers, however, before it had been signed by the Chinese authorities. So they protested against the arrangement and have so far prevented the signature of the agreement. But Russia insists upon it. Meanwhile Japan is resenting the aggressions of Russia in Korea and threatens to go to war. Russia seems to have thought that she could take advantage of the fact that "England's teeth are in South Africa," as Lord Salisbury expressed it, and that she could get the lion's share as well as the bear's share of China in the present complications there. She did not appear to reckon upon the other powers at all. Russia is the great disturbing element in the concert of nations. What will be the result of it all no one can tell.

—A large number of towns in this State under 2,000 inhabitants are taking advantage of the law passed two years ago extending the provisions of the four-mile law to towns of 2,000 and under, and are abolishing their charters and re-incorporating, so as to get rid of the saloons in their midst. Among them are the following: Lebanon, Wilson County; Gates, Halls, Henning and Ripley, Lauderdale County; Semerville, Lagrange and Galloway, Fayette County; Newbern, Dyer County; Waverly, Humphreys County; Martin, Weakley County; Troy, Obion County; Bells and Gadsden, Crockett County; Bolivar, White, ville and Grand Junction, Hardeman County; Selmer, McNairy County; Milan, Gibson County; Huntingdon, Carroll County; Bluff City, Sullivan County; Monterey, Putnam County; Lexington, Henderson County; Dover, Stewart County; Loudon, Loudon County; and others we do not now recall. Most of these have succeeded in having their charters abolished and in being re-incorporated, and others are seeking to do so. The liquor interests are fighting desperately, backed by some of their minions in the Legislature. They see the hand-writing on the wall and read their doom, and they are doing everything they can to avert it. But it will be of no avail. Sooner or later these accursed saloons will be driven from every town in our State.

"Do Right, My Son."

(Last words of my father to me).

BY WM. HENRY FITZGERALD,

"Do right, my son," a faltering voice I heard,
A brimming heart, but not another word;
Sealing by teas and with an outstretched hand,
My father gave me this his last command.

"Do right, my son," I've heard the words before,
My mother used to say them o'er and o'er
My teachers used to say this was the rule
The very first day of the country school.

Any why do right, since many give command,
My mother's voice is hushed, and father's hand
Is still in death? But other voices keep
The memory fresh of words that cannot sleep.

God's way is right, all other ways are wrong;
To do God's will means peace and joy and song;
To do the wrong means sorrow, tears and pain;
A step amiss we never can regain.

Do right, if you would walk at liberty;
Do right, and heaven's blessings rest on thee;
Do right, because at judgment you must stand;
Do right receives its own at God's right hand.

Chattanooga, Tenn.

New Problems in Missions.

BY REV. J. T. GRACEY, D.D.

President International Missionary Union.

Some missions have been established in wrong places, among wrong peoples, and have been conducted by wrong methods. The Moravians have had the courage to retire from some fields, when they ascertained, by patient experience, that they had made a mistake in entering them. Not all societies have done so.

It must be remembered that missions had to begin with a limited amount of light on the specific conditions, and gain experience. Zeal inspired men to begin with the work and in the locality that came to their hand, and in some instances it was found that they had put forth effort among decaying races. After years of labor it was ascertained that the Maori in New Zealand were thus declining, and that there were two generations in a population of thirty years of age. Among the Red races of North America it was, in many instances, found that a good deal of money and labor had been expended on vanishing tribes. It is said that there is nobody on earth left who can read Brainard's translation of the Bible into one of these Indian tongues. In far wider departments of missionary effort experience has shown much zeal that was not according to knowledge. All this was inevitable. But a century of foreign mission experience lies behind us now, and it is felt that we ought to learn from this how to do some things far better than was possible at the beginning. To this end it is an imminent necessity that some systematic collection of information be made in all departments of knowledge affecting missions directly or indirectly, and that these be studied by experts with a view to giving out from time to time the results of their investigations.

Much has been done along this line by a few eminent individuals which affords encouragement for the larger and more comprehensive effort. Germany has furnished a few eminent men to give large thought to these far-reaching questions which interpenetrate missionary work of all societies, and in all countries. Dean Vahl, of Denmark, lately deceased, did noble work of this nature, and was a recognized master in it. Dr. Warneck has given years of patient investigation in this department of experience, and has published some of the classified results of his labors. Mr. Robert Cust of England, has written with the sternest integrity, and something of Carlyle's independence and rugged criticism, on missionary topics, after protracted study and extensive observation. Not all of his strictures on mission policy

have been accepted or acceptable, but they have been even in these instances, a valuable irritant, provoking thought and inquiry. Mr. Eugene Stock, the editor of three missionary periodicals of the Church of England Missionary Society, has long taken leading rank among the more eminent students of missionary problems.

The recent death of Mr. Robert Arthington, of Leeds, England, removed one of the most patient and profound students of missions. He gave large attention to unoccupied fields, specially in Africa, which he thoroughly studied, as a triangular-survey engineer might do, mastering the details of the several races, their dialect in its relations to larger language-belts, their blood and other tribal affinities, their natural vitality, the reach of their influence over trade-routes, their direct or indirect connection with the slave-traffic, their native religions as correlated with more extended groups of belief, and all else that entered into a broad, statesmanlike or scientific study of the several localities and peoples. He did not omit a careful examination of the bearing of the climatic conditions on the health of Europeans. He made careful estimates of the probable cost of establishing and maintaining missions in the several localities. Having thus fortified himself, he studied the peculiar adaptability of the several European nations engaged in missionary enterprise to work in given localities; their final resources, their moral qualities for endurance, such as their patience, their breadth of view and their spiritual affinities. He then proceeded to invite specific organizations to accept the responsibility of evangelizing given localities in a way which would afford mutual support to each other, thus on the whole securing a wide strategic distribution of these forces over new territory. Nor was this all. He then endorsed his invitation by a tender of a fair contribution from his own pocket to encourage these societies to enter upon these fields. In one instance the writer was made the medium of making the proffer to an American missionary society of \$50,000 from Mr. Arthington, to begin work in one of the carefully selected localities. That society did not see its way clear to accept the responsibility, so that the money was tendered in another quarter.

Special attention is given to this case of Mr. Arthington as illustrating what might be done on a larger scale by co-operative study by the several great missionary organizations of the world. Mr. Arthington's pecuniary impetus to the materialization of his schemes is itself an inspiration. He chose to live in the most economical manner possible, that he might have the money to furnish the initial incentive in many instances. In fact, he became the subject of criticism in some thoughtless quarters for the exceedingly small amount of his personal expenditures on his living. But the example of abstemious living among persons of large competence, with the sole object of being able the more to advance great evangelical schemes, is not in danger of being over-much imitated. From Mr. Arthington's studies came the first practical impulse to the foundation of the Central African mission of the London Missionary Society. In 1876 he gave the same society \$50,000 for the extension of their work to the Awemba tribes. He was not in the habit of giving to established work. At his recent death it was found that he had left much of his great fortune to two missionary societies, the portion falling to the London Missionary Society being one million and a quarter dollars. Mr. Arthington specified that this money is to be spent for new work, or rather work in new localities.

As has already been said, this case is thus particularized that it may furnish an object-lesson in comparative scientific study of missions in all directions, by co-operative work of specialists re-enforced by hundreds of others. The experience of the past century of missions has supplied data, of which the learned societies have been glad to avail themselves, and to which they have cheerfully and repeatedly

acknowledged their large indebtedness. They have found the missionary force to be the most widely distributed corps of intelligent observers and reporters of data essential to inquiries in the departments of philology, ethnology, geography, sociology and religion.

The singular fact obtrudes itself on our notice that the missionary societies have not availed themselves of this ubiquitous force to report to some central bureau of their own these and other data, with a view to careful and systematic study of the various phenomena in bearing on the great problems with which they themselves are concerned. They have great questions of policy on the fields, the direction of which would be greatly helped by accurately classified results of experience in various parts of the world.

Then there is the comparison of experiences in the home department of work, the interchange of information as to ways of distributing information, inciting zeal, and raising and disbursing moneys, co-operation in plans of study, the economical production of literature, and similar operations, which have not as yet received any systematic consideration by the societies as a whole.

It is something that the Ecumenical Conference gave an impetus to inter-denominational activity which has led to a proposal for the formal erection of a Bureau of Information on Missions. At the last meeting of the officers of the several societies in New York the representatives present devised the nucleus of such an organization, to be submitted for the approval of the forty boards which are associated in this officers' union, which has been in organized activity for several years.

If this Bureau shall be found to be practical, it will in itself be an object-lesson of the unity of the missionary workers and work, and give a new impulse to the tendency already clearly manifest to a fuller co-ordination, if not a qualified federation of Protestant missionary forces.

When merchants are spending hundreds of thousands of dollars to prospect business enterprises, before investing a dollar in the business itself, and when the enormous expense of floating the *Challenger* four years for making deep-sea soundings is found to be a profitable investment for science and ocean navigation, and in all other departments the study of the most widely diversified phenomena is found to be remunerative even to the satisfaction of this most practical of all ages, surely it is none too soon that the missionary societies begin the broadest kind of study of the facts with which they have to deal. The very maps of the world are constantly remaking, the cable lines are becoming a spider's web on the bottom of the seas, political denouement is hourly modifying the relations of mission fields and work, the world moves steadily toward great and greater combinations, the swing of affairs shows increasing momentum. All this serves to make it more and more necessary that the missionary societies and churches should be stirred to a corresponding breadth of plan based on the careful correlation of all the facts in all departments, that in anywise affect the greatest of all schemes among men, that of lifting this old world out of its old ruts of sin and comfortless suffering, up into the sunlight of God's Gospel and the power of the Spirit's new life.

No one society, no three or four societies, no dozen societies can compass the collection and comparison of facts that will equal the emergency. It will require a hearty activity of the whole of them. The smaller societies need the light of these general deductions and the encyclopedic information as much as the greatest. A small craft may be saved from wreck by the same shorelight that warns an ocean liner.

Rochester, N. Y.

Baptist Affairs and Outlook in Arkansas.

BY REV. A. J. BARTON, D.D.

Arkansas Baptists have been so busy and have had so much to think about that they have not all had time as yet to take notice of the passing of the century. But whether we ever realize that we have been wheeled across the line and by the date at which men of the present expect things to happen and men of the future will suppose things did happen, we hope to do much during the twentieth century. At present also our prospects are fairly good for realizing the hope.

It would be difficult indeed to give in one article even an outline of the many phases of denominational work worthy of note in this great and good State, the possibilities of which even Arkansians themselves have not yet begun to appreciate. Let only a few suffice.

As in other States so in Arkansas—the missionary interests may justly be regarded as one thing that could not at all be left out. I myself not having been connected with these interests for some years till a

little over a year ago, cannot go far back in review, unless more time than is now at command for that purpose could be given to the reading of documents. But those who have been connected with the work for years say that during the conventional year which closed Nov. 10, 1900, more work was accomplished than during any previous year. Many noble, consecrated, God-fearing men had wrought efficiently during previous years as Secretary, as General Missionary, as member of Board, as pastor, as layman and leader, which made the work and accomplishments of last year possible. Deserving special mention among these is Mr. W. E. Atkinson, ex-Attorney-General of the State and a busy lawyer of this city, who for two years previous to my coming served as Secretary, one year without remuneration. By his unflinching zeal he had greatly stirred the denominational heart and had been permitted to see much enthusiasm.

The present Secretary entered upon his duties Feb. 15, 1900. Prior to his coming the State Board had decided to enter into closer co-operation with the Home and Foreign Boards of the Southern Baptist Convention and to seek better to organize and more firmly to establish the work than ever before. Hence the Secretary now represents all missionary interests, both State and general. The Board has a good and well equipped office in Little Rock, and it is the purpose and effort to conduct the affairs of the denomination in as systematic and businesslike way here as they are conducted in any other missionary office, either local or general.

Besides the Corresponding Secretary the Board last year employed thirty missionaries, who delivered 3,348 sermons and addresses and received 847 persons into the churches which they served. The denomination contributed to this work \$3,703.36 and received from the Home Board of the Southern Baptist Convention \$1,500. The work this year is planned on a somewhat larger basis, the working force being increased. Perhaps the most important addition is in securing the services of two excellent and able brethren as general missionaries for all time. One is Rev. Frank White, D.D., the widely known blind preacher, who though blind can do more than many men would or could if they had their eyes. The other is Rev. R. C. Medaris, brother-in-law to the writer, a Tennessean who honors his State, who is a young man of pure purpose, fervent zeal and large working capacity. The Board and Secretary hope to see the denomination give \$6,000 this year, while the Home Board will help to the amount of \$2,000.

While the work of State Missions is being thus emphasized and pushed forward, Home and Foreign Missions are by no means to be neglected. By the time we go up to New Orleans—if you can call going down the Mississippi River "up"—we hope to have raised at least \$3,000 for Foreign, with a nearly or quite equal sum for Home, which will be a gratifying gain over former years, though literally not a tithe of what we ought to do. If Arkansas Baptists knew their strength and loved their Lord as I hope they may, they could and would give as much for Home and Foreign Missions as all Southern Baptists are now giving. They are a great people, numbering over 70,000, and comparing favorably both in purity of doctrine, piety of life, culture, business ability and worldly position with the Baptists of any other State in the South, or North either, I suppose, though I have not been much among the Baptists of the North.

The Sunday-school and Colportage work is conducted by a separate Board, of which Rev. J. G. Doyle is the Corresponding Secretary. Though the Convention had a similar Board formerly, the present one was constituted only four or five years ago. Still it has done much good. Bro. Doyle, with whom the State Missionary Secretary occupies a common office, is a good man, an able preacher, and seems much in love with his work. Not a great deal of money has been contributed by the churches to the work, it being mainly supported by gifts from the American Baptist Publication Society and the Sunday-school Board of the Southern Baptist Convention. The work is one of growing possibilities and will doubtless keep pace with other interests.

The educational interests and institutions are in a most hopeful and promising condition. Ouachita (Washita) College at Arkadelphia, the first effort of the Convention at college building, is a marvel of success. It opened its doors less than fifteen years since, its only assets being a nice campus and a poor little frame building, the whole property valued at some \$5,000. No, these were not the only assets either. There was the need of our youth, the purpose of our people, the fine sense and ability of President J. W. Conger, of whom all his native Tennessees ought to be proud, and of his faculty, and, above all, the approving favor of God. To-day the college prop-

erty is easily worth \$100,000, with not much indebtedness, the enrollment is above 450 and the faculty consists of more than twenty specialists. I have personally visited a goodly number of our leading Baptist colleges in the South, and my deliberate opinion is that, if age be considered, no other Baptist college in the South can compare with Ouachita, and it compares favorably with any, age or no age.

At Conway is Central College for girls and young women. It is only about eight years old, but promises much. Situated in a beautiful campus, it has a handsome three story brick building, the whole property being valued at \$35,000, with little or no debt. This year's enrollment will reach 100, from what I have heard. Prof. J. G. Lile, who for six years has been President and has given wise direction to the college, has resigned after re-election for a like term. He is to be succeeded by Prof. W. W. Rivers, principal of the city schools of Helena. Prof. Rivers comes to a school with a future, and his brethren believe in him as the man to make that future glorious.

Besides these two larger colleges, we have a number of smaller schools, some of them known as colleges, others more correctly and fortunately known as academies and high schools. Almost every year some of the District Associations build others. At the last session of the State Convention an educational commission was appointed looking to the affiliation of all the schools and school interests in the State, so that we may have greater harmony and efficiency. With this desirable end accomplished, as it seems almost certain it will be at the next Convention, the educational interests will move forward with ever lengthening strides.

But one other thing ought to be mentioned as an essential element of the prospect. It is the character of the Arkansas ministry. Without any thought of suggesting that Arkansas has ever had an indifferent ministry, it is perhaps just and safe to say that in nothing has her progress been more marked or is her prospect more bright than in the character of her ministry. Names cannot be called, of course, lest one should seem to discriminate against or to forget others just as worthy as those mentioned. But Arkansas is coming to have as cultivated and consecrated preachers as any State. Standing together like brothers in blood, they lead their people into a holy life and brotherly love and helpful co-operation.

Did I say only one other thing needed to be mentioned? Pardon me. One of the most powerful of all denominational factors in every State is the denominational press. The color of the denominational thought and the tone of the denominational life will always be largely affected, if not almost determined, by the denominational paper. "Like people, like priest" might almost be changed in this day to "Like people, like paper."

Our leading paper in Arkansas is the *Arkansas Baptist*, published in this city. It is owned and edited by Rev. W. A. Clark, D.D., and his son, Mr. Allen W. Clark. They are putting push and snap into the paper, while they make it breathe a good spirit and give loyal support to all of our denominational enterprises. The paper has its history of struggle and trial, as nearly all papers have, but its skies seem to be brightening, and it will doubtless render better service in a more open way than ever before.

The *Baptist Gleaner* of Paragould is a less pretentious paper. It is owned by a stock company and edited for the present by Rev. J. N. Hartley, the Paragould pastor. Starting out some years ago as a local paper, intended specially for two Associations, it has gained considerable favor in the regions beyond and now aspires to a State-wide circulation, I believe. It is in the hands of good men, guided by good purposes, and will accomplish good wherever read.

The *Messenger* is a unique Baptist monthly, owned and edited by Rev. J. M. Roddy and other brethren at the renowned health resort, Eureka Springs. It makes no effort at being a newspaper, seeking rather the higher sphere, the cultivation of the devotional spirit, which is all too weak and all too rapidly waning in many quarters. The publication is of the choicest spirit, and is the most neatly printed paper that I know of. It can not but do good.

With a well organized and rapidly advancing missionary and colportage work, with already good and growing colleges, with a cultivated, pious and united ministry, with a high-toned, well-tempered denominational press, Arkansas Baptists have swung into the twentieth century to bring things to pass. They will welcome to their homes and hearts everybody and everything that seeks the peace and prosperity of Zion and the salvation of a lost world; other kinds need not apply.

Corresponding Secretary State Mission Board, Little Rock, Ark.

—Every man deceives himself more successfully than he deceives others.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

ITS CONSTITUENT ELEMENTS.

Let us notice:

2. The necessity for repentance and faith in the plan of salvation.

(1) The necessity for repentance.

(a) Until there has been this change of mind and so of heart, the sinner will not want to turn to God for help. He will not feel his need of a Savior, and will not be prepared to accept him.

(b) God will not, cannot accept the sinner until he repents. To do so would be to subvert his whole authority and to throw the moral universe out of balance. God loves the sinner. But he hates sin. He saves the sinner from his sins. But he cannot save him in his sins. The sinner must lay down the arms of rebellion before God will receive him. If God should receive him with his will unchanged, his rebellious heart unsubdued, it would be to dethrone God, and exalt the sinner in his stead.

(c) If by any possibility the sinner could get to heaven without repentance and so with his nature unchanged, he would feel more out of place there among the pure and holy, amid the "spirits of just men made perfect," than he would in the abode of the damned, with the devil and his angels and all the lost of earth. The society of heaven would be uncongenial to him, and he would be miserable there—more miserable even than he would be in hell. "The pure in heart shall see God." It is only the pure in heart who can see him, and it is only the pure in heart who will want to see him. All others will feel like slinking out of sight of his all-penetrating eye. Among the descriptions of heaven is, "There shall not enter into it anything unclean, or he that works abomination and falsehood." (Rev. xxi. 27). "Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and does a lie." (Rev. xxii. 15). And so the saying of the Master comes back to us with redoubled emphasis: "Except ye repent ye shall all likewise perish." Repentance for sin—a change of mind, a change of heart, a change of life—is an absolute necessity for humanity, an essential condition to salvation.

(2) The necessity of faith. But after the person has repented he is not saved. Something more needs to be done. He is ready to be saved. But he cannot save himself. He needs a Savior. Who can save him? The gracious answer comes, "Christ Jesus came into the world to save sinners." (1 Tim. i. 15). The person must turn to him, must trust to him for his salvation. How turn to him? "What must I do to be saved?" (Acts xvi. 30), said the Philippian jailer. And the reply given him was: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 31). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12). Said Jesus of himself: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John xiv. 6). Jesus is a necessity, and the way we appropriate him to ourself is by faith in him, so that faith becomes a necessity also.

Consider:

3. The order in which these two constituent elements in the plan of salvation come. Does repentance precede faith, or faith precede repentance? Is it repentance and faith, or faith and repentance? I have already indicated by my constant use of the terms, the order in which I think they should come—that it is repentance and faith. But there are some who put them the other way, and in fact who stoutly insist that the order must be faith and repentance. Let us see about it. Remember that we are discussing saving repentance and saving faith, repentance and faith in the plan of salvation. Remember also, as I said before, that repentance means the sinner turning away from his sins, and faith means the sinner turning to the Savior. Until the sick man realizes his sickness and feels his need of

a physician, he will not send for one. And so until the sinner realizes his sinfulness and wants to turn away from his sins, he will not send for the great Physician to heal his soul. "Christ Jesus came into the world to save sinners." It is only when the sinner feels his sinfulness that he will turn to Jesus. If the drowning man feels able to swim to the shore, he will reject the proffered assistance. But if he finds himself sinking, then he will gladly seize the hand stretched out to him.

A stronger reason than the argument from nature is the argument from revelation to show that repentance comes before faith. Wherever in the New Testament the two are mentioned together, the order is invariably repentance first and faith second. Here are the passages: Said Jesus, "Repent ye and believe the gospel"—repentance first, faith second. Paul said that "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts xix. 4)—repentance first, faith second.

Paul reminds the Ephesian elders that he had "kept back nothing that was profitable to you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 20, 21)—repentance first, faith second. The writer of the epistle to the Hebrews said: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying against the foundation of repentance from dead works, and of faith toward God" (Heb. vi. 1)—repentance first, faith second. But Jesus put the case still stronger when he said: "For John came unto you in the way of righteousness; and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. xxi. 32)—repentance first, faith second. "Ye did not repent that ye might believe." There could be no faith until there had been repentance. How could the fact that repentance precedes faith be expressed any more plainly or strongly than that?

These are the only passages where repentance and faith are both mentioned in the same passage. But throughout the New Testament wherever repentance is mentioned separately it expects faith to follow, and wherever faith is mentioned separately it presumes repentance to have preceded. Take two passages as illustrations. When the Jews on the day of Pentecost asked, "What shall we do?" Peter replied: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38). Here faith is not mentioned in words; but it is implied in the expression, "in the name of Jesus Christ." More properly, it should be ON the name of Jesus Christ—trusting on, relying upon his name. But it is repentance first, and faith second.

Take the case of the jailer. When he asked, "Sirs, what must I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ and thou shalt be saved." He said nothing about repentance. Yes, but he said it to a repentant man. The jailer "came trembling"—trembling for fear. For fear of what? Of the Romans, as some say? He had feared the Romans. But that fear had led him to draw his sword and to start to kill himself, in true Roman style, when the voice of Paul arrested his self-murderous hand. But then a higher fear took possession of his soul—the fear of God. He had heard Paul preaching there by the riverside in Philippi, or at least he had heard of his preaching. He had learned from that preaching, probably, about the true God, about the exceeding sinfulness of man, and about the Savior whom God had sent to redeem man. Now all this was brought vividly before him by the earthquake, the open prison doors, the broken bands and the unescaped prisoners. Surely this must be the Lord's doings. These men must be servants of the most high God. What Paul preached

must be true. In that moment the jailer saw himself a sinner as never before, and trembling for fear of that just God who had said, "The soul that sinneth it shall die," he fell down before Paul and Silas, "And brought them out, and said, Sirs, what must I do to be saved?" (Acts xvi. 30). To such a man, deeply repentant, it was useless to say anything about repentance. To him it was simply necessary to say, "Believe on the Lord Jesus Christ and thou shalt be saved." He had already repented. It was repentance first and faith afterward. The truth of the matter is, that to put faith before repentance is an utter absurdity, an absolute impossibility, a logical blunder, a chronological anachronism and a theological monstrosity—in short, the most absurd, the most illogical, the most preposterous proposition ever conceived by rational men.

Be Careful.

The greatest injury that can be inflicted on a man is to baptize him if he is not converted. It puts him in a false position; it leads him to believe he is what he is not; it puts him in such a position that preaching which is addressed to unconverted sinners does not reach him, and that which is adapted to saints is not suited to him, so that it puts him out of reach altogether. Of course I do not mean to say that such a man cannot be saved, but I do say that there is far less hope of him than there is of an unconverted sinner who has not been deceived as to his true condition. So be careful whom you take into the church, for the sake of souls, and beware lest in your over-zeal for men you do them deadly harm instead of doing them good.

Again, be careful whom you receive into your church, because the greatest injury you can inflict on a church is to fill it with unconverted people. It is like filling a cave with spies and with soldiers from a hostile army; it is like filling a man's veins with poison instead of blood. The policy of such a church is like suicide, and not only so, but of suicide in its most horrible form.

Again, be careful whom you receive into your church, because the greatest injury you can inflict on the outside world of unconverted sinners is to fill the church with those who, like themselves, are unconverted. The most effective preaching is not that which comes from the pulpit; it is that which comes from the lives of those who claim to be the people of God. "Ye are living epistles, known and read of all men." This sort of preaching is impossible of overthrow. The world judges of a church by the conduct of its members, and nothing does the cause of Christ so much harm as to be falsely represented.

When you receive an unconverted member you take one of the children of darkness and hold him up to the world as a sample of the children of light. Of course this is libel on the gospel, and men will say, If that is a specimen of what the gospel will do, we will have none of it. The church and ministry are responsible for all such false representatives. To retain in our membership unconverted, ungodly men will always give the devil advantage of us; we hand him a club with which to whale the church over the head. A Baptist Church ought to be the purest society in all the world, for each member in it has professed conversion. It is a great pity, however, that everything is not what it claims to be.

—Brethren, let us stand as guards at the door of the church entrance and see to it that evidences of a changed life precede church membership. Better have a few converted members than to have many, if they are to be a mixed multitude of good and bad all mingled together. Quality is more important than quantity. The question is, not how many members have they? but what kind of members are they? If they are men of steady habits, of good conduct, zealous of good works, etc., then, no matter how small their number may be, theirs is a prosperous church.

May the Lord help us as ministers of his gospel to be true to its teachings.

L. H. HUFF.

Mulberry, Tenn.

—The BAPTIST AND REFLECTOR is the only Tennessee friend that has visited our home since we left last September. It is a very welcome guest; indeed, we do not want to be without its company. I conducted several revivals in the latter part of last fall, and have had charge of the Choctaw and white school at this town since November last; have been preaching twice a month also. The smallpox has visited one of our door neighbors and has stopped our school for awhile. My health has somewhat recuperated by my move. We will move to San Antonio, Texas, in a few months. God bless the editor and his labors.

W. H. PETTY.

Albany, I. T.

Rev. F. B. Meyer.

As announced in the daily papers, we have had Rev. F. B. Meyer, the great London preacher, with us in Chattanooga for four days, and we who have heard him speak will thank God for the sweet privilege as long as life lasts. To describe the man or his sermons is an impossibility.

He is a preacher of wonderful power and intellect, but I can only think of him as the "beloved disciple," walking so close to the Master that the beauty of the Lord our God is upon him. "The peace that passeth all understanding" gives to his face an expression of such wonderful sweetness that the smallest child can read thereon the story of his consecration. And he makes the religion he lives so beautiful, so precious, so greatly to be desired that all things else sink into nothingness beside it.

In listening to him your idea that he is an extremist as regards some of his religious beliefs is dissipated as quickly as is the mist by the warmth of the morning sun.

He tells in a manner peculiarly his own the same "sweet story" you have heard so oft before, and he only asks that you open your heart to receive the Spirit, his one plea being: Give yourself unto the Lord; be willing to let Him make of your life what He will. He reproves all manner of wrong-living, all self-indulgence, all uncleanness, all worldly pleasure in the strongest and most unmistakable terms, yet with a gentleness that is as beautiful as it is unusual. A man so tenderly human, so loving in reproof, cannot fail of effectiveness in his work. In the simplicity of his faith he hath attained unto greatness.

Alas! that it is given unto the world so seldom to be blessed with such a life. How strange that so many who love the life beautiful worship afar off, walking in the shadow when they might be in the light.

I do not believe in sanctification. I do not believe that people attain unto sinless lives while walking earth ways. But, if it be possible for a man to live in such intimate association with his Lord that he partakes of the divine life, losing in the Christ-likeness all desires for things carnal, that man is certainly F. B. Meyer. As some one has already said of him: "I believe he is the most helpful speaker and the most intensely spiritual man in the world to day."

It is not that what he says is so different from what other ministers have said before, but it is the influence of the man's personality. His peculiar charm of manner and speech—his abiding faith—the feeling that he has "walked with God," that with him Christ is in very truth a living presence—that he is absolutely filled with the Holy Spirit. In these things lie the secret of his power.

Before such consecration I am dumb—stricken with shame! Oh, God, to think of what we are and then of what we might be!

Closing an evening service with a beautiful bit of personal experience Mr. Meyer said: "The thing in my life that I could not give up I asked the Lord to take." Then with an earnestness that was irresistible, he begged the Christians present who could not make up their minds to yield everything unto Christ to pray with him this prayer: "Lord, I consecrate my life to Thee. I am not willing to give up everything for Thee. But, oh! Lord, I am willing to be made willing." With all my soul I repeat the petition.

JESSIE LEE MCHANN.

Chattanooga, Tenn.

Jefferson City.

The readers of the BAPTIST AND REFLECTOR and all others are here reminded that the town of Mossey Creek is a thing of the past. Hereafter it will be known as Jefferson City, in accordance with a recent act of the Tennessee Legislature incorporating the town and changing the name. The Postoffice Department has also changed the name of the postoffice so that all postal matter addressed to this office should be addressed to Jefferson City. The name at present is somewhat out of harmony with the size of the place, but it is hoped that the growth of the town will soon cause this to disappear. Many of our people, however, would have greatly preferred *Jeffersonville*.

The youngest son of our beloved Dr. Baker has had a painful experience during the past week. On Sunday afternoon he was taken violently ill with bilious colic. Physicians were summoned and everything was done that medical science and skill could suggest for his relief for two days. The physicians in charge then decided that the trouble was appendicitis, and that relief was only possible as the result of a surgical operation. The operation was successfully performed, but the trouble was found to be inflammation of the bowels and not of the appendix, as was feared. It was supposed therefore that the operation instead of helping would complicate the trouble, and so he was given up to die. When informed of his condi-

tion the young man seemed surprised. He said he had not expected such a result, and did not believe he would die. But he said he was ready for the event if it was the Lord's will to take him. Then followed a most affecting scene of leave-taking, in which each member of the family was summoned to the bed-side of the sufferer and affectionately embraced. His words to his young wife, to whom he had been married but a short time, as well as that to his aged parents, were peculiarly touching. After all was said he called on his father, "Now, father, I want to hear one more of your sweet prayers." Dr. Baker then prayed as only he can pray, and all who have ever heard him in prayer, can appreciate what that prayer was. The physician left at midnight, expecting him to die before day. But to his surprise next morning he found him not only alive, but in an improved condition. He has continued to improve, and at the present writing every indication points to complete and speedy recovery. Was not this in direct answer to the father's prayer and to the united prayers of friends who joined him? Many of us so believe, and are giving the Lord the glory of the recovery, if such it proves to be. The friends of Dr. Baker will join with him in thanksgiving and praise for the wonderful deliverance wrought for him in this great trial.

Bro. J. E. Johnson, pastor at Loudon, Old Sweet-water and Philadelphia, who has been making this place his home for the past six years while attending college, has moved his family to Loudon. He expects to attend the Seminary next year.

Bro. Lindsay, another ministerial student, who has been living here for about the same period, has moved his family back to his home at Coal Creek. He also expects to enter the Seminary in the fall.

J. M. P.

Crescent City Crumbs.

Now, brethren, keep your eyes open for Southern Baptist Convention news, and if you must write to any of us brethren for information, please enclose stamp for reply. We are glad to hear there is prospect of a fine delegation from Tennessee. Let everybody come—attend the Convention and see this delightful old city. When is it? May 9, 1901; that is, the B. Y. P. U. will convene May 9th, and the Convention proper May 10th. Where will it be held? At New Orleans, First Presbyterian Church. Where will the Woman's Missionary Union hold its session? At the Y. M. C. A. building, near by. What about hotels and boarding houses? Ample accommodations, and you can pay your money and take your choice. New St. Charles, \$2.50 per day, two in a room, provided you are one of the first 200 to get there. Grunewald—European plan, which is to say, you pay for room only, getting your meals wherever you please, 75 cents each, two in room, or \$1 one in a room. Imperial—European plan, 75 cents, two in room, or 50 cents four in room. Denechaud—American plan, \$2 per day. Fabacker, 50 cents for room or \$2 American plan. Crescent, room 50 cents, or \$1.50 American plan. Commercial, European, 75 cents and \$1. Osborne, room 50 cents. Those going to the European hotels can get good meals at 25 cents each. All these hotels are in easy walking distance of place of meeting. Boarding houses can be had at \$1 per day, room and board.

Bro. A. G. Mosely of St. Charles Avenue Church, who has been critically ill, is improving.

Bro. C. V. Edwards has returned from Atlanta, where he went to attend the Broughton Bible Institute last week. Capt. J. D. Taylor, the "sailor evangelist," returns with him and will hold a series of services this week at the First Church.

The Louisiana State Sunday-school Convention held recently at the Coliseum Place Church was a great success. The addresses of Bro. Spillman, Dr. Hamill and Mr. Lawrence were greatly enjoyed. There have been several professions recently at the Coliseum Church, where the congregations are increasing and the interest deepening.

The visit of Dr. Kerfoot and also of Dr. Willingham recently to Louisiana has enabled the State Board to rid itself of a burdensome debt, besides giving a much needed impetus to our mission work.

New Orleans, La.

GILBERT DOBBS.

Jackson Items.

Bro J. F. Hudson of Memphis preached at the First Church at both services on yesterday. He had good audiences and his sermons were well received and much enjoyed. The pastor is ill with the First Church in Memphis in a series of meetings.

Dr. Inman had usual services at the Second Church. He is busy during the week in securing money to pay for the new lot.

Bro. Ross Moore had a highly spiritual time with the Highland Avenue Church. One accession by letter at 11 a. m. and several asked the prayers of the church

at the evening services. Several accessions to the Sunday-school.

Pastors Inman and Moore and Coin, with the following University men, attended the Central Association fifth Sunday meeting at Dyer: W. R. Hill, J. W. Mount, E. W. Reese, J. D. Adcock, J. Bloom, W. L. Medling, H. C. Irby. All of them took a leading part in the work. Bro. Coin preached at 11 a. m. a very acceptable sermon on Missions. The Irby quartette of the University, composed W. L. Medling, J. D. Adcock, J. A. Bloom, E. W. Reese, delighted the large congregations time and again with most delightful music. The pastor, W. A. Jordan, a University alumnus, had everything in good order.

The following represented the University at Beulah Association: Prof. G. M. Savage, W. L. Savage, and former students I. N. Penick, L. W. Russell, E. L. Watson, J. T. Early. These were often called to the speaker's stand on the various questions before the meeting. Ministerial education received much attention. The meetings were well attended and the interest ran high. This meeting was held with the Kenton Church. Dr. Savage preached the missionary sermon.

W. E. Hunter and S. E. Tull were at the Big Hatchie Association. Bro. Tull, it is said, made the speech of the meeting. Subject, "Soul-saving." The meeting was one of great interest. The meeting was held at Stanton.

The Memphis Association met at Moscow, and had from the University Dr. Heagle, J. W. Dickens, J. F. Ray, D. A. Ellis, and former students D. D. Shuck and W. C. Sale. The meeting was a pronounced success. Dr. Heagle remained over to deliver his great lecture on "The Temple."

Bro. W. C. Greer was the only representative to the Western District Association; but he had the former student, Fleetwood Ball, as a companion, and that made a strong team. What was lacking in quantity was made up in quality. This meeting was a success.

All these meetings were times of refreshing from the Lord and much good seed were sown.

Editor Folk was at the Central meeting and took an active part in the discussions and preached a splendid sermon. He is always a welcome guest to the Central.

New students are still coming in at the University. The teachers are hard worked and very healthy.

Jackson, April 1st.

MADISON.

Carson and Newman College.

Our Girls' Home gratefully acknowledge the receipt of a beautiful table for our parlor, the gift of Miss Jessie Lady of Knoxville.

Mrs. H. B. McLain, who graduated at our school last June, reports ten members for the children's club. If we had a few more such supporters, the "Children's Scholarship" would soon be secured. The following have just been added: Harman M. Miller, Elizabeth-ton: Clara Watson, Beulah Watson, Willard Lusk and Alvah Lee, all of Bearden.

The Second Baptist Church of Knoxville has added \$110 to its contribution to our endowment and the end is not yet. The amount now stands at \$2,460. The prospect for the success of the endowment grows brighter. Let each friend do his duty and we will succeed. Many write me that they are both praying and working for it.

I am just back from the fifth Sunday meeting of the first division of the Nolachucky Association. It met with the Beulah Church, a thrifty organization of some two years. The Lord has wrought wonders in this fertile valley through W. C. Hale, the efficient pastor, who originated this work. The rain was against us and yet the meeting was delightful. The entertainment was exceptional and the preaching of Dr. Hutchinson was good. The Sunday-school is establishing a choice library for the children of the community. I am hoping to receive some generous gifts for endowment from this place.

Last night I spoke to a good audience at White Pine. A few brethren here will help me in this crisis. The College has a generous friend in this town, not a member of this church, who has contributed to our library, our parlor and \$500 to endowment.

J. T. HENDERSON.

—On March 20th Brethren Edgar James and S. S. Broadus were ordained as deacons. Dr. J. O. Rust of Nashville delivered the charge to the deacons, an exposition of the third chapter of 1 Timothy, setting forth the institution, qualifications, duties and rewards of the office of deacon. It was desperately practical, uplifting and humiliating, and hence necessarily helpful. On the evening preceding Bro. Rust delivered a lecture in the Y. M. C. A. auditorium for the benefit of the parsonage fund on "The Life of Social Ideas." The address was scholarly, informing and inspiring, the closing passages being as fine a piece of eloquence both in diction and in delivery as I have ever listened to.

Florence, Ala.

RICHARD HALL.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Central Church—Pastor Lofton preached in the morning and afternoon and Bro. W. C. Golden at night. Bro. Golden will assist in a meeting this week and next. 300 in S. S. The revival meetings have started off well.

Seventh—Pastor Lannom preached on "A Faithful Servant" and "Personal Accountability."

Centennial—Pastor Stewart preached on "The Peace of God" and "Individual Accountability." 152 in S. S.

Third—Pastor Golden preached in the morning on "Disciples of Christ Asleep on Duty." Dr. Lofton preached at night.

Edgefield—Pastor Rust preached on "Signs of the Cross" and "Laws of Life." Three baptized.

Immanuel—Pastor Ray preached on "The Ministry of Mercy" and "The Helping Hand." The Sunday-school held a memorial service in memory of Mrs. Ray.

N. Edgefield—Pastor Robinson preached on "Unity" and "Christ's Riches and Poverty."

Howell Memorial—Pastor Peyton preached in the morning on "Progress the Genius of Christianity." The congregation attended the farewell service to Bro. Reed of the C. P. Church at night. 114 in S. S.

CHATTANOOGA.

First Church—Pastor Brougher preached at both hours. Two received for baptism and ten by letter. Thirty-five have been added to the church during the month. Dr. Brougher goes to Louisville soon to conduct special meetings.

Central—Deacon Corby conducted a prayer meeting in the interest of Ocoee missions at 11 a. m. Pastor Fristoe preached at night to the unsaved. Pastor also preached at Chickamauga Church at 11 a. m. on Missions.

Second—Deacons Webb and Morgan conducted a covenant meeting at 11 a. m. Pastor preached at night on "The Second Coming." 168 in S. S. Pastor preached at New Union at 11 a. m. on Missions.

Hill City—Good S. S. No morning service. Prayer meeting at night, conducted by Deacon Turner. Pastor in Meigs County. Preached and organized a S. S. with thirty scholars.

New Century—Two good services. One profession and one received for baptism.

Beach-street—Pastor preached on "Church Government" and "Covetousness."

The brethren report good interest in the fifth Sunday meetings with the Chickamauga and New Union churches.

KNOXVILLE.

Centennial Church—Pastor Snow preached in the morning and Bro. J. E. Johnson at night. 390 in S. S.

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

Second—Pastor Jeffries preached. One approved for baptism and nine professions. 306 in S. S.

First—Pastor Egerton preached. Eight professions. 410 in S. S.

Third—Pastor Murrell preached. Ten professions, seven approved for baptism, two baptized and one received by letter. 169 in S. S.

MEMPHIS.

First Church—Dr. Haywood preached. A day of great spiritual power. Much interest has been manifested in the meeting, and it continues with hopeful prospects.

Central—Pastor Potts preached in the morning to a large congregation. Delightful day. Worshiped with the First Church at night.

Johnson Avenue—Pastor Thompson preached to good audiences. At 3 p. m. completed Sunday-school organization at Frayser.

—Let every one who expects to attend the Middle Tennessee Baptist Sunday-school Convention at Shelbyville April 10th-12th please send his or her name at once, thus greatly aiding us in arranging homes. Shelbyville, Tenn. R. A. KIMBROUGH.

—I have resigned my pastoral work at Hillsdale, Macon County, and Rocky Valley, Wilson County, to accept a call for half my time at Gallatin, Tenn. God bless the noble people I have left and send them a good man, and may the Holy Spirit lead us at Gallatin, is our prayer. Had a good fifth Sunday meeting at Hopewell. Good interest all through. Some fine sermons by the brethren. Sunday Bro. W. M. Kuykendall from Kentucky delivered a grand sermon on the Cities of Refuge. Enon College, Tenn. WM. WILKS.

—The Erin saints are rejoicing over the gracious results of the meeting they have just closed. Dr. Acree put in his "volunteer" work with us, doing some of the best preaching of his life. It is said that Erin

never enjoyed such preaching before. The whole town feels the uplift, and the church is much enthused. They hope a better day has dawned for the Baptists here. The congregation contributed \$43.50 for Bro. Acree, but he made the church a present of it—just like the big-hearted fellow he is. Nine have joined the church. GILES C. TAYLOR.

—We closed our meeting last night. There were 24 professions and 17 additions. Others have expressed their purpose to join soon. Bro. R. A. Kimbrough was with us two weeks and held up Jesus as the sinner's Savior with great simplicity and power. Miss Florence Brantley of Shelbyville was with us and rendered valuable assistance in music. She sang "with the Spirit and with the understanding." The church seems encouraged, and I believe they will contend more earnestly "for the faith once delivered to the saints." Fayetteville, Tenn., April 1st. G. H. CRUTCHER.

—The town of Carthage has just enjoyed the greatest spiritual awakening it has had for many years. The meeting was held in the Methodist Church, conducted by Dr. Haggard and Miss Tina Tucker, but all Christians entered heartily into the meeting and it was soon seen to be a revival for the whole town and everybody, and not for Methodists only. There was no friction, and the Holy Spirit had his blessed way, to the joy of all. There were over 50 professions of faith in Jesus. Some 25 or 30 joined the Methodist Church. A number of the professions were students in the college, and will join when they return home. The Baptists have received one by restoration and 10 by baptism and others are expected to join. Carthage, Tenn. G. W. SHERMAN.

—It has been my privilege to spend three Sundays in Rogersville since Rea. J. C. Shipe was called to that place as pastor. I don't think I have ever seen a work going along more nicely when all the circumstances are considered, and praise for Bro. Shipe and wife are heard from all denominations. While he is a thorough Baptist he is not a Baptist and a half. He knows how to treat all so that he may have their highest esteem. Bro. Shipe married a short time before he took charge of the church last December. His wife came from the best Baptist stock of this country, she being a grand-daughter of Bro. John Smith of Oak Grove in Jefferson County, Tenn., where there is in all probability one of the best if not the best country churches in East Tennessee. Mrs. Shipe is a great factor in the work now in Rogersville, giving every hour of her time that she possibly can in visiting the people and persuading those that do not attend Sunday-school to come. I had the pleasure of seeing the largest Sunday-school in that church the second Sunday in March, I have ever seen there before, and I have been visiting the town for eight years. I feel sure we will hear of fine results from the Rogersville Church, under the leadership of Bro. Shipe and wife. J. A. CARGILLE.

—Our work at Dickson is progressing nicely Bro. Gregory is a great worker. His sermons are uplifting and inspiring, and in pastoral work he is very faithful and thorough. For about ten years we have kept the flag aloft under discouraging conditions, having no house of worship and a very small membership. Even when we were not able to secure a pastor we kept the Sabbath-school and prayer-meeting alive, the former having met regularly since the organization of the church. Bro. Gregory began his work among us with an effort to build a church. He has our forces well organized. We have bought a lot centrally located, for which we are paying \$425. Our financial resources are weak, but our friends in this and other States are sending us small contributions, for which we are very thankful. Some of us feel like giving our lives largely to this work until it is accomplished. We are in great destitution, there being no Baptist Church between Dickson and Nashville, a distance of forty miles. There is a large school here and this is consequently a great radiating point for Baptist influence. It seems to us so easy for a large number of Baptists to send us small contribution. Brethren will you not help us? Any one wishing to send us a contribution can remit to the undersigned who has been appointed by the church for this purpose. We refer to any Baptist minister in Nashville any others who know us. Dickson Tenn. W. T. WADE.

—I accepted the call to the pastorate of Hico Baptist Church, and began on the first Sunday in March. After coming in contact with the people for several weeks, I put it very modestly when I say I am highly pleased with Texas, and this field especially. My family came on the 19th inst. Quite a number of our ladies met the family at the depot and conducted us in a carriage to the comfortable Baptist parsonage.

There we met another group of ladies, who had waiting for us a splendid supper. Just as we, with grateful hearts and gratified appetites, arose from the supper table, the people began to come thick and fast. Finally a wagon halted at the gate and the people began to unload flour, sugar, coffee, hams, breakfast bacon, canned goods of many kinds, syrup, honey, jellies, pickles, a real nice dinner set, fine table linens, splendid rocker and many other things. Prof. Corigan made a beautiful and appropriate speech, assuring us that this was only a slight token of the appreciation of a united church of its pastor and his family, also pledging the co-operation and prayers of the church in trying to advance the Master's cause. We had heard much of Texas big heartedness, but "the half had not been told us." The BAPTIST AND REFLECTOR loaded, as it always is, with good things, makes its weekly visits to our home and is appreciated. Love to the Baptists of Tennessee. Hico, Texas. J. P. GILLIAM.

A Fine Meeting.

A meeting of wonderful power has just been held with the Belton Baptist Church, of which Rev. R. K. Maiden is the excellent pastor, by the evangelist, Rev. Sid Williams, assisted by the singers Mr. and Mrs. Brown. During the past three weeks, in the church, in the town, and at Baylor College, where services were frequently held, there has been a great spiritual uplift. There have been ninety additions to the Baptist Church, and about twenty to the Methodist and Presbyterian Churches. Some of these just now uniting with the churches were converted during a revival held at the college before Christmas, by Bro. W. D. Upham, better known as "earnest Willie."

Brothers Williams and Brown started last night to Springfield, Mo., to begin a meeting there. The prayer of all Christians here is that God's blessings may attend these consecrated workers wherever they may go.

Inspired by Bro. Williams, a plan has been started for raising \$25,000 in order to erect a handsome building which will contain natatorium, gymnasium, and society halls for the girls of Baylor College. At an enthusiastic meeting of students, teachers and members of the Alumnae Association yesterday, just before Bro. Williams departed, a beginning was made. A "foundation fund" of more than \$50 was secured in a few moments from those whose condition is proverbially impecunious, and pledges were given for raising \$3,200 during the summer months. We trust these plans may materialize in the near future.

That the editor of the BAPTIST AND REFLECTOR may sometime visit our school is the wish, not only of the President, Dr. Wilson, but also of his friend.

MARY PETTUS THOMAS.

Baylor College, Belton, Texas, March 26, 1901.

Clinton Dots.

Bro. Halley, pastor of the Baptist Church, closed a thirty days meeting resulting in fifteen or twenty professions of faith; ten baptisms and three awaiting the ordinance. Others expected to join. Bro. Halley had all sorts of March weather, and a storm which damaged the church building from \$300 to \$500. Notwithstanding all this, like Bonaparte crossing the Alps, he marched right on. The last night gave him a rainstorm, yet had good congregation and baptism. Several of the additions were Clinton College students. Bro. Halley seems to give perfect satisfaction, and I think he feels somewhat encouraged in his work.

Clinton College is on a boom. President Dunford is moving along smoothly. There has not been the usual amount of sorehead sputtering about college management.

Rev. Junius W. Willard of Baltimore, Md., will deliver lectures at Clinton College Chapel Hall April 11th and 12th. He will also deliver the commencement sermon of Clinton College Sunday, May 13th.

Rev. Oscar Haywood of Jackson, Tenn., will deliver the literary address in the college Monday night, May 20th.

The writer is preaching at Wingo, Ky., the third Sunday in each month. I expect to begin a series of meetings there assisted by F. C. Mahan of Black Rock, Ark., April 16th. He also preaches at Bardwell, Ky., the second and fourth Sundays. He resigned at Spring Hill, Ky., the first Saturday in March. The first Sunday is now vacant.

Bro. Folk, I am delighted with your weekly articles on The Plan of Salvation, don't make haste to stop them. I am also glad you have the "grace, grit and gumption" to salivate the whiskey cussedness in your State, don't let up. Especially go for bribery along this line. Hurrah for Mrs. Nation, hatchet, handle and all. She can have my hatchet if she breaks the hands of hers.

Success to the BAPTIST AND REFLECTOR.

Clinton, Ky.

R. W. MAHAN.

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.

Self-denial.

"If any man will come after me, let him deny himself and take up his cross and follow me." Matt. xvi. 24, Mark viii. 34, Luke ix. 23. This lesson of self-denial was thought by these divine writers to be so all important that the words of our Lord are recorded by each of them in substance the same, and this they rarely did while recording His sayings or doings.

Self denial is a distinguishing feature of the Christian religion. Self-chastisement or self-punishment is taught by Buddhism, but not self-denial. Mahometanism, Mormonism, Confucianism and all heathen religions teach self-gratification. But towering above the men made religions of the world stands the sun-kissed glory-crowned religion of our God, and from its first revelation to its last benediction it is unselfish. Jesus Christ touched its highest pinnacle when in agony of suffering for others He cried, "Not my will but thine be done." He enshrined it in the memorable words, "Thy will be done." He exemplified it when hanging on the cross; "He gave his life a ransom for many."

Until his followers get beyond the border-line of selfishness and learn the pleasure of living for others, they have not tasted nor tested in its completeness the newness of life.

Perhaps in no way may self-sacrifice be more beautifully and dutifully manifested than in our gifts to the cause of Christ. When those who must toil and sweat and plan and labor to live take of their hard earned means and give to the cause of our blessed Christ that which would procure them something of ease, comfort, enjoyment and pleasure, and give that, when by

retaining it these pleasures might be procured, and when by giving it they must be forfeited, then it became self-denial. It is not self-denial in the vital sense when those who have plenty and to spare give of their abundance, when that gift will not affect in the least degree their enjoyment, comfort or pleasure. The sweetest gift to God and to his people comes when we take that which we really need, that which we do not see how we can do without; that which seems absolutely necessary to our living, and give that to the cause for Christ's sake. That only is truly a sacrifice. The widow of Sarepta, gave her last handful of meal, that seemed to be all that stood between her and starvation. That was not only acceptable, well pleasing to God, but was also the greatest blessing to the giver. The widow that gave her two mites when they were all that she had, met the beautiful commendation of her Lord. How much—or perhaps more properly how little—of our giving could be correctly called self-sacrifice.

Our noble women, heaven bless them, have a week they call "self-denial week." During these weeks they engage to actually deny themselves of something and give the price thereof to the cause of Christ. Verily they shall be blessed in their deeds. The heavenly record will show in that day the sacrifices they have made, we may count them by their stars. But even among them there is an occasional exception.

The writer bears in mind a certain Woman's Missionary Society that resolved to observe self-denial week. They handed out mite boxes or envelopes to their members in which to place their self-denial contributions. At a stated meeting these were handed in to the Treasurer and a record kept. One widow, who doubtless had to save and turn and deny herself, gave \$1. Another member, the wife of a prosperous man who had a large salary, who always had every comfort, and who could have given \$5 if she had really practiced self-denial, put one copper cent in her envelope. Her sisters wondered much where the self-sacrifice or self-denial came in.

Would it not be well for self-denial bands to be organized in every church? It just occurs to some of us that the men might get up something of this sort. Are we to allow the good women to outstrip us in every good word and work? Think, dear brother, of the Bibleless homes in Tennessee. Think of the appalling and appealing destitution right in our State, and the State Board has to sorrowfully decline assistance because of sheer inability to provide it. Think of the perishing millions of earth; think of the thousands of missionaries that are saying, Here am I, send me; and yet all our Boards are handicapped from lack of means. If one week of absolute self-denial were practiced by the Baptists of Tennessee and each one would give something that cost him actual self-denial, we could in one week easily raise \$100,000 for the work of the blessed Master in Tennessee. May God open our hearts to His call and remember His pleading promise, "Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me." A. J. HOLT, Cor. Sec.

Nashville, Tenn.

Woman's Missionary Union.

Topics for April—Africa and Japan. 1 Chron. xvi. 24. "Declare his glory among the heathen; his marvellous works among all nations."

Africa—missionaries, 7; native assistants, 12; membership, 385; baptisms, 56.

Japan—missionaries, 8; native as-

sistants, 7; churches, 1; out stations, 9; membership, 75; baptisms, 10.

Study topics—Stations and workers. False religions. Baglunung of mission effort. Status of women in both countries.

Latest Returns.—There are to-day in Japan over 50,000 Christians.

"This comparatively small body of Christians has already furnished one cabinet minister, two justices of the supreme court, two speakers of the lower house (one twice elected), besides several vice ministers of state, heads of bureaus, justices of the courts of appeals, etc. In the first diet, the speaker, the chairman of the committee of the whole, and eleven other members were Christians out of a total of 300 members, nearly nine times the normal proportion. In subsequent diets the proportion has never been less than four times the normal. In the present diet the speaker and thirteen other members are Christians, one of them elected in a strongly Buddhist district by a majority of five to one. In the executive committee of the great liberal party last year two of the three members were Christians, and one of them this year is a Christian. In the army there are 155 Christian officers, or about three per cent. Of the three largest battle-ships, two are under the command of Christian captains. In the universities there are many Christian instructors and students. Six graduates of one of the best government colleges are now studying abroad, and five of them are Christians. Three of the great dailies of Tokyo are under the control of Christian men, and in several others Christians are at the heads of departments of the editorial staff. The most successful charitable institutions are under Christian leadership."—*Literary Digest*.

"The Bride of the Crown Prince of Japan is only fifteen years old, bears the name of Princess Sada, is the daughter of Prince Engo, and belongs to that illustrious house of Fujiwara, which has furnished quite a number of empresses to Japan. Her pictures show her to be a girl possessed of all the distinctive features of the women of the old Japanese aristocracy: that is to say, of those princely families who used to make their headquarters at Kioto. She is not pretty, but her face gives indications of the same strength of character as the present empress of Japan, who is a remarkable woman, and the principal counselor and most enlightened and progressive adviser of her husband. It may be remembered that before arranging the marriage with Princess Sada, the Emperor of Japan sounded, very discreetly, it is true, the various courts of Europe with the object of discovering whether it would not be possible to find among the royal families of the Occident a bride for the future ruler of the Oriental Empire of the rising sun. And indications were even given that to bring about such a match the young prince might be disposed to become a convert to Christianity, which would of course have proved a great step towards the transformation of Japan into a full-fledged Christian power. But no European princess, not even any of the most mature, felt that they were "called" to contribute to the conversion of Japan to Christianity by marrying Crown Prince Yoshi Hito, and accordingly he was forced to seek a bride among his own people."—*Baltimore American*.

"Oh, how I wish I did live where there was a strong church and a lively mission society and band. I just believe it would be the sweetest place on earth. I have never even met a sister

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that ever belonged to a W. M. S. I do not know anything about the work only what I have learned from the BAPTIST AND REFLECTOR, *Foreign Mission Journal* and *Home Field* and leaflets in the last two years, and no one to teach me. There is a great many things I do not understand. I ought to be led, but I have to lead wherever I go if there is anything in the way of a society or band. I sometimes get mighty faint hearted and almost ready to give up. But then I think of the heathen dying without the gospel; I think of the struggles of our missionaries; of the great need of more workers on the fields, and then I think of the 21st chapter of John where Peter said, 'I go a fishing.' The others said 'we also go with you.' How they toiled all night and caught nothing! But in the morning, at the command of the Lord to cast on the right side, the great draught of fish was hauled to shore. Then I go back to midnight when all was dark, no success in sight. Had Peter become discouraged and gone home perhaps the miraculous draught of fish would never have been brought to shore. Then, back a little farther. Had Peter not had the net he could not have hauled the great draught of fish. Little did the man think when he was weaving that net that it would draw such a wonderful lot of fish at one time, and that the story would be read of and told even down to the twentieth century. Then back again, he must have thread to weave that net. Did the woman once think when she put her hand to the spindle that that thread would be woven into such a wonderful net? I think of all this and then take courage to go forward and do what I can. It may be I will spin the sacred thread that some one else will weave into a gospel net that some modern Peter will take up, and when at the Lord's command he has cast on the right side, he may not be able to draw it for the multitude of heathen, so that others will lay hold and help to draw them to the shore of sweet deliverance. God does not command me to be successful, but faithful. So pray for me that I may be faithful in little things, though I see but small visible results."

So writes one of our devoted workers. And other lonely workers will thank her for these thoughts. Our Father places us just where He has need of us. We have only to do with our might what our hands find to do. As for working alone, it has been said that "the missionary must learn to live alone with God," and this is in fact true with every one who would render really acceptable service. The will and the power to do must come from Him.

Several Things.

I have entered my fourth year as pastor at Eldad and am able to report progress. I baptized last year seven Sunday-school children. The church raised all the mission funds our Association asked for besides helping liberally other interests. The pastor's salary has been settled for the past year and over \$55 have been collected for missionary purposes during the first six months of the Associational year. This success of the church is due largely to our systematic plan of giving. Last meeting we had two additions by letter. The church has ordered a new lot of song books. The Sunday-school was also re-organized. I have never seen the church in better condition.

I have served two churches in the Memphis Association for over two years. I have preached my third annual sermon at Ebenezer church, where we have had a heap of corrective discipline, resulting in the exclusion of one preacher and a number of other members, probably a dozen. The church raised for missions alone last

year (associational) 46 cents per capita, and it is the poorest church I serve. They paid more than my salary for the past year, having settled the balance at my January appointment.

Ebenezer recently sent us in a nice box of provisions for the young ministers. We have about 75 members on roll, but there are a number of these who seldom come, and do nothing. The "faithful few," however, will do to depend upon. I never had a more loyal people.

At Middleburg we have about held our own during the past year. We are just now exercising a little discipline with some disorderly members. A good cleaning out often insures a revival in our churches. But I have seen many churches in greater need of purification than Middleburg. This church generally pays her pastor's salary monthly, as all churches should do.

At my last appointment, I resigned this church. Elder J. W. Dickens, who lives near this field and is one of the best men we have in the Southwestern Baptist University, will succeed me. Bro. Dickens preaches to four churches in this section, viz., Middleburg, Enon, Hickory Valley and Grand Junction. He has a good field and they a noble pastor.

I have resigned all of my churches, and am preparing to leave Tennessee the first of June for a new field.

Jackson, Tenn. J. W. MOUNT.
[We are sorry for this last statement. We commend you both to God and to the brethren wherever you may go.—Ed.]

Duties and Dangers of Young Men.

Our duty is to walk straight in the sight of sinners and show to them that we love the Lord and try to do our duty. We should not associate with bad company, but try to obey God by walking in his footsteps, and show to the world that we are children of God. Without him we can do nothing.

It is our duty to go to Sunday-school, to study well the lessons, for the impressions made on us there will last us through life. We should attend the prayer meeting and all meetings in the cause of Christ.

It is our duty to respect the poor and do unto them as we would have them do unto us. Try to make some father, mother, sister, brother, *some one*, happy, for we shall feel happier, and some day shall be united around the throne of God.

It is the greatest thing a boy can do to lead a perishing soul to God. How happy we are when we know we have led an associate, who was going to destruction, to lead a Christian life, one that leads to heaven, where there is no sorrow, no darkness, no death, but always the shining light of God. Let us keep in our places and work for him, for we know not when our day's work is ended. We should go to God humbly and give thanks for our many blessings. Tell him all our burdens, for he tells us he will help us bear them. If we love the Lord and do our duty, that sweet happy home will be our resting place by and by.

Oh! the many dangers and snares thrown around a young man. Watch, for God's all-seeing eye is upon us. Our wrongs are recorded in that great book and will be read against us in that final day. Let us "shun the evil and cleave to that which is good."

Friends and associates, those who are yet unknown to God, did you know you were in danger every moment you live? If God should call you to-day, would you be ready or would you be cast into the pit of destruction? Be ready, for we know not when he shall call for us. If it should be to-night, how many would be turned from the beautiful gate? How sad for a young

man to live a wicked life! Let us be up and doing. Go to your brother, schoolmate and associate, show them the danger of sin, point them to the one place where the Lord waits to receive the *vilest* of sinners. Be assured that you are a child of God, then work for him. You will always be happy when you know you have obeyed him. Lose not a moment's time, but trust the Lord and be prepared, be free from dangers. Then you'll be happy and live with him in that land where there are no dangers, no night—in heaven.

JIM HENRY OAKLEY.

Eagleville, Tenn.

Is There No Balm in Gilead?

How did you like the sermon to-day, I asked a friend, who was going my way;

"Ah!" he said with a sigh, "not at all. How could I behind three hats so tall? I could not even see the preacher's head."

Then how could I enjoy what he said, No doubt 'twas fine; but as I couldn't see,

The beauty of it all was lost to me." "What right have they?" he said? with sober face

To set up screens and fill up every space?

I wish all the preachers in the town Would meet together, and settle down Upon some way, or find some easy plan

To make some comfort for poor mortal man.

Why not fix a place, and seat them all together And let them try to see through plume and feather."

"Oh! well," I said, "my friend, you're not alone; For like you, oft I'm constrained to moan,

For many Sunday mornings I would fret, Within my soul, because three big hats met

Right in front of me, and shut the preacher out, And I was left behind to twist and turn about.

What can we do? I don't know, I'm quite sure,

Hope and be patient, and try to endure, Trusting, and looking for a brighter day's dawning

Even if it comes with Easter Sunday morning."

MRS. MARY J. PHILLIPS.

Ridgedale, Tenn.

Literary Notes.

How to Study the Life of Christ. By Rev. Alford A. Butler, M. D. Thos. Whitaker, New York. 75 cents.

The author has been many years in this work, and claims to present not a theory, but practice. His idea is for each one to build for himself a harmony of the life of Christ. We find many wise suggestions in this book, and, as a hand book, take pleasure in commending it. The author very wisely argues for the study of our Lord's life in such a manner as to put in order his sayings and doings.

With Christ at Sea. By Frank T. Bullen. Frederick A. Stokes Co.: New York. \$1.25.

Mr. Bullen here gives a personal experience of fifteen years in the sea. He has written a number of volumes regarding sea life, but this one is devoted to the religious aspect of the sailor's life. The author had rigidly severe training in religious matters as a boy, and he points out the wholesome influence of this in his sea faring career. The style is a plain, straightforward narration of personal experience. The author very wisely lays the emphasis on the experience and not on himself.

The Fact of Christ. By P. Carnegie Simpson, M. A.: Fleming H. Revell Co., Chicago. \$1.25.

This is a discussion of the following themes: The Data of Christianity; What is the Fact of Christ; The First Meaning of the Fact; The Further Meaning of the Fact; The Final Meaning of the Fact; What is a Christian? The book is profound, scholarly and wholesome. The author is gifted in

speaking clearly and concisely, and while presenting profound themes, he is wise enough to be able to write for the masses and not for the few. We believe this book will be welcomed by the laity and do much good.

Southern Baptist Convention.

The 46th session, 56th year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian Church, New Orleans, La., 1901, at 10 a. m.

The annual sermon will be preached by Rev. E. Y. Mullins, D.D., of Kentucky, or his alternate, Rev. J. S. Felix, D.D., of Kentucky.

Woman's Missionary Union, Auxiliary to S. B. C.—The annual meeting of this society will be held in Y. M. C. A. building, New Orleans, La., beginning Friday, May 10th, at 10 a. m.

Baptist Young People's Union, South.—The annual meeting will be held in house of worship, First Presbyterian Church, New Orleans, La., beginning Thursday, May 9th, at 10 a. m.

RAILROAD RATES.

The Southeastern Passenger Association (comprising the following roads: Ala. Great Southern, Ala. & Vicksburg, Atlantic Coast Line, Atlanta, Knoxville & Northern, Atlanta & West Point, Atlanta, Valdosta & Western, Central of Georgia, Charleston & W. Carolina, Cincinnati, N. O. & Texas Pacific, Florida East Coast, Georgia, Southern & Florida, Illinois Central, K. C. M. & B., Louisville & Nashville, Mobile & Ohio, Nashville, Chattanooga & St. Louis, New Orleans & N. E., Norfolk & Western, Pennsylvania (south of Washington), Plant System of Railways, Richmond, Fredericksburg & Potomac, Southern, Western of Alabama, Tipton & N. E., Western & Atlantic, Yazoo & Miss. Valley), announce a rate of *one fare for the round-trip* to New Orleans, La., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction: to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing tickets with Joint Agent on before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive.

Other announcements will be published as received.

Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply. O. F. GREGORY, Secretary in Charge of Transportation, 504 N. Broadway, Baltimore, Md.

—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.

—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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J. J. BURNETT.....Corresponding Editor.
M. and F. BALL.....Corresponding Editors.

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THE FIRST APPEARANCE.

(Lesson for April 14th. John xx. 11-18).

Mary Magdalene! What an interesting character! She was a native of the little town of Magdala, on the sea of Galilee. In some way she had become a victim to the terrible affliction so common in the days of our Lord known as demoniac possession.

Just what that was we do not know. It seems to have been a species of insanity, or something like epilepsy. But whatever it was, we know it was an awful disease, as shown in the case of the boy who is described as often falling into the fire and often into the water. (Matt. xvii. 15). In Mark (ix. 17) he is spoken of as having "a dumb spirit. And wherever it lays hold of him it tears him and he foams, and gnashes his teeth, and he pines away." The Gadarene demoniac, who was said to have had a legion of devils, was wild and fierce, "crying and cutting himself with stones."

Mary was possessed of seven demons. She must have suffered greatly. The Lord found her thus as he came to Magdala on one of his preaching tours, and he graciously healed her, though under just what circumstances we are not told. At any rate, her healing aroused her deepest gratitude and affection, and together with other Galilean women who had been similarly healed by him, she followed him and ministered to his physical wants, counting it a blessed privilege to do so. She had followed him to Jerusalem on his last sad visit there; she had stood around the cross; she had watched the place where he was buried. And when Joseph had laid him away in the tomb, the sacred writer tells us, "there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." She had then returned home "and prepared spices and ointments" for his anointing. She had rested on the Sabbath day, according to the commandment. But as soon as it was over, at the earliest possible moment, she, with the other Galilean women, had come bringing the spices they had prepared. They had found the stone rolled away from the tomb and the body of Jesus

gone, and instead were two angels in the tomb, who told them he had risen and to go and tell the disciples about it, which they did.

But Mary was not satisfied. She wanted to see her Lord. She did not understand what had become of him. And so, impelled by love and made restless by grief, she went back to the tomb to see if she could find out anything about him. Coming to the tomb, she stood there silently weeping a few minutes. Then, knowing that the Lord was not there, but wishing to gaze in fond reverence upon the place where he had lain, she stooped at the mouth of the tomb and looked in—and saw two angels in white sitting, one at the head, the other at the feet where the body of Jesus had lain. They asked why she was weeping.

She replied very candidly and earnestly, "Because they have taken away my Lord and I know not where they have laid him." Her love was stronger than her faith. She could not realize that he was alive, despite his own predictions that he would rise again, and despite what the angels had told her when she first came to the tomb, that he had risen, and would meet his disciples in Galilee. There was the empty tomb. That was all she could see through her tears. She had come to anoint the body of her Lord, and it was gone. They had taken him away and she did not know where to look for him. Poor Mary! But she was not the only one who could say, "They have taken away my Lord, and I know not where they have laid him." This may appropriately be said by those who listen to the teachings of the new theology, which squeezes the blood out of the atonement and removes Jesus as our Lord and Master. It may appropriately be said of those who preach any other gospel but the old-fashioned gospel of salvation by grace, through faith.

Either led by a look upon the countenance of the angels, or feeling a presence near her by some subtle magnetism which we have all experienced but cannot explain, Mary then turned and saw Jesus standing. But she did not recognize him, either because, through her blinding tears, she did not see him well, or because her mind was so excited with the scenes through which she had just passed, or because she was not expecting to see him alive, or because she did not look up at him, or because his countenance had been so changed by his long agony on the cross, or because, the soldiers having taken his garments, those which he now had on were so different. They were probably the dress of a gardener. At any rate, she took him for the keeper of the garden, and when he asked her, "Woman, why weepest thou, whom seekest thou?" she replied, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus uttered only one word, "Mary!" But oh! the world of meaning in that word. Spoken in his own familiar tone, it became instantly proof positive that he was alive. It expressed the intensity of his affection. It recalled all the fond memories of the past. It re-established the old relationship of Master and devoted follower. It fell upon her ear like the joyous note of a lost chord on the organ which had been regained. It thrilled her through and through. It touched the inmost depths of her being.

Trembling with eager excitement, she turned fully to him, and herself simply uttered one word, "Rabboni!"—my Master. That was enough. It showed that she recognized him. It expressed her love. With a heart full of gratitude and fluttering with inexpressible happiness, she was about to fall at his feet and embrace him.

But he said to her, "Touch me not, for I am not yet ascended unto the Father." It is a little difficult to know just what he meant by this. But it may be understood in one of several ways: (1) It is unnecessary to touch me to see if I am the same person in the flesh as before my

death. I am the same, for I have not yet ascended to the Father, as you seem to think. My body is still a fleshly one. (2) Do not cling to me as you are about to do. The old physical relationship of sight and sound is not to be resumed. I have not yet ascended to the Father, but I shall do so in a short while. (3) Do not stop to show your affection for me by an embrace. There will be time enough for that. I have not yet ascended to the Father, and will not ascend for a while. But now you have a mission to perform. Go to my brethren—the first time he had used the word. How tender and gracious it is, coming from the risen Lord—go to my brethren and tell them that while I have arisen and am again on the earth, I shall in a short while ascend to my Father and your Father; and to my God and your God. Joyfully she performed the mission entrusted to her and told the disciples that she had seen the Lord and what he had said to her.

This was the first appearance of the Lord after his resurrection. Does it seem strange that it should have been to a woman? Would you not think that his first appearance would have been to some of the apostles—to Peter, James and John, his three favorite disciples—or if just to one person, to John the beloved? But no, it was to a woman. Oh! glorious privilege; oh! gracious honor thus given to her. Mark puts it thus: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." That explains it. It was fitting that she to whom he had been so wonderfully gracious, and who consequently loved him with a gratitude and devotion surpassing others, should have been the one to see him first. It was a tribute to the purity and the power of love. And so with us. The more the Lord has done for us the greater our love for him. And the greater our love for him, the quicker and the clearer our vision of him. He who loves most sees first.

FIFTH SUNDAY MEETING.

The fifth Sunday meeting of the Central Association at Dyer, last Saturday and Sunday, was one of the best meetings of the kind that we ever attended. And taking it altogether—the large attendance, there being about fifteen preachers and perhaps fifty visitors present; the number of churches represented, about twenty-five; the fact that most of those on the program were present and prepared to take the part assigned them; the excellence of the speeches; the interest in all the discussions; the fine audiences; and the spiritual power which was manifest during the whole meeting—we are not sure but that it was about the best meeting of the kind that we have ever attended. And this, we believe, was the unanimous verdict of all those who were so fortunate as to be present. Rev. L. T. Wilson, Chairman of the Executive Board, presided with his usual tact and grace. Bro. W. R. Hill was elected secretary. The Irby Quartette furnished beautiful and inspiring music.

Among the visitors were: W. G. Inman, J. H. Coin, J. W. Mount, W. R. Hill, J. H. Butler, W. T. Rouse, J. D. Adcock, D. B. Jackson, W. A. Jordan, E. W. Reese, W. H. Sledge, A. P. Moore, Ross Moore, Lloyd T. Wilson, I. N. Penick, W. H. Hughes, J. M. Senter, H. C. Irby, E. E. Folk. There were also many prominent laymen present.

Where so many took part and all did so well, it would be difficult to make mention of each one separately, and might seem invidious to mention any without mentioning all. We may say, however, that the sermon of Brother J. H. Coin at the Baptist Church Sunday morning was a very excellent one and was greatly enjoyed. We heard good reports also of the sermon by Brother Wilson at the Cumberland Presbyterian Church at the same hour. The editor preached in the afternoon to an overflowing congregation.

Dyer is a prosperous little city of about fourteen or fifteen hundred inhabitants. It has doubled its population in the last five years—and this in spite of the fact, or shall we not rather say because of the fact? that no saloons are allowed there; thus giving the lie to the claims frequently made that it takes saloons to make a town prosperous.

The Baptist Church is composed of some of the

best members in the town. Its house of worship has recently been remodeled and is quite neat. Rev. W. A. Jordan is the beloved pastor and is held in high esteem by every one. He is one of our most promising young ministers. We were the guest during the meeting of our old Brownsville friend, Russell Dance, at the hotel kept by Mrs. Thomas, also formerly of Brownsville. We commend the hotel very cordially to the traveling public. We enjoyed also taking a meal with Brother and sister Collins Duke, other Brownsville friends of the long ago. The pleasant memories of this, our first visit to Dyer, will long linger with us.

TWO POINTS OF VIEW.

The *Ram's Horn*, of recent date, had a very suggestive picture entitled, "In the Valley of the Shadow." It represented two aged pilgrims, with a cemetery just in front of them and the celestial city a short distance beyond that. One pilgrim is looking down at the cemetery with a sad and long face, and he says, "We are nearing our journey's end. Alas, how gloomy the prospect!" The other, who is looking beyond the cemetery to the celestial city, replies, "Surely you are short-sighted, my brother; for me it seems most glorious." How typical of human nature are these two pilgrims! Some people are constantly looking downward. They see only the dark side of life. They see the cloud; they cannot see the silver lining behind the cloud. They see the cemetery; they do not see the celestial city beyond. Others look on the bright side of things. They see the sun shining behind the clouds. They look beyond the cemetery and see the celestial city looming up before them with all of its towers and spires and beauties and glories. Which pilgrim represents you?

Beyond the cemetery lies the celestial city. "Beyond the Alps lies Italy." Beyond the world, with its toil and care and hardships lies the land of sunshine and peace and joy. Beyond the sea, where your boat is storm tossed and tempest driven, lies the haven of rest. Beyond the grave lies heaven. Thank God that it is so! And help us, Lord, to see, not the cemetery, but the celestial city!

QUESTION BOX.

Ques.—Two sisters were approved for baptism by a Baptist Church at Sugar Grove and were to have been baptized at the next regular meeting. In the meantime they went to Mountain View, a neighboring Baptist Church, and no action whatever being taken by that church in their case, the pastor of that church baptized them, with other subjects of that church. Now is this regular? And to which of these two churches do these sisters belong?

Casper, Tenn. MRS. MARY W. DOUGHERTY.

Ans.—This was certainly quite an irregularity. The pastor of the Mountain View Church ought by all means to have had his church take action in regard to the sisters before baptizing them. Although they had been approved by the Sugar Grove Church, that church did not authorize him to baptize them. It is quite a question as to which church they properly belong to, or whether they really belong to any. Inasmuch, however, as there was evidently no intention on the part of any one to violate the propriety of the occasion, and as they had been received into the Sugar Grove Church for baptism, it would perhaps be sufficient for that church to endorse their baptism at the hands of the pastor of the Mountain View Church and regard them as members of the Sugar Grove Church. If then they should wish to join the Mountain View Church, they can take their letters and do so. This, it seems to us, is the best way out of the situation.

PERSONAL AND PRACTICAL.

—It is announced that a noted Jesuit, Abbe Renard, Brussels, has broken with his order that he may get married. And thus the laws of nature and of God triumph over the rules of ecclesiasticism.

—Did you get one of our love letters recently? Have you responded to it? A good many have, but some have not. You certainly would not throw a letter of that kind aside. Write us a love letter in return. We shall be disappointed if you do not.

—From all around there come reports of unusually fine fifth Sunday meetings last Saturday and Sunday. This is very gratifying. The Baptists of Tennessee are waking up. We have never known a greater interest and activity in the missionary cause over the State than there is now.

—Mary Magdalene in our Sunday-school lesson Sunday week should not be confounded, as is frequently done, with the "woman who was a sinner" (Luke vii. 36-50), or with Mary of Bethany. The three are very different persons, and the teacher should carefully distinguish between them.

—An officer in the household of the Emperor of Russia fired point blank at his Majesty last Monday; but his aim was bad and he missed the Emperor, but immediately shot and killed himself. An Emperor's bed these days is not made of roses. "Uneasy lies the head that wears a crown." Who would be an Emperor?

—The renewals and new subscribers are coming in nicely. We appreciate very much the responses made to the recent statements sent to those of our subscribers who were in arrears, both in a substantial way and in the shape of kind words. Some who received those statements have not yet responded to them, however. We hope that they can do so soon.

—The many friends of Dr. J. B. Moody in this State will join us in deep sympathy with him at the recent death of his beloved wife. Mrs. Moody was a noble Christian lady and had been a source of great inspiration to her distinguished husband. For some years her health has not been good. Besides her husband, she leaves one son, Claude. We tender them our earnest sympathy in the death of one so dear to them.

—In reply to our question: "Is not a proper church authority necessary to the validity of immersion?" the *Western Recorder* says that it "would consider it highly improper to have an alleged baptism without church authority." And yet Dr. Boyce baptized Dr. Weaver without church authority, and the *Recorder* said recently in speaking of alien immersion, "We hold exactly as did the late and great Dr. James P. Boyce on this subject."

—Remember the meetings of the Middle Tennessee Sunday-school Convention at Shelbyville next week, and of the West Tennessee Sunday-school Convention at Paris the week following. We hope that there will be a large attendance upon each of these Conventions. The program of each is quite an interesting one, and we trust that much good may be done in the meeting in stimulating to a greater zeal in the Sunday-school cause and a better preparation for the work.

—It is a little over a month now until the meeting of the Southern Baptist Convention in New Orleans on May 10th. It is most too early yet to tell about how our Home and Foreign Mission Boards will come out. At present they are both in debt, but it is expected that the contributions during the next several weeks will be sufficient to enable them to come to the Convention out of debt. Certainly this will be the case if every Baptist in the South shall do anything like his duty. What about yourself? Have you made a contribution to these purposes during the last Conventional year? If not, will you not do so at once? And will not every pastor in the State, who has not previously done so, take up a collection in his church during this month? Remember that all contributions must be received by the first of May to count on this year. What is done must be done quickly.

—Says the *Presbyterian*: "It is foolish to close our eyes to the spread of Mormonism. It is no local affair. It is an active propaganda. Its missionaries are active and aggressive. During the past year they made 63,000 converts. This gain in membership is considerably larger than that of the Presbyterians and Methodists combined. This is a startling and suggestive fact. It shows a shrewd, cunning and persistent propagandism, which should be circumvented in all justifying ways by Christian workers. Mormon emissaries go among the anarchy and the ignorant, and get hold of those who are most easily duped and persuaded. The impostors should be exposed wherever they appear upon the scene, and the community cautioned against their evil influences." This is quite true. And may we be allowed to suggest that the best way to expose the impostors will be to put a copy of the "Mormon Monster" into the hands of the people? One of these books in a community will be apt to run every Mormon out of it.

—There is a good joke going the rounds here in Nashville as a kind of open secret, which our readers may as well enjoy. We mentioned recently the fact that soon after the appointment of the committee to investigate the charges of bribery in connection with the defeat of the Peeler Bill, Mr. Mannie Shwab, who has long been the arch whiskey lobbyist in Tennessee,

suddenly found it necessary to go to Florida for his health. He has not yet returned. The committee quietly decided that it would wait until the close of the session to make its report, so as either to compel him to return and testify or to keep him in Florida until the adjournment of the Legislature. Meanwhile, with him absent, the Legislature has had little trouble in passing bill after bill repealing the charters of various towns over the State, as we have mentioned in another place. Some one saw Mr. Shwab in Florida recently and reports him as saying that he is "getting mighty tired of fishing."

—Returning from the fifth Sunday meeting at Dyer, we stopped over in Humboldt a few hours Sunday night, and were pressed into service by Pastor Wilson. There was a good congregation present and we enjoyed preaching to them. We do not know that we have ever spoken in a house of finer acoustic properties than those of the Humboldt Church. It is a positive pleasure to speak in it. Bro. Wilson has done a fine work during the two years he has been pastor there. All the indebtedness upon the new church house has been paid off, some repairs have been made upon it, and an elegant parsonage has been built and paid for, and meanwhile the church has given all the time liberally to missions. Its contributions to all purposes during this time have amounted to about \$25 a member each year, which is certainly a splendid showing. Bro. Wilson began a meeting Sunday night in which he is to do all the preaching, assisted by the Lord and his brethren. We hope to hear of gracious results. It was a pleasure to take a meal in the hospitable home of our friend, B. F. Jarrell.

—In telling about the meeting of the Southern Baptist Press Association in Richmond last week, we should have stated that in our carriage ride over the city Wednesday afternoon we had the pleasure of visiting the Foreign Mission Board Rooms and the *Religious Herald* office. Guided by the wise hands and heads of Drs. Willingham and Bomar, the Foreign Mission Board has entrenched itself more and more in the affections of the Baptist brotherhood and its work is constantly enlarging both in the way of contributions and of missionaries. There is every prospect that the Board will come to the Convention this year out of debt, despite the number of new missionaries recently sent out. The *Religious Herald* is one of our oldest and best papers. The senior editor, Dr. A. E. Dickinson, is now the veteran editor of the South. He has not been in good health for some time, but we were glad to see that he is improving. The junior editor, Dr. Pitt, wields a graceful and facile pen. As Chairman of the Committee of Arrangements, to him is largely due the success of the meeting of the Association in Richmond. At the close of the ride, we were given a delightful reception at Richmond College by the faculty of that institution. Under the administration of President Boatwright, the College is in a remarkably prosperous condition. It has long been considered one of the best Baptist schools in the South.

—Our friend, Dr. Pitt of the *Religious Herald*, still insists that Jesus when he made a whip of small cords did not cast any men out of the temple, but only sheep and oxen. The record says: "And he cast them all out." The Greek word for all is *pantas*, which is masculine, and evidently refers to persons. If it referred to animals, it would have been neuter, and especially as the word for sheep, *probata*, is neuter. As we said before, the record does not say that he used the scourge. Nor does it say that he did not use it, as Editor Pitt seems to think. But he certainly had it ready for use, even if he did not use it. Besides, allow us to remind Dr. Pitt that Mrs. Nation did not use her hatchet on saloon-keepers, but only on saloon property. We have said more than once that we did not endorse all of Mrs. Nation's methods. We consider her action in smashing saloons undignified and unladylike. At the same time, however, that she had the legal right to do so has been decided by the courts of Kansas on the ground that a saloon is a nuisance. Its existence in the State has been prohibited. So that Mrs. Nation's action in smashing them has not been lawless, as has so frequently been charged. Our sympathies also have been thoroughly with Mrs. Nation in the thing she did, whether we endorsed her way of doing it or not. It has been a little curious to us, by the way, to see how those papers which have been most earnest in denouncing the lawlessness of Mrs. Nation have had little to say about the lawlessness of the saloon. The first wrong was there. Or rather may we not say that the first wrong was with the voter who voted to allow saloons to be established, or at least who did not vote to drive them out after they had been established.

THE HOME.

Crossing the Bridge.

"I don't like to have you cross on that railroad bridge, James."

"Why not, mother dear?"

"I don't think it safe."

"Safe? Ho—it's only such a dear old anxious mother as you could think of such a thing as danger. How could there be danger?"

"It is such a narrow track, if trains should come."

"But trains don't run at the time I am crossing."

"Still they might. You never can tell what trains may do. I wish you would give it up, James."

"Seriously, mother, I don't see how I can. I can't fit in my time any other way. If I go away around the bay, it takes me half an hour. If I cross the bridge, I can get my work done at the office and whip over in time for school."

"Well, dear, be careful," was all that mother could say.

"I'll take all the care in the world; you may rely on that," said the boy, putting an arm lovingly around her. "And do keep your dear heart at rest. As if a big fellow like me couldn't be trusted to look out for himself, even if an emergency came—and I don't mean to get in the way of emergencies."

But emergencies get into our way sometimes, as James was obliged to realize not long after the little talk with his mother.

The town in which they lived was situated near the extremity of a considerable lake, which extended further in a bay or arm of some length. The bridge, a long one, was built over the entrance to this bay and was a great convenience to pedestrians and wheelmen who made up their minds to risk any peril which might exist in the crossing of it, as the town straggled on both sides of the bay.

James was helping himself through high school by working morning and evening in the office of a business man on the other side of town, and felt unwilling, as we have seen, to give up the advantage in time afforded by the bridge.

It lay straight for a certain distance, then made a sharp curve. A narrow walk at one side gave ample room and good wheeling to those of sure footing and steady brain. James had taken many a swift ride across it, and scorned the idea of there being any peril connected with it.

But, turning the curve one evening on his way home, he saw something ahead of him which caused him to slacken his pace.

"Who's that? Some young one out here—as good as his life's worth. O, it's Billy Harmon—poor little chap that nobody ever had taken any care of. Now, what am I to do about it?"

Slowly approaching the little fellow, whose small steps had led him into such real danger, James had crowded a great deal into a very small space of time. On one side of the narrow pathway lay the railroad, with an open net work of timbers between the tracks, on the other side the deep water below. The way was so narrow as to make it inconvenient either to dismount from his

wheel or to take Billy up with him, as he would have done on terra firma. To lead both Billy and his bicycle would be difficult. He could not well pass him, or he might then have coaxed him to follow him to solid land. The best way would be to urge him to go before him.

"Billy," he called; "turn around and go back."

Billy smiled as he saw who was approaching, but made no motion towards obeying.

"Don't you see I am coming Billy? I can't pass you. One of us would go down into the water. See, now we'll go back together."

Still the small boy lingered, and James began to get a little out of patience.

"Go on, Billy. Don't you hear me?"

And in that same moment came a sound, mingling itself with his voice which struck a cold chill to his heart.

It was as he had maintained in reassuring his mother, no trains were due at the times in which he crossed the bridge, but he had made no calculation for extras—excursions and the like. A quick glance behind him showed a train coming at a good rate of speed, and in the next moment the shaking of the bridge and the fast-approaching roar told of the nearness of the appalling danger.

James threw up his hands in hopes of signalling the engineer, but realized the impossibility of the engine being brought to a stop in time. Again he wildly shrieked to Billy, who now, catching sight of the advancing terror, stood as if paralyzed with fear.

Again the whistle screamed its warning as the rumbling came nearer. There was only one thing to be done. First pushing off his wheel that its fall might not be complicated with his own, James seized the small boy in his arms and sprang into the water, fifteen feet below.

Then began the hardest tug his life will probably ever know. He was a good swimmer and could easily have looked out for his own safety, but in wild terror Billy clung to him in a way which greatly crippled his efforts.

A number of people had quickly gathered at sight of his peril, and if the train had gone promptly on its way help would have soon reached him. Men came running with ropes to throw him from the bridge. But the engineer had done his best to stop the train, and it now stood still, while the windows were full of heads of those who gazed excitedly at the brave struggle for two lives.

Holding the small boy with one arm, James with the other struck out for the shore, which, fortunately, was not far distant. But Billy was a dead weight on him and his strength was almost gone by the time a boat, brought from some distance, could reach him.

"Pretty near done up, I guess," came, in tones of sympathy, as at length he and his charge were helped over the side of the boat.

"It's my wheel that's done up, I'm afraid," said James, in great concern. "I should get over it, if I was hurt; but my wheel won't."

Before long he had joined those who had poles and hooks assembled on the shore to fish for the bicycle. As he had anticipated, it had been the worst sufferer by the fall. But those who had witnessed the boy's heroic saving of a life, made up a purse and bought him the finest one which had ever been seen in the town.

Of course, mother could not forbear the "I told you so."

"The danger did come as I foretold," she said.

"It did—showing that you were right, as you always are. But, mother, if I hadn't crossed that day, what would have become of Billy?"

And mother had nothing more to say.—*Sidney Dayre, in the Standard.*

The Daisy.

A certain prince went into his vineyard to examine it, and he came to the peach tree and said: "What are you doing for me?"

And the tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men will gather and carry into a palace."

And the prince said: "Well done, good and faithful servant."

Coming to the maple he said: "What are you doing?"

And the maple said: "I am making nests for the birds, and shelter for the cattle with my spreading branches."

And the prince said: "Well done, good and faithful servant."

And he went down into the meadow and said to the waving grass: "What are you doing?"

And the grass said: "We are giving up our lives for others—your sheep and cattle—that they may be nourished."

And the prince said: "Well done, good and faithful servants, that give up your lives for others."

And then he came to a little daisy that was growing in a hedgerow, and said: "What are you doing?"

And the daisy said: "Nothing! nothing! I can not make a nesting-place for the birds, and I can not give shelter to the cattle, and I can not send fruit to the palace, and I can not even furnish food for the sheep and the cows—they do not want me in the meadow—all I can do is to be the best little daisy I can be."

And the prince bent down and kissed the daisy, and said: "There is none better than thou."—*Ex.*

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DR. MARTIN IN SIEGE COSTUME, AS HE ARRIVED IN
NEW YORK CITY, OCTOBER 23RD, 1900.

THE SIEGE IN PEKING.

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

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

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

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

YOUNG SOUTH.

Mrs. Laura Dayton Bakin, Editor.

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

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

Mission Topic for April, AFRICA AND JAPAN.

Young South Bible Learners.

A friend of ours in West Tennessee suggests that we learn this week the last two verses of the 58th chapter of Isaiah, and then keep the Sabbath better. Shall we?

The Student Band.

I find 32 Young South "students of missions" have answered the questions for March. The regular mail is so heavy (34 letters) that I am left without time or space for the answers. Will you just wait patiently for a week? Then you shall know the right answers to the questions in the March Journal and the names of those who won the prizes, and have the April questions as well. I am so sorry to disappoint you. Console yourself with thinking how splendidly our eighth year begins.

The annual report will appear next week. Read it carefully. L. D. E.

YOUNG SOUTH CORRESPONDENCE.

I wish from my heart every one of you could have a part in the "good times" we Chattanoogaans are having. On last Sunday "Uncle Boston," whose right name is Boston W. Smith was with us at Sunday-school and at a grand mass meeting of the Juniors and their friends in the afternoon, and at night he gave his wonderful stereopticon lecture on "chapel car work" to an immense crowd. He has over 600,000 nephews and nieces from Maine to California, and he adopted our 320 who were at Sunday-school, old and young and middle-aged alike, and we promised to speak to him wherever we met him as long as we live. He is a very pleasant speaker, and gets close to the hearts of the boys and girls. At both the day meetings a large number asked for prayer and instruction, and several gave their hearts into the Savior's keeping. The pictures of scenes connected with the wonderful work, done by the American Baptist Publication Society with their six beautiful "chapel cars," were the best I ever saw. There were at least 100, exhibiting every phase of this Christ-blessed way of bearing the gospel to the desolate places of our own land. Never miss an opportunity to hear "Uncle Boston." He will open your eyes to vast fields and inspire your hearts to beg to be used in the Master's service.

But that was only the beginning! On Monday came Rev. F. B. Meyer, the great evangelist of London. Such a saintly old man! Heaven is written on his face. "Holiness to the Lord" is in the very air he breathes. Some of you have read his little books, I dare say, but it is more to hear him. Ah! if I could hope to give you even the faintest idea of what he says, but it seems like treading on holy ground to even try to reproduce the wondrous uplifting thoughts he gives to those who throng to sit at his feet. Our great auditorium has been so crowded at every service, even with chairs in the aisles, and the rostrum and the choir-gallery and even the baptistery, and many standing the whole service through, that to-night we go to the city auditorium that will accommo-

date several thousand people. He speaks the plain, unvarnished truth in a direct earnest way. He holds his audiences enthralled not by the graces of oratory, nor by tricks to amuse, but by the power of the Holy Spirit, of whose work he speaks constantly. Help the Christians of this city pray that much good may come of his visit here!

But I must go on to the many letters with which we begin

OUR EIGHTH YEAR.

I am so pleased that you have made so fine a commencement. Read the annual report carefully, and praise God for what he has permitted us to do for Him. Our dear missionary's salary is all paid for the Conventional year, and we have a small balance left as the nucleus of the kindergarten in Japan, if Mrs. Maynard so elects when she comes this fall. We have not raised as much money as we did last year, but I think we have not made "steps backwards" nevertheless. I know of a number of new societies that have been formed this year, where the interest began in Young South work. These report now to the Central Committee in Nashville and send their offerings direct to the Boards, and I rejoice in it. The work is ever widening and deepening, and the channel through which the money reaches the Boards matters little. The Central Committee prefer that all bands of young people report through the Young South. I wish it could be so this year. If all the Babies' Branches also would send their collections direct to me, it would be better. Think about it.

But those letters? Yes! Here they are, a goodly number, and I thank each dear writer for coming so promptly in this first week of our new year.

No. 1 comes from Jackson, and in it I am reminded that I have still failed to get Enna Conger's name exactly right. She is a girl after all! But I am "even" with her as far as mistakes go. Her letter was directed to Mrs. "Eaton" instead of "Eakin" and to "282 Second Street" instead of "304 East Second Street," and she did not place her address at the end of her "answers," although I have asked all who send them thus to do so several times. So, Enna, let's shake hands and do better.

In No. 2, Ruby and Myrtle Robinson of South Chattanooga send \$1 received for the Sunday eggs, and thanks for the little book won by Myrtle's success in the mission study. We are much obliged, and I am so pleased to begin the new year with an offering from my own city. May God so fill you with his spirit that your whole life may be devoted to his work!

South Chattanooga is again in evidence in No. 3. Miss Louise Golling sends in the first star dollar for the new year from her class of boys in the Second Church (S. S.) and promises more. Many thanks!

No. 4 brings answers from Louisiana.

No. 5 comes from Murfreesboro:

"At last I can hold up my card and see a light through every star encircling our missionary's dear face. Here is the dollar. Mrs. Maynard, the editor and the Young South have my best wishes."

CHRISTINE PATTON.

With the letter came answers to the "China" questions. We are so glad to enroll Christine as a regular worker in our band, and so grateful for her offering. Keep on! Shall we send another card?

Here's Shelbyville again in No. 6, in which Bronson Stout sends thanks for the little books he has won, and 10 cents for Japan. He will go on this year with us, I am sure. He keeps on with the study, too. That's right!

In No. 7, Lovie May Taylor of Ash-

burn sends 25 cents for Japan, and her answers. Thank you so much, Lovie!

In No. 8, Class No. 2, Highland Avenue S. S., Jackson, sends 45 cents as an offering to Japan, and begs our prayers. We are much obliged. God bless both teacher and pupils!

In No. 9, Mollie J. Lannom of Partlow sends the answers. Please, next time don't repeat the questions. Answer by number, and write with pen and ink. I am so sorry you failed to note these conditions. Try again!

In No. 10, Eva A. Kannon of Nashville sends answers.

No. 11 brings us \$1 from Liberty S. S., Arp. Mrs. White is certainly an indefatigable worker and will express our gratitude to the school. May the scarlet fever and whooping cough soon depart!

We round the dozen with a star dollar from Mrs. Sam C. Lancaster's class, Jackson. We are delighted with so good a beginning. Present our thanks!

In No. 13, Frank Gillard sends 50 cents for Japan from himself and brother Richard, and also gratefully acknowledges the reception of the little books. May the new home be a happy one! Many thanks for the offering. I am so glad you persevere in the mission studies.

No. 14 brings answers from George Range, Mississipp.

Colleeka in No. 15 sends another star dollar from little Marguerite Ruth Howse, and asks for another star card. Does this not go on the Babies' Branch? She shall have a new card at once. Many thanks for her sweet offering!

No. 16 brings a new subscriber for the Foreign Journal and 10 cents for our missionary's salary from Henning. Mrs. Boyd will certainly be blessed by having the Journal in her home. Thanks to little Myrtle.

No. 17 brings answers from Bettie D. Arnold, Wartrace.

No. 18 brings an offering and answers from Reese Puckett, Water Valley. Thanks!

In No. 19, Willie Welch of Whitesburg sends the results of his study of "China."

Skin-Tortured Babies AND TIRED MOTHERS Find Comfort in Cuticura

INSTANT RELIEF and refreshing sleep for Skin-tortured Babies and rest for Tired Mothers in a warm bath with CUTICURA SOAP and a single anointing with CUTICURA, the great skin cure and purest of emollients. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin and scalp humors, with loss of hair, of infants and children.

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

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

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

No. 20 brings answers from Faustina Wingo of Terevant. We shall see what is correct. We hope you, and all who enter the lists, will always keep a copy of the answers you send.

No. 21 brings another subscription to the Foreign Journal from Rena Howe, Eureka, Kan. If she fails to receive the April number, let me know.

No. 22 brings good news from Cleveland.

"Enclosed find \$2, our quarterly offering, for Mrs. Maynard. The Sunbeams recently entertained with 'A Japanese Evening,' and most of them wore Japanese costumes. We collected a nice sum, and will give \$5 to the endowment fund of Carson and Newman College."

BERTHA BARTLETT.

Secretary Inman-street Sunbeams. That is well done! Many thanks for our share.

No. 23 comes from Cleveland also, and brings 35 cents from Zelma Davis for the B. B. I can't tell now whether the printer or I made the mistake in Birdie Lee Bartlett's name. You will remember the pleasure I expressed at the receipt of her sweet picture for our "Gallery," a short time ago. I fear, I sadly fear, I wrote it "Brackett," when I knew perfectly well that it was "Bartlett." Thanks to the baby.

No. 24 orders a picture of Mrs. Saunders for Virgie Tiler, Uptonville. It shall go to Mr. Wallace at once.

No. 25 brings the usual gift from those dear "Juniors" at Harriman, \$2, collected by four members. They will take a self-denial offering soon. We are so much obliged, and so pleased to have them enter the first list of the new year.

In No. 26, Grace Dean, Wartrace, sends her thanks for the books she has won, and the March answers.

No. 27 brings answers from R and W Pafford, Partlow.

In No. 28, Mary E. Joiner, Adams, sends a star dollar and the March answers. We are most grateful.

I am so sorry Montie Smith has failed to receive the star card. I try again, and hope this one may reach

her. I cannot explain it. I always try to send out all that are ordered promptly, even when no postage is enclosed. So many forget this part, though Montie did not in No. 29.

In No. 30, Vera Morris, Arp, sends a model set of answers, neatly written, precisely stated, and besides, 50 cents for Japan. Thanks!

Now comes No. 31 with a glorious message from Henning:

"Find enclosed

FIVE DOLLARS.

Divide between Cuba and Mexico. May the Lord add his blessing."

A MISSIONARY BAPTIST.

What do you say to that? My heart is too full for words. God knows! He will bless the offering.

No. 32 is full of brightness, and comes from those noble "Little Workers" in Wartrace. See names and credits in "Receipts." What was in it? Oh! yes.

FIVE DOLLARS

If you please! And these six "Little Workers" have filled their boxes three times! Do they not deserve their name? We thank God for such a band!

But stay! That is not all. Read No. 33 from Paris:

"The 'mission boxes' have just been collected. We send you

SIX DOLLARS AND THIRTY-THREE

CENTS

for the last quarter. Our baby member, William Lasater, sends 25 cents for the Babies' Branch. We are so fond of this dear little one, and we hope you will hear great things of such a bright Sunbeam."

MRS. MARTIN BALL.

Whenever I see Mrs. Ball's beautiful handwriting, I know that something grand awaits us. What a wonderful band she leads! We are sorry their offering came just too late for the seventh year, but it begins the eighth so finely. God give these Parisian Sunbeams a year of clear, steady, fruit producing shining! We are so deeply grateful for their stay with the Young South. Their work gives an inspiration to the whole band. God bless them every one!

But that is not all either! There is another beautifully written address on No. 34 that bears date Clarksville:

"Enclosed you will find

EIGHT DOLLARS

from the Clarksville Sunbeams."

SALLIE FOX.

Now if that is not a magnificent "finale" for our first week in this new year, I don't know one when it comes! Let us off with caps and out with handkerchiefs and cry "hurrah for the Young South!" Will you? Then let us lift our hearts to God in thankful prayer for this bright opening, and press on with new hope and new courage. If you keep this up until May, I shall be able to send a most encouraging report to New Orleans. Let me hear at once from all the bands that send in by the quarter or annually. Your editor feels so grateful to all who made this first week such a successful one. Let us see what we can do in April, and let it be all smiles and no tears as far as our work goes. The year really begins in the spring," says "Elizabeth" in her "German Garden." I am glad our year is just right. Let us push on with the springing grass, and the tender little leaves, and the sweet, sweet flowers. With great hopes, yours faithfully,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First week in April, 1901:

FOR JAPAN.

Myrtle and Ruby Robinson, S. Chat. ... 1 00
Miss Louise Golling's class, 2nd ch. S. S.
S. Chattanooga, star ... 1 00
Christine Patton, Murfreesboro. 1 00
Loyle May Taylor, Ashburn. 25

Bronson Stout, Shelbyville ... 10
Class No. 2, Highland Avenue, Jackson. ... 42
Liberty S. S. Arp, by Mrs. White ... 1 00
Mrs. S. G. Lancaster's class, Jackson. ... 1 00
F. F. Gillard, Newbern. 25
Richard Gillard. 25
Myrtle Alston, Henning. 10
Vera Morris, Arp. 50
Paris Sunbeams, by Mrs. Ball. 6 33
Clarksville Sunbeams, by Miss Fox. 2 00
Inman St. Sunbeams, Cleveland, by B. B. ... 2 00
Barbara and Spencer Tunnell, Harrison. ...
by Mrs. Sublette, star. 1 00
Walter, Thomas and Ruby Cate, star, ...
Harrison. 1 00
Mary E. Joiner, Adams, star. 1 00
Bettie D. Arnold, Wartrace, star, by M. ...
Arnold. 1 00
Ada Waite. 1 00
Lucy West. 1 00
Grace and Jessie Dean. 1 00
Alma Halliburton. 1 00

FOR ORPHANAGE (SUPPORT).

Clarksville Sunbeams. 1 00

FOR BABIES' BRANCH.

William Lasater, Paris, by Mrs. Ball ... 25
Marguerite Ruth Howse, Culleoka. 1 00
Zelma Davis, Cleveland, by Mrs. Bartlett ... 35

FOR MEXICO.

Missionary Baptist, Henning. 2 50

FOR HOME BOARD.

Missionary Baptist, (for Cuba). 2 50
Clarksville Sunbeams. 5 00

FOR PICTURES.

Virgie Siler, Uptonville. 15
For Foreign Mission Journal:
Mrs. M. E. Boyd, Henning. 25
Rena Howse, Eureka. 25

Total. \$ 38 59

Received first week in April, 1901:

For Japan. \$25 20

" Orphanage (support). 1 00

" Pictures. 15

" For Home Board. 7 50

" Babies Branch. 1 00

" For Mexico. 2 50

" Foreign Journals subscriptions. 50

" Postage. 14

Total. \$ 38 59

Star card receipts. 10 00

RECENT EVENTS.

—Rev. Joe W. Vesey of Mt. Pleasant has been called to the church at East Florence, Ala. Bro. Vesey is one of the liveliest and most consecrated pastors we have. We shall be sorry to lose him from the State, but are glad that he goes only a little way over the line.

—The death of Prof. John S. Tanner, instructor in the Theological Department of Baylor University, will be a source of much regret. He was considered one of the most useful and promising of the younger men in our denomination. Dr. R. N. Barrett has been elected to succeed him.

—Norton Hall at the Seminary caught on fire last Sunday night from the kitchen. It was discovered by the matron, Miss Taylor, about 3 o'clock. It was soon put out by the firemen. The damage was about \$1,500 to \$2,000. The boys had too scatter out for breakfast. We suppose that they considered this April fool as a most too practical one.

—The Jefferson Hotel of Richmond, Va., was burned on last Friday night. It was only a week before that the members of the Southern Baptist Press Association were given a magnificent banquet at this hotel by Mr. B. F. Johnson. The hotel was one of the finest in the South. Built of stone, it seemed to be fire-proof and we were quite surprised to learn of its being burned.

—Rev. B. W. Spilman, who has for some years been Sunday-school missionary in North Carolina, has been elected field secretary of the Sunday-school Board of the Southern Baptist Convention, and it is expected that he will accept. He is said to be a most excellent man for the position. He is now on a Sunday-school evangelistic tour over the country with several other distinguished Sunday-school workers, and everywhere he has gone he has made a fine impression.

—"The Glendy Burke medal, offered for oratory in the great Tulane University, with ten competitors, was awarded to Charles Dowell Tompkins, eldest son of Rev. C. W. Tompkins, pastor of Valence-street Baptist Church. The judges, in making the award, said: 'Mr. Tompkins was award-

ed the prize because of the depth and breadth of his thought, the finish of his style and the grace and naturalness of his speech and delivery. He is about twenty years old and is a consistent member of Valence street Church.'"

—Dr. David Heagle's famous illustrated lecture on "Solomon's Temple and Jerusalem," has during the winter been widely in demand. During the last seven weeks he has given this or some other lecture nine different times, and at every place visited by him he has been invited to come again. Also he has quite a number of engagements still in store, some of them reaching away into next summer. This work, of course, is only incidental to his regular occupation as professor at the Southwestern Baptist University.

—Recently a bill was offered in the State Legislature of Maine to submit to a vote of the people the question whether the "prohibitory" clause of the Constitution shall be struck out. The Legislature refused even to submit that question to a popular vote, and the refusal was by a vote of 84 to 34. Considering that Maine was the first State to adopt prohibition, and that such a law has been in operation there for about fifty years, this action of the State Legislature would indicate that the people of that State have found prohibition to be a good thing, and that they think that prohibition does prohibit.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that it is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CENEY & CO., Toledo, O. Sold by druggists, 75 cents. Hall's Family pills are the best.

—Brother pastors, Sunday-school workers, one and all, please be on hand at Shelbyville April 10, 11, 12, 1901, and enjoy and help make the best Convention we have ever had in the Sunday-school work. Every Sunday-school teacher should come by all means. The speakers have nearly every one promised to come, and of course they will not break their promise if they can possibly help it, for Christians ought not to lie. Come, and may the Holy Spirit come with you. I pray for a great meeting, and will do what I can to answer my prayer. Will you?

G. W. SHERMAN.

Carthage, Tenn.

An Appeal.

Please allow us space in the BAPTIST AND REFLECTOR to address the white Baptists in general.

Since the days of Rev. Nelson G. Merry, founder of the old Spruce-street Baptist Church, under God, we have had much trouble among ourselves; for which we all are very sorry. But we are taught that the darkest hour is just before the break of day. We have had divisions, and even our building was lost by fire, and we the members, with what help our friends have given us, have been able to rebuild the walls and put on the roof. We are some in debt and still worshipping in the basement with no windows nor seats, neither plastering nor ceiling in our auditorium. We have done and are still doing our best. We have secured the services of Rev. E. J. Fisher, D.D., a very strong, energetic and well educated minister of the gospel, who comes to us from a pastorate of eleven years, highly recommended by both

**Don't
Use a Refrigerator
unless**

it is kept clean with

**GOLD DUST
Washing Powder**

The taint of decaying particles of food is absolute poison.



white and colored as a very worthy Christian gentleman, from Atlanta, Ga.

We ask most respectfully that each Baptist read this special appeal made to them for help. This is to the Baptists in general. Please help us in doing this, the work of the Lord. Please let us draw on you for the Lord's house. We are at peace and at work among ourselves, and therefore appeal to you for assistance. Whatever you may give will be thankfully received, and every cent faithfully applied to the purpose mentioned for the old Nelson G. Merry Spruce Street Baptist Church.

E. J. FISHER, D.D., Pastor.

A. S. SLOAN, Church Clerk.

Indorsed by the Baptist Pastors' Conference of Nashville, March 25, 1901.

B. T. LANNOM, Sec.

Indorsed by the Colored Baptist Conference of Nashville, March 25, 1901.

WM. HAYNES, Ch'm.

E. M. LAWRENCE, Sec.

Catarrh Can be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 817 Powers' Block, Rochester, N. Y.

BRYAN—Sister Bryan was born Aug. 8, 1826, and departed this life at her home near Linwood, Tenn., Feb. 13, 1901. She was the mother of nine children, five of whom outstripped her in the race of life and awaited her coming on the other shore. Her aged husband and four children are left to mourn the loss of wife and mother. Sister Bryan was a member of the Baptist Church about 60 years. She was true to all relations of life, true to her God, true to her family, true to her church. Owing to the feeble condition of her aged husband and self, she was deprived of attending her church regularly, as she would like to have done. The Baptist Church at Linwood feels the loss of a true and faithful member, but our loss is her gain.

W. A. RUSHING,

H. D. BEADLE,

BROOKS BASS,

Committee.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists, 50c. and \$1.00 bottles.

White blackberries and green roses have been propagated in Louisiana this year.

There are few people who think they are worse than they really are.

SUNDAY SCHOOL BOARD

Southern Baptist Convention.

J. M. Frost, Corresponding Secretary.

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

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

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

Another says:

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

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

AMONG THE BRETHREN.

Rev. J. B. Searcy, pastor at Biloxi, Miss., is holding a gracious revival, doing his own preaching. Six have already joined.

Rev. J. F. Leake has accepted the care of the church at Baird, Texas, and considers the outlook very encouraging for a great work.

Rev. F. C. Ward, a student at the Seminary in Louisville, has been called to the care of the church at Centralia, Mo., and he will accept.

Rev. R. D. Wilson has accepted the care of the Liberty Avenue Church, Houston, Texas, and has been cordially received by that splendid congregation.

The church at West Point, Va., will soon be pastorless. Rev. W. L. Britt having presented his resignation to take effect in June. This is a good, strong church.

Dr. James F. Edens of Georgia has been called to the care of the church at Sharpsburg, Ga., and has taken up the work. His ministrations greatly delight the people.

Dr. J. J. Hall of Park Avenue Church, Norfolk, Va., is being assisted in a gracious revival now by evangelist R. D. Garland. It is assuming wonderful proportions.

Rev. S. C. Hearne of McKenzie, Tenn., preached a remarkably strong sermon at Gleason, Tenn., last Sunday. It is said that a large congregation greatly enjoyed the discourse.

Dr. Geo. C. Lorimer of Boston is to preach the dedication sermon of the new church at Harrodsburg, Ky., on April 28th. The residents of that town will not soon forget the occasion.

Rev. A. J. Castellaw of Jackson, Tenn., delivered an eloquent and inspiring address at the closing exercises of the high school at Malesus, Tenn., last week. The occasion was a notable one.

The little band of Baptists at Lucy, Tenn., have begun the erection of a church house. Lately Rev. Leon W. Sloan preached for them. He may respond to their call to become their pastor.

The revival at Citadel Square Church, Charleston, S. C., in which Rev. F. C. McConnell of Lynchburg, Va., assisted Rev. D. M. Ramsey, finally resulted in over 100 professions and about that many additions.

Sergeant C. F. Sampson said of Gen. Fred Funston, who has leaped into great fame by his daring capture of Aguinaldo: "We would follow him to

SUCCESS—WORTH KNOWING.

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher	12
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	13
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	6
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2

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

hell." Whoever heard of such dare-devil recklessness?

Rev. E. Lee Smith, formerly of Trinity Church, Memphis, Tenn., but lately a student in the Seminary at Louisville, has been called to the care of the Locust Grove Church, in Kentucky, and has accepted.

Rev. W. M. Rudolph recently baptized into the fellowship of the church at Cuba, Ky., J. Bate Barton, an exceedingly promising young man, who intends to respond to God's call and enter the ministry.

The First Church, Newport News, Va., has recently enjoyed a most successful series of meetings conducted by Rev. R. D. Garland. There were 25 professions and 16 accessions. This church is pastorless.

Rev. Geo. S. Tumlin of Broadway Church, Fort Worth, Texas, has been called to the care of the church at Bryan, Texas, and will probably accept. The saints at Fort Worth will reluctantly give him up.

Rev. Robert N. Barrett of Waxahachie, Texas, so well and favorably known in Tennessee, will teach the classes of the lamented Prof. John S. Tanner through the remainder of the session at Baylor University.

Rev. J. L. Sproles, an ex-Tennessean, is located at Burlington, Ky., having taken charge of the churches recently given up by Rev. W. J. Hoover, who moved to Alexandria, La. We reluctantly give him up to our sister State.

Oak Grove Church near Lebanon, Va., has recently passed through a gracious revival season, which resulted in 41 accessions by baptism. Rev. T. H. Thornton of Hanaker, Va., did the preaching for the veteran pastor, Rev. W. N. Buckles.

Evangelist Sid Williams and his singer, James A. Brown, are now in a meeting at Springfield, Mo. They recently conducted a revival with Rev. R. K. Malden at Belton, Texas, which resulted in 100 conversions and 90 accessions to the church.

Dr. T. W. Ayers, who was appointed as a medical missionary by the Foreign Mission Board, got as far as San Francisco, but was there taken quite sick and compelled to delay the voyage for some time. He has the sympathy of the entire brotherhood.

Through the kindness of the church at Milan, Tenn., which released Rev. W. H. Sledge for one Sunday, it may be possible that the church at Trezevant, Tenn., will secure him as pastor. Bro. Sledge will make a capital successor to Rev. J. N. Hall.

The general subject of Prof. Charles Lee Smith of William Jewell College,

Wanted Reliable & Wide-awake Agents

Who are successful canvassers for books or Religious Papers. An opportunity to make from \$25 to \$50 per week. Address P. O. Box L. R. 433, Chicago, Illinois.

who delivers the Gay Lectures at the Seminary this week, will be "History." He will view it in the light of its Limits, Its Laws and Its History. We are confident the students are to hear something fine.

Rev. Oscar Haywood of the First Church, Jackson, Tenn., is assisting Rev. A. U. Boone in a helpful revival at the First Church, Memphis, Tenn. Much religious interest is being awakened. Dr. Haywood's sermons are greatly stirring the people.

Dr. John Pollard, professor of English at Richmond College, Richmond, Va., has notified the Trustees that his resignation will be submitted to them in June. We cannot say what action will be taken with regard to it, but if it is accepted the college will lose one of its leaders.

Dr. Geo. H. Simmons of the First Church, Peoria, Ill., formerly pastor of the First Church, Jackson, Tenn., delivered the principal address before the recent session of the General Association of Illinois, which met at Normal, Ill. He is in the front rank as a preacher in Illinois.

The fifth Sunday meeting of the Weakley County Association convened with Union Academy Church near McKenzie, Tenn., last Friday. The introductory sermon was preached by Rev. J. H. Davis of Ralston, Tenn. The most notable address was that of Rev. S. C. Hearne on the communion question.

The *Baptist Argus* says: "The bill to reimburse Carson and Newman College of Tennessee, for damage done during the war, has been passed by Congress, and \$6,000 has been appropriated." It seems that not even one of the *Argus* eyes of this excellent paper was awake when this matter had consideration. Congress failed to pass any such bill.

Rev. F. C. Hickson has an article in the *South Carolina Baptist* of last week which is quite unhealthy reading. He writes under the caption, "Two Things I Don't Like," and proceeds to assail the character of some of the denomination's leaders in South Carolina. We regret that a brother will so abuse press privileges.

The election at Huntingdon, Tenn., looking to the abolition of the saloons from that town, resulted in abolishing them, but the temperance forces only won by a majority of eight. There was great rejoicing when the result became known. One of the leaders for temperance was that consecrated Christian and Baptist, Hon. J. B. Gilbert of the *Carroll County Democrat*.

Rev. J. W. Mount, who will this year graduate with honors at the Southwestern Baptist University, Jackson, Tenn., has been called to the care of the church at Fossil, Oregon, and will take charge in June. Fossil is a large, growing town in a healthy section of country. Bro. Mount was urged to come in April, but will wait for graduation. We regret his departure from Tennessee.



Nothing

What you spend for PEARLINE is nothing to what you save with it. Everything that's washed with PEARLINE lasts longer. It saves clothes from wear and tear—keeps them and you looking fresh and new. PEARLINE economy is known to millions of women. Ask about it. They will say—better than soap or ordinary washing powders. 637

PEARLINE lasts longer. It saves clothes from wear and tear—keeps them and you looking fresh and new. PEARLINE economy is known to millions of women. Ask about it. They will say—better than soap or ordinary washing powders. 637

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease*.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Baptist and Reflector to benefit its readers at every opportunity and therefore we advise all who have symptoms of kidney or bladder trouble to write to day to Dr. Kilmner & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing troubles. With the sample bottle of Swamp Root will also be sent free a pamphlet and treatise of valuable information.

Bible Institute at Jackson.

The success of our Bible Institute last May was such that we have determined to hold another one this season. It will take place again in May, from the 20th to 30th; beginning the next week after the close of the Southern Baptist Convention at New Orleans. A more extensive program has been prepared this year than last, and in every way effort will be made to render the institute largely successful. Among other workers who are expected to participate in the exercises are Dr. J. O. Rust, of Nashville; Dr. J. B. Moody, of Hot Springs, Ark.; one of the professors from the Seminary at Louisville; Dr. T. S. Potts, of Memphis; Dr. J. H. Butler of Trenton; Dr. E. E. Folk, of the BAPTIST AND REFLECTOR; perhaps Rev. J. N. Hall, of the *American Baptist Flag*, and still others. Very important topics being upon religious questions of the day will be discussed and presented from the lecturer's platform; also different Bible studies will be taken up and pursued in classes. Free entertainment will probably be provided for all ministers who attend. The invitation is universal, and it is hoped a large number of our brethren living within reach of Jackson will make sure to be present. A full program and letter of invitation will be issued soon. Meantime let all who can attend make ready for so doing. The institute will be held under auspices of the Theological Department in the S. W. B. U.

Jackson, Tenn.

D. HEAGLE.

—An-ni-hi removes offensive odors from armpits and feet. Instantaneous and harmless. Satisfaction guaranteed or money refunded. By mail 50c. Trial size 10c. Stamps accepted. An-ni-hi Co., care BAPTIST AND REFLECTOR.

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

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

"LAND OF THE SKY."

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

DROPSY

A sure cure for Dropsy. 5 Days' treatment sent to any address in the United States upon the receipt of \$2.00. Thousands of testimonials. Write for full information at once. O. E. Collum Dropsy Medicine Company, 805 Austell Building, Atlanta, Georgia.



CHURCH BELLS, PEALS AND CHIMES. OF LAKES SUPERIOR, INDIAN, COPPER AND EAST INDIA TIN ONLY. BUCKEYE BELL FOUNDRY, THE E. W. VANDUSEN CO., Cincinnati, O.

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EVANSVILLE, IND. NASHVILLE, TENN.

Obituary.

GOWER.—Nannie Tennie Gower was born April 13, 1880, and died at her home in West Nashville, March 5, 1901, at 5:30 o'clock p. m. Nannie was converted in a meeting held in the Howell Memorial Baptist Church by Rev. J. H. Anderson in 1892, and was baptized into the fellowship of that church by the pastor, Rev. I. N. Strother. Nannie gave evidence in all her after life as a Christian that she had been deeply and truly converted. She not only professed the religion of Christ, but it was manifest that she possessed His spirit and grace. Her church life and work was with her the outcome of her heart's convictions, and in all things she sought to be loyal to her Lord and Savior. Even in relation to the details of Christian duty, she was guided by the loftiest principle of devotion to Christ, and the interest of His kingdom. Her surrender to Him was unreserved and unconditional and she was unwilling to make the slightest compromise with evil in her heart or life. Day by day, hour by hour she seemed to be "stepping heavenward." Her sense of weakness and shortcomings was acute, and she sought to overcome all, by the help of divine grace. She seemed to dwell in the courts of the Lord, and "the eye of her spirit was purified by the effluence and rue of prayer until she pierced the veil of sense and saw things real and abiding." Nannie's illness of a year was a triumph of God's sustaining grace. From the beginning, she said, she realized how it might end. Yet, she was calm and peaceful. She said: "As I look back over the days of the past year, every day seems to have contained some pleasure. In fact, it has been the sweetest year of my life. Each day seems to have been given me as a jewel from on high for me to enjoy." She died in perfect peace and buoyed by unfaltering faith. "Jesus calls me and I want to go," were among her last words. When her mother bent over her that morning and said: "Poor child, you have not rested any all night," she answered, "I shall have all eternity in which to rest." She was fully assured of her own safety, anchoring in Christ, and her only anxiety was for the spiritual welfare of her unconverted brother and sister and that her family would be distressed. The funeral service was deeply impressive. The songs that were sung and the scriptures that were read, were of her own selection. The pastor read from her own writing of the last few weeks the beautiful and touching story of her conversion, her heart struggles, her deep convictions, her bright Christian experience. It was literally true that in the service "she being dead, yet spake." No heart in all the crowded house was untouched. It was an occasion of deep solemnity and evidenced the tender regard of all for the dead one. Nannie will be sorely missed, yet we "sorrow not, even as others who have no hope." We know it is well with her soul!

O. C. PEYTON, Pastor.
West Nashville, Tenn.



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

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

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OBITUARY.

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

WHITE—Mrs. Martha M. White was born May 15, 1812, and died Dec. 24, 1900. She was the daughter of Mr. John Crowder and married Mr. S. T. White in March, 1866. This union was blessed with seven children, four of whom survive her. She was converted at the age of 14 and joined the Missionary Baptist Church at Beech Grove. She afterwards moved her membership to Pleasant Grove, both churches on Sugar Creek, in Lawrence County. She moved with her family to West Point in 1892. When the West Point Baptist Church was organized she was one of its charter members here until death. She lived to see all her children converted and members of the Baptist Church. In her last moments she begged her children not to mourn for her, as she was happy in her Savior's love, and would be at rest.

Resolved, That in her death the church has lost a faithful member.

Resolved, That we extend our heartfelt sympathy to the bereaved family, and pray God to comfort them in this sad bereavement.

Resolved, That a copy of these resolutions be sent the Baptist and Reflector for publication and a copy be spread on our church minutes.

MISS EDNA E. MARTIN,
MRS. ROSA WHITE,
MRS. ELLA GRAVES,
Committee.

CLARKSTON.—When the soul of a Christian has been liberated from its earthly tabernacle and wings its flight to a purer and better home, it seems appropriate for those who knew and appreciated the loved one, to express some marks of respect. This feeling prompts us to write a tribute in memory of Sister Sallie Clarkston. She professed faith in Christ under the preaching of U. S. Thomas November, 1899, and on the third Sunday of the same month was baptized into the full fellowship of the Maple Brook Baptist Church by Pastor John R. Chiles. Her disposition was genial and she was loved by all who knew her. Her remains quietly rest in the Economy Cemetery near her father, who passed away Dec. 26, 1898. She leaves an aged and kind mother, five brothers, one sister, and many friends and relatives to mourn her loss. Her mother says:

"I cannot think of her as one
Among the silent dead,
But as an angel up above,
Who from the earth hath fled."

Resolved, That the church has lost a consecrated member.

Resolved, That we tender our heartfelt sympathy to the bereaved relatives, and especially to her kind mother, brothers and sister, with the hope that they as an unbroken family may spend eternity with God.

BESSIE L. WILLIAMS,
W. K. WILLIAMS,
D. W. WHITE,
Committee.

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3. The Baptist and Reflector one year and a copy of "Baptist Why and Why not" for 2.75, or 2.25 if a minister.
4. For one new subscriber and 2.50, or 2.00 if a minister, we will send "A Siege in Peking."
5. For a club of ten new subscribers at 25 cents each for three months, we will send a copy of "A Siege in Peking."
6. The Baptist and Reflector one year and a copy of "What Baptists Believe," by Dr. J. L. Burrows, or 2.25, or 1.75 if a minister.
7. The Baptist and Reflector to new subscribers from now until Jan. 1, 1902, for 2.00, or 1.50 if a minister.
8. The Baptist and Reflector to new subscribers four months as a trial for 50 cents.
9. The Baptist and Reflector to new subscribers in clubs of 10 for 25 cents for three months.

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

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

1. For one new subscriber and \$3.25, or 3.00 if a minister, we will send the Teacher's Bible.
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3. For seven new subscribers and 14.00 we will send a set of Matthew Henry's Commentaries in six volumes.
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W. H. JOHNSON.

Graniteville, Mass., Dec. 21, 1900.
I received your premium dishes quite safe. Am well pleased with them and every one that sees them is delighted with them, and I shall do all I can to get you subscribers to your magazine.
Yours truly, Miss M. DAVENPORT.



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Fifth Sunday Meeting.

The fifth Sunday meeting of Central Association, held at Dyer, was a great success. A large number of churches were represented. The great interest manifested showed that Chairman Wilson had planned wisely for the meeting. The meeting began Friday evening with a sermon by Bro. Hughes, and during the meeting five sermons were delivered by visiting brethren. Bro. J. H. Coin on Sunday morning preached one of the finest sermons ever heard in this part of the State. A brother who had been indifferent to *Foreign Missions* was heard to say, "Henceforth I am for missions." Collections for missions were taken to the amount of \$18.50. It was a missionary meeting indeed.

Among the large number of noble men and women in attendance, every one was glad to see such monuments of Christian character as Brethren Irby, Senter, Penick and Folk. A brother who has probably attended the fifth Sunday meetings in every Association in the State expressed his feelings that it was the best fifth Sunday meeting he had ever attended. If the churches would realize the inspiration to be had at these meetings, each would be represented at every one. Let every church see that she is represented at the next meeting, which will be held at Oakwood, near Milan.

A large part would be left untold if mention should fail to be made of the kindness and hospitality which was extended to all present by the genial people of Dyer. The various pastors of the town tendered their pulpits to the visiting brethren and aided the interest of the meeting by their presence. Bro. Jordan has excellent people at Dyer, and the religious interest of the town will, no doubt, receive a stimulus from such an enthusiastic meeting.

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