

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

—And now it is announced that the Wabash Railway has demanded absolute abstinence on the part of all of its employees. And thus railroads and other great lines of business are solving this drink problem in a practical but most efficient way.

—Abraham Lincoln described the wealth of a young lawyer as consisting in a wife and two children worth \$50,000; a table in his office worth a dollar and a half; and two chairs worth a dollar each and a rat hole in one corner worth looking into.

—It is announced that Aguinaldo has taken the oath of allegiance to the United States, and it is thought probable that he will be appointed to a civil office in Manila in connection with which he may be of service in securing the submission of other Filipinos to the United States authorities. Just how sincere Aguinaldo was in taking the oath remains to be seen. It may have been done simply to save his own neck, and he may take the first opportunity to head another insurrection. We hope, however, that the war is practically at an end on the islands.

—The Chinese government has formally notified Russia that China, owing to the attitude of the powers, is not able to sign the Manchurian agreement giving Russia control of the province of Manchuria. "It is China's desire," says the formal notification, "to keep on friendly terms with all nations. At present, she is going through a period which is the most perilous in the empire's history, and it is necessary that she should have the friendship of all. However much she might be willing to grant any special privilege to one power, when others object, it is impossible that, for the sake of making one nation friendly, she should alienate the sympathies of all others."

—Says the *Chattanooga Times*: "There are strong indications in the returns of Kansas municipal elections of a weakening of the prohibition sentiment. The people are evidently weary of teetotalism on paper and free, unregulated liquor in fact. The Kansans are too practical a community to much longer dally with a system that begets lawless saloons and supplements them with lawless fanaticism of the Mrs. Nation order." The above paragraph calls for a few remarks. Considering the fact that about every city and town in Kansas, with only two or three exceptions in the case of some of the largest cities, voted by overwhelming majorities in favor of temperance recently, and elected officers to see that the laws against saloons are enforced, the "indications in the returns of Kansas municipal elections of a weakening of prohibition sentiment" do not seem to us to be so very "strong." Nor would it appear from these facts that "the people are evidently weary of teetotalism on paper and free, unregulated liquor in fact." We should like to ask the *Times*, What is the alternative for "lawless saloons?" Lawful saloons, saloons licensed to do business, licensed to traffic in the character and lives and souls of men? The *Times* is very greatly mistaken if it supposes that the Christian people of this country will much longer be willing to submit to such an outrage on morality, and such a travesty on civilization. The only alternative for "lawless saloons," the only alternative which will bring peace and stop the "fanaticism of the Mrs. Nation order" is—no saloons. Will the *Times* join us in an effort to bring about that much desired result? We put the direct question to it, Is the *Times* for or against saloons? And inasmuch as the saloon is the antipode of Christianity, its bitterest foe, this involves another question, Is the *Times* for or against Christianity? It cannot be for both the saloon and Christianity. We shall be glad to have the *Times* give a direct answer to our questions, so that the Christian people of this State may know how it stands.

The Careless Word.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

For though in the quiet evening
You might give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come back at night;
And hearts have been broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest;
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient,
Ah, brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of the morn!

—Margaret E. Sangster.

Regeneration by the Holy Spirit.

(John iii. 3-7).

BY BYRON H. DEMENT, TH.D.

The doctrine of a divine renewal of man's spiritual nature lies at the basis of every true system of theology. There can be no Scriptural exegesis which ignores the fundamental Bible dogma of regeneration by the Holy Spirit.

The teaching of our Lord on this vital subject is presented with distinct prominence and special emphasis and unequivocal clearness in his memorable conversation with Nicodemus, recorded in the third chapter of the gospel of John.

Observe:

I. The meaning of regeneration.

1. Regeneration is not a mere superficial reformation in which a man, by his own strength, casts off the old habits of sin and puts on the new garments of piety. Its work penetrates the surface. It is not simply external, it is pre eminently internal and reaches the profound recesses of the human heart. It is not setting the hands of a clock, but repairing the main-spring. It is internal and spiritual rectification as opposed to external and moral reformation. A reformed man may not be regenerated, but every regenerated man is reformed.

2. Nor is regeneration any destruction of, or addition to, man's faculties. An unregenerated man has all the intellectual, emotional and voluntary faculties possessed by the regenerated, only they are purified, ennobled and fixed upon God and his will.

No new substance is added to man's nature, for the change wrought is "not quantitative but qualitative." The faculties of the natural and of the spiritual man are the same in number and general psychological classification, but differ widely in their tendency, motive and operation. Man in regeneration preserves his personal identity and yet is internally renovated and spiritually transformed.

3. So then, positively, regeneration is a divine and radical change effected in man's disposition or spiritual nature by which it is directed wholly and unselfishly toward God in love and loyalty. It is the divine operation of which conversion, repentance and faith are the human correlatives.

"The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." This is Paul's characterization of an unregenerate soul. "Therefore, if any man be in Christ, he is a new creature, old things have past away; behold all things have become new." This is his description of

a regenerate heart, and every true believer can utter an experimental "amen" to these inspired declarations.

The term used by John to indicate this radical change of man's sinful disposition is the one ordinarily employed to express birth into the natural world, coupled with a word (again, above) or phrase (of water and spirit), showing the character of the transformation to be wrought. John's description of regeneration is sufficient to reveal its nature—born again, anew, from above, born of the Spirit, and not of "blood nor of the will of flesh, nor of the will of man, but of God." The change has reference to man's entire spiritual perception, for only when it is wrought in man, can he appreciate the things of God and perceive and experience the blessings of that kingdom which is "not meat and drink, but righteousness, peace and joy in the Holy Spirit."

It is pre eminently a divine operation by which the dead soul is quickened into spiritual life and the obdurate conscience is sensitized by the Holy Spirit that the glorious light of the gospel may form "Christ within, the hope of glory."

Regeneration is the soul's birth into the new world of divine grace and glory where the Spirit of God gives life and liberty. It implies the enlightenment of the understanding, the purification of the affections and the rectification of the will.

II. The need of regeneration.

That man needs to be spiritually changed before he can with joy meet an infinitely holy God is evident from both rational and Scriptural considerations.

1. Suggestions of reason. Since man is depraved in nature and sinful in practice, and God is essentially and absolutely holy, reason demands a radical change in the ruling principle and prevailing disposition of men, if they ever enter into loving fellowship with God as their reconciled Father. There can be no proper logical adjustment of the doctrines of the nature of God and the character of man unless the Biblical idea of regeneration be accepted. When conscience is laid bare to the influence of God's word and Spirit, it universally proclaims man a deep souled sinner in need of spiritual renovation. So, too, what the human eye can see of the fruits of sin in earthly life, of the deep-rooted tares in the world's great harvest field, very cogently suggests that man's character must be wrought upon by God if it ever conforms to the Scriptural conditions of communion with our Creator and Judge.

2. Teaching of the Bible. If any doctrine is emphatically and unequivocally taught in the word of God, that doctrine is the necessity of regeneration by the Holy Spirit, and consequent "holiness, without which no man can see the Lord."

The need is profound, affecting not the physical but the spiritual man; not one faculty only, but the entire nature; not for a moment merely, but for time and eternity. These three facts are implied in the following passage and definitely expressed elsewhere in the word of God: "Ye must be born again." "Again"—physical birth, however noble, is not sufficient; "Ye"—the whole personality is involved and not merely some special faculty; and the irrevocable "must" is the everlasting imperative of moral law, divine character and human nature. Since God is God and man is man and right is right, "Ye must be born again." "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

The carnal mind is opposed to God; it "is enmity against God; for it is not subject to the law of God, neither indeed can be," hence "ye must be born again." Man's nature must be changed, he must be regenerated by the Holy Spirit before he can be obedient to the divine law and loyal to his God.

The fixedness and separateness of the realms of flesh and Spirit, of the natural man and the regenerated soul, are unalterably decreed.

The kingdoms of the world and the kingdom of heaven are antipodal. Natural birth is no more essential to physical life than regeneration is to spiri-

ual life. The need is *universal*; no substitute can be found which will fully satisfy man or be acceptable to God. Ancestral honor, personal qualities and religious position alike fail to open the spiritual eyes, that man may see the kingdom of God. Nicodemus, a man of culture, of rank, of natural worth, must be born again. The mint of heaven issues but one coin, and that is the image of Christ stamped upon the tablets of a regenerated soul. This alone is the passport into the kingdom of heaven here and of glory hereafter. The need of regeneration is as universal as the race of man, as profound as the guilt of sin and as imperative as the law of God. "Marvel not that I said unto thee, ye must be born again."

III. The agent operating in regeneration.

The efficient cause of regeneration is declared to be not a mere power, but a divine person, the Holy Spirit. John, in speaking of the change wrought in believers, says they are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

1. The agent in regeneration is not human. The birth from above is "not of blood." The new life is not brought about by natural descent or by a blind combination of the material elements of human existence; nor is it effected by "the will of the flesh," or through natural instinct or desire springing from animal nature; nor is the change wrought by "the will of man," by human power, by our higher nature.

The believer is born again, not of *blood*, as opposed to materialism; nor of the will of the *flesh*, as opposed to naturalism; nor of the will of man, as opposed to rationalism—but he is born of God in harmony with the *divine will*.

2. Nor is the agent in regeneration merely *verbal causation*. It is not effected directly by human language though the words be inspired. A divine person and not simply an authenticated record is necessary to regenerate the heart of man. It requires a person to regenerate a person. The word of God is heaven's appointed instrument to turn men to Christ, but the Spirit of God is the universal agent that regenerates the soul. "The letter killeth but the Spirit giveth life."

3. But the agent in regeneration is always and everywhere the Holy Spirit. No more truly did the Spirit brood upon the face of the waters in original creation than he operates upon the soul in renewing it in the image of Jesus Christ. He was the agent in the creation of the world, he is the agent in the regeneration of the soul. Man is not spiritually renewed by the mere influence of the word but by the Spirit of the living God. So perverse are man's affections and will that his spiritual nature is not susceptible to religious truth until it is operated upon directly by the Spirit of God.

The preparation of the heart to receive the truth and the Savior is of God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them because they are spiritually discerned." "It is the Spirit that quickeneth." The new birth is not attributed to nature, to man, to the Bible even, but to God. The agency of the Holy Spirit in regeneration is most strongly expressed and reiterated.

Though the operation is mysterious, as is evident from the nature of the case and from the words and illustration of Jesus; yet the doctrine of regeneration is not to be rejected or modified to make it agreeable to the vitiated spiritual taste of the natural man. The Spirit of God is sovereign in his activities and inscrutable in his operations. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." It is as reasonable to repudiate the wind because we cannot comprehend its secret movements as to deny the work of regeneration because we cannot understand the methods of the divine Spirit. He who rejects the supernatural on the ground of mystery cannot rationally believe in the natural. There are mysteries in nature as well as in grace. At the threshold of this sublime mystery let us bow our hearts in humble adoration, and then lift them toward God in everlasting praise that he should, by his Spirit, make of the ruined castle of a sinner's soul a heaven-designed palace for the reigning of the King.

Louisville, Ky.

If I Were a Country Pastor.

REV. W. C. GOLDEN.

"If I were a country pastor," I would be just as I was when in that position.

1. It is one of the best places and among some of the best people in the world.

2. I would seek to have "all-time service," with Sunday-school, prayer meeting, young people's meeting and woman's meeting.

3. I would try to keep my people from moving to

town, believing the country to be better in many respects.

4. I would seek to develop my members into workers, know their value in the country and their value if they come to town.

5. I would seek to make my people readers of good books and good papers, mission journals, etc.

6. I would visit and do in many respects as I would in the city, striving to have all take their letters when moving to town or elsewhere.

The country pastorate is a joy, a blessing and a great honor. I cannot help but long to go back to it. God bless the country church and pastor.

Nashville, Tenn.

REV. M. D. JEFFRIES.

Advice is so abundant and cheap that one hesitates to present it to his friends; but as it is asked for and is to be paid for in kind, the giving of it may be excused.

1. If I were a country pastor I should seek diligently for a field instead of for churches. The field might have from one to four churches, but I should want them in a radius of, say, ten to fifteen miles, so that I could concentrate my labors and not expend the physical forces toiling over rough roads which ought to go toward cultivating the field.

2. I should try to find or establish such a field and give my whole time to it. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. ix. 14). Any field of from one to four churches has work enough to occupy, in its cultivation, all of a pastor's time and powers.

3. I should try to arrange to live in the midst of my field. I should try to induce the people to provide a pastor's home. I should think it as wise for me to live in Mossy Creek and serve a church in Knoxville as to live in Jefferson County, because I happen to own a farm there, and be pastor of a field in Knox County.

4. I should try to know and reach all the people on my field. A country pastor serving a field with three or four churches reaches and influences just as many people as any city pastor. I should want to stay in the field long enough to visit them; frequently meet them, take part in all that is for their welfare, and so gain their confidence and esteem. When one part of the field wished a change, I should desire to give up the entire field and find another, or form another field with adjacent churches, if that could be done without serious injury to the dissatisfied church.

5. If I were a country pastor I should take a collection for missions or education on every Lord's day in which I preached for the given church. A limited experience convinced me that such a practice makes the raising of mission money easy and affords fine opportunity for instruction as to the duty of spreading the gospel and as to giving. Means for church support is usually looked after in private by the treasurer.

6. I should give and press an invitation for men to accept Christ and join the church at every service.

7. If I were a country pastor on such a field I should hope to be a far better preacher than I can hope to become as a crowded, hurrying city pastor. Knoxville, Tenn.

REV. R. R. ACREE, D.D.

If I were a country pastor I would want to do as the good country pastor does: "The best I can." His difficulties are many and his trials not a few—widely separated churches, niggardly salary, bad roads and frequently bad weather, and sometimes with a people not in sympathy with the progress of the times and the work of the denomination. He has many, many things to say of the great things that are being done and that are to be done, but he has just twelve chances to say them. The country pastor, when he is faithful and true, does a good work under many and trying difficulties.

If I were a country pastor I would earnestly try—

1. Not to have any churches so far apart as compel me to be a preacher only, and never in the best sense a pastor. But I would never by any circumstance interfere with the field of another in order to make mine more compact and desirable. But I would try to make myself so useful that the churches would want me, and to get me would of themselves make a field that could be worked.

2. I would urge the churches to have preaching as many Sundays as possible and prayer meeting and Sunday-school every Sunday all the year.

3. If the signs did not fail, I would have a series of meetings once every year, not always at the same date, but I would have a meeting some time during the year.

4. I would, for inspiration and information, have every year a "week of missions," and I would get the best man or men available for that work, and I

would make it an era in the life and history of the church. As to how I would organize my church, I would decide that for myself, and be guided by the circumstances of the particular field.

These things I also would do if they were at all possible. I would be a pastor. Few men can be effective preachers who are not faithful pastors. Any one with energy and common sense and piety can be a pastor. I would, as far as possible, be a pastor. I would attend always all the meetings of my District Association, and the State Convention when I could, and the Southern Baptist Convention when I felt able.

If I were a country pastor I would give much of my time to study. I would buy as I could such books as best suited me and best helped me to understand the Word of God. And then I would get such other general literature as my needs required and my purse allowed. I would not try to, I would take my State paper, and get as many others as I could influence to do likewise. I would, if I could, take one or more of the current magazines; one bearing immediately on my work, like *The Homiletic Review*, and the other on current events, like *The Review of Reviews*.

If I were a country pastor I would mean to do many things that I would never do, and so become common dust like the city pastor, and I would grieve over my failure as they do, but I would try to be the very best man and pastor and preacher in the whole lot.

Clarksville, Tenn.

"All Hail."

(Matt. xxviii. 9).

BY REV. J. W. SLATEN.

We have been studying for several months the life, teachings and betrayal and crucifixion of the Savior. Now the ministerial career of Jesus is finished. His sufferings have ceased. The works and miracles which he has wrought forever settle the fact that he was the Christ, the Messiah, the Son of God. The lepers have been cleansed, the paralytics have been cured, the deaf have had their ears opened, the blind have received sight, the lame have been made strong, the dead have been raised, and the poor have the gospel preached unto them. What a blessed thought! All hail to our King! He has suffered and endured cruel treatment and the pressure of the six different trials of mockery, and at last submits himself to death on the cross. Cruel hands have crucified the King of glory. The greatest conquest the world has ever known was fought and won—light against darkness, life against death, righteousness against sin. The crucified Savior is buried and on the third day rises again, as he had said. Late in the evening of the Sabbath, and just before the first day of the week began to dawn, the Marys had come to see the sepulchre. Immediately there occurred a great earthquake and the huge stone is removed from the door of the grave. The seal of the Roman government was broken asunder and the Son of God came forth amid thunders and commotions. The Marys who were the first attendants at the tomb, saw him not. What excitement! What scenes attend the event! What horror filled the hearts of those strong, rustic soldiers who watch the sepulchre. In a moment they lie as dead men upon the ground. The faithful Marys stand trembling with fear and disappointment. The Lord, for whom they seek, is not there. He has risen. He has hid himself from them at the present. A beautiful form, whose garment shines as lightning, sits at the head of the grave. It is not Jesus. No. The linen clothes lie there alone. The strange form speaks to the women and announces that the Lord is not there. He bids them not to be afraid, but to come and take a look into the sepulchre. They come trembling, half frightened, and look within and are convinced that Jesus is not there. The angel bids them run and tell the disciples that Jesus has risen, and that they should see him on the way to Galilee. As those sorrowing, sympathizing women ran to deliver the message which they had just received of the angel, their hearts were filled with joy because they had received the evidence that their Lord had risen from the dead. It was as these faithful, believing women were on their way to tell the disciples what they had seen and heard that Jesus himself appeared to them and addressed them in the words of our text, "All hail." For the first time since they had watched him on the cross three days before, they see Jesus. They were glad. They, no doubt, were pondering in their hearts as they ran wearily along to the city, whether or not they would see the Lord for whom they had been seeking among the dead. He is alive forevermore. He appears to them and calls their attention with an "All hail." We desire to use the expression for the purpose of calling the attention to our King and that we may crown him

Lord of all. When Jesus had thus addressed those tired, earnest women, they came to him and caught him by the feet and worshiped him. It is good to worship at the feet of Jesus. Jesus told them to go on and tell his brethren or his disciples that they should see him also. The presence of the risen Lord filled their hearts with joy. They had seen and talked with Jesus. But just now there is an uproar in the city of Jerusalem. Some of those soldiers have returned from the sepulchre and have made a report of all that had happened, and the chief priests and elders are trying to hire them to publish a falsehood "that his disciples came by night and stole him away." The scheme was successful. A large sum bribes the guards and they publish a lie. What is it some men will not do for money? For thirty pieces of silver the Son of God was delivered, and after he had been crucified and had risen from the dead an effort was made with a large sum to destroy the doctrine and prophecy of his resurrection. But we thank God that it could not be done. Now as the ministerial and sacrificial life and work of Christ is ended and the glorious end to which he came is accomplished, let us hear the sweet voice of our risen Lord, "All hail," to us. Let us make use of his same words and cry out of a pure heart and from the summit of faith and hail our Lord. May the salute come from every heart! What a blessed privilege that we can salute our King in "his own" words! United let us shout, All hail to Jesus for his love! All hail to our King because he has conquered death, hell and the grave! All hail to the Messiah for the righteousness he brings! All hail to the Son of God because he suffered death for us and is alive forevermore! All hail to Christ because he arose from the dead, established the resurrection to eternal life and glory of his disciples. All hail to the Lord of glory because our salvation is made sure.

With much interest we have studied the comments upon the Sunday school lessons for some weeks by the editor of the BAPTIST AND REFLECTOR, and feel that we want to say what we have said in honor to our Lord. Let all the readers of the BAPTIST AND REFLECTOR join me in singing the following lines, for ours is a great King:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Tellco Junction, Tenn.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

ITS BEAUTIFUL SIMPLICITY.

Doesn't this plan of salvation look simple? Sinner—Savior; repentance—faith; repentance for your sins—faith in your Savior, that's all. Oh! isn't it simple? How could it have possibly been made more simple? Whenever man has attempted to make a plan of salvation—as alas! he has frequently done—it has always had works in it; it said do this or do that, or do the other thing. But when God away back yonder in eternity went to strike out of his omniscient brain a plan by which fallen man might be redeemed, it was not do this or that or the other thing, but it was simply repent of your sins and accept of Christ as your Savior. Sinner—Savior. Man a sinner—Christ a Savior. That's all. Isn't it beautiful? Ah! yes, but there are some who stumble at the very simplicity of the plan of salvation. If the Lord had told them to do some great thing they would have done that or died in the attempt. If he had told them to go on a pilgrimage to Jerusalem or to Mecca they would have gone. If he had told them to wear spikenailed shoes on the journey they would have worn them. Many have done these things, believing that in this way they would be saved. If he had told them that it required \$1,000 to purchase eternal salvation, every one would have worked his fingers off, if necessary, to gain the requisite amount. But when he tells them simply to repent of their sins and believe on Christ—it seems too simple, too easy. They are like Naaman the Syrian. When he came to Elisha, the prophet, to be healed of his leprosy, Elisha sent him word to go and wash seven times in the River Jordan and he would be healed. Naaman turned around and started away mad. He said: "Behold, I thought, He surely will come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar, rivers

of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean? (2 Kings v. 11-13). This reasoning of his servants—and servants are often wiser than their masters—seemed to have struck Naaman. He thought, If the prophet had told him to do some great thing he would have done it. And now when the prophet told him to do a little thing, why shouldn't he do that? So he went down to the Jordan, washed seven times and was healed. And so, many people seem to feel, If the Lord had told them to do some great thing they would have been glad to do it. But this little thing—simply to repent of their sins and believe on Christ—it's too simple, too easy. They are waiting for some manifestation of God like that which came to Paul. They are watching for the bright light and listening for the loud voice. And so they fail to hear the still small voice of God speaking to them. They stumble at the very simplicity of the plan—and are lost.

Robert G. Ingersoll said that his chief objections to Christianity was that too mighty interests were made to hang on too small a thread, that eternal destiny was made to depend upon so simple a thing as faith. But to my mind it is the very highest glory of Christianity that its way of salvation is so simple. Its very simplicity stamps it as divine.

The best inventions are the simplest. Simplicity is the mark of genius. The height of genius is divine wisdom. All man-made religions are complicated. But the God-made religion is the simplest possible. I thank God that he has made the plan of salvation so simple. We might not be able to go to Jerusalem or to Mecca, or to pay \$1,000 or to be baptized, or to do some other things in order to be saved. But there is no one who cannot repent and believe. Wherever there is a sinner the Savior is offered. All he has to do is with sincere repentance for his sins to turn to the Savior and trust in him for salvation. There are no barriers between the sinner and the Savior, no physical barriers, I mean. Anywhere, at any time, if he will, he may lift up his heart in prayer to the Savior for mercy. Realizing his sinfulness he has only to cry out like the publican of old, "God be merciful to me the sinner," and, like the publican, he will go down to his house justified. Yes, thank God for a plan of salvation so simple, the crowning beauty and glory of Christianity.

How to Thwart the Devil's Purpose to Destroy Men's Souls, or How to Beat the Devil at His Own Game.

BY REV. W. L. HOWSE.

The paper read before the conference a month ago, presented admirably some reasons why the Devil is so successful in destroying men's souls, and now it is the purpose of this one to hint at some suggestions as to how the souls may be rescued from the cruel enemy. Everything goes well with Satan until efforts are made to rescue souls from his destructive power, then he rises up, questioning the right of intruding upon his possessions, interfering with those who of their own accord serve him. It is the height of his ambition to keep deluded souls still in the dark. While he draws the veil of secrecy very closely over the impending judgment of the sin-avenging God, exercising complete control over men's lives, ever and anon souls are brought under the quickening power of God and are therefore rescued from the endless misery. But how is this work to be accomplished? God has seen fit to entrust this marvellous rescue work partly into the hands of the very individuals over whom the Devil once had so much control. Why He has done so may be from the fact that those set at liberty know so well the contrast between freedom and the galling yoke of sin's bondage, that they can easily persuade their fellow-man to test it as they have done. That the Devil does control souls goes without questioning. The rescue work is ours, how shall we perform it?

I. One way to prevent the work of destroying souls is for each one to see to it that his soul is beyond the reach of Satan, safe within the everlasting Refuge. The struggle for liberty is immensely personal and

the battles must be waged with the captor of the soul by the individual desiring liberty. While the soul is alone in the contest, yet it is not entirely alone, for God, the author of liberty, is on its side. God gives every individual his own choice. He can either follow on after the deceiver or flee for refuge to the place of safety. God warns of the approaching danger and the soul nearing can find the safe refuge. If we choose rather to serve God than Satan, we can accept what God offers and have at least our own souls rescued from destruction.

II. We can lessen the destructive work of Satan by breaking up the combination formed against the souls of men. It is not all of it when we are saved, but having withdrawn our influence from the Devil's combine, we are to use it for God in rescuing others, that they too may enlist under the banner of Prince Immanuel. By our living testimony of his wonderful grace, we gradually break down the stronghold of Satan. Every soul rescued is saved to serve. God recruits his army from the ranks of the Devil. But first of all the captured souls are divested of the things pertaining to that kingdom, and cleansed of all filthiness and iniquity, then arming them with the divine implements of warfare, God sends them out to rescue others from the destructive enemy. The combined forces of the world, the flesh and the Devil arrayed against the souls of men must and can be broken up, and it is ours under God to effect the dissolution. The Devil would frighten us with the impossibility of the task before us. But we need not fear, for the power of the God for whom we are fighting is infinitely stronger than all the combined forces of the evil one.

III. But how shall it be accomplished? The work is too great for poor, weak human creatures alone, we dare not try. The God who has called us into this work promises his perpetual presence. Through Christ our leader the success of this work is sure. But in order for Him to work through us and that we work with Him, we must comply with certain conditions. We must not be satisfied with being saved ourselves, but we must strive to win others from Satan to Christ. To do this we cannot afford to live any way.

1. We are not only to keep out of Satan's way, but keep so near the Lord that the Devil will not dare approach us. Draw nigh to God and surely He will draw nigh to us, so that when we resist the Devil he will flee from us. The closer we live with God, the greater the power of our life.

2. Be brave, dare and do for God. The Devil is not afraid of half-hearted service, neither does he fear the person tampering with questionable things. He rather rejoices in such service, turning it to account in binding the souls in greater bondage. Serve Christ with a whole heart, letting the Devil severely alone.

3. Depend on the Lord and use what He furnishes and souls will be rescued and Satan driven from the battle field. Christ gave us an example of the power of God's word. This is man's mightiest weapon. Taking this sword of the Spirit, we are commanded to go forth to meet the enemy, rescuing perishing souls. Implicit confidence in God and submission to his will makes for the weakest child the most difficult task easy. To us the world wends its way headlessly on to destruction and therefore we become faint-hearted and discouraged. The work is great and we are exceedingly weak, but God is infinitely greater than both the work and the need. The Devil is exceedingly cunning and subtle in his work, but God is infinitely wiser and stronger than all witchery. The captivity of the soul is great, but God's power to liberate is mightier than the bondage of sin. The need of the sinful soul is exceedingly deep, but the cleansing blood of Jesus is sufficient for the deepest need. With Christ on our side, to us all things are possible because of the strength He gives. Let us witness together the scenes of conflict. On the arena are souls struggling for liberty because the Devil is holding them his coveted possessions. Both heaven and hell look on with intense interest, each hoping for the victory. The souls desiring liberty are within themselves unable to loose their hands. So the Devil rejoices and hades echoes with his mirth, and victory seems to be theirs. But behold there comes One in the quiet of his majesty, the Leader of the rescue force, who has never lost in any conflict. Witness the glorious outcome. The bold affront of the enemy is met by the bravery and courage of the one seeking the lost, and when found the bands and shackles of sin are broken and the captive soul is free. Now behold the scene. Hades is robbed of its victim and heaven is made richer by the priceless jewel. With shame and disgrace the Devil is driven away, leaving the soul sitting at the feet of the Deliverer, clothed and in his right mind, while heaven catching up the glad refrain of redemption's glad story, crowns the returning conqueror Lord of lords and King of kings.

Culleoka, Tenn.

Missionary Month.

We are in the midst of missions now. The Home and Foreign Boards are actively engaged in closing up their year's work. We are all very anxious that Tennessee Baptists shall do their full share in this great cause. Brother, has your church made her contribution to Home and Foreign Missions? Have you your own self contributed? Sister, has your society given anything this year to Home and Foreign Missions? Have you your own self contributed? Have you practiced self-denial? I marvel much if the good women of Tennessee who love Jesus Christ have given as much to spread the gospel over the earth this one month as they have paid for "Easter" flowers and hats. How many a real good woman wore a hat to church last Sunday—"Easter" Sunday—that had cost her all the way up from \$3 to \$30, and who did not give 30 cents to send the blessed news of Christ's resurrection to the perishing heathen?

Brother, do you love the souls of men? Do you devoutly desire their salvation? Then let me beseech you, *prove it*. There is no proof equal to *giving*. Paul, to prove the sincerity of the love of the Corinthians, asked them to "abound in this grace also," the grace of giving.

Let Tennessee Baptists roll up their contributions during the two remaining weeks of April. Home and Foreign Missions should be in every heart, on every lip. Let us get up a genuine enthusiasm on the subject and see if we cannot give this year, to close April 30th, \$10,000 to Home and the same to Foreign Missions.

Let us make no compromise with sin, self or satan. Let us not hesitate in the presence of anti-missionism and hardshellism. Let us not be deceived by the cry of "expense" and "high salaries." All of this arises from opposition to missions. May God help every Missionary Baptist in Tennessee to prove his claim to the name this month. Be sure to send to W. M. Woodcock, Treasurer, Nashville, Tenn., so as to reach him not an hour later than 9 a. m. April 30th.

A. J. Holt, Cor. Sec.

Nashville, Tenn.

South Carolina Notes.

In South Carolina, as in most of our Southern States, special attention and effort are now directed to Home and Foreign Missions. We want to come up to our proportionate quota in contributions, and the prospect is that we shall. Other causes are now of necessity made less prominent in order that these may get their due. Dr. R. W. Sanders and Rev. H. C. Buchholz, vice-presidents of the Home Board and Foreign Board respectively, are excellent representatives of these departments of our work, and spare not themselves to spread information by letter and the printed page. South Carolina churches are numerous represented in the monthly contributions to the Foreign Board especially. While no single gifts may be as large as some reported from other States, the long list of gifts indicates a general and generous sympathy with worldwide evangelization. State Missions, however, are never side-tracked. Our veteran Secretary, Dr. Thos. M. Bailey, is insisting that just now the very opportunity of our history is opening for State Mission work. Many of our most thoughtful brethren agree heartily with him. The quick and marvelous development of the cotton factory industry in the State, especially in the Piedmont section, presents many social and moral problems. Among them none is so pressing as that of the evangelization of the people. Many new towns of two, three or even four thousand people are made up almost exclusively of operatives in cotton mills. Our State Mission Board is dealing with the matter, and asks increased contributions thus to enlarge the work at needy points. The subject, it is believed, lies close to the hearts of our people and will not be treated differently by them.

Dr. Montague, the energetic and accomplished president of Furman University, is still at work upon pledges for the great new dormitory on which his heart is set. The scheme was set on foot last fall, but has not been consummated as yet. Dr. Montague is untiring in the activity of his canvass, but has not secured any notably large single contributions. It takes a great many small sums to make a few thousand dollars, and so the amount is slowly being realized. Dr. Montague is not in the least discouraged, however, and purposes steadily to continue the work.

Along with this has been operating a movement to provide a new building for the Greenville Female College. The most active man in this canvass has been Dr. C. S. Gardner. His deep interest in the matter has caused him to give much time, and some of his best thought to it. Something like \$15,000 are desired for this purpose, and the impression seems to be that there is no doubt of its being secured.

The general condition of work in the churches appears to be promising. The daily papers announce that the Rev. Lewis M. Roper, pastor of the First

Church at Spartanburg, is leading his people in inaugurating a plan for a new house of worship to cost some \$30,000.

Dr. Ramsey of the Charleston Citadel Square Church has just closed a splendid meeting in which he was assisted by Dr. F. C. McConnell of Lynchburg. The Rev. F. M. Satterwhite has auspiciously begun his labors with the new Bartlett-street Church at Sumter.

Rev. Arch C. Cree is just now assuming the pastorate at the First Church, Gaffney, where great and growing possibilities await him.

Rev. M. W. Gordon has recently moved from Chester County to accept the Abbeville Church.

Rev. E. D. Wells has resigned at Georgetown and Rev. Alan Pressley Wilson at Bishopville. Neither of these brethren, we believe, has accepted calls.

Rev. C. M. Billings of Timmons ville has been lately called to Covington, Tenn., and also to Waynesville, N. C. It is thought that he will go to Waynesville, though his people are still hoping that he may remain with them.

The annual B. Y. P. U. Convention of our State is on the eve of its sixth session. A varied and excellent program has been announced. This fact taken with another, namely, that it meets this year in the city of Charleston, will likely attract a larger attendance than usual. This gathering is looked forward to with eager interest by scores of our young people. Prof. F. W. K. Bailey is the acting State president, the president, Rev. B. P. Robertson, having removed from the State within the year. A. T. J.

From Stewart County.

Our fifth Sunday meeting at Rushings Creek Church was a success. Preachers present were: Bray, Byrd, Henry, Moore, Pruett, Ross, Shaw, and Wiggins. The next meeting will be held with Liberty church, near Dover. J. M. Ross will preach the introductory sermon; alternate, G. W. Bray.

It was decided to put a missionary in the field for half his time to work for six months, the work to be done through the State Board.

On Sunday after a good sermon by P. J. Henry, a collection was taken for missions amounting to \$5.60.

It was decided, after having heard from the churches on the subject, that the churches which composed the Dover Furnace Association and such others as were interested in the work, would meet at Nevill's Creek Church, Stewart County, Wednesday after the fourth Sunday in October for the purpose of organizing an Association. Rev. Giles C. Taylor, pastor of Erin church, was requested to preach the introductory sermon; Rev. A. C. Dorris, pastor of Big Rock Church, alternate. All churches in this part of the State are requested to send fraternal messengers, whether they go into the Association or not. The Dover Furnace Association disbanded at its last meeting for the purpose of joining Cumberland. Two reasons prevented the churches going to Cumberland. First, our leading churches would have gone into Kentucky Associations; second, our weak churches were not wanted by Cumberland. We can not blame our Cumberland brethren for not wanting to extend her territory by taking in these weak churches. She already covers more territory than she can stand on. Our brethren in and around Clarks ville were fearful that if these churches joined them the Cumberland would lose the churches of Robertson County, which would in that event form a new Association. These brethren prefer to have the churches west of Clarks ville go into a new Association while they themselves remain with the Robertson County churches. Whatever action may be taken, one object should be agreed upon by all. Our two Associations on the north, Ebenezer and Nashville on the east and Indian Creek on the south should join the State Board in a united effort to occupy this greatest destitution in the State.

Model, Tenn.

B. F. STAMPS, Colporter.

P. S.—Brethren Folk and Oakley gave us some good thoughts on ministerial education, but they did not answer my queries. I will repeat my two queries and add a third.

1. Should we ordain to the ministry a man who can not read?

2. If so, what does "apt to teach" in 1st Timothy mean? In other words, can a man be apt to teach when he is not apt to learn to the extent of learning how to read?

3. Would Brethren Folk and Oakley want such a man for their pastor? If not, would they be willing to ordain him and thrust him on the denomination?

Brethren, quit talking "buncombe" to the galleries in glittering generalities and answer my queries. Folk and Oakley are both better educated than I am. What they say about how an educated preacher should act applies to themselves, and I hope they will follow it. If I was educated I'd try to follow it, and shall do so to the extent of my limited education.

We had such a case among us as I enquired about.

The BAPTIST AND REFLECTOR was a little tenderfooted in answering me, but the case was satisfactorily disposed of without ordination.

If we would be more careful in ordaining men to the ministry, there would be fewer pastorless churches and churchless pastors. B. F. S.

[For ourselves, we can answer Bro. Stamps' question briefly:

1. It depends upon the man.

2. A man may be apt to teach in spiritual things who does not know books. Religion is more a matter of the heart than of the head.

3. It depends again upon the man. We may add that, as we said before, we are in sympathy with Bro. Stamps. We think that our churches should be slow about ordaining to the ministry persons of the kind whom he describes. But you can not draw a hard and fast line and shut a man out from the ministry simply because he lacks education, however important that may be. This has been the position and the glory of Baptists all down the ages.—Ed.]

Seminary Notes.

Within the last few weeks the students have had the opportunity to hear Dr. Henson, Dr. Conwell and Dr. F. B. Meyer. Dr. Connell and Dr. Meyer each made a special talk to the students at Norton Hall. Mr. Meyer was in the city several days, and his talks were a source of great spiritual profit to the students as well as to all who heard him. The meetings created a great interest, as was shown by the crowded houses.

The Gay lectures were delivered last week by Prof. Smith of William Jewell College. The subjects were, The Limits of History, Its Laws and Its Lessons.

Dr. Felix took supper at the hall recently, and after a statement by him of the plan, a number of the students signified their willingness to take part, on several successive Sunday afternoons, in an evangelizing visiting campaign, preparatory for the meeting soon to begin at East Church, with Dr. Brouger of Chattanooga assisting Dr. Felix.

Dr. Eager attended the Georgia State Convention.

At the missionary meeting, the first of April, addresses were made by Rev. D. G. Whittinghill, soon to leave for Italy as missionary; Rev. R. E. Chambers, missionary to China, and Rev. H. D. Smith, pastor of the Disciples Church at Hopkinsville. It was one of our best meetings. All the addresses were interesting and helpful.

Dr. Carter Helm Jones led our regular weekly Monday night missionary meeting on the first, and Dr. Dement on the sixth. The subject of the latter was, "The Holy Spirit in Missions."

The fire on the morning of the second is now but a distant memory of a rude awaking at three o'clock in the morning by cries of fire, of hurrying feet and excited voices, of trunks being furiously hauled down stairs (to be sheepishly carried back again), of a cold, drizzly rain, and of firemen and fire-engines speedily mastering the flames. With the exception of having to take breakfast out, no interruption was made in the regular order of things.

Prof. McGlothlin leaves the 17th for Europe to be gone for nine months. He goes for the purpose of study. His class in Church History stands the examination this week.

Rev. I. P. Trotter, formerly pastor at Brownsville, Tenn., now at Bardstown, Ky., was here a few days attending the Meyer meetings.

A. J. Copass left last week to take charge of a church in California.

Bro. Ladd preached at Alton last Sunday.

U. S. Thomas preached at East Meade Church last Sunday morning and J. R. Chiles at night.

H. B. FOLK.

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 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. J. H. Butler of Trenton; Dr. E. E. Folk of the BAPTIST AND REFLECTOR; Dr. T. S. Potts of Memphis; Rev. Oscar Haywood of Jackson; perhaps Rev. J. N. Hall of the American Baptist Flag, and still others. Very important topics bearing upon religious questions 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.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "The Ignorance of the Natural Man" and "Almost Thou Persuadest Me to be a Christian." Dr. White of Atlanta, Ga., will assist in a meeting this week.

Central—Large congregations. The revival meetings continue during the week, conducted by Bro. Golden. One baptized and three received for baptism. 270 in S. S.

Third—Pastor Golden preached in the morning on "Suffering to Save." Preached at the Central Church three times. Dr. Lofton preached at night. 135 in S. S.

Edgefield—Pastor Rust preached on "Resurrection" and "Mary Magdalene." Received five by letter and two for baptism.

Centennial—Pastor Stewart preached on "The Balm of Gilead" and "Avenues to Repentance." One addition by letter. 132 in S. S.

Immanuel—Pastor Ray preached on "The Resurrection" and "Strong for a Purpose."

Seventh—Pastor Lannom preached on "The Risen Christ" and "Wilt Thou be Made Whole?"

North Edgefield—Pastor Robinson preached on "Celebration of Christ's Birth" and "God's Interest for the Sinner's Welfare."

Howell Memorial—Pastor Peyton preached on "The Believer's Security" and "The Young Man's Danger." 135 in S. S. One addition by restoration.

Rains Avenue Mission—Bro. Claiborne preached at night on "Deny Yourself, Confess Christ." 58 in S. S.

Mill Creek—Pastor Trice preached on "The Power of the Resurrection" and the "Inevitable Reckoning."

Whitsett's Chapel—Pastor Swift preached on "Love" and "Sin and Its Remedy."

Murfreesboro—Dr. Van Ness preached. Four baptized.

The Conference adopted the following:

"In the spirit in which we are taught to bear each other's burdens, we find it consonant with our wish to express our prayerful and loving sympathy with our Bro. T. B. Ray in the experience of darkness which has come into his life. We would put upon record our affectionate estimate of the gentle and charming life which had been linked with his. We do not dare to seek the comprehending of the divine purpose in exchanging this life of ministry among the children and the poor to one of ministry in spotless excellence before the throne. We can but wait the unfolding of that purpose as we presume to think will become manifest in the renewed strength and effectiveness of our brother's ministry, chastened as it must be with the sweet memory of the divine goodness in the days of marital joys. To the unfailing grace we commend our brother, now richly endowed with the power of a great and consuming sorrow, out of which shall come, according to the promise, the 'far more exceeding and eternal weight of glory;' when he shall

"Find again the hopes long vanished,
Like the swallows when the worms are gone;
and

"Flowers of love and promise shall be springing,
Where the cruel thorn and wormwood sprung;
And the homeward path be bright in sunshine,
Where the sad harp on the willows hung."

Knoxville.

First Church—Pastor Egerton preached. Three approved for baptism and one baptized. 445 in S. S.

Second—Pastor Jeffries preached. Two approved for baptism. 303 in S. S.

Centennial—Pastor Snow preached in the morning and Bro. J. L. Dance at night. One addition by letter, one approved for baptism, one baptized. 349 in S. S.

Bell Avenue—Pastor Murray preached. Roll call and Lord's Supper in the morning. 149 in S. S.

Bearden—Pastor McLain preached. 80 in S. S.

Third—Pastor Murrell preached. One restored, six approved for baptism, eleven baptized. A number of professions during the week in the home prayer meeting. 176 in S. S.

Third Creek—Pastor Dance preached. 75 in S. S.

Mt. Olives—Pastor Hale preached. 107 in S. S. Good session of B. Y. P. U. at night.

Prof. J. T. Henderson was present at the Conference and reported very encouragingly concerning his endowment work.

Chattanooga.

Second Church—Pastor preached at both hours. 194 in S. S.

Hill City—House filled at both hours. Preaching by pastor. Fine S. S. Dr. Frisoe of the Central Church is assisting the pastor in a meeting.

New Century—Two good services. One profession.

First, St. Elmo—Fine day, good crowds and splendid interest among the young people.

Central—Pastor preached on "Giving" and "Foot-washing." The little folks turned over \$28 to the building fund. The church raised between \$70 and \$75 for missions last month. Interesting meeting of the Personal Workers class.

Memphis.

Central Church—Pastor Potts preached to the children in the morning. Song service at night. Fine congregations. One addition by letter, three received for baptism and three baptized.

Rowan—Pastor Richardson preached to fair congregations on "The Resurrection of Christ."

First—Pastor Boone preached on "Christ in the Church" and "Now the Sons of God." Five approved for baptism.

Johnson Avenue—Pastor Thompson preached on "Spiritual Heroism" and "Invitation to the Thirsty." One addition by letter. Preached at Frayser at 3 p. m. Pastor assisting in a special meeting at Conway, Ark.

Jackson.

First Church—Pastor Haywood preached to crowded congregations. No recognition of Easter. One received by letter and one for baptism.

Second—Pastor Inman preached to fine congregations. Good day.

Highland Avenue—Pastor Moore had a good day.

—I had a good day last Sunday at Bolivar. Large congregations and good interest. There will be no saloons there after the 20th inst. Four towns in Hardeman have set the day for their saloons to close. Only Toone remains with whiskey, in the county, and there is a strong effort being made to close them there, with some prospects of success. J. F. RAY.

—A good spiritual service at Eagleville Sunday—large attendance; 68 in S. S.; \$15 collected for Foreign Missions, making \$40 for Foreign Missions this year. Five additions to the church by letter—A. B. Robertson and family. A good service Sunday night. The church invite the next fifth Sunday meeting, which meets in June. Eagleville Church is doing a good work. Milton, Tenn. G. A. OGLE.

—The recent meetings held in the Baptist Church here have given great impetus to the work at this place. The good effects are marked in the Sunday-school, prayer-meeting, and Sunday congregations, the attendance in all these being increased. Last night our congregation could not be seated. Baptized three, and two stand approved for baptism. Others have said they are coming in. Give us your prayers. Erin, Tenn. GILES C. TAYLOR.

—Our church here has extended a unanimous call to Rev. W. M. Murray of Cape Girardeau, Mo., formerly of North Carolina. Bro. Murray is a Seminary graduate; he has accepted the work here and will take charge about the first of May. We will at that time have been pastorless three months. It makes us feel glad to think we are getting in a position again to make advancements for the Master's cause. We believe we are united upon a good leader and hope to undertake greater things for God than ever before. Springfield, Tenn. A. L. WINN.

—In response to our invitation, Dr. Oscar Haywood of Jackson, came to the First Church and remained nearly two weeks, preaching nightly and on Saturday and Sunday. His reputation as an orator had preceded him, and good congregations attended his ministry. Dr. Haywood is a pleasant, sweet-spirited gentleman, and is developing some gifts as an evangelist. He urges with emphasis the necessity for the new birth and the sufficiency of Christ as the Savior of men. During the meeting there were six professions of faith, and some luke-warm professors were aroused. Memphis, Tenn. A. U. BOONE.

—I was sorry to have to decline a unanimous call to Spring Creek Church for half time. They are a good people. May the Lord send them a good shepherd. We had good services at Little Hope last Saturday and Sunday. They closed the pastoral year out of debt. I have started on my second year as pastor of Little Hope, Bethlehem, Union Hill and Lebanon Churches. No pastor ever had a more kind and hospitable people to preach to. They often show their appreciation of their pastor by giving him nice hams, butter, eggs, chickens and many other things just as good. I am trying to lead them along all lines of Christian work. H. F. BURNS.

—Bell Avenue's Easter service was attended by a large congregation. The pastor preached a very appropriate sermon, which was given special attention. The novelty of the program was the roll call. Each member was requested to answer with a contribution

of one cent for each year of their age, which amounted to \$16.48 for missions. Dr. Murray is making a very great effort for missions, and Bell Avenue will be found as loyal as any little band of Baptists in East Tennessee. Mrs. Murray is president of the Baptist Young People's Union, and is making an excellent leader. Loved by all, her prospects for doing much good are flattering to say the least.

Knoxville, Tenn.

J. C. TURNER.

—The fifth Sunday meeting of the Sequatchie Valley Association was held at Lamb's school-house. The writer preached the introductory sermon. The position was taken that the church is the saving power in the world to-day. If the saving power of the earth, it is the saving power in the community in which it is located. Then if men and women are not being saved in your community, the salt must have lost its savor. The church must have lost its saving influence. Brethren, if your people are not being saved, examine the body and see if you can find how or why it has lost that power that Christ intended his church to have. When you preach do men cry out, "What must I do to be saved?" Our meeting was well attended. The speeches and sermons were good. A collection of \$4.06 was taken for State Missions. Brethren, pray for Sequatchie Valley. L. S. EWTON, Colporter.

—Pastor Acree has been sick for several days; so there was no preaching to-day at Madison-street Church. There was a fine session of the Sunday-school, however, and an interesting program in behalf of Foreign Missions was held, it being the regular day for this school to take up a collection for work in the foreign fields. One hundred-and-ninety-three were present, and over \$8 contributed through the regular channel of the class envelope. This school and church are accomplishing wonderful results in the line of systematic beneficence. There is nothing spasmodic; but money is raised for all the departments of Christian endeavor with clock-work regularity. Several times lately, the attendance of this Sunday-school has reached the 200 mark. In a recent sermon on Foreign Missions, I took the position that Isa. xlii. 11 has special reference to the Philippine Islands. What think you? Clarksville, Tenn., April 7th. W. D. TURNLEY.

—Our Sunday-school Convention of the Salem Association held at Prosperity last Saturday, April 6th, was a success. Notwithstanding the day opened cold, gloomy, rainy and windy, we had a packed and crowded house of eager listeners from the beginning to the ending. The program was carried out as published. Many interesting speeches were made. It was the universal verdict that Prof. W. A. Turney of Watertown made the address of the occasion. The rain in the early morning caused some of the Sunday-schools at a distance not to be represented. Brethren Jarmon and Sanders of Concord and Grime and Estes of New Salem Associations were among the visitors. Prosperity bountifully fed the large crowd and took up fifty basketsful never touched. Brethren Sanders and Estes remained over and preached for me Sunday. How many of our churches will become first class and put traveling expenses in the pockets of their pastors and bid them attend the Southern Baptist Convention at New Orleans? A small contribution from our churches will prove a blessing to the country pastors who need to go to the Convention. It will be an easy matter when a man has four churches to have his way, paid by each church paying a few dollars. I am hoping my churches will be first class. We all want to go and we ought to go. JOHN T. OAKLEY.

—The Christian people of Chattanooga, or at least as many as would, enjoyed the rare privilege last week of hearing the Rev. F. H. Meyer, the great London evangelist. The First Baptist Church was crowded to the doors at the afternoon services, and between four and five thousand people gathered at the city Auditorium for the evening meetings. It would be impossible to describe the meetings, but all who have ever heard Mr. Meyer or read any of his books know something of the treat enjoyed by the Chattanoogaans in the eight addresses which he delivered in this city. A large number of ministers from the surrounding cities and towns, some of them from long distances, were present at the meetings. Never before in the history of the city were such gatherings witnessed and never has any speaker left such an impression upon the Christian people. No one can hear Mr. Meyer without being better and purer and nobler for it, and no doubt his visit will mark the dawn of a new era in many lives. The Ministers' Conference of the city, under whose auspices the meetings were held, have adopted a series of resolutions to be sent to Mr. Meyer, expressing their appreciation of his services and of the great good accomplished through him. He is followed by the gratitude and prayers of the thousands who heard him, and who now have a clearer insight into the word of God and the possibilities of a truly consecrated life. Chattanooga, Tenn. E. M. H.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

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

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

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

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

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

Woman's Missionary Union.

Several of the most faithful among the Central Committee were absent from the April meeting because of illness, among them our senior members, Mrs. Dake and Mrs. Darden. One, formerly a member, Mrs. Seppie Miller Edmondson, was spoken of tenderly, a sweet young life, early consecrated to God. Also, tributes of affection were offered to the memory of Mrs. T. B. Ray, accounted one of the brightest and best of our number. Her lovely face and gentle sincerity of speech and manner will ever abide as an inspiration to all who were so fortunate as to come within her influence. She, too, was young, but what a long life may be granted her in the careers of the children whom she trained to love the mission cause! God called these two up higher and they answered, "Here am I, Lord." May there be others who will hear His call to service, and respond, "Here am I, send me."

Mrs. Eldred Woolwine was elected a member of the committee from Immanuel Church. Mrs. S. E. Bolton, long an energetic worker in the W. M. S. of Memphis First Church, was appointed Vice president for Big Hatchie Association. May a blessing attend the efforts of these new associates!

Mrs. Golden would be glad to have the quarterly reports sent in at once, with separate mention of the Christmas Offering. Let us at least do our faithful contributors justice in the report which must very soon be presented at New Orleans. Any who contemplate attending the Convention should notify Mrs. Golden or our president, Mrs. Jackson. This trip will cost no more than a sojourn at some summer resort, and how immeasurably superior the advantages! It is refreshment to soul,

mind and body to meet our fellow-laborers, who are actuated by the same aspirations, confronted by the same difficulties and confronted by the same divine assurances as ourselves.

The Edgefield W. M. S. very pleasantly entertained officers of Nashville societies at the residence of the pastor, Rev. J. O. Rust.

Oceee W. M. U. held one of its fine all-day meetings, when a program of marked excellence was rendered. That is a potential body, which can call upon nineteen competent participants, besides others not named. What an example of talents cultivated and used for the Master! What a force to work with for the rescue and uplift of the lost and degraded!

A beautiful letter of thanks was received by the Y. L. M. S., First Church, Nashville, for a box of supplies sent a missionary of the Home Board laboring in Tennessee. He tells of a revival in his "settlement" in the mountains, and rejoices over twenty-five souls saved.

Report of Corresponding Secretary for month of March, 1901:

CORRESPONDENCE.

Letters and postals received..... 77
Letters and postals written..... 95

LITERATURE DISTRIBUTED.

Envelopes for self-denial offering... 230
Programs for week of prayer..... 53
Mission cards..... 87
Miscellaneous..... 23
Leaflets..... 197

FRONTIER BOXES.

Mill Creek W. M. S., valued at...\$32 00

NEW SOCIETIES.

Missionary Circle No. 1, Edgefield Church, Nashville Association; leader, Miss Gertrude Hill.

Missionary Circle No. 2, Edgefield, leader, Mrs. J. A. Jones.

W. M. S., Fayetteville Church, Wm. Carey Association; leader, Mrs. Alice Allen.

W. M. S., Limestone Church, Holston Association; President, Mrs. Laura Deakins.

W. M. S., Millington Church, Memphis Association; President, Mrs. Mattie McCaughan.

W. M. S., Culleoka Church, Mrs. W. L. Howse.

EXPENSE FUND.

Nash. First Church W. M. S..... \$1 00
Mrs. J. D. Robinson, City..... 50
Edgefield W. M. S..... 1 00
Central W. M. S..... 50
Howell Memorial W. M. S..... 25
Immanuel W. M. S..... 60
Memphis 1st. ch. Y. L. M. S..... 1 50
Memphis 1st. ch. W. M. S..... 3 50
Whiteville W. M. S..... 1 00
Eudora L. A. S..... 55
Mrs. A. J. Jones, St. Bethlehem..... 05

Total..... \$10 45
Postage..... \$5 45
Balance on hand..... \$5 00

MRS. W. C. GOLDEN.

No doubt our readers generally have been interested in the work of Pundita Ramabai, the Hindoo woman who has devoted her life to the education of the child-widows of India and to the rescue of children left orphans by the famine. The following extract from a missionary's letter gives recent news:

"Pundita Ramabai's daughter is in charge of the Orphanage at Poona near Bombay. She has just returned to India after three years' absence in America. We found her a young and rather shy girl, but evidently a capable one, for she has the sole charge of 100 girls. The chief industrial work in this Orphanage is the weaving of cloth for dresses.

"Monday morning we went to Kedgoan, about twenty miles distant, where Pundita has her work and spent the day there. Her work is so immense that it took us three hours to see the buildings and grounds. She has 1,700 girls and widows, and oversees the entire establishment herself. We saw the girls at school, such a

multitude of them, and the women in the rescue home.

"The girls have two meals a day, one in the morning and one in the evening; and in place of the mid-day meal, they have popcorn and popped rice. The place in which this was prepared was most interesting. There were three oven-like places excavated in the floor, in which very hot fires were kept and over which a large basin of masonry was built. Into these basins the grain (for grain is used, not corn) and rice were poured, with a little sand to keep them from burning. This was stirred a minute with a long poker and then taken out in a sieve which allowed the sand to fall through. The work was done very rapidly, and behind each girl was heaped the snowy kernels in heaps large enough to supply a town. The rice was wet in salt water before popping. It is delicious. Try it, some time.

"Pundita has a kindergarten of 150 girls, and 50 large girls whom she is training as teachers. She took this training in Philadelphia, and is teaching the girls herself. We saw her for a few moments and found her an excellent conversationalist, with an English accent as good as our own. She was dressed in native costume with bare arms and bare feet. We had dinner with two of her helpers, and you would have smiled to see us seated on the floor eating our curry and rice with our fingers. I got on so slowly that they took pity upon me and gave me a spoon. It requires an artistic nature to gather together the grains of rice neatly and carry them to the mouth daintily.

"All the vegetables used by this large family are raised on the place by the girls themselves. We were greatly interested in the garden and fields and fruit orchards."

Brazil Letter

Dear Bro. Folk:—Your crescent paper comes regularly and is read with pleasure. Mrs. Taylor's illness has brought a cloud over my life work for the past six months. At the zenith of success in the school her health broke down. A month before school closed

last year she ran off to Europe, we thinking a sea voyage, change of air and occupation, would bring back her nervous system to harmony. Returning via New York, she was obliged to take her bed there and have special medical treatment till she turned homeward. She returned apparently worse. However, she was able to be at the opening of school and with care is improving.

This school has been of more service to our cause publicly than all our work of past years. I have noted that few of our members' children have been converted, rather grow up and wander off into the world. This is in the best sense of the word a Christian school, with all the best methods and appliances for study. The Brazilians appreciate even when they cannot equal our school. What we need now is to make it permanent, keeping it up to the level it has attained. This will depend on Mrs. Taylor's health. The cause justifies a man being at the head, and we are praying the Lord to raise up a Christian educator who will take hold. We, in the meantime, are planning or dreaming of a boarding school, which we are assured will be full up to 400 or 500. With this number of children under our care with religious exercises and influences, we can have a good-sized church, and have a field large enough for several Christian workers. We have the best property in the city offered us for \$20,000. Oh! for the means with which to buy it. One of our patrons owns it. It has been a celebrated seat of learning for nearly fifty years.

Our native missionary society, organized two and a half years ago, is becoming a potential force in evangelization in this State. At the last monthly meeting, our collection amounted to \$120. This includes our eleven churches. The secretary of the society being a preacher, made a two months trip interior, visiting quite all the churches, preaching and collecting means. He offered his services gratuitously, thinking the society not able to sustain another missionary, but he was accepted with recompense of half salary for the present. It was a



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trial of faith to get the church to take hold at first, but now the whole church is aroused. And seeing the native churches under headway on evangelization, our printing establishment well located in Rio, we feel it now our duty to found a model Christian school and rouse the Christians on the subject of giving a Christian education to their children and to Brazilian youth. One of our native interior churches sustains a day school, and in other missions brethren are founding schools for believers' children; so in this way we hope to lay a good foundation, developing all the powers and virtues in our native Christians.

A good interest and baptisms in most of our churches; 100 baptized in this mission last year; two new churches organized; one evangelist ordained.

This church is ripe for the gospel now. Calls come from many directions to go preach and baptize. I had a call last week from an adjoining State to go and baptize 14. This is the work of a lay brother, who, being baptized here, moved to that State. I hope to attend this call shortly. Send us a teacher for the school and evangelists for these multitudes. Z. C. TAYLOR.

Bahia, Brazil.

Echoes.

Rev. P. H. C. Hale is succeeding well with his Concord Church. The house, new-painted and new-seated, looks very much better. It was our pleasure to preach to this people on Saturday. Pastor Hale has introduced the excellent practice of counting and putting to record the Saturday attendance of his members.

The Witts Foundry Church has got to be one of our very best churches. Under the leadership of Rev. W. C. Hale the church has taken on new life. The pastor, with the assistance of Bro. P. H. C. Hale and Bro. W. C. Bayless, held a week's meeting for the benefit of Christians, which was blessed to the conversion of souls and the spiritual uplift of the community. On the last day of the meeting, Sunday morning, Bro. Bayless preached a missionary sermon, which we have rarely heard equaled for simplicity and force.

It was a great pleasure to attend the F. B. Myer meetings at the First Baptist Church of Chattanooga and the city auditorium. The crowds were tremendous, and I think all Christians especially must have received a spiritual uplift. J. J. B.

Debate.

The debate at this place between John Reeve (Mormon) and Elder T. E. Pinegar is now a thing of the past. Mr. Reeve affirmed that the church of which he was a member was apostolic in origin, doctrine and practice, while Brother Pinegar denied.

When I reached the place the morning of the debate I found Mr. Reeve a man about 6 feet 2 inches in height, weighing about 190 pounds, while Brother Pinegar is only about 5 feet 9 inches and weighs about 125 pounds. I thought what a contrast in size. Finally the time arrived for discussion to begin. We went into the house, where we found about 600 people anxiously waiting. Some were from the surrounding counties. The debate was to continue for three days.

Mr. Reeve led off with a well-worded speech, but destitute of scriptural proof. On his second and third speeches he attempted to advance some proof; but when he began his fourth speech he advocated polygamy pure and simple.

Brother Pinegar showed that he had followed Paul's instruction to Timothy, "Study to show thyself approved." Having utterly destroyed

Reeve's argument, he began a negative. The Baptists were heard to say, "It is good to be here."

The second day found the Mormons ready to quit the field, when time for the debate was called by the presiding moderator. While they were leaving the house the choir sang "There is rest for the weary."

Thus closed the great controversy that has waged long and hot between the truth as held by the Baptists and error held by Mormons.

After the Mormons, who were about twenty-five in number, left, the audience called on Brother Pinegar to give a lecture on the morals of Mormons, which he did, and which was appreciated by the people, as was shown by them giving Brother Pinegar the right hand and bidding him Godspeed.

Brethren, if those false teachers are sowing false doctrine in your community, you would do well to have them meet Brother Pinegar, for he will utterly rout them. His post office is River Hill.

I acted as moderator for Brother Pinegar, with L. Moss, a Presbyterian, as presiding moderator.

J. STIPE.

River Hill, Tenn.

Alabama Notes.

I came here to the winter Chautauqua Friday from Alabama, where I have been for the past six weeks. I met many good Baptist people throughout the State.

Dr. L. O. Dawson, of Tuscaloosa, is greatly loved by all, and they say they find in him the happy combination—great preacher and great pastor. Alabama Central Female College, of which Rev. B. F. Giles is president, is having a very prosperous year. They have a most delightful auditorium. At the close of the entertainment I had the pleasure of meeting a host of his girls. You will kindly see that my wife does not get a copy of this issue.

While in Mobile I heard a very sweet, tender and spiritual sermon by Dr. Carter Helm Jones. The Mobile people are delighted with him.

Brewton, Alabama, has as her pastor Rev. Jas. W. Kramer. They recently presented him with a \$25 umbrella. Of course he is fond of wet weather. They have just completed a beautiful church at a cost of 10,000. It is the most artistic little building I was ever in. Brewton has a population of 1,800.

Pratt City, Ala., is delighted that Rev. W. C. McPherson has accepted their unanimous call.

I tried to entertain an audience of 3,000 people Saturday night at this place in the Chautauqua amphitheater.

Let every Baptist rally around President Henderson in this struggling hour. Let us all work and pray and give. Having gone so far we can't afford to fail.

W. POWELL HALE.

DeFuniak Springs, Fla.

Literary Notes.

The Trusts: What Can We Do With Them? What Can They Do for Us? New York: The Baker & Taylor Co. Cloth, \$1.25; paper, 50 cents.

The author, William Miller Collier, is New York State Civil Service Commissioner. He writes candidly and in a spirit of fairness points out the good and evil of trusts, for he believes they produce both. Every phase of this great question is treated in a capital manner. The author believes the trust evil can, and should be, remedied. Both the friends and opponents of trusts will do well to buy this book, for whoever defends trusts, as they are, will have to reckon with it.

The "How" Series. By Amos R. Wells. United Society of Christian Endeavor, Boston and Chicago. 75 cents per volume.

This series is composed of three volumes—How to Pray; How to Study, and How to Work. Dr. Wells' name is sufficient guarantee of their value. We have received two of the three volumes, and they are superb. "How to Pray" will be the means of driving the dreariness out of many an evening and bringing in a flood of good cheer, while "How to Study" will assist in finding many precious gems of truth. Every boy and girl should have each of these volumes. They appeal to the noblest in us, and will beget wholesome aspirations.

Light Through Darkened Windows. Cincinnati: Jennings & Pye. \$1.00.

Here we have a very delightful "shut-in" story. The heroine was a charming, wealthy girl who gets thrown from her horse, and after many months of suffering became reconciled to her condition—an invalid—and is happily converted. In a very charming manner the author, who is Arabel Wilbur Alexander, shows how invalids can be of much service to humanity and greatly honor the Lord. We are much pleased with the book, but think it is not really intended to teach any special doctrine. Some peculiar theological views could have been left out.

The Religious Use of the Imagination. By E. H. Johnson. Silver, Burdett & Company, New York. \$1.25.

Mr. Johnson is a professor in Crozer Theological Seminary. He writes in a very unpretentious manner, but in this very remarkable little volume he has given us the philosophy of the imagination. The spirit of the book is excellent, and the theme is treated so skillfully as to make a very interesting volume. The subject is divided into two parts—"Service of Imagination to Religious Truth" and "Service of Imagination to Life." This volume will prove interesting and helpful to both young and old. The book deserves a wide sale.

Orphans' Home Contributions for March.

One basket of fruit from Mr. Walter.

One box of provisions, one keg of molasses from Union Ridge Baptist Church.

One box of quilts from Mt. Pleasant Baptist Church and Prairie Plains Baptist Church.

One nice box of canned and dried fruit.

One box of clothing, knee pants, stockings, etc.; from Trinity Baptist Church, Memphis.

One box containing provisions and clothing from Earnest Workers' Society, Chalmers Mission, Bristol, Tenn.

One quilt from Hopewell Church, Tennessee.

One suit of clothes from Edgefield Church.

One suit from Centennial Church.

Mr. Fuller has so kindly and generously remembered the orphans twice this month, for which our words are too frail to express our thanks.

Two quilts from Tullahoma Ladies' Aid Society.

One box of provisions from Eudora Church.

One nice box of provisions from Murfreesboro.

Mrs. Hill gave 2 1-2 dozen of bananas.

Two buckets of nice milk from Mrs. Sloan; so much appreciated.

One suit of clothes and a lot of good papers; donor unknown.

One clock from B. H. Stief Jewelry Company.

The lovely mirror, of which Mrs. Kannon told you, is now hanging in the hall, and is admired by all.

MISS MINNIE DAVIS, Matron.

Fifth Sunday Meetings.

—The fifth Sunday meeting of the Western District Association was a grand success. Spring Hill Church and visitors were greatly revived. Many said it was the best and most spiritual meeting we had enjoyed for some time. Rev. Martin Ball was elected moderator and Elder W. C. Greer clerk. The congregations were good, and the speeches on the various themes were excellent. Sunday was a spiritual feast day for all present. Rev. Martin Ball preached at the morning hour and Rev. Asa Cox in the afternoon. The meeting closed with one addition to the church with which we met, and many sinners asking for prayers in behalf of their soul's salvation. May the seed sown yield an abundant harvest.

W. C. GREER.

Jackson, Tenn.

—Report of the fifth Sunday meeting of Central Association, held with the Dyer church last Saturday and Sunday, viz: Churches reported, 20; ladies' missionary societies, 11; ministers present, 19; Sunday schools reported, 16; enrollment in Sunday school, 1,577; average attendance, 932. In the meeting 37 families were represented; holding family worship, 11. Next meeting will be held with Oakwood church, three miles north of Milan. The subjects discussed were practical and handled with energy, the subject of missions receiving a large share of attention. Good collections were taken and some fine sermons preached. Your editor was so helpful throughout the meeting. We lay much stress upon home religion and our ladies' consecrated society work. Let us keep pace with the Lord's demand.

J. M. SENTER.

Trenton, Tenn.

—The fifth Sunday meeting of Concord Association held here was a grand success, and was largely attended by representative men from a majority of the churches, pastors and laymen. When you have such noble and spiritual men as W. J. Stewart, W. O. Bailey, G. A. Ogle, B. T. Lannon, J. E. Trice, L. B. Jarmon, James Sanders, C. S. Dillon, F. M. Patton, S. C. Reid, J. M. Jarmon, N. B. Claiborne, R. R. Caldwell, S. J. Brandon, J. E. James Jamison, E. S. Bryan, and many others whose names I cannot recall, whose hands were upheld by such a faithful band of Christians as Lascassus Church contains, and supported by the eager, highly cultivated and Christian community of that section, you could hardly expect anything less than the highly intellectual and spiritual feast we enjoyed. And then the unbounded hospitality and feast of substantial and delicacies for the inner man was not to be surpassed. The especial feature of the meeting was the paper read by Judge Caldwell on the topic, "What Relation Does the Christian Voter Sustain to the Law-Maker and Law Executor of the Land?" The meeting endorsed the paper and requested the Baptist and Reflector to publish it, which we look for with much interest. The opening of the question box by A. J. Brandon, Jr., proved to be invigorating and inspiring in the highest degree. The questions were pithy and the answers full of truth, point and zeal. The meeting as a whole was far above the ordinary, from which much good will surely come.

"LASCASSAS."

BAPTIST AND REFLECTOR.

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NASHVILLE, TENN., APRIL 11, 1901.

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

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A WALK AND TALK WITH JESUS.

(Lesson for April 21st. Luke xxiv. 13-35).

On the Sunday afternoon after the resurrection of Jesus that morning, two of his disciples (not two of the apostles), TO EMMAUS. probably concluding that there was no use waiting in Jerusalem any longer, set out for their home, or at least the home of one of them, at Emmaus, about six or eight miles from Jerusalem. The exact location of Emmaus has not been determined. The word means Hot Springs or Warm Baths. There are two or three places around Jerusalem, either of which might be the place.

As they were walking along together they were conversing about the strange events which had recently taken place in Jerusalem, and which were uppermost in their minds.

While they were conversing about these things, Jesus caught up with them and walked along with them. But they did not recognize him, for the same reason that Mary Magdalene did not, either because his countenance was so changed by the agony of the cross, or because he was dressed in a gardener's costume, instead of his own garments, which the soldiers had taken; or because the spiritualized body which he assumed after his resurrection was so different from his material body.

He asked them what kind of reasonings they were discussing with each other—WHAT REASON—“throwing back and forth.” They were surprised at the question.

They stopped, looking sad. One of them, by the name of Clopas, asked him, “Are you the only one in Jerusalem who has not heard about these things which have occurred here during the last few days?” In order to draw them out, he asked, “What things?” They told him about “Jesus of Nazareth which was a prophet”—they did not say the Messiah—and about how he had been condemned and crucified. “But,” they added, “we trusted that it had been he which should redeem Israel—the Messiah that was to come. But it seems that our trust was vain. He was crucified and was buried. And besides, he said he would rise from the grave on the third day. And this is the third day. In fact, some women of

our company amazed us by telling us that they had gone to the tomb early this morning, but that they had not found his body, but instead had seen a vision of angels which told them that he was alive.” (Ah! thank God for the vision of angels which comes to us in our moments of gloom and despair, and gives us hope and encouragement. Have you never seen that vision of angels?) “Some of us,” the two continued, “went to the tomb and found the body gone, as the women said. But they did not see him. We do not understand all these things. They are very perplexing to us. We were just discussing them when you came up.”

They are not the only ones that have ever been involved in perplexities. Many PERPLEXITIES. is the Christian who has often had his faith sorely tried, and who has doubts and difficulties with which to contend. Many a one has confronted what seemed to him insoluble problems. These doubts and difficulties are the common lot of humanity. They are the results of our finite minds. But thank God there is One who can solve every problem and dissolve every doubt.

Jesus rebuked them for being so dull of comprehension and so slow to believe what the prophets had spoken. Did it not behoove the Messiah to suffer these things and to enter into his glory? Was not that necessary to the fulfillment of his mission? Did not the prophets predict these things of him? Why do you not understand?

He then interpreted to them the various passages in the Old Testament relating to himself. These passages are so numerous that we cannot mention them. The Old Scriptures are just saturated and permeated with references to Christ, the Messiah that was to come. His image shines forth conspicuously on every page. The scarlet thread of the blood of Christ runs from Genesis to Malachi, as well as from Matthew to Revelation. And all along they tell about how he must suffer and die, and he himself had frequently told them about how he was to be killed and buried and rise again. And yet they did not understand.

They were “dull and slow of heart to believe.” Alas! how often may that be said of us! How difficult it is for us to DULL AND SLOW OF HEART TO BELIEVE. comprehend the meaning of the Scriptures. It takes a clear spiritual vision to understand their meaning. But the meaning is there. And it is beautiful. And when you see it it seems so simple that you wonder you did not see it before—just as, when a person asks you a riddle it seems very hard at first, but when he tells you the answer to it it is all perfectly clear. Blessed is he who has this clear insight into the heart of Scripture, who understands what he reads, who can perceive the figure of Jesus in the stone, who can see the invisible, hear the inaudible and feel the intangible.

When they reached the village of Emmaus Jesus “made as though he would go farther.” He could not stop, of course, unless invited. Jesus INVITED GUEST. —does not go where he is not wanted. He will be glad to become a guest in your home. But you must ask him to do so. He stands and knocks at the doors of human hearts. He does not force an entrance into them. But the disciples were too much impressed with him to let him go on. So they urged him to stop with them, which he consented to do. What a gracious honor he conferred upon them to become a guest in their home. Wouldn't you like to have him as a guest in your home? You may. Will you not say to him,

“Abide with me! fast falls the eventide

The darkness deepens. Lord, with me abide.

When other helpers fail and comforts flee,

Help of the helpless, oh! abide with me.”

As he sat at the table with them “he took bread, and blessed it and brake and gave to them,” in the old familiar way. Instantly they recognized him. Their eyes which had been “holden” were now “opened,” and they knew him. How often is it with us that our eyes are “holden” so that we cannot see the Lord, but in some special

service or in some period of spiritual exaltation our eyes are opened so that we see him and know him.

He then “vanished out of their sight”—how or why we do not quite understand.

VANISHED OUT OF SIGHT. We only know that his resurrection body seemed to be spiritualized so that it could appear or

vanish at will, and could even go through closed doors. How it could be we shall never be able to understand until we know the mysteries of the resurrection body.

When he was gone they looked at each other in blank amazement, but with hearts

DID NOT OUR HEARTS BURN WITHIN US? all aglow, and said, “Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures?”

As we go along the journey of life, does not Jesus frequently walk and talk with us? And does it not make our heart burn within us when he does?

They returned to Jerusalem at once to tell the joyful tidings that the Lord had RETURNED TO JERUSALEM. risen. They found that others had had similar experiences to theirs.

The little band of disciples was in a flutter of eager excitement. They were gathered together discussing the wonderful events of this first Easter morning, and saying to one another, “The Lord has risen indeed. There can be no doubt about it. He has appeared to Peter.”

The two then told their experience, so strange and sweet. How glad they must have

TOLD THEIR EXPERIENCE. been to tell it. And how they must have loved to tell that experience over and over again in

after years. And so when one has a real experience of grace, when Jesus has appeared to him by the way, and his heart has been made to glow while Jesus walked with him, don't you suppose he likes to tell that experience? Of course he does. To him it is an old story which is ever new, an old story that never grows old. The more he tells it, the more he loves to tell it, and the more his heart burns within him as he thinks of that blessed walk and talk with Jesus. Have you had that experience?

AN OUTRAGE.

The best people of Huntingdon, in this State, have long been anxious to get rid of the saloons in their midst, which have been a curse there, as well as everywhere. Taking advantage of the law passed two years ago extending the provisions of the four-mile law to incorporated cities and towns of 2,000 and under hereafter to be incorporated, they sent a petition to the Legislature asking for the abolition of their charter in order that the town might be reincorporated without saloons. But the saloon men got up a counter petition. There was some question as to which petition had the majority of names upon it. Senator Fryer, who represents the Senatorial district in which Huntingdon is situated, then proposed that the question be referred to the white voters of Huntingdon. The proposition was accepted, a written agreement was drawn up to the effect that whichever side won in the election, the other side would make no further efforts either to secure or prevent the abolition of the charter. This agreement was signed by a number of gentlemen, among them Senator Fryer, and the election was held. The vote stood: For repeal of the charter 102, against repeal 94, making a clear majority of eight. The saloon men had the majority of judges of the election.

It was supposed that of course the whiskey side would stand to their agreement and would not resist the repeal of the charter, but lo, and behold, after they had had time to think about the matter and probably to consult with some of the liquor lobbyists, they raised the cry of fraud; forgetting that it is not the temperance but the whiskey forces that are given to fraud in elections. But with this cry they appealed to Senator Fryer to oppose the passage of the bill repealing the charter of Huntingdon. Astonishing as it may seem, this he did, notwithstanding the fact that it was his own proposition to leave the matter to the majority of the white voters of Huntingdon, and that he himself had signed the agreement.

There is a kind of “Senatorial courtesy,” as they

call it, in the Senate, that the members of the Senate will vote in accordance with the wishes of a Senator in regard to local measures in his district—with the expectation, of course, that he and other Senators will vote with them when they have any local measures in which they are interested. So that the action of Senator Fryer practically decided the fate of the bill proposing to repeal the charter, and it was rejected last week. His action is a shame upon decency, an outrage upon consistency, and will forever brand him as a hypocrite, a falsifier and a traitor. No wonder that his constituents at Hollow Rock burnt him in effigy. No wonder his constituents at McKenzie first hung and then burnt him in effigy, after passing the following resolutions:

"We, the citizens of Carroll County, Tenn., and of the Twenty-fifth Senatorial District of said State, irrespective of party affiliations, in mass-meeting assembled at McKenzie, Tenn., on this, the 6th of April, 1901, do hereby make and publish the following resolutions, declaring our unequivocal endorsement of the same:

"Resolved, That we hold that personal honesty and unpurchaseable integrity is an indispensable requisite in all public officials, and so holding, we view with horror, not unmixed with shame, the recent treacherous course of our State Senator, Henry B. Fryer, in turning at the last moment and deliberately and premeditatedly violating a solemn compact made at this instance in regard to the repeal of the charter of Huntington, our county seat.

"Resolved, We consider that by his false, double-faced, treacherous action he has not only fastened an odious and debasing traffic upon the good people of our county and sister town for two long years, but has himself forfeited the confidence of his constituents.

"Resolved, That as a token of our displeasure and detestation of the conduct of the said Senator, Henry B. Fryer, in thus without sufficient excuse falsifying his plighted word of honor, we deem it fitting and right as a mark of condemnation of said Senator's course, that he be publicly hung in effigy and afterward buried so deep that no trumpet of political resurrection will ever reach him, as a warning to all others who may prove false to themselves and to the people."

We shall expect the Christian people all over his district to repudiate him at the polls at the next election. We have spoken plainly because the facts call for plain speech.

In this connection we may state that the same thing happened in the case of Bell Buckle, which voted against saloons by a large majority, but the bill to repeal whose charter was rejected at the request of Senator Bean of that district. And thus these Senators have unmasked themselves and stand before the people of their districts and of the State in their true light as minions of the whiskey interests and friends of the saloon as against the church. But they are piling up wrath against the day of wrath. The Christian people of these districts will know next time how they stand and will be able to govern themselves accordingly.

We have just a word to add about "Senatorial courtesy." "Senatorial courtesy," indeed! Where is Senatorial justice? Is there no such thing? Shall one man be allowed to stand up in the Senate and defeat the will of a majority of the voters of a town as expressed at the polls? When they have said they do not want saloons in their midst, shall these saloons be forced upon them? Shall their voices be throttled and stifled? It may be this way for awhile, gentlemen of the Senate, but such things can not last always. We give you fair warning. There is a time of reckoning ahead—the judgment day, which occurs on the first Tuesday in November, 1902. Look out for that day.

QUESTION BOX.

Ques.—What course should a Baptist church pursue with a brother who works with the saloon party and votes for the existence of saloons in a close contest for saloon or no saloon?

R. W. HUNT.

Ans.—Let a committee consisting of the pastor and two other good brethren be appointed to talk with him and show him the evils of the saloon and the inconsistency of his course in being a member of the church and working for and voting for an institution which is the very opposite of the church, its greatest antagonist, which builds up what the church would tear down and tears down what the church builds up. If he can be made to see his inconsistency and to ask forgiveness for his course, it should be granted—upon the condition, of course, that he will never repeat the offence.

But if he still persists in his position, then the only thing we see to do is to withdraw the hand of fellowship from him. There are very few Baptist churches in this State, we are glad to say, which

would retain in their fellowship any who are in the habit of frequenting saloons. But it is as bad for a man to advocate the existence of saloons as to drink himself, because he is putting temptation into the way of others and injuring not himself, it may be, but many others. The Scripture says, "Woe unto him that putteth the bottle to his neighbor's lips." And there is no way in which a man can put the bottle to his neighbor's lips more effectually than by voting for the saloon. The church represents one thing and the saloon another. The church represents all that is good, the saloon all that is bad. The church represents home and happiness and heaven, the saloon represents the brothel and misery and hell. The church represents God, the saloon represents the devil. No one can be in sympathy with both at the same time. He cannot serve God and mammon. If the exclusion of a man who works and votes for the saloon would split the church, let it split, and then let it be reorganized with only good and true and consistent Christians as members of it. It must come to this sooner or later, and the sooner the better.

"SO SHINE."

The *West Texas Baptist* says: "So let your light shine that others may see your good works," etc. The "so" in that passage has the force of therefore, "Ye are the light of the world"—the only light men can see now—therefore let your light shine. If you do not give them light, they will remain in darkness; that's the point."

We beg Bro. Shook's pardon, but the "so" in that passage does not have the force of "therefore." Nor is it to be connected with the word "that," as usual. On the contrary, it is simply an adverb of manner, "hontos," and means "thus." Christ had just been speaking of the lamp, which is not lighted to be put under a bushel, but on the lampstand so that it may give light unto all that are in the house, and he adds, "Let your light thus shine before men—openly, prominently, as brightly as it is possible for you, with the amount of light you have, to let it shine—that they may see your good works and glorify your Father which is in heaven." This is what the word "so" means, and this is all it means. But this, to our mind, is a beautiful and expressive meaning.

THE MORMON MONSTER.

We are glad to report that the prospectuses of the "Mormon Monster" have arrived. A number of them have already been sent to agents. We have others ready to send. Several have indicated their desire to act as agents for the book, but have not ordered the prospectus. We should be glad to hear from them. We want also to secure other agents. The book itself will be ready in a short while.

Address

HANDLY & FOLK, Nashville, Tenn.

PERSONAL AND PRACTICAL.

—We are glad to know of the successful issue of the recent debate between Bro. Pinegar and a Mormon elder, as told by a correspondent on another page. We suppose Bro. Pinegar will not object to our stating that, at his request, we furnished him with proofs of our forthcoming book on Mormonism, and we presume that this had something to do with his victory.

—It is announced that ex-Congressman Anthony, who at one time represented Roger Q. Mills' old district in Texas, was revived, and has given himself to the ministry. He is one of the most talented lawyers in his district. He preached his first sermon to a packed house. It is gratifying to see such men as this giving themselves to the work of the ministry.

—The Nashville Baptist Pastors' Conference on last Monday morning decided to ask the churches of the city to invite the Southern Baptist Convention to hold its meeting for 1902 in Nashville. It is expected that the churches will extend the invitation. We do not know whether any other cities will invite the Convention for next year. It was presumed that Asheville would do so, but we have heard nothing about it since the meeting of the Convention last year.

—We had a pleasant visit last Saturday and Sunday to Oak Grove Church in Robertson County. Situated in a fine neighborhood, and with about 200 members, this is one of the best country churches in the State.

Rev. J. H. Burnett of Glasgow, Ky., is the beloved pastor. Bro. Burnett is president of Glasgow College, but gives his Sundays to preaching. He has two churches in this State, Oak Grove and Orlinda. Besides being a clever man and a fine preacher, he is very much devoted to our denominational work and is active in promoting its interests. We enjoyed our visit very much.

—We hear of a number of persons over the State who are working to get subscribers for the BAPTIST AND REFLECTOR so as to secure tickets to the meeting of the Southern Baptist Convention in New Orleans next month. All right, the more the better. Some of them have already secured most of the requisite number of subscribers. They can either send the names of the subscribers as they secure them, so they may be getting their papers, or send them all together, if preferred. Be sure, however, that all names, accompanied by the money, are received at this office by May 4th at latest, so that we may have time to write to the ticket agent at your office and have the ticket waiting for you when you get ready to go. We should be glad to have still others accept our proposition and go to work to secure enough subscribers to pay their way to the Convention. There is plenty of time for it.

—We call special attention to the suggestion of Bro. Oakley on page five, that churches should send their pastors to the Convention in New Orleans, and that where a person is pastor of several churches these churches will unite in sending him. This will make it very light upon each church and each individual, but each church and each individual will receive back more than the amount of his contribution in the spiritual uplift and greater information about all of our denominational work and increased interest in it which will come to their pastor, enabling him to be both a better preacher and a better pastor. We wish every pastor in Tennessee could go to the Convention. What an immense forward movement it would mean all along the line, if they could. And they can if their churches will send them, which they could easily do if they would.

—We spent a day at Jefferson City—formerly known as Mossy Creek—last week in attendance upon the annual meeting of the Board of Trustees of Carson and Newman College. We cannot speak in detail of the actions of the Board. We may only say that there was a very hopeful air pervading the meeting. The reports of the various committees showed the College to be in a good condition. The report of President Henderson as Financial Secretary of the endowment campaign indicated that the \$60,000 required to be raised in order to secure the offer of \$15,000 from Mr. Rockefeller would be secured by June 1st, the limit given. Let no one suppose, however, that it has all been raised. We can see daylight, but we are not out of the woods yet by a good deal. We are in sight of the end, but the end has not come. We are nearing the top of the hill, but it will require a long pull and a strong pull and a pull altogether to reach the top. Let every Baptist in East Tennessee do his part—and there would be no objection if the Baptists in other sections of the State would also help. There have been about 315 pupils registered at the school during the past session. The faculty will be continued practically as before. We enjoyed taking meals with Bro. E. H. Bachman and at the Girls' Home.

—The Georgia Baptist Convention had a very fine session at Valdosta, March 28th to April 1st. Gov. W. J. Northen was re-elected President and Dr. B. D. Ragdale, Secretary. The reports and speeches upon the various interests which came before the body seem to have been of unusual excellence. A matter of special interest was the report adopted looking to a thorough organization among the Christian people of the State, and all who will go with them in the good work, to secure the election of men to the legislature who are not only temperance men in principle, but who will agree to support any temperance bill in that body which shall be agreed on by a caucus of the temperance members. The Convention adopted the report of the committee, with only two or three dissenting votes, and chose Gov. W. J. Northen Chairman of the committee from the Convention to co-operate with other committees appointed by other denominations in the State. The *Christian Index* says: "With such a leader, the Baptist hosts ought to rally as one man, and with our brethren of other denominations and good men of none, seek to drive the accursed rum traffic from our State. The battle is joined; let the true and the faithful ones rally to the temperance standard, and victory will follow." This is certainly a great forward step along the temperance line, but it is something that must come sooner or later. And thus the temperance tide rolls on.

THE HOME.

THE PETRIFIED FERN.

In a valley, centuries ago,
Grew a little fern-leaf, green and slender,
Veining delicate and fibres tender;
Waving when the wind crept down so low.

Rushes tall and moss and grass grew round it.
Playful sunbeams darted in and found it,
Drops of dew stole in by night, and crowned it;
But no foot of man e'er trod that way;
Earth was young and keeping holiday.

Monster fishes swam the silent main,
Stately forests waved their giant branches,
Mountains hurled their snowy avalanches,
Mammoth creatures stalked across the plain,
Nature reveled in great mysteries,
But the fern was not of these,
Did not number with the hills and trees;
Only grew and waved its own sweet way,
No one came to note it day by day.

Earth one day put on a frolic mood,
Heaved the rocks and changed the mighty motion
Of the deep strong currents of the ocean;
Moved the plain and shook the haughty wood,
Crushed the little fern in soft moist clay,
Covered it and laid it safe away.
O the long, long centuries since that day!
O the changes! O life's bitter cost,
Since that useless little fern was lost!

Useless? Lost? There came a thoughtful man
Searching nature's secrets, far and deep;
From a fissure in a rocky steep
He withdrew a stone, o'er which there ran
Fair pencilings, a quaint design,
Veinings, leafage, fibres clear and fine,
And the fern's life lay in every line!
So, I think, God hides some souls away,
Sweetly to surprise us, the last day.
—Mary L. Bolles Branch.

THE HARDEST DAY.

It is a common complaint among housewives that Sunday is the hardest day in the week. Several things combine to make it so; first, every one wants an extra nap, oftentimes those who need the lengthened rest the least are most exacting in demanding it; second, the children must be dressed and helped off to Sunday school, leaving numberless little duties undone or unfinished; third, is the Sunday dinner, which custom says must be unusually toothsome.

There is no use in abusing the mother and home-maker for this state of things, even if it has come gradually about through her unselfish desire to make herself a slave for her family in order that they may enjoy themselves on this day of days. The husband and children expect and take as a matter of course unusual effort and service from the Martha of the house on Sunday; and as time passes and children multiply and grow older, the complications seem to thicken instead of disappear till it comes to be a secondary thought whether or not "Martha" shall go to church.

Mothers are loth to hint that selfishness, even thoughtlessness, is at the bottom of the trouble; but so it is. It seems that the last thought a mother will take is that she should revolt or take any heroic measures in order to make her Sunday a day of rest, or to plan that she may have the time to leisurely prepare for divine service; but surely some course should be taken to ease her of the burden and allow herself something of Sabbath inspiration.

Suppose on next Saturday evening she should plainly present the situation to the view of her assembled family. Very likely they would be surprised and mortified that mother was overburdened; and likely, too, there would be a chorus of regret and genuine willingness to come to the rescue. If not, then it is clearly the mother's duty to say firmly and kindly, "So long may you sleep, and no longer, if you would breakfast with the rest of us. If you

are well, and do not come, your breakfast will be set aside, and though we are sorry to be deprived of your company, and to have you eat a cold breakfast, the alternative is of your choosing; you cannot expect any one to be discommoded or late to church on your account."

Let the morning work be divided among the family members, each being held responsible for his or her share.

As to the dinner question, that could be so easily disposed of with the exercise of sufficient foresight and firmness.

Mothers and daughters, you can if you will, plan more simply and wisely. It will be for the spiritual as well as physical welfare of yourselves and others. Easter Sunday is a good time to turn over a new leaf.

—Aunt Serena in Cumberland Presbyterian.

IF I WERE A GIRL.

If I were a girl, but warned and guided by some knowledge of life that comes with maturer years, there are some things frequently done by well-intentioned girls in this year of grace, 1901, that I would try to leave undone, and some other things frequently neglected by them that I would try to do.

If I were a girl, I would determine to have, if possible, a sound, healthy, well-knit body. I would not ruin my digestion by eating caramels, nor my nerves by keeping late hours, nor my lungs by breathing bad air and wearing uncomfortable clothing. I would have my regular hours of eating and sleeping, and not be tempted from them oftener than once or twice a year. I would have my own ideas of what was sensible, economical, and appropriate in dress, and never be tempted from them on any occasion.

If I were a girl, I would learn as early as possible to do the homely duties which come to the vast majority of women sooner or later. I would learn to make and mend my own clothes, to sweep and dust and iron and cook, and to do all these things so easily and well that the doing could never be drudgery.

If I were a girl, I would not make a confidential friend of a new acquaintance. I would know just as many pleasant people as it was possible for me to know, but I would try them for a long, long time before I began to share my innermost thoughts and feelings with them.

If I were a girl, I would try very hard to keep my lips clear of slang, hasty words, and stupid gossip. I would not seek a reputation for vivacity and "smartness" at the expense of candor and kindness. I would resolve, and resolve with all my might, to say what I meant, and to mean what I said. It pays to be positive.

If I were a girl I would learn some things about the events and the prominent characters and questions of the day. I would learn to place the central figures of history—to know whether Socrates was a Greek or a Roman, and how and where Joan of Arc achieved immortality. I would not go through life tortured by an ignorance which may be remedied wherever the English language is known and a public library is accessible.

If I were a girl I would not spend hours in reading light novels—even harmless ones—when the same time wisely used would give me a lifelong acquaintance with Shakespeare, Milton, Burns, Scott, Thackeray, Macaulay, Dickens, George Eliot, Hawthorne, the Brownings, Tennyson, Longfellow, and still others of the masters of literature.

If I were a girl I would be a Christian, and I would not be ashamed to own that I bore the name. If I could not be a wise, mature, and influential Christian, I would be content to be an honest Christian girl, and wait for time and training to do the rest. I would let my position regarding the dance, the card table, and the theater be so clearly defined that I need not go through the agony of decision every day I lived. I would try not to make myself and my religion offensive by cant and "goodishness," but I would try to have it understood which side I was on and why I was there.

To put it briefly, if I were a girl, and if youth could look forward as

easily as later life can look backward, I would begin to be in girlhood what I shall wish in old age I had become.

For the achievement it is necessary but to speak and live up to a resolute "I will!"—Missionary Tidings.

THE HOPE WITHIN US.

Every people under the sun have some belief in a Supreme Being, and look forward to a hereafter. The ancient Greeks believed in immortality, and that after death we should attain happiness. Even to those who do not profess Christianity must sometimes come the question, What shall the hereafter be? What shall we be?

If we believe that that spirit within, which gives us life, dies when the body perishes, then do we lose the hope which longs for perfect happiness; and finds it not existing in this world—the hope which lives, growing into faith as it nears the conclusion of things earthy. Hope is gone, faith is gone, the incentive for right living is stripped of its reward, love has lost its sweetness and charity its crown.

Mystery of mysteries too deep for finite man to fathom; and so the infinite Son of God became a man, suffered the shame and cross of sin to make plain the path of life through the gates of death to eternal glory.

"By and by, another sleep,
Angels watch and ward to keep.
By and by from wakeful eyes,
Nothing of the old surprise;
All pure dreams of earth fulfilled,
Every sense with gladness thrilled."

SOMEBODY.

There was somebody who said unkind words which hurt somebody else. Was it you?

There was somebody who was selfish and thoughtless in her home. Was it you?

There was somebody who spoke unkindly of somebody else. Was it you?

There was somebody who found nothing but fault with everything in the belongings of her friend. Was it you?

There was somebody who was often late at school. Was it you?—Christian Work.

THE SIEGE IN PEKING.

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

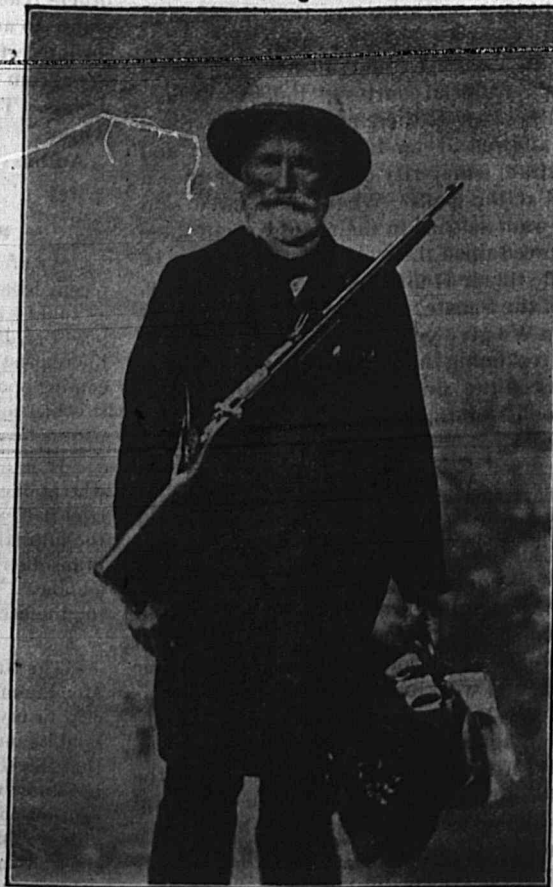
"The Siege in Peking. China Against the World. By an eye witness, W. A. P. Martin, D.D., LL D. President of the Chinese Imperial University; author of Cycle of Cathay, etc."

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

1. Send us \$1 and we will send it to you, postage paid.

2. Send us one new subscriber and \$2.25 and we will send you the book. The subscriber pays the \$2 and you get the book for 25 cents.

3. Send us your renewal and \$2.50 and we will send you the book, which puts a \$1 book to you or 50 cents. We shall expect to receive a large number of orders.



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

YOUNG SOUTH.

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

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

Mission Topic for April, AFRICA AND JAPAN.

Young South Bible Learners.

Learn John xx. 16-18.

Annual Report.

Report of the Young South of Tennessee for the year closing March 31, 1901:

For Foreign Missions.....	\$673 39
" Home Missions.....	48 08
" State Missions.....	23 00
" Orphans' Home.....	131 87
" Pictures of Mrs. Saunders.....	2 55
" Books given as prizes.....	2 08
" Postage.....	5 83
" Subscriptions to Foreign Mission Journal.....	1 50

Total..... \$888 30

L. D. EAKIN, Treasurer.

The Student Band.

Our band for March had many members. Below are the names who sent the answers:

Bessie Lowe, Maude Loveday, Mary E. Joiner, Rufus Pafford, Willie Pafford, Grace Dean, Vera Morris, Ethel Gaddis, Rena Howze, Agnes Shepherd, Willie S. Collins, Herbert A. Cox, Beulah Massey, Anna Kate Montgomery, Pearl Smith, Faustina Wingo, Willie Welch, Reese Puckett, Bettie Arnold, George Range, F. F. Gillard, Lovie May Taylor, Eva A. Kannon, Bronson Stout, Christine Patton, Rena Sample, Myrtle Morrison, Enna Conger, Ferdie Fox, No name, Oak Grove; No name, French Broad.

Thirty-one young students of missions! How much that means, or ought to mean! I trust that your hearts may be fired with new zeal, and that out of this study some earnest hearts may be called to respond to the cry for more laborers.

I regret that I had to throw aside a good many of the "answers" that came in this time. One at least was written with a pencil, and repeated the questions. Several others were so carelessly written, with not even periods at the close of the sentences, nor capital letters for the proper names. Several left off one cipher in writing the numbers. I did not count out the ones who forgot to put their names and addresses at the close of the "answers," but I shall hereafter. I handle the letters first you know, and it is too much trouble to go back to them to get your names. So don't forget to sign both hereafter.

I wonder why so many give "six" instead of "four," as the number of converts at the time of the death of Robert Morrison in 1844. Miss Heck in the *Foreign Journal* says plainly "four."

Faustina Wingo says:

"The 10th question, 'How many Chinese to one missionary?' is answered incorrectly. The *Journal* says 'one to every 300,000.' It should be 'one to every 100,000,' for if there are 300,000,000 people in China and 3,000 missionaries, of course that would give 100,000 people to each one."

I quite agree with Faustina. I think it must be a typographical error in the *Journal*. I am glad Faustina was so careful. I wonder more did not notice the discrepancy.

But how many were correct? Yes!

We are coming to that! I told you that the information in the *Journal* must be our standard, as I am quite sure Miss Heck will be correct as a rule, and I shall cross out question No. 10 this time. Not counting that, therefore, I find 14 substantially correct. Their names are as follows: Ferdie Fox, Rena Sample, Vera Morris, Rufus Pafford, Anna Kate Montgomery, Rena Howze, Willie S. Collins, Agnes Shepherd, Eva Kannon, Faustina Wingo, Bronson Stout, Reese Puckett, Mary E. Joiner and no name, French Broad. These are the victors for March.

I hope you took my advice and kept a copy of your "answers" so you can see just where you went wrong. If you find yours agree substantially with those given below, you may conclude that you failed in observing the rules of the contest, and "mend your ways" and try again.

MARCH QUESTIONS.

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

MARCH ANSWERS.

- No. 1. On the eastern coast of China on the Woosung River.
- No. 2. Peking, Canton, Nanking and many others.
- No. 3. 18.
- No. 4. Larger than the United States, including Alaska.
- No. 5. 300,000,000.
- No. 6. Robert Morrison. In 1807. Translation of the Bible into Chinese.
- No. 7. Only 4.
- No. 8. Dr. M. T. Yates.
- No. 9. 3,000.
- No. 10. 100,000.
- No. 11. 6.
- No. 12. 100,000.

Now let us turn to the country of Siam, which will be new to us, as the Southern Board has no missions there.

APRIL QUESTIONS.

1. How large is Siam?
2. What is the population?
3. Describe the chief river.
4. What is the capital city?
5. How do the priests dress and live?
6. How many are there in Siam?
7. Why do the Siamese perform good deeds?
8. What is Nippon?
9. Why are white animals prized?
10. Tell of the white elephant.
11. What is the flag of Siam?
12. Describe the great reclining Buddha.
13. When and by whom were missions begun?
14. How long did Dr. Dean work in this country?
15. Is there religious liberty in Siam?
16. Tell something of the present King's father.
17. Where is the crown prince being educated?

You will find these 17 questions answered in the April *Foreign Journal*. Send me 25 cents and it will come to you for a whole year and you will find it a great blessing to your home. Let us recapitulate the conditions of this

SAVE YOUR HAIR

With Shampoos of Cuticura Soap and Light Dressings of Cuticura

This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions of Women Use Cuticura Soap

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

Complete External and Internal Treatment for Every Humor, \$1.25, Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching and irritation and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. Sold throughout the world.

contest once more. The "answers" must mention only the number of the questions, be written with ink on one side of the page, with due regard to good penmanship, punctuation and capitalizing. You must find them yourself and write them yourself. You must not be older than 20 years. The answers must be signed with your full name and address. Any other items must be written on a separate sheet of paper. They must be in my hands on April 25th, morning mail.

Now we are off for Siam! L. D. E.

YOUNG SOUTH CORRESPONDENCE.

I shall have to hurry over the letters now.

No. 1 comes from Henning. "Missionary Baptist" has doubtless seen her generous offering acknowledged in the issue of April 4th.

No. 2 from Anna, Ill., brings 25 cents from Gladys Ruth Hodge, four years old, and Margery Marie Hodge, 18 months old, and says:

"Eternity alone can tell the strength of the work, building by the Young South."

Thanks for such appreciative words! We send B. B. certificates and the star card, which Mrs. Hodge can use at pleasure. We gladly enroll the dear babies.

In No. 3, Mr. Wallace of Nashville tells me that pictures of Mrs. Saunders and the baby are sent to V. Siler and F. Fox.

Berkeley, Ky., sends No. 4, with four new members for our Babies' Branch and birthday pennies from three little friends. You will find names and credits in "Receipts." We are so much obliged. Has Mamie Tribble moved or is it only a new postoffice? There was 80 cents in the letter. I credit Wm. L. with the extra 2 cents. Many thanks!

In No. 5, from Jackson, Mrs. Sam Lancaster's class sends us a star dollar. How well they are doing! We are most grateful.

In No. 6, from Ripley, Mrs. M. L. Bacon sends 50 cents from her class.

See "Receipts." We are greatly obliged.

No. 7 brings another star dollar from Brush Creek from Mrs. Artie Thomason's fine class of boys and girls. Please thank each one, Mrs. Thomason! We are delighted to enroll them under the Young South banner.

In No. 8, Mary H. Smythe, Bidwell, sends \$1 for Japan. Thanks to her and the Presbyterian auntie.

In No. 9, Lucile Farrar, Mulberry, sends \$1.20, from herself, mother and Robert Lee, and begs to be counted among our "Bible Learners." We are most grateful. Please hereafter always send 1 or 2 cent stamps.

In No. 10 Mrs. Susie Hodges, Harrison, sends 65 cents. Many thanks! The dollar will come in good time I am sure. I send the contribution to Galveston sufferers to the Home Board, who are helping the churches in that poor ruined city.

No. 11 comes from Antioch and brings a star dollar from Pearl Smith. We are getting many friends in Antioch, thanks to Mrs. Herd and Mrs. Bryan. We are so much obliged.

No. 12 enters two new members in our Babies' Branch, and sends 50 cents to pay their yearly dues and \$1.50 to Japan. Many thanks! The certificates will go at once.

Dodoburgh sends us \$2 in No. 13 from Mrs. R. A. Martin. We are so much indebted to both the donors.

No. 14 is the "banner" letter for the second week in April, and comes from old tried friends in Humboldt, the "Family Band," led by Mrs. M. F. Hamilton. We are so pleased to welcome the newest member, little Mabel Ruth, just two months old. May she grow up with us! I regret this came too late for the seventh years' work, but it will do just as much good in the eighth. We needed it so much this week. See "Receipts" for names and credits. We appreciate such members more than we can tell.

That is all. Good-bye! Most sincerely yours,

LAURA DAYTON EAKIN.
Chattanooga.

P. S.—Mr. and Mrs. Maynard sail from Japan for the homeland in April. Pray God for a safe journey!

L. D. E.

Receipts.

First week in April, 1901:	\$8 59
FOR JAPAN.	
Clara Tribble, Kentucky	10
Mamie Tribble	11
C and M.	15
Wm. L.	04
Mrs. Sam Lancaster's class, Jackson	1 00
Robert Klutts, Ripley	25
Milton Bacon, Ripley	25
D. and L. Phillips, Brush Creek	07
F. Allen	02
H. and R. Saulman	16
E. Phillips	06
C. Springfield	05
J. Allen	15
A. Crook	02
A. Paschal	15
S. Barnett	05
O. Atwood	02
Mrs. Thomason	25
M. A. Smythe, Bidwell	1 00
Lucile Farrar, Mulberry (self-denial)	50
Robert Lee, Mulberry	20
Mrs. Susie Hodges, Harrison	35
Pearl Smith, Antioch, star	1 00
No names	1 50
Mrs. R. A. Martin, Dodeburgh	75
Mrs. Wright, Dodeburgh	25
S. Hamilton, Humboldt	40
V. Hamilton	50
Mrs. Hamilton	1 10
FOR ORPHANAGE (SUPPORT).	
Mrs. Susie Hodges, Harrison	15
Mrs. R. A. Martin, Dodeburgh	50
V. Hamilton, Humboldt	15
G. and D. Hamilton	20
FOR BABIES BRANCH.	
G. R. Hodge, Illinois	13
M. M. Hodge, Illinois	12
Albert Bennett, Fruitland	10
Elsie R. Bennett	10
Mary E. Tribble, Kentucky	10
Wm. L. Tribble	10
S. G. Futtrell, Hickory Valley	25
J. L. Pinks, Jr., Corn	25
E. L. Hamilton, Humboldt	25
M. R. Hamilton	25
FOR CHINA.	
Mrs. Farrar, Mulberry	50
Mrs. Martin, Dodeburgh	50
FOR HOME BOARD.	
Mrs. Susie Hodges, Harrison	15
FOR P. C. URES.	
Velma Hamilton, Humboldt	15
Total	\$ 53 05
Received since April 1, 1901:	
For Japan	\$35 65
Orphanage (support)	2 00
Pictures	30
For Home Board	7 05
China	1 00
Babies Branch	3 25
For Mexico	2 50
Foreign Journals subscriptions	50
Postage	20
Total	\$ 53 05
Star card receipts	13 00

RECENT EVENTS.

—Rev. W. H. Paterson of Blakely, Ga., died in Eufaula, Ala., last week in the 65th year of his age. He was a good man.

—It is stated that out of 235 boarders at Baylor Baptist Female College, of Belton, Texas, only eleven are unconverted.

—Rev. J. H. Burnett has resigned the pastorate of the church at Adairville, Ky., and accepted a call to Scottsville, Ky. The church at Adairville has called Rev. J. B. Benton of Smith's Grove and it is expected that he will accept.

—Our attention has been called to the fact that the types made us quote the beautiful line of Mrs. Browning as "First at the cross and earliest at the grave." It should, of course, have been, "Last at the cross and earliest at the grave."

—Rev. W. C. Golden, pastor of the Third Baptist Church, this city, is assist-

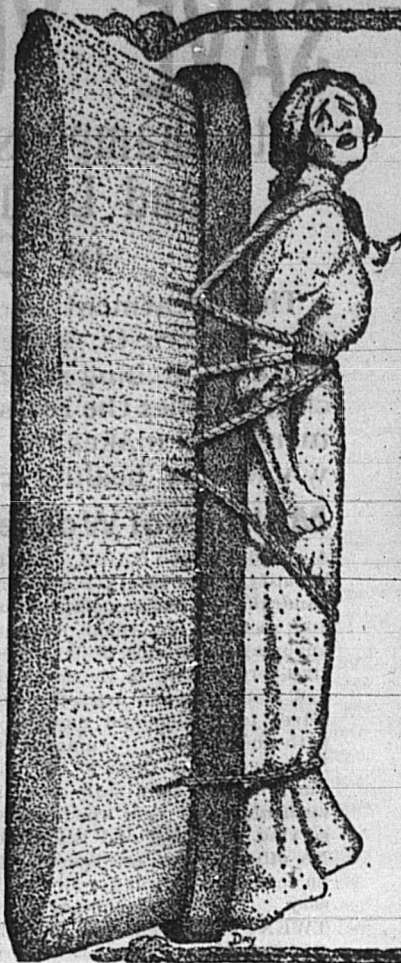
MACBETH'S "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

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

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GOLD DUST

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ing Dr. G. A. Lofton in a meeting at the Central Baptist Church. Much interest is being manifested. This is the third time Bro. Golden has assisted Dr. Lofton in a meeting.

—Rev. W. M. Murray of Cape Girardeau, Mo., has accepted a unanimous call to the church at Springfield in this State. He is said to be an excellent man. The brethren at Springfield are looking forward with much pleasure to his coming. The church there is united and ready for active work.

—Rev. John Jasper, the noted negro Baptist preacher of Richmond, Va., died last week. He became famous especially in connection with his "Sun-downer" sermon in which he insisted that the earth stands still and the sun moves, contrary to the Copernican theory, which is now held by all scientists.

—On the evening of April 23rd, the Mens' Social Union of the First Baptist Church of Peoria, Ill., will give a banquet in honor of Dr. Henry G. Weston, who was pastor of this church forty-five years ago. Dr. P. S. Henson of Chicago will be the principal speaker. Dr. Geo. H. Simmons is the present pastor at Peoria.

—Rev. Wm. Shelton, Jr., of Kansas City, Mo., has entered the evangelistic field. He has many flattering testimonials from pastors whom he has assisted in revival meetings. Bro. Shelton is a Tennessee boy, having been born and reared in this State. We hope that he will have an opportunity to work in his native State.

—We were glad to have a visit last Tuesday from Dr. J. A. Crook of Jackson. Dr. Crook is deeply interested in the Southwestern Baptist University, giving his time and money freely to it. He reports the University in a prosperous condition, especially as regards students. They could use a little more money if they had it. We wish they had it. Who will give it to them?

—Mr. John D. Rockefeller has offered to give to Newton Theological Seminary a dollar for every dollar given by others up to the limit of \$150,000 on his part. The amount must be subscribed by June first. About \$90,000 has been subscribed, leaving \$90,000 to be raised. It is expected that the whole amount

will be secured, thus giving Newton an additional endowment of \$300,000.

—According to the *Foreign Mission Journal*, the total contributions to Foreign Missions up to March 15, 1901, were \$81,724.52. The expenditures during this period amounted to \$124,449.23. Counting the amount on hand May 1, 1900, \$8,459.83, and some other contributions, the present indebtedness is \$34,164.88. We hope that this will be entirely wiped out by the first of May.

—The *Watchman* announces that Rev. E. F. Meriam, Editorial Secretary of the Missionary Union for the past twenty years, has bought an interest in the *Watchman* and will be co-editor with Dr. Geo. E. Horr. Mr. Meriam was formerly connected with the *Watchman* for several years after the retirement of Dr. J. W. Olmstead from its editorship in 1891. He is well fitted for his new duties. Already one of the very best of our exchanges, we shall expect the *Watchman* to be still better.

—Our readers saw the appeal in a recent issue of this paper of Rev. W. S. Roney and his brethren of Hickman, Ky., asking for help to rebuild their house of worship which was destroyed by a cyclone. We hope that many of them can respond to the appeal. Hickman is an important place and a good Baptist Church is much needed. We are sure that Bro. Roney will be able to lead his members to success in earnest efforts to rebuild. But the more people who assist in the work, the sooner it will be done.

—Several of our Baptist Churches in Nashville are now engaged in revival meetings. At the First Baptist Church, Dr. Lansing Burrows is being assisted by Dr. J. L. White of Macon, Ga. At the Central Church, Dr. G. A. Lofton is assisted by Rev. W. C. Golden, pastor of the Third Church, this city. At the Immanuel Church, Rev. T. B. Ray is doing his own preaching. At the North Edgefield Church, Rev. W. Jas. Robinson is assisted by Dr. A. S. Pettie. These meetings all start off favorably. We hope that much good may be done in them all.

—Rev. J. A. Bennett of Fairview, Ky., was in the city last Monday to consult our Baptist oculist, Dr. G. C. Savage.

As Bro. Bennet was driving a nail last week, it flew back and stuck in his eye, putting it out, and Dr. Savage thinks that it will have to be taken out entirely, in order to save the other eye. We are sure, however, that he will bear it with the utmost Christian fortitude. His church at Fairview is about completing their new house of worship in place of the one which was destroyed by lightning last summer. The new house will probably be dedicated some time in the summer, unless Bro. Bennett's affliction will necessitate the postponement of the dedication.

—Dr. A. S. Pettie is in the city assisting Rev. W. J. Robinson in a meeting at the North Edgefield Church. We hope to hear of gracious results. Dr. Pettie is a successful evangelist as well as a fine preacher. We are glad to report that he has decided to accept the unanimous and earnest call extended him by the church at Columbia. He had already accepted a call to Lawrenceburg, Ky., when the call to Columbia was extended, and he at first declined the call to Columbia, but has finally yielded to the persistent appeals of the brethren there. He will find a noble church and a large field of work before him. We wish for him the most abundant success in it. We are glad also to have him back in the State so as to help us in our temperance cause.

\$900

YEARLY to Christian man or woman to look after our growing business in this and adjoining Counties, to act as Manager and Correspondent; work can be done at your home. Enclosed self-addressed, stamped envelope for particulars to J. A. KNIGHT, General Manager, Concord Building, opposite United States Treasury, Washington, D. C.



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AMONG THE BRETHREN.

The editorial of last week in the *Religious Herald* on "The Meaning of the Resurrection" was a splendid production.

Ex Gov. W. J. Northen was re-elected President of the Georgia Baptist Convention at its recent session in Valdosta, Ga.

Dr. Garnett Ryland of Richmond, Va., has been elected professor of Chemistry in Baylor University, Texas, and he will take charge at the next session.

Rev. W. C. Friley has been called to the care of the church at Bryan, Texas, and will take charge May 1st. He is pastor at Mexia, Texas.

The suit of S. A. Hayden vs. J. B. Cranfill et als., in Texas, which was being tried last week, resulted in a hung jury. The case is to come up again in June.

Rev. B. F. Whitten of Dyersburg, Tenn., has returned from his sojourn in Mississippi and is again at his post. He reports an encouraging state of affairs with his church.

Evangelist J. C. F. Kyger has just closed a meeting with the North Tyler Church, Texas, in which he assisted Rev. L. L. Lusk. There were 25 accessions, 17 by baptism.

During the month of March the Second Church of Richmond, Va., of which Dr. W. R. L. Smith is pastor, welcomed 32 into the fellowship. This is wholesome intelligence.

Rev. Chas. R. Lee has resigned his work at Decatur, Ala., to accept the care of the church at Uniontown, Ala. This is old home and will furnish him a delightful field of labor.

The *Baptist Argus* thinks that Prof. W. J. McGlothlin while in Berlin cannot study history from a Baptist standpoint. The *Argus* says "history is history and that is all there is to it."

Georgia Baptists raised during the last Conventional year \$12,900 for

State Missions, and Secretary S. Y. Jameson goes hopefully to the task of raising \$18,000 during the coming year.

Dr. J. J. Porter of Mexico, Mo., has just closed a gracious meeting with the church at Kirksville, Mo., in which he did some faithful preaching. There were about 50 professions and 38 additions to the church.

A revival is in progress at Humboldt, Tenn., conducted by the aggressive, wide-awake pastor, Rev. Lloyd T. Williams, who is doing his own preaching. We expect to hear of very gracious results.

Rev. E. P. Minton of Jonesboro, Ark., is doing aggressive work at Pocahontas, Ark., in building up the cause there. A solid stone foundation has been laid for a handsome new church.

Dr. R. J. Willingham of our Foreign Mission Board preached for the First Church, Macon, Ga., a few Sundays ago and \$1,500 was the amount contributed to Foreign Missions. This will be increased to \$2,000.

Grace-street Church of Richmond, Va., which is soon to lose its beloved pastor, Dr. William E. Hatcher, received 35 members last month, 20 by baptism and 15 by letter. Others await baptism. A pretty good month's work.

Dr. R. B. Garrett of Court-street Church, Portsmouth, Va., reports that the plans for the new church have been adopted and the old structure will be torn down at once. His many friends in this State note with joy Bro. Garrett's continued prosperity in the Lord's work.

A meeting is in progress this week at the First Church, Lynchburg, Va., in which Dr. F. C. McConnell is being assisted by Rev. David M. Ramsey of Citadel Square Church, Charleston, S. C. A great religious awakening is expected.

Rev. W. M. Vines of the First Church, Asheville, N. C., recently held a meeting with the church at Mars Hill, N. C., which resulted in over 25 accessions. The First Church, Asheville, has put in a handsome new pipe-organ.

The church at Cottage Grove, Tenn., had an unusually good service last Sunday. The crowd was large and more members were present to observe the Lord's Supper than has been the case for years. A free offering of \$4 was made to Foreign Missions.

Rev. J. W. Putnam recently began a meeting with his church at Fork Mountain, N. C., doing his own preaching, with the result that there were 70 accessions, 46 by baptism. The second week no preaching was done, but the services continued with unabated interest.

The Fortune Church at Paris, Texas, has lost a pastor in the person of Rev. N. B. Graves. He resigns because some of the members were unsound in both faith and practice. Suppose every pastor would resign for the same reason, how many pastorless churches there would be!

Mr. George Herbert Clark who has for several years been the assistant editor of the *Baptist Union* of Chicago has resigned his position to take effect June 1st. Then he will take up other journalistic or educational duties. Until Oct 1st, Dr. W. H. Geistweil will be acting editor of the paper.

The recent address delivered at the Arkansas Baptist Ministers' Institute by Evangelist L. D. Lamkin on "Revivals and Revival Methods," was one of the clearest, most comprehensive papers on the subject that has ever been brought to our attention. It deserves to be preserved in permanent form.

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The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance,

it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Birmingham, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Nashville Baptist and Reflector.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

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EVANSVILLE, IND. NASHVILLE, TENN.

Obituary.

SMITH.—Geo. L. Smith was born July 9, 1833; was married to Miss A. A. Davis March 5, 1854; made a profession of religion about 1870, and was baptized into the fellowship of Prosperity Church in the fall of 1873. Departed this life February 16, 1901, aged 67 years, 8 months, 7 days. Brother Smith was a good man. He was a farmer by profession, and made it a success. He reared a family of six children, all of whom are professed Christians. One little one was buried years ago. I have known him for many years. I was his pastor for more than twelve years. I always found him a Christian brother, and willing to help in all the Lord's work. He was full of life and always cheerful. I do not claim for him perfection, but I rejoice to say he was a noble man of God—a man who loved his family, his church, and his pastor. I have spent many happy hours in his home and in his company. The last years of his life were years of affliction, but these sweetened his life and ripened him for the silent Reaper. He suffered much and long, and struggled hard and made a manly fight against the advancing enemy; but when conquered he yielded like a lamb. When the end came his children and faithful companion were at his side. He asked them to pray that death be easy. This was granted, and he quietly sank into sweet repose, and all was over. He had expressed a desire to die easy and in good weather and in his right mind. All this was granted. After all, he was the triumphant victor. His funeral was conducted by his pastor, with some closing remarks by Brother Killum. Old Prosperity Church was packed from pulpit to doors. Here Brother Smith had worshiped for years. Here he was loved. Here we took the last look. He was buried in the Prosperity cemetery. There he sleeps in sweet hope. After a while wife and children will lie down by his side in the long sleep; but what a joyful shout in that morning when all shall "awake in the likeness of Him who died to save." Farewell, brother. To dear Sister Smith, who has been like a mother to me, God bless you in your affliction; to Elder Forrest Smith, of North Carolina, his devoted son in the ministry, there is a vacant chair.

JOHN T. OAKLEY.

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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.

MEDLING.—Sister Elizabeth Medling, wife of John M. Medling (deceased), was born December 19, 1837; was married to John M. Medling September 14, 1856; professed faith in Christ, and united with the Bradley's Creek Baptist Church when about fifteen years of age; departed this life January 26, 1901, age 54 years, 1 month and 7 days. Sister Medling was a lady of excellent qualities; to know her was to love her. She was a devoted Christian, a true Baptist. She was a good mother and a blessed neighbor. Her neighbors admired her, and her church loved her. She made herself a strong influence for good, with her consecration and godly life. "Though she be dead, yet speaketh." "To die is gain." Her family, nine in number, were all church members, and honored their profession. Her husband and two children went on to glory some time ago. God blessed her industry and economy in saving up a living, and left a share to her much-respected and beloved children. God bless and guide the three motherless, unmarried children left at the old home. Miss Ida, may you find a mother in the unseen guidance of Him who promised to be a mother to the orphan. Just before she died she said she was ready and willing to leave this old world of trouble for her sweet home above, and requested sung at her funeral three songs—"The Unclouded Day," "When the Roll is Called" and "Some Sweet Day." Her funeral was preached by the writer in Milton Baptist Church in the presence of an unusual concourse of people, and she was quietly interred in Milton cemetery to await the blessed morning of the last day.

"Mother, dear, I miss you here;
Your face I cannot see;
But over there where kindreds are
We shall together be."
G. A. OGLE.

WAILES.—Mrs. Minta Wailes was born near Grenada, Miss., June 1, 1872. She became a member of the Baptist church at that point in early life. She graduated from Blue Mountain College; married Mr. Clarence Wailes January 20, 1892; died in Memphis, March 1, 1901. She leaves a mother, husband, two children, two brothers and one sister. Her maiden name was Talbut.

The death of this estimable lady is one of those sad and mysterious dispensations of Providence which oftentimes leave us bewildered and distressed. She was young, devout, earnest and faithful. But we sorrow not as others which have no hope. Her living and dying testimony was of a kind which gave no uncertain sound. It was her custom to seek help daily from the word of God, and she entered the valley of the shadow bearing the torch of hope.

It was the writer's privilege to be with her on the day of her death, and those who heard her songs of triumph can never forget that day. Again and again she expressed herself as being resigned to His will. Sometimes she would break forth in some strain of peace such as "It is well with my soul," or "Blessed Assurance," or "I left it all with Jesus long ago." Our hearts were deeply touched, and our faith was greatly strengthened by the courage and confidence of this disciple. Her heart-broken husband, her devoted mother and other friends found a wonderful peace in this shadowed hour, because the Lord was there with His own comfort. Her remains were taken to Grenada, her old home, and she was buried with appropriate and beautiful services conducted by Rev. W. A. Hamlet, who is the pastor there of the Baptist church, and whom she had known and loved as her former pastor at the Trinity Baptist Church, in Memphis. We commend the sorrowing ones to the eternal truths of the gospel of grace.
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