

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., APRIL 18, 1901.

New Series, Vol. LXII., No. 36

CURRENT TOPICS.

—The Chinese situation remains pretty much the same. Russia has given assurances that she does not intend to permanently occupy Manchuria. But all the same her 300,000 troops are still there and show no signs of departing. Japan is becoming restless and threatens to go to war with her, if she does not withdraw them.

—Mrs. Nation in one of her leading editorials in the *P. oria* newspaper, which she edited one day, said: "Love is the one thing that gives us real happiness, and I am glad to be able to love the worst of men so much that I will dare to smash the thing that injures them. And the more I love them the more I smash; and the more I smash the more I love. And the more I love and smash the more the people love me. Loving and smashing are two good yoke-fellows, and should never be separated. I have never hurt a hair of the head of my bad brothers, the saloon-keepers, and hope for pity's sake none of them will ever get in the way of my hatchet, for it gets dreadful reckless when it flies around smashing that which murders many men. I long to see the day when all men shall be free from the slavery of drink. And if any poor effort of mine shall hasten that day, I count it a great privilege to give it—no matter what the cost." The woman who can write that way may be a fanatic, but she is neither a crank nor a fool nor crazy. Her sentences are the very essence of truth and of common sense.

—The committee appointed to investigate the rumors of bribery and corruption in connection with the defeat of the Peeler Bill made its report last Friday. The committee reports that there was some foundation for rumors of corruption in the fact that \$2,400 had been subscribed by the wholesale liquor dealers and was paid into the fund to be used to secure the defeat of the bill. The committee says, however, that it has been unable to secure any direct or tangible evidence of corruption upon the part of any member of the Legislature. The committee adds: "Your committee feels it incumbent to say that not every witness has been examined whose evidence was desired. They are of the opinion that one especial witness, who was very active in his efforts to defeat the legislation above referred to, has wilfully absented himself from the limits of the State of Tennessee from the time the investigation began to the present time for the purpose of avoiding an appearance before the committee and testifying." This witness is understood to be Mr. Mannie Schwab, who has for many years been the head liquor lobbyist and corruptionist of the State. On the report of the committee, we have to say: (1) The committee evidently did its duty fairly and faithfully, as far as it had the power. But it was of course hampered in its investigations. It is not to be expected that any one who will be so base as either to give or take a bribe will be apt to confess that fact to the public. (2) But these facts remain: Two of the members of the Senate had promised their constituents to vote for the Peeler Bill. They both admitted having been corruptly approached and asked to vote against it. They did vote against it. The sum of \$2,400 was raised by the wholesale liquor dealers to defeat the bill. When the committee was appointed, the head liquor lobbyist, who for many years has been the chief corruptionist and who would be the one, and perhaps the only one outside of the bribe takers, to know about the matter of bribery, fled the State and refused to return. This action upon his part was in itself a confession of guilt, and all these facts taken together constitute a chain of circumstantial evidence so strong as to amount to proof. Certainly many a man has been hanged upon evidence less strong than that. (3) To sum it up in a word: The report of the committee was the Scotch verdict, "Guilty but not proven"—not proven, on account of the absence of the witness whose testimony was needed to make out the proof.

In Sight of Home.

Wrecked, where the foaming breakers
Dash with a ceaseless roar;
Torn with a tempest's fury,
Lost within sight of shore!

Chilled by the icy waters,
Sinking to rise no more,
Gone with the cry of sorrow,
"Lost within sight of shore!"

Souls on life's ocean sailing,
Caught in sin's whirling foam,
Reckless and wild have drifted—
Lost within sight of home.

Driven by lack of kindness
O'er the wild waves to roam,
Crushed on the rocks of sorrow,
Lost within sight of home.

Out with the Christian life boat,
Dash through the curling foam:
Send back the shout of triumph—
"Saved within sight of home!"

—Lanta Wilson Smith.

"What Relation Does the Christian Voter Sustain to the Law Maker and the Law Executors of Our Land?"

BY JUDGE R. R. CALDWELL.

Republican forms of government are based upon the idea of a "government of the people, by the people, for the people;" the welfare and happiness of the greatest number of the governed; the greatest good to the greatest number; financially, to obtain the best results for the entire population at the smallest outlay; not for the purpose of making money for the government, but for the betterment of the physical, social and moral condition of the inhabitants. The officials of a republican government especially are the servants of the people, and as such are expected to enact laws and execute them in the interest and for the welfare of the masses of the people, and not for private individual interests. Our forefathers established this great and much-loved country of ours after the pattern of God's holy law—a democratic government in the purest and strictest sense. The will of no individual man or set of men is to rule. The will of the people as expressed in the elective franchise is the controlling and ruling power. Every citizen has guaranteed to him individual and private interests which cannot be interfered with. But in a governmental and political sense no citizen can stand alone, isolated and for himself. Community of interests must be considered. That Christ-like spirit which makes us each "our brother's keeper" must possess us if we are good citizens, true to the spirit of our democratic government.

In a political sense there is but one source of power given us as true citizens, by the exercise of which we can effectively control the affairs of the government. We may write, edit, publish and preach—these are all mighty and powerful in moulding public sentiment for or against good government; but if we stop here we fall far short of our privileges and duty and fail to assert a controlling power over the political affairs of the nation. That power which is final and alone potent and powerful in shaping the affairs of our country and settling all questions for good or evil, whether at the polls or in the legislative halls, is the ballot. This is the instrument of power in the hand of the citizen which is courted and dreaded by aspiring men and political parties. The future welfare and final destiny of this grand and glorious country socially, politically and religiously depend vastly more upon how each citizen uses this franchise than the performance of any other duty devolving on him. If the country is to have law-makers, administrators and executors of law who are intelligent and wise, possessed of high honor and sterling integrity, who are capable of casting aside self-aggrandizement, who will espouse the cause of the peo-

ple, we must with discerning and discriminating eyes look into the character and fitness of the men we support for public positions, and know that they come up to this high standard of integrity and virtue; that they are energetic, truthful, brave and unimpeachable; statesmen not in name alone, but in truth, having the welfare of humanity at heart.

To the Christian and patriotic voter the cause of his country should be the cause of God; not that church and State should be united, but that his every public act should be to subserve the best interests of his country—seed sown in good ground, from which an abundant harvest for good to his fellow-man may be reaped. In using this priceless heritage of the ballot, every voter should feel that he is individually responsible for the good or evil which may result therefrom. In all forms of government where the people have a voice, especially in this government of ours, political parties have existed and will ever exist. They are, from the very nature of such governments, a necessity. There always have been and always will be opposing views and opinions. The advocates of each side of a question associate themselves together to unify and strengthen their power and carry out their principles. This is party organization. This is right and proper and will always result in good to the country so long as the platform and principles of the party are in unison with the spirit of the Constitution and with justice to the masses. The danger is, when the masses of the people, through ignorance, indifference or other cause, fail to assert their rights and power by adhering to the old-tried doctrines of our fathers, standing shoulder to shoulder within the party, and oppose every effort to insert a new and untried plank in the platform, or to place an unsound man on the ticket, not to desert the party, but to purify it; not to disorganize because political evils and Benedict Arnolds have crept into camp, but to reorganize and redouble our energies and efforts to purge, purify and rid the party of such; not giving up the party reins to the tricksters and corruptionists, but, holding with a firmer grasp, assert our rights and drive on to victory. How many of us have done this? How many, with professions of holy horror and disgust at the corruptions sometimes practiced, have sulked in the party ranks, and without an effort given up the political ship to be managed and run by designing and scheming men for personal and selfish purposes? It is not against party and party organization that we should be arrayed. I should rather emphasize party and party zeal—that organization for pure purposes in politics and that adherence to principle which will not permit the party to go into the hands of designing men. How many of us, after allowing such party bosses to take control, have gone to the polls with the blindfold of party zeal over our eyes, shutting out light and truth, causing our hearts politically to cease to pulsate and our consciences to become hardened to the realities and responsibilities of true, Christian, patriotic citizenship? How many of us can stand up in the presence of our God and say we have not at some time, after these political tyrants have gained control, submitted to their merciless party lash, and cast a ballot for some pharisaical political hypocrite who, with slick and oily tongue and professions of love for the dear people, has crept into public confidence and position but to ignore his sacred promises and play the Judas? How many of us have neglected to go to our party conventions and primaries and throw the power of our influence and our ballots against such political parasites, resting at our ease, contented at home or in the pursuit of our business, and after the election condemned everything and everybody, except our immaculate selves, on account of the result of the election, which it was our high privilege to have changed by a proper performance of our duty as a citizen?

The ballot is a civil right granted to every citizen. It is the gentle yet effective and forcible means of expressing the will of the people. When men are guided by good reason and common sense, backed by love for God and their fellow-men, in casting their ballot we

may expect great and lasting good as the result. But when it is controlled by the wily arts of the scheming politician and political trickster it becomes an instrument of corruption, oppression and blasted hopes.

The snowflake when it falls, in accordance with God's arrangement of the elements, gently covering the earth, evenly and smoothly, with its mantle of white, lies there sparkling in the sunlight of heaven, a thing of beauty and joy, protecting vegetation from the chilling blasts of winter, destroying innumerable microbes of disease and destructive vermin, and proves a source of great and lasting good. But when swept from its natural course by fierce and powerful winds into drifts and icy snow cliffs, the gentle snowflake is transformed into an agent of destruction to property and human life. Just so with the ballot. It is the gentle power in the hand of the honest, intelligent citizen which, when it falls into the ballot-box, quietly yet forcibly expresses the will of the people for good, and will prove a savor of political health and life by the selection of wise, sober, conscientious, liberty-loving and God-fearing public servants. But when by ignorance, neglect and indifference the whirl of corrupt partisan excitement, and not unfrequently the corrupt and damning use of money, the ballot is heedlessly and recklessly cast, it will prove a source of evil and finally of death to morality, truth and virtue in the politics of this much-loved land.

In the last and trying hours of our blessed Savior, when he was scoffed at, reviled, spit upon, scourged and crucified, we have a heart-rending picture of the controlling power of a few wicked and designing priests and Jesuits, and of the perfidy of mankind when under their influence. Pontius Pilate stands out a striking figure of a political ruler, charged with the responsible duty of executing the law with justice to his subjects, squirming and shirking responsibility for his own personal welfare regardless of right and justice, searing his conscience as with a hot iron by the self-righteous washing of his hands—a moral coward, unworthy his position of trust. We brand Pilate as the chief of sinners, and the priests are classed in the same catalogue. But are we blameless in things of this sort? When the responsibility to act has been forced upon us, have we not been guilty of shrinking and casting about to find some one else upon whom to cast our burden? Do we not often give way when duty calls us to the front on questions of gravity and importance affecting the welfare of our land? Have we not neglected to inform ourselves both as to issues to be voted on and the qualifications and fitness of the men supported for positions of trust? Have not some of us stepped up to the polls and voted for a man upon the assumption that he was honest or was a genial, clever fellow, who was ignorant of his duties or so narrow-minded and full of prejudice as to incapacitate him for the position of trust to which he was elected?

There was a time not far in the distant past when every citizen esteemed the ballot as a sacred right and a trust. If we will look back and compare the law-makers and executors of law of those times with the present we will find that the standard has been greatly lowered. It is true we have now many wise and conscientious public servants who reflect the will and subserve the interests of the people. But in many instances instead of wise, thoughtful, capable men of broad philanthropic views—statesmen in the true sense—we have the opposite—men falling far below the true standard—who shirk responsibility for selfish ends and fail to perform the duties of their position. If you will take a view of the political status of our country, you will see in the people, not a spirit of peace and satisfaction, but of unrest, dissatisfaction and distrust, conflicting rights and interests, all growing out of partial and partisan legislation in the interest of a few and against the many. The spirit of the Constitution of our forefathers has been violated and infringed upon for private, selfish, partisan interests and purposes to an alarming and appalling extent. If the old guardians of the sacred rights of the people were to emerge from their graves and witness the innovations made upon this sacred bill of rights, all in the name of liberty and prosperity (the modern meaning of these words more appropriately being the oppression of the masses that the shysters may revel in ill-gotten gain, and the exchanging of the welfare and honor of the country for the mighty dollar), they would smite their breasts with holy horror and disgust and seek a refuge again in the quiet of the tomb.

Look at the iniquitous trusts, combines and other vintages fostered by law which are sapping the foundation of the welfare of the people, now being practiced and forced upon an unsuspecting and patient public. Then look at the shameful disregard of law by the administrators and executors of the affairs of our country. You will be surprised at the sufficiency of the laws now upon the statute books for the suppression of crime, and astounded at the wanton impotence of the administrators and executors of these laws. I am

aware it will be said that this is looking on the dark side of the picture; that it is a pessimistic view of the circumstances and conditions surrounding us. While this is, to some extent, true, nevertheless they are grave truths which cannot be successfully contradicted.

The political and social glare which is presented to the eyes of the optimist as he looks upon the surface surroundings, is well calculated to hide from his view the inner deformities and dangers, causing him to rejoice in the appearances rather than in the realities of the situation. I am glad though that there is an optimistic view arising out of these corruptions and dangers; that the dark and lowering clouds which overhang our political and social horizon have a silver lining. There is reason for rejoicing and a bright bow of hope spans the political skies.

The discontent and dissatisfaction of the masses of the people against the dangerous tendencies of the times and in favor of pure government have begun to be heard murmuring and thundering in the distance behind these ominous clouds, and the flashes of the people's will, through the rent veil, as lightning pierces the darkness and foreshadows not only the severity and fierceness of the impending political storm, but the glorious calm, beauty and purity of the political day when the struggle is over. Who is responsible for the evils and dangers which threaten our land, these obstacles in the way of our peace, prosperity and happiness, these corrupting tendencies toward one-man power and centralization? In whose hands rests the power to correct them? Take it into your hearts, ponder it in your minds and listen to the answer. *Christian voter, law-loving and law-abiding citizen*, as Nathan said unto David, "Thou art the man." By the proper use of the ballot you are potent and altogether able to correct all these evil tendencies. No one need desert his party affiliation and organization; stand within the party lines, stand true to the principles of the Constitution, true to the common welfare of the whole people, inform yourselves on all vital questions, political and social, go to the polls and vote, go early and stay late, use your prestige and power, watch and wait. When you do this, the day of this land's political deliverance is at hand. The all important and momentous question now pressing itself upon us, is, Will you do this? The responsibility is yours, you cannot escape it or avoid it. Will you be equal to the occasion? The Christian soldier is one who knows his duty, and who in the face of all opposing obstacles will buckle on the full armor of righteousness, stand firm in truth, justice and principle to God, country and fellow-man whether in the nature of Christianity, society or politics, battling for right until victory crowns his efforts or death comes, transporting him unto that peace and joy and crown of victory which awaits the faithful in Jesus.

Nashville, Tenn.

If I Were a City Pastor.

REV. JOHN T. OAKLEY.

"If I were a city pastor." The little word "if" at the head of this proposition is the biggest "if" I have tried to manage in quite a while. It crosses my path in every direction. More than a dozen times I have seated myself to show the readers of the BAPTIST AND REFLECTOR how I would manage a city church "if I were a city pastor," and that heroic "if" has routed me every time. If a city church is as hard to manage as the "if" standing picket at the head of this proposition, then I am ready to acknowledge that if I had a city church my career as such would be short and decisive. I might gain some vantage ground by surrendering to the church as I have been forced to surrender to the "if" in the proposition before me. To tell the truth, Bro. Folk, I don't know what I would do "if I were a city pastor," but at the distance I am from being one, I venture to say that if I were I would preach with all boldness and earnestness, yet tenderly and in a brotherly spirit, the great doctrines of the New Testament. I would avoid sensational subjects, and stubbornly refuse to bow to every worldly salute for the sake of popular favor. I would magnify the church above any and all societies. I would spend much of my time among the members, and have a kind word for all the people in the community. I would do my best to build up crowded houses with the "old story" and make my pastorate a blessing to the church, a source of joy to myself and an honor to God, H. Anderson's X Roads, Tenn.

REV. T. R. WAGGENER.

It is much easier to suggest to others what to do than it is to do it ourselves. We often imagine that if we were in some other man's place, we would do much better work than he does.

So it is when we think of city pastorates. Many country pastors think that the city pastor has an easy place to fill, but they are very much mistaken about it.

City pastors are the hardest worked men that we have. I know this from experience. My first work was in the city.

I would rather be a city pastor because it requires less time to accomplish great things than it does in the country.

If I were a city pastor I would be in close touch with my work, and where I could accomplish a great deal more with my members, by seeing them often during the week. It would be a pleasure to keep in touch with all classes by constant mixing with them in their homes and places of business. This would afford me many opportunities to draw the young and timid closer to me and to the work.

I would make a special effort to have my congregation well organized for all Christian work according to both age and sex. No one should have it to say that he found no place to work for the Master. An infallible test of a good pastor is, that he finds a place for every member to do something.

I would carefully watch for the young people coming in from the country churches, and see to it that they find a church home, and not allow them to think that they are not welcomed. Many of the best working members of our city churches are those who have come in from the country.

I would try to have my church so completely in the work that it would outstrip the progress of sin, that seems to have such a strong hold in cities. No young man should be allowed to leave his pure, quiet home in the country and dive into sin in the slums of the city without strong efforts upon the part of the church to save him.

I would have regular missionary education meetings for both old and young. Making a study of missions secures success in mission work. No true hearted Christian in all this broad land could be found to oppose missions, who made missions a careful study. Knowledge of missions begets love for the work.

I would emphasize all missions alike, and try to lead my people into personal, face to face work in winning souls to Christ, and to give freely and systematically to the support of the gospel in all lands. I would select the most central places and there in company with some of my most consecrated members would hold open air services at least once a week in addition to our regular church services.

I would try to so preach the word of God as to impress sinners with its vastly important claims, and often give them opportunities to ask for prayer and make open confession of the Savior.

I would establish Sunday afternoon mission work at different points and thus send out all of our soul winners into the fields, so that at the close of our evening service on Sunday there might be a very profitable after service, to hear reports from the workers in the different missions.

I would study to give information to any who would be soul winners. I would make it a point to know the names and spiritual conditions of all who live in reach of my work, so that we would know how to work intelligently.

Then I would ever look to the Holy Spirit for guidance and power, ever remembering that Paul may plant and Apollos may water, but God must give the increase.

Madisonville, Tenn.

"Whatever Is, Is Best."

I feel impelled to ask, who is Ella Wheeler Wilcox? Not who are her parents, or what she has written, but what her church relations are. "Whatever is, is Best" is the subject of a little poem accredited to her. The course of nature is not well observed in the first four lines in the figure that represents vision improving with age. That is a singular experience. But this would not be pointed to but to prepare for the more serious error, in the same four lines, of making wrong grow out of right. Christ teaches that a good tree brings good fruit; evil cannot come out of good. The last two lines of this stanza are:

"But as sure as the sun brings morning,
Whatever is, is best."

This is a strong affirmation of the universal proposition that whatever is, is best; or, whatever exists is best, the major premise of 10,000 syllogisms whose conclusions are false and hurtful.

For example:

Whatever exists is best;
The saloon exists;
Therefore the saloon is best.

Is this conclusion false? The syllogism is valid in form; and if the conclusion is false (the minor premise being true), the major premise is necessarily false.

Away then with the statement that "Whatever is, is Best." This general proposition being shown false, we are left to question the goodness of everything, instead of thinking everything equally good.

But in this wilderness of doubt and darkness, we are

not left without a light; that light is the Bible. Let us prize the Bible more highly. Without it we should not know that murder, theft, lying or polygamy is wrong.

"Whatever is, is Best" is calculated to make people easy and satisfied with all conditions and circumstances. It is a kind of opiate to make a sick man believe he is well. This is why, I suppose, the doctrine is so palatable. But woe to them that are at ease in Zion.

In the third stanza:

"And all things work together,
For the final good of man."

Then why seek reforms and improvements?

The last four lines:

"And I know when my soul speeds onward
In its grand eternal quest,
I shall cry as I look earthward
Whatever is, is best."

This depends, I should think, on which way one is going. I can hardly think the man going into hell will cry whatever has been, is, and shall be, is best.

Excuse me for tearing this bouquet to pieces; I would not have done so, if there had not been a tarantula in it.

Brother editor, right beside this little poem is your account of a tragedy in Nashville. Let me quote the historical portion of what you said, interweaving in parenthesis the replies that come from the poem by its side.

"A quarrel between two brothers" (that was best), "a blow" (that was best), "a pistol shot" (that was best too), "and one of them lies weltering in his blood" (nothing better than that) "while the other suffers the tortures of fratricide" (no state of mind better than that).

"This tragedy of Cain and Abel" (a happy occurrence) "was enacted over again in our city last week. What was the matter?" (Nothing wrong, sir; it all was best, sir. It is only one stage in the development of a plan thoroughly benevolent from beginning to end). "The same thing was at the bottom of this trouble that is at the bottom of nearly all troubles of the kind—whiskey." (Well, sir; under each rank wrong somewhere, there lies the root of right).

Away with the Calvinism and Unitarianism in that little poem.

G. M. S.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

ITS GRAND COMPLETENESS.

I have shown that the constituent elements of the plan of salvation are repentance and faith. Is there nothing more to be added? Is that all? THAT IS ALL. Remember that I am talking about the plan of SALVATION. The question is, "What must we do to be SAVED?" After we are saved, there are duties to perform. But I am not discussing them now. I am concerned only about where the line of salvation is to be drawn. When a person has repented and believed, he is saved. Nothing more needs to be done.

But some one says, "What about baptism?" Is not that required as a part of the plan of salvation? Are there not some passages of Scripture which so teach?

Well, let us see about that.

Here are the passages usually relied upon to teach this doctrine: "He that believes and is baptized shall be saved; but he that disbelieves shall be condemned." (Mark xvi. 16). "Jesus answered, Verily, verily, I say to thee, unless one be born of water and the Spirit, he cannot enter into the kingdom of God." (John iii. 5). "And Peter said to them, Repent, and be baptized every one of you, in the name of Jesus Christ, unto remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts ii. 38). "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on His name." (Acts xxii. 16). "For all ye who were baptized into Christ, did put on Christ." (Gal. iii. 27). "Which in an antitype, baptism, now saves you also, (not the putting away the filth of the flesh, but the requirement of a good conscience toward God), through the resurrection of Jesus Christ." (1 Peter iii. 21). These are all the passages bearing directly on the subject of baptism in connection with salvation. Let us admit that if these were all that the Scriptures say on the plan of salvation, and taking them in what seems to be their literal sense, it would look as if they require baptism as one of the requisites to salvation. But to interpret them that way is to bring

them into hopeless conflict with such passages as: "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that everyone who believes in him may have eternal life. For God so loved the world that he gave his only begotten Son, that everyone who believes on him should not perish, but have eternal life. . . He that believes on the Son has eternal life; but he that disbelieves the Son shall not see life, but the wrath of God abides on him." (John iii. 14-16, 36). "And they said, Believe on the Lord Jesus, and thou shalt be saved, and thy house." (Acts xvi. 31). "How I shrink not from announcing to you anything that was profitable, and from teaching you publicly and from house to house; testifying, to both Jews and Greeks, repentance toward God, and faith toward our Lord Jesus." (Acts xx. 20, 21). "Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ." (Rom. v. 1). "I do not set aside the grace of God; for if through law there is righteousness, then Christ died without cause." (Gal. ii. 21). "But that by law no one is justified with God, is evident; because, the righteous shall live by faith. Now the law is not of faith; but, he that does them shall live in them. For ye are all sons of God through faith in Christ Jesus." (Gal. iii. 11, 12, 26). "For by grace ye have been saved through faith; and that not of yourselves, it is the gift of God; not from works, lest anyone should boast." (Eph. ii. 8, 9). "The blood of Jesus his Son cleanses us from all sin." (1 John i. 7). Indeed there are 100—1 had almost said 1,000—other passages which teach this doctrine of salvation by grace through faith. They are so numerous that it would be impossible to quote or even refer to them all in my limited space. If you interpret the set of passages relating to baptism in their apparently literalistic meaning, you must throw overboard all these passages. In fact, to do so, you will have to throw overboard all the balance of the New Testament, for the one clear dominant note which pervades the whole New Testament is salvation by grace through faith in Christ. And indeed you will have to throw overboard the whole Bible, for the blood of Jesus Christ runs like a scarlet thread through it all, from Genesis to Revelation.

It will become necessary, then, to see if there is not some other interpretation of these few passages which will make them harmonize with the rest of Scripture. It may be set down as an invariable rule that one passage of Scripture does not contradict another, when both are properly understood, however much they may seem to do so on their face. The principle of interpretation of Scripture should be, not literalistic, but rationalistic—not its apparent, but its real meaning. For instance, take these passages: Christ said of himself: "I am the door." (John x. 9); "I am the way." (John xiv. 6); "I am the vine." (John xv. 5). By these expressions he did not mean that he was a literal door, made of wood or of iron, six feet high by four feet wide; or that he was a literal way made of dirt or of rock; or that he was a literal grape vine. The literalistic method of interpretation would require such meanings to be given these passages, which everyone recognizes would be absurd. What he meant, of course, was simply that He REPRESENTS a door or a way or a vine. So also when he is spoken of as a "Lamb." (John i. 29); "The rose of Sharon; the lily of the valleys." (Songs ii. 1); "The bright and morning star." (Rev. xxii. 16). The same rule applies also when he said to his disciples, referring to the bread which he held in his hand, "This is my body." The Catholics take this in its literal sense, and claim that the bread of the supper, or the sacrament as they call it, under the blessing of the priest, is turned into the literal body of Jesus, quoting this passage to prove it. Luther, who never got far enough away from Rome to understand the figurative meaning of this expression, once had a debate upon the subject with John Eck. Luther contended that the passage was to be taken in a literalistic sense, and Eck that it was to be taken in a

rationalistic or figurative sense, meaning, this REPRESENTS my body. Finally Eck wound Luther up so completely in the argument that all Luther could do was to stand and repeat over and over, "HOC EST MEUM CORPUS," "this is my body"—that is what I SAYS.

The position of Eck has always been the position of Baptists, and it has come to be the accepted position of practically the whole Protestant world. That it is the true position scarcely admits of any dispute, and of none among those who do not accept the authority of Rome in the interpretation of Scripture. But the same principle of interpretation which applies to baptism will apply to the supper as well. If Acts xxii. 16 ("Arise and be baptized and wash away thy sins"), is to be taken in a literal sense, so is Matt. xxvi. 26 ("This is my body"). If baptismal regeneration is true, so is transubstantiation. Catholics are consistent in interpreting both passages by the same rule, and accepting both the doctrines which logically follow—baptismal regeneration and transubstantiation. How any person can accept one doctrine and not the other, we do not understand. But some people are consistent only in their inconsistency.

Next week we will examine the several passages which are claimed as teaching baptismal salvation and see what is their real meaning.

Southern Texas.

Here among the predominating people of jabbering tongues, Catholicism and infidelity, we are having the most difficult and trying pastorate of our thirty years experience in the pastorate. The German people here are most peculiar, sensitive and exclusive, easily bluffed, and for the most trivial causes will alienate themselves from everything of an American character. To call or refer to them as "Dutchmen" is almost an unpardonable offense. They are slow to intimate friendship, but when their confidence is gained and their affections ingratiated, they are warm and close in friendship. These four years of labor among them have developed some facts and continuous to be relied upon. They are not to be reached from the pulpit. We certainly have tested the possibility of such prospects. For several reasons they will not attend church. Their own race, who are not friendly to our faith, vilify and make sport of any who will attend, and exert great influence in that way. Then again their priests and preachers protest against their people attending our services. Then their morals are so religiously lax, that they prefer pleasure and indulgence in revelry to Sabbath observance and religious service. Their church edification is little else than a few forms and rituals.

The Bohemians, who constitute a large portion of the population, are practically all Catholics, and that means virtually unreachable. They are under priestly sovereignty and rigidly prohibited from religious associations of all other sorts. They may indulge in all manner of vice and sin, drinking, swearing, Sabbath desecration and other vices, but must not under severe penalty attend other services or give countenance to any other church or faith. Neither are they allowed to have a Bible. We gave a young German Catholic lady a Testament which she loved to read. The book was taken from her, but she says when she gets old enough to be her own, she will have a Bible. Two other Catholic men became Bible readers, and both have renounced Catholicism. From various kinds of efforts, we have reached the profound conviction that these people can be reached just as our missionaries in foreign countries reach the people there. It is by a house to house, hand to hand, and heart to heart work. They do appreciate extended friendship, and when convinced of the sincerity of the object and real interest in their welfare, they yield to confidence and give a welcome to such service. With this kind of work, with the distribution of Bibles, tracts and easy literature, and with special attention given the children, a work can be accomplished. Nearly or quite all of the younger people and children understand and speak English. Many of the older people of the foreign races are set in their native tongue religion and sin, and doubtless will never be reached. Another fact, though somewhat strange, is, that an English-speaking tongue is preferred to their native language. We secured a German minister, good and capable to preach among this people on my field. The statement was soon made by a prominent character among them, that they had rather an American minister to preach to them than one of their own tongue. There is no difficulty as to mingling with the masses of the German people so far as language is concerned. This much different with the

Bohemian race, few of them understand English and don't seem to care to.

Fine rains are now falling over most of the country, which is quite encouraging to the people and helpful to crops.

The educational commission period has closed, but reports are not yet published as to the results of the three months' campaign.

The merciless law-suit has been dragging along in the courts at Dallas for several weeks.

No doubt but Texas Baptists will be on hand, as usual, at the Convention in New Orleans.

We want to endorse every utterance of the BAPTIST AND REFLECTOR in approbation of Mrs. Carrie Nation in her righteous crusade against the giant demon of the liquor traffic, and hope a wave of good will roll over the whole country.

T. E. MUSE.

Weimar, Texas.

Carson and Newman College.

The contribution of the Second Baptist Church, Knoxville, now stands at \$2,485. Dr. Jeffries says the other \$15 must come.

A former student now residing in Iowa, sends a nice cash contribution and says, "I should be very sorry if you should fail after such a heroic effort."

Two officials of Knox County made notes of \$250 each on last Saturday, thereby founding a scholarship. Such men ought to be re-elected.

A live pastor writes me that he has secured \$50 from a member of one of his churches, and hopes to secure another \$50 from the church.

I have a message from a layman in a country church, who is anxious to have his church contribute \$500, and proposes to give in cash the first \$100.

I was with the Concord Church, Knox County, yesterday, of which S. S. Hale is pastor. The church is weak in numbers and finances. Bro. Hale gave me right of way and hearty support. I called for \$100 and received exactly that amount, with the ablest brother yet to hear from. J. B. Brown and family, formerly of the Second Baptist Church, Knoxville, are valuable additions to this church. I enjoyed my visit to Concord. Another Knox County official told me to-day that it is his purpose to contribute \$50 to our endowment. I like to see our generous brethren in these places of trust. I vote for a Baptist with special enthusiasm.

The revenue collector at Knoxville, an alumnus of Carson and Newman, but not a Baptist, says it will afford him genuine pleasure to contribute to this fund.

I heard of a brother in Knoxville to-day, who was on the search for me to give me \$50. I was anxious to be found of him. If he don't find me, I will try my hand in finding him. East Tennessee Baptists are waking up.

The recent meeting of the trustees was a very significant one. Twenty-four members were present, five reported that it was out of their power to attend, leaving only four that were not heard from.

Dr. Dargan of Louisville has consented to preach our baccalaureate sermon and Dr. Rust of Nashville is to deliver both our literary address and annual lecture.

This last week brought some more names for the children's club. Write Wallace Davis, 120 Walnut Street, Knoxville, for a box.

This month and next mean more to our cause than any other two months East Tennessee Baptists have ever seen.

Jefferson City, April 8.

I report the following new members of the children's club: Lillie Lee Bearden, Eilene Bearden, Knoxville; Miss Lida Chiles' Sunday-school class, Jefferson City; Loyall Sitton, Johnson City; Bruce Crosby, Holston. Wallace Davis, the superintendent, has already received \$35 cash and others have their money ready to send in. Let us have forty more members right soon to complete the club.

On the 12th I had the privilege of attending the celebration of the 27th anniversary of the organization of the Meridian Church, four miles east of Knoxville. Several of the speakers indulged in reminiscences, which were both amusing and interesting. This church now employs Rev. L. H. Maples, their pastor, for half his time. I called on the few brethren that were present for \$75 for the endowment and received \$140 in pledges with the prospect of more.

My cause met with favor in Knoxville yesterday. I spoke of the endowment at the First Church and they relieved my solicitude in a very gratifying manner. Their contribution now stands at \$3,500. It will grow. Five of our most valuable trustees, including our worthy president, are members of this church. The parsonage of M. W. Egerton is a great success. He preaches to packed houses, his Sunday-school is the largest in the State, he is just completing an elegant parsonage, and the church is free from debt. He has loyal and universal support. Their birthday social last Thursday night was a success socially and financially. The receipts

were \$80. At night I had a delightful time with Pastor I. G. Murray at Bell Avenue. He and his valuable wife are both Carson and Newman students, and had the church ready for my coming. In all my experience I have never had a more generous response to a call. To the surprise of myself, their pastor and themselves they subscribed the sum of \$1,200. The Bell Avenue people have a mind to work and there is a hopeful future for them. Besides the favor shown my work, I received many personal courtesies in Knoxville that I shall not soon forget.

Rev. C. B. Waller was out last week in the interest of our endowment, and reports that has "quite a bunch of small pledges." Some churches observed College Day yesterday, but the reports have not yet reached me.

I made a little visit to Grove City Church, located in the suburbs of Knoxville, at 2:30 p. m. yesterday. I received \$37.50 with some prospect of \$25 from the Sunday-school.

Brethren, don't forget that April is College month. Let us all pray, work, and give and success is sure. These notes are written on the fly. J. T. HENDERSON.

Jackson Items.

Good services at First Church. Three joined by letter and one under watchcare.

The Highland Avenue had full house. Good spiritual services. One profession and one applied for baptism and membership.

The Second Church had more than usual spiritual interest.

All the Baptist Churches will begin a series of meetings next Sunday. Bro. L. T. Wilson of Humboldt will conduct the series at Highland Avenue. Bro. W. H. Sledge of Milan will lead the revival for the Second Church. It is not known at this time who will work for the First Church. All are making preparations for revivals.

Last week and this week the C. P. Church has been in a revival and great good is being done. The work has touched the University students and many are interested. Dr. Hendricks of Union City is helping the pastor, Dr. Shelton.

The ministers connected with the University report as follows:

Dr. Savage had a very large and interested audience at Maple Springs. Good collection.

G. W. Knight had a large audience at Neely's, a mission station. The people of that community have decided to build a house of worship and organize a church.

W. C. Greer had a splendid work at Thompson's Creek and collected \$25 for missions. Bro. Greer is a man of great energy and thought, and keeps his people at work.

J. F. Ray had a fine opportunity at Bells and made good use of it.

Dr. Heag's preached at both hours on Sunday at Henderson to full houses. He will deliver his very instructive and interesting lecture on Solomon's Temple to the same people next Tuesday evening.

J. W. Dickens filled his usual hour at Enon, near Bolivar. The services were satisfactory to both pastor and people.

W. E. Hunter enjoyed the work with the Woodland Church.

S. E. Tull preached for his Bethlehem Church in Gibson County. The outlook for success is very encouraging.

F. C. Flowers preached on Missions at Liberty, in Fayette County, and had a fine service. Prospect encouraging for religious growth.

Pupils are still coming in. The work in every department is on a rush as the end of the session is approaching.

President Savage attended the Sunday-school Convention at Shelbyville last week and will attend the West Tennessee Sunday-school Convention this week.

On the seventh of May the State Sunday-school Convention will hold its annual session with the First Church. A large attendance is expected.

Jackson, Tenn., April 15th.

MADISON.

Dayton Notes.

The fifth Sunday meeting of the Tennessee Valley Association was held at Walnut Grove, two miles above Dayton. This Association, though small, is rapidly growing in strength. It has a good supply of faithful, consecrated preachers, and a first-class denominational school. The energy and push of the Association are alike gratifying to behold and satisfactory in results. Of course the Association is crescent-growing. There are quite a number of excellent speakers among the lay members of the Association, who are always ready to enliven the discussions by taking the run of the "hind wheel." By the way, the hind wheel is always the big wheel, and although traveling a little slower than the front one generally manages to go the same distance.

The questions were ably handled by the brethren,

both preachers and laymen, and the discussion was attentively listened to by an appreciative audience. A bountiful dinner at the house awaited the congregation, who estimated it at its true valuation. The contributions for all purposes were very liberal for a rainy day, amounting to over \$21.

Please add Dayton to the towns misrepresented in the Senate of the Tennessee Legislature. A large majority of the people of Dayton signed a petition to repeal the charter of Dayton. It was sent to our Senator, Brown Swafford, who simply ignored it. Notwithstanding numerous appeals made in person, he pocketed the petition. The Legislature never heard of it. Instead he introduced a bill to "amend" the charter by enlarging the corporate limits of the little city, bringing into the corporation the furnaces of the Dayton Coal and Iron Company. The property owners of Dayton petitioned against this move as being inimical to the interests of the city, the Dayton Coal and Iron Company opposed it, the saloons demanded it and "senatorial courtesy" made the bill a law. It is currently reported on the streets of Dayton that the two partners, "Booze and Boodle," took an active hand in the contest. Of course this cannot be positively asserted to be true because of the secrecy always attending such matters. But certain it is that the people are slapped in the face and the saloons are again jubilant.

The new building of the First Baptist Church is now under roof and it is hoped will soon be ready for service.

D. V. CULVER.

Knoxville Notes.

Rev. M. W. Egerton will spend two months across the waters during the summer.

With the many and continued tokens of esteem and love of our people, Mrs. Murray and I are very happy. The outlook is quite encouraging. The results of our roll-call service the first Sunday are very gratifying. We did not observe Easter, but simply met to worship God and sweetly realized the blessedness of his presence. It is an inspiration to have Rev. J. Pike Powers in our congregation. With his great brain and noble heart he is in many ways helpful to his church. But for him there would have been no Bell Avenue Baptist Church.

If you want to learn to love the brethren, come to Knoxville. The ministry is composed of the brightest type of Christian manhood. The Baptists are justly in the lead in Knoxville. May it ever so continue.

Yesterday was a great day with us. Last night Prof. J. T. Henderson was with us, and our people nobly responded to his request for pledges to the endowment. Under the circumstances Bell Avenue Sunday-school is easily ahead of all the others in the city in its gift to the college. The church is in the lead too, and we are looking back at the other brethren laughing. Come on, brethren. Prof. Henderson's address would be an uplift to any people, and any church will be richly repaid in having him address them. The present endowment campaign is the greatest thing of the old century for East Tennessee Baptists. Will not every pastor, every Baptist and every Baptist Church of the State take part in this great undertaking? Pastor, take the lead by giving yourself and your people will follow.

Bell Avenue is coming. Brethren, pray for us. Many sinners attend our services, and some have manifested an interest in their soul's salvation. We are praying for a mighty work of grace.

Knoxville, Tenn.

I. G. MURRAY.

Memphis Notes.

The Baptists of our city are working and hoping for two new church houses. Plans for both are being perfected, and it is hoped that work on the buildings can be begun soon. Of course much of the money for them is yet to be secured, but we can do anything that our Master expects of us; and I am persuaded that we will.

Our churches are all well supplied with pastors; and we hope for more aggressive work in each of them. Evil is rampant in our city. The races are now on. The constant slugging matches against law run openly, and the Sunday saloon opens the door and extends an invitation to roughs and toughs of the land to come in and assist in our ruin. But some of us are standing against it with all of our powers, and we believe to some effect at least.

Our work at Frayser, my afternoon appointment, is taking on new life, and we are hoping to do much for that community. We have just opened a promising Sunday-school with fifty enrollees, and considerable zeal is manifested by the workers. Bro. R. G. Craig furnished us with some New Testaments to be used among the Italians, written in their language. Last Sunday several of their children were present, and six grown men, all of whom seemed to be very much interested in the exercises and sermon. Our work there is in the midst of a colony of those people, and in case we succeed in reaching them it will be almost like work in Rome.

I am now in a meeting at Conway, Ark., assisting Rev. H. H. Street. We have only begun, but hope for a great meeting.

T. T. THOMPSON.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Dr. White preached on "Justification by Blood" and "Divine Retribution." Large number of men present in afternoon meeting. Meeting continues this week.

Central—Pastor Lofton preached in the morning and Bro. Golden in the afternoon and at night. 280 in S. S. Six baptized and one received for baptism.

Third—Pastor preached in the morning on "Sent as the Lord was Sent." Dr. Lofton preached at night.

Edgefield—Pastor preached on "The Appearance of Jesus to the Two on the Way to Emmaus" and "His Appearance to Mary." Two baptized.

Immanuel—Pastor preached on "How to See God" and "The Curable Attitude."

North Edgefield—Dr. Pettie's subjects were, "Though Rich, Yet for Your Sakes He Became Poor" and "The Rich Man and Lazarus."

Centennial—Pastor preached on "Abraham's Greatest Trial" and "The Transgressor's Way."

Seventh—Pastor preached on "Take My Yoke Upon You" and "The Joy of Salvation." Two received by letter.

Howell Memorial—Pastor preached on "The Blessing from Meditation" and "Saved Though Hindered." Two received by letter.

Rains Avenue—Bro. Gupton preached at night and at Watkins in the morning. 54 in S. S.

New Hope—Pastor preached on "Our Risen Lord." Bro. Gregory of Dickson was present and made a favorable report of his work.

Dr. Lamar reports his Green Hill and Mount Juliet churches in a very prosperous condition and there is a hopeful outlook.

Dr. Inman was present and reported his work at the Jackson Second Church as growing and in good circumstances. He will begin a meeting next Sabbath, Bro. Sledge of Milan assisting.

Chattanooga.

First Church—Fine congregations. Morning subject, "Results of the Infilling of the Holy Spirit." At night the pastor finished the series of sermons on the Devil. 333 in S. S. Mr. Brougher will preach for two weeks to Dr. Felix's church in Louisville. Rev. Fitzgerald of Highland Park will fill the pulpit of the First Church April 21st. The First Church will pay all the pastor's expenses to the Southern Baptist Convention. Dr. Lamar's lecture on April 22nd is most pleasantly anticipated. Five additions on Wednesday night.

Second—Pastor preached on "The Office Work of the Holy Spirit" and "What is it to Believe on Christ?" 143 in S. S. Organized a mission S. S. on Montgomery Avenue with 53 present.

Central—A census training class has been organized with fifty members. Miss Graves is in charge. Pastor preached on "Confessing Christ" and "The Intermediate State." One profession, one received for baptism, three received under watchcare of the church. Mrs. Rape and Miss Graves organized a Missionary Society at Chickamauga in the afternoon. The church will proceed at once with the new building.

Hill City—Good interest during the past week among the unsaved, and several professions. Bro. Frist of the Central Church did some excellent preaching. Pastor J. A. Davis preached yesterday to large audiences. Three received for baptism. Meetings will continue.

New Century—Two good services. Four received by letter and one approved for baptism. Pastor Yearby preached at Rossville in the morning.

Beech-street—Pastor preached on "The Place Giving Has in the Christian Religion" and "Jesus Only."

Third—Pastor Lewis preached at both hours. Good interest and good congregations.

Memphis.

Rowan Church—Pastor Richardson preached in the morning on "Comfort for the Aged." At night Bro. Holt preached on "Security of the Believer."

Central—A very delightful day. Communion service in the morning. Pastor Potts preached at night. Three received for baptism, three baptized and the hand of fellowship given to five. Fine S. S. and B. Y. P. U.

Johnson Avenue—Pastor Thompson in a meeting at Conway, Ark. Dr. A. J. Holt preached in the morning and Bro. Richardson at night. One received by letter. Large S. S.

First—Pastor Boone preached on "The Epistle to Philemon" and "The Resurrection." Four baptized and one received by relation.

Central Avenue—Pastor Pettigrew preached on "Blasphemy Against the Holy Ghost" and "Attitude of the

Christian Toward the Unconverted." Good congregations. The church will hold a meeting in July. W. E. Mill of Texas will assist.

Knoxville.

First Church—Prof. Henderson spoke in the morning on the endowment and received \$3,500. Pastor Egerton preached at night. 403 in S. S. One addition by letter.

Bell Avenue—Pastor Murray preached in the morning and Prof. Henderson at night. A collection of \$1,200 was taken for the endowment fund. 140 in S. S. Centennial—Pastor Snow preached at both hours. 388 in S. S.

Third—Pastor Murrell preached at both hours. One profession 174 in S. S.

Jackson

First Church—Pastor Haywood preached to good congregations. Two received by letter, one for baptism and one under watchcare.

Second—Pastor Inman had a good day. Meeting begins next Sunday, the pastor to be assisted by Rev. W. H. Sledge.

Highland Avenue—Pastor Moore preached to good congregations.

The three churches are planning for general revival effort.

—At Lebanon Sunday. Two good congregations. Took a collection for Foreign Missions. The church here is showing signs of life, and we are planning and organizing for union and work. The recent victory in removing saloons has filled us with hope and joy. Sorry I missed the Convention at Shelbyville.

JOHN T. OAKLEY.

—I spent Sunday with Cross Creek Church in Stewart County. For several years a combination of circumstances has caused this once live, wide awake church to decline. I found a very good Sunday-school, kept up by some faithful women, who have stood like heroines by their Master's cause. Hereafter I shall visit them once a month under the direction of the State Board. The prospect for building up is very bright.

GILES C. TAYLOR.

Erin, Tenn.

—Good S. S. yesterday at Martin, and also at Gardner. Regular church service at the latter with good interest. Baptized one at Mt. Pelia at 3 p. m. Had 8 additions to Martin the first Sunday. Aim to have a two days meeting at Mt. Pelia beginning on Thursday night before the first Sunday in May, on Sunday-school and mission work. All off for the S. S. Convention at Paris. May the Lord give us a great meeting.

Martin, Tenn.

I. N. PENICK.

—My work is progressing in a very encouraging manner, every department of our enterprises being in a flourishing condition. Have just closed my first year's work as pastor. Attended 102 board meetings and conferences; delivered 124 addresses and lectures; preached 149 sermons; performed 22 marriage ceremonies; conducted 47 funerals; attended 522 services; made 1,016 visits and received 152 persons into the church, 66 being by baptism. The Lord has been gracious.

Louisville, Ky.

B. H. DEMENT.

—Our fifth Sunday meeting at Moscow was a very interesting one from start to finish. The ministers present were Dr. Heagle, D. D. Shuck, R. E. Pettigrew, W. J. Couch, D. A. Ellis, J. W. Dickens, J. F. Ray and W. C. Sale. Bro. Pettigrew preached the introductory sermon; Rev. D. A. Ellis preached Sunday in Dr. Holt's stead. May I say that the climax was reached Sunday night by our own Dr. David Heagle? His subject was, "All the Way From Earth to Heaven." Dr. Heagle remained over until Tuesday night and gave his great stereopticon lecture on Solomon's Temple with closing scenes of the life of the Savior. Our little church at Moscow is encouraged to work. On Sunday we had three additions by letter.

W. C. SALE

—We had a very interesting day at Eudora Baptist Church, near Whites, Tenn., last Sunday. In addition to the regular services, morning and evening, we had a fine ordination service at 3:30, at which time brethren J. W. Prescott, George Vassar and James Brooks were set apart as deacons of Eudora Church. The presbytery was composed of the following: Rev. Chas. Lovejoy, Deacons R. G. Craig and W. A. Pine, all of Memphis, B. F. Yates of Whites and the writer. Bro. Lovejoy preached the sermon and offered the ordination prayer, both of which were done very acceptably. The writer conducted the examination, and Bro. Craig, in his inimitable way, delivered the charge and presented each of the newly made deacons with a copy of the Bible. The service was very enjoyable throughout. As pastor of the church, and in behalf of the church, I thank the brethren who so kindly assisted us in the exercises. I have been honored with a call to Mt. Pisgah, Eudora,

Big Creek and Bartlett Churches, all of which have been accepted, and I am located at Lucy, Tenn. This is the first time in my ministerial life when my work has all been in the country. I ask an interest in your prayers that the Lord's work may prosper in my hands.

Lucy, Tenn.

LEON W. SLOAN.

—My last service with the Jonesboro Church was on Wednesday evening, March 27th. We had one addition by letter, and I baptized two young girls who had previously been approved. The hand of fellowship was given to the new members, and the parting hand to the retiring pastor and his wife. There are some excellent members in the Jonesboro Church, and I have many warm personal friends there. During my pastorate of three years and three months, there was never any friction between the church and pastor. Notwithstanding the many heavy losses sustained during this time, the church is not going to be without a pastor long—they will call one soon. On March 31st I preached my last sermon at Philadelphia and baptized four new members. There are many choice brethren in this church, and they have stood nobly by me. I will long remember with pleasure my monthly visits to this church. They will continue to co-operate with the Jonesboro Church in supporting a pastor. We had a good day here yesterday—the first day of my pastorate. The outlook is hopeful.

A. L. DAVIS.

Rockwood, Tenn., April 8th.

Do Not Be Too Late.

Let all church and Association treasurers remember that the Foreign Mission books close for the Convention year, Tuesday, April 30th. The Corresponding Secretary has not the authority to keep the books open after that date. Every year some one sends funds too late, and says, "I hope this can be counted on this year." But the Convention year has passed, and the books closed. Please be prompt, brethren.

We need \$40,000 in the next twenty days, so as to go to the Convention out of debt. We hope to get it. If each one who reads this notice will do his duty, if he has not already done so, we will have enough to pay all.

R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Va.

Home Missions.

I desire to express personally my thanks to each one of the brethren who has been kind enough to write in your paper concerning Home Missions. Some of these articles have appeared when I was absent from home. It has been impossible for me to write to each of the brethren personally. I desire to take this opportunity to extend them my thanks.

And now, brethren, let me say that the year is almost gone. You will have but one Sabbath more for your collection for Home Missions. If you have not taken it already, I beg you to take it even on the last Sabbath in this month whether you can secure much or little. Our books will close on the 30th day of April. Please telegraph us on that day what amount you have actually collected for us, and please forward it immediately. Otherwise it cannot be reported in this year's collections. This last month of the year is a terrible strain upon the Secretary. Please let me hear from you before the close of banking hours on the 30th day of this month.

F. H. KERFOOT, Cor. Sec'y.

Atlanta, Ga.

Sunday-schools and Colportage.

Children's day, fifth Sunday in June, in the interest of Sunday-schools and Colportage. Will not every Baptist church in Tennessee join us in the movement? The Ocoee Association decides on that day and invites the other Associations to join her. At the last meeting of our Executive Committee it was unanimously decided to set apart that day for the object above stated, and do all in their power to gather a large sum for the Board and have the movement become universal if possible.

Nearly 1,400 churches in Tennessee gave nothing to Sunday-schools and Colportage last year. No wonder the Board is handicapped in its work and alarming destitution prevails throughout the State. There were 15 whole Associations that gave nothing, not even a cent, to this work last year—if statistics are correct. A million souls lost in Tennessee and only \$976 given by Tennessee Baptists in twelve months to Sunday-schools and Colportage! These facts have stirred the Ocoee and we have formed a Pastor's Volunteer Movement for more liberal things and we invite the other pastors of the State to join us.

The Plan.—Let the State Board furnish the programs and mite boxes or envelopes for the Sunday-schools throughout the State. Let them be ready and in the hands of the children by the last Sunday in May.

Let it also be a special feature of the fifth Sunday meetings wherever held. But unless we act promptly the fifth Sunday in June will be on us and we not ready. What say you, brethren?

A. J. FRISTOE.

Chattanooga, Tenn.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

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

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

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

Corresponding Secretary—Mrs. W. C. Golden, 105 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.

Rev. Chas. S. Morris, a delegate to the Ecumenical Conference, was sent to South Africa by the African Baptist Industrial Missionary Society. He says of the natives:

"The raw Kafir is a magnificent savage, tall, strong and vigorous, with a great big three-story head and intelligence looking out of the windows. There is a great religious upheaval going on in South Africa. The natives are breaking away from the churches which evangelized them, and are organizing churches of their own. Ten thousand have recently left the Wesleyan Church and have asked Bishop Turner of the African Methodist Church of this country to become their bishop. Twelve hundred and fifty joined the Baptists, and 2,000 came out of the church of Scotland and founded a church of their own. In Natal where the American Board organized a great work sixty years ago, the Zulus have organized ten independent Zulu churches.

"The natives seem to be especially anxious to come into contact with American negro religious teachers. They look up to negroes from this country and expect great things from us. They are influenced largely, perhaps, by a prophecy made by Tececana, one of their great native prophets, one hundred years ago. He told them and left on record the prophecy that people would come from across the sea and build wagon roads and iron roads, and after them would come a black people from across the sea who would bring them a great book and tell them of the true God. Last year a colored Baptist missionary worked among them and baptized 200 Christians.

"I believe all the great missionary

societies will recognize sooner or later that the American negro missionary is fitted as no other person on earth is fitted to evangelize Africa. In South Africa, the strong prejudice on the part of Europeans against the race is driving Africans out of European churches, and the American negro is at this time the only acceptable evangelist.

"It is very cheering to note that the young colored men and women coming out of the industrial schools in the South supported by Northern capital are eager to be sent out as missionaries, and one of the brightest pages yet to be written in our religious history will be when our great societies fall in with God's plan and employ the American negro to evangelize Africa."

At Durban, Natal, Chas. S. Morris, the missionary, saw a large congregation of Zulus, formerly most ferocious of African tribes, on their knees praying that the two Christian nations, Great Britain and the Boer Republic, might not go to war.

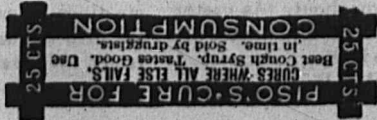
Bunyan's Pilgrim's Progress has recently been published in the Uganda, the eighty second language into which that religious classic has appeared.

An African missionary recently toured America with five native boys, hoping to raise \$5,000 for a school in Africa. They gave 100 entertainments in New York and 60 in Philadelphia, all well attended and a great surprise, as showing what Christian education can do for the utterly savage, and in even two or three years. One of these boys was running wild in the woods, when the missionary asked him to come and get something to eat. Then he was given a bath, perhaps the first he had ever experienced. It was found that he had no home or people, but lived on berries and slept in the brush heaps. He was taken in and instructed, and is now a nice boy, well educated for his years, understanding three languages and sings well.

"Seven shoemakers in the city of Hamburg determined that, by the grace of God, they would make the gospel known to their destitute fellow-men. In 25 years they had distributed 4,000 Bibles; 8,000,000 tracts; had preached to 50,000,000 of people, and gathered together 10,000 converts. One hundred and fifty such purposeful Christians would evangelize the world in 25 years. Will you be one of the 150?"

"The gloves for American hands cost twice as much as those hands put into the contribution box for Foreign Missions. American pocketbooks cost half as much as those pocketbooks give to the heathen; and the new mirrors in which Americans smirk each year at their benevolent faces exceed in value all their gifts to Foreign Missions."

It is said that in Japan there is a certain kind of spider which throws its web over the telegraph wires, sometimes from tree to tree, and frequently from the ground over the wire to the ground. When a sufficient number of these webs have been spun, it is impossible to send a telegraph message from one Japanese city to another, and the linemen must go out and snap the webs, which seem so insignificant in themselves, and instantly connection is again restored. Things in our lives, as insignificant as the spiders' web, have caused us to lose both peace and power, while many of them together have shut us off from all communication with heaven. Not until we come out from the world, and are separate, can we expect to know the secret of the Lord.—J. Wilbur Chapman.



A Letter From Africa.

I think I wrote you just after reaching Lagos, during the first week in October, 1900, and I will try it again. The paper has been coming regularly, or rather several numbers at a time, and then at other times none at all, but this is the result of our mail arrangements, or rather the want of arrangements. But we are thankful to get mails at all, so I do not feel like complaining. I have been in Africa sixteen years, and twelve years of it in this town, and during the first half of my time here I had to send to the coast a special messenger to take and get mails, and we could only afford it once a month; we got mails only once a month, besides at times being cut off from the coast altogether for several months at a time. All this is changed now, and we have mails brought to us by the English government at least twice a month, and often every week.

I suppose you will not object to my saying that we like your paper very much. It is a new acquaintance to us, as I had seen only a few copies before, but we are well pleased, and should miss it now.

After reaching Lagos at the time I wrote you in October it was a full month before we reached our home and work here in Ogbomoshaw, and three months from the time we left our home in Arkansas, during which time we were practically travelling, as we were not settled anywhere until we reached here. We had to wait in Lagos nearly two weeks for our things to come, which had gone down the coast. Then that new railroad, which has not been turned over to the government even yet, broke down, and we had to get to Abeokuta, sixty miles, as best we could. We traveled in hammocks and on foot, and it was a tedious, hot three days' travel. Then mission business and waiting for carriers to go forward with loads and return, then traveling again, wife by hammock and I on a borrowed horse two days, about fifty miles to the city of Ibadan. A Sunday for rest and a week day for business, and nearly two days more in a buggy with a new and almost balky horse forty miles to the city of Awyaw. There is a narrow road built there, so we managed to use a buggy, but a small part of it was yet unbuilt, which gave us a strong tug to get through, and other parts were not well kept, so with the kind of horse we had, it was a job. A week with our missionaries at Awyaw, and to allow carriers to go forwards and back, and others to come to meet us, and we were off to Ogbomoshaw, a hard day's travel in this country, about thirty miles. We reached here Nov. 6th tired and glad to get home.

We found our work in need of immediate attention, though there had been a colored missionary from Jamaica in charge during our absence, and we got our hand into matters as soon as we could, and have been hard at work to get into better shape, and there has been encouraging progress. I wish to say right here that this colored brother, who is our missionary here, is one of the best negroes I have ever known, and he is well trained. I doubt if we would often find his superior, and perhaps seldom his equal. And yet a year's trial shows me that the superintendence of a white missionary is needed if negro missionaries were used to any extent. This brother had many difficulties to contend with, but making all due allowances I am still convinced that I am right in the main in my opinion. I say this in view of the strong feeling there is at home in favor of sending negro missionaries out here. I say amen to any move of that kind if good trusty men can be found, but I believe white superintendents will still be needed. I believe I could write a whole article on this subject, but this must suffice.

I believe the work here must be and ought to be done largely by trained natives, and so we have started a small training school here to train them. We have only six boys and young men now and two middle-aged men, but we could with as little effort handle more if we could get them. We have a course covering three years, much of it study of the Bible. Our negro missionary, Bro. Dawes, and myself are the teachers. In fact, my whole time is taken up in this work, except superintending the other work here, attending to the business of the whole mission, and preaching in the streets and markets. We have two churches here and both have native pastors (unordained), so I do very little preaching in the churches. The new church, to which Bro. Dawes has given most of his attention, has done very well the past year. But the old church did very badly both in general work and in contributions to the work. By taking them in hand the church is in a more hopeful shape now, and during the first month of the new year they have given one-third as much as they did all last year. Both the churches pay their pastors a part of their salaries, and the part the mission pays is reduced by a small amount each year until in a few years the churches will be paying it all.

We are in very great need of at least one new missionary family, and I think we ought to have two families. We do not ask for many missionaries here, but we must have a few to keep the work going. The climate is so terribly hard on us that the field is often left nearly alone. Twice I have been the only man on the field. Then I have been here so long that I am getting worn out and new blood is needed. Then this training work cannot be left alone and go on. We need a special man and his wife specially prepared for this kind of work. They need to be on the field, where they can best serve, learning the language, people and work, so they can be ready to take up this work when needed. A man and his wife will cost the Board at least \$500, besides their support, to put them here. You see it takes money. Now it is plain that no one can be sent unless the money is furnished. This means a plea with our people everywhere that they will come promptly and liberally to the help of the Foreign Mission Board.

First, we need two well prepared families for this field. Who will offer? So few are willing to come here, and yet we need one badly. I tried to find some one who would come, but failed. I think our secretaries have also tried, and have evidently failed, as no one has come. It makes our heart ache when we see missionaries going to other fields and we cannot have just one or two. It is a terrible climate, I know. But some of us have braved it, why cannot others? Hundreds of men braved it for worldly ends, why cannot we for such a grand purpose? It is much better than it was once. There are more conveniences. We have a few good houses. Traveling is easier, and we have a railroad soon to be opened, running half way through our territory, and surveying going on for the rest of it. The missionary who comes now will be just in time. It makes me wish I was a young man again.

Second, money will be needed. Our people are more ready to give this than themselves, but we need and must have both.

But I must close. May the Lord greatly bless His work in all the great field. Love to all the brethren and to the dear brother who sends us the paper. My wife has not been at all well since our return, and it makes me anxious about our stay here.

C. E. SMITH,
Baptist Mission, Ogbomoshaw (Lagos),
West Africa.

—Well, we are glad to say Florida is looking more like herself again. While we have had more steady cold weather than usual, with some ice and a number of frosts, there has been no killing freeze, and everything is looking well. Some of our people were shaky when we had ice on the 16th and 17th of March and frost on the 18th—something I never saw here before; but God preserved us from harm, for which we are thankful. When the Lord blessed Jehoshaphat and his people he appointed singers to "praise the Lord in the beauty of holiness, and to say Praise the Lord; for his mercy endureth forever." 2 Chron. 20: 21. Let all the people say Amen.

S. A. B.

Umatilla, Fla.

I see it announced in the Baptist and Reflector that I have been called to and accepted the pastorate of Bentonville, Ark. I received a call to that pastorate, but did not accept; was called to the Liberty Avenue Baptist Church, of Houston, about the same time. I was personally inclined to Bentonville, but the Lord impressed me that it was my duty to enter the pastorate here. Have been led here by the Lord, as I fully believe; so I put all my energies in the great work here. Have occupied the pulpit for three Sabbaths with marked success already. Have received five into the church since my arrival. Houston is one of Texas' best cities. We have much to be done. I send Christian greetings to my many Tennessee brethren and friends.

ROBT. D. WILSON.

Houston, Texas.

—The fifth Sunday meeting of Beulah Association was held with the Kenton Church. Ministers present: G. M. Savage, J. H. Wright, J. H. Milburn, Ross Moore, E. L. Watson, L. W. Russell, G. L. Ellis, I. N. Penick, W. L. Savage, J. T. Early and the writer. The introductory sermon was preached by Elder G. L. Ellis. Elder E. L. Watson was elected Secretary. The program was discussed by nearly all the ministers present. Pastor Early conducted a Sunday-school mass meeting Sunday morning, which was engaged in by all the schools in town. All the superintendents and teachers were invited to make speeches, and most of them responded. At 11 o'clock Dr. G. M. Savage preached one of his able, sweet-spirited sermons. A collection amounting to \$14 was taken. This was one of the best fifth Sunday meetings I ever attended. Kenton people of every denomination showed their great hospitality by the kind manner in which they entertained us. May God bless the work done in His name.

J. M. NOWLIN.

Martin, Tenn.

—The fifth Sunday meeting of Big Emory Association was held with the First Baptist Church of Rockwood, beginning Friday night with the introductory sermon by R. J. Gorbet. Z. T. Manis was made Chairman and W. N. Rose Secretary. The topics on the program were discussed by Brethren Tunnel, Manis, Thornton, Gorbet, Ledford, Long, Carter, Ferris (pastor Walden-street Church, Harriman), Odom, Evans and the writer. The June meeting will be held at Ozone, a new town on the T. C. R. R. We hope to make this a great missionary and educational meeting. Let the brethren govern themselves accordingly. R. J. Gorbet presented the claims of the Crab Orchard Academy. Brethren Odom, Manis and Burnett endorsed the enterprise. It is hoped that the building will be ready by Aug. 1st. The sum of \$1,200 will be needed, with half as much in sight. This discussion was followed by a question box conducted by Z. T. Manis. Sunday morning at 9:30 the Sunday-school met;

I. N. Odom superintendent; about 90 present. At the conclusion of a sermon by E. J. Baldwin, a collection was taken for missions. At 2:30 a mass meeting in the interest of temperance was held. The temperance sentiment was never stronger here than now. Let us organize and push the fight. Some nice things were said of pastor Davis, who has just taken charge of this work. God bless them both. W. N. Rose, Sec.

—The fifth Sunday meeting as appointed was held with the Little Hope Church. Bro. Norman Smith was made Chairman and the writer Secretary. Only Clarksville, New Providence and Little Hope Churches were represented. On account of sickness and bad weather the local attendance was small. Several questions were discussed by Brethren Acree, Fort and Smith of Clarksville and Downer and Garrett of New Providence. Altogether we had a good meeting. On Saturday the congregation was larger and Saddle Creek and Spring Creek had representatives present, but to our dismay the representatives of the previous day did not return. On Sunday Bro. W. D. Turnley came out, and after organizing the Sunday-school, preached a forcible missionary sermon. While the meeting was not what we hoped for, it was not a failure. Bro. Downer made a good impression. Bro. Burns is taking a strong hold on the people, and we expect great things through his labors. He has just declined a call extended to him by Spring Creek Church.

HERVEY WHITFIELD.

Sango, Tenn.

Resolutions.

After his short stay with us, during which Mr. H. A. Wolfsohn has labored in his talented way as a gospel singer, the Baptist Pastors' Conference, of Chattanooga, regrets exceedingly to give him up. Be it

Resolved, That as he takes his leave from us we follow him by prayer and good wishes for his abundant success in inspiring our Southern Baptist Zion wherever he may go to deeper devotion, and in leading many precious souls to Christ. We most cordially recommend him to our brethren, among whom he is already widely known as a noble Christian worker in revivals, and especially as an effective singer of the gospel.

By order of the Conference, March 25, 1901.

WM. H. FITZGERALD, Ch'm.

Literary Notes.

The Missionary Review of The World comes to us with a fine list of articles. Its leading ones are: Great Britain's Greatest Queen, by A. T. Pierson; Results of the Famine in India, by R. A. Hume; The Foreigner in Cathay, by Geo. Owen; Society for the Propagation of the Gospel, by E. P. Sketchley; Elias Riggs of Constantinople, by Edward Riggs; The Ki-Mbundu Language of Africa, by H. C. Whitney. The briefer articles are up to the standard of excellence of this great magazine. People desiring to keep in touch with the progress of missions can do so by reading this magazine. New York: Funk and Wagnall Co. \$2.50.

The Bible Student. This magazine is now in its fourth year, and growing in favor all the time. The editors are equal to any, in scholarship and piety. They are staunch believers in the "old truths" and bring the very best results of logic, science and discovery to substantiate their views. This magazine is to the conservative critics what *The Biblical World* is to the radicals. It is brim full every month of wholesome discussions of leading Bible doctrines and current issues. We beg leave of our readers to insist that each of you send 25 cents to the publishers and get a specimen copy. *The Bible Student*, Columbia, S. C. \$2.

Resolutions.

Whereas, Our beloved brother and pastor, A. L. Davis, will soon go from our midst to another field of work;

Whereas, During the three years and a quarter he has been among us, he has proved himself a very efficient, faithful and sound preacher of the gospel of Jesus Christ;

Whereas, We have ever found him a most excellent and thoroughly conscientious Christian gentleman, whose character is above reproach, whose counsels have been full of wisdom; Be it therefore

Resolved, By us, the Baptist Church of Jonesboro, Tenn., in session, that we express to him our heartfelt regrets at his departure from us, praying the richest blessings of God upon him in his new field, that his labors may be crowned with abundant success.

J. H. PEOPLES,

C. B. THOMAS,

W. P. COLLEY,

L. R. CLARK,

R. M. MAY,

Committee.

Jonesboro, Tenn., March 26th.

Ocoee Association.

The regular monthly meeting of the Executive Committee of Ocoee Association was held in F. S. Yager's office, April 5th, at 10 a. m., the following members present: Huffaker, Yager, Brown, Lewis and Wilson. Pastors present were, Fristoe, Davis, Fitzgerald, W. A. Lewis and F. J. Hoge; also visiting brethren, D. B. Vance, Lane, Hadlow, J. A. Gann and A. C. Mulkey.

Treasurer Stapp being absent on account of sickness, his report was read by the chairman and adopted. It showed a balance on hand, April 1st, of \$20.55.

Chairman Fristoe of the sub-committee on correspondence presented a report showing that his committee is keeping in close touch with the churches, and that many of them are responding to the call for missions as never before.

Reports from the three fifth Sunday Institutes, held March 29th-31st, were called for, whereupon Bro. Fristoe reported the meeting at Chickamauga as follows: Interesting sermon Friday night by W. H. Fitzgerald; Saturday a lively interest with fair attendance, closing with a young people's rally which, it is believed, will result in lasting good. On Sunday forenoon there was an able discussion on "How to Have a Live Sunday-school," and a meeting was announced for the following Sunday to organize a Sunday-school.

At 11 a. m. Bro. Fristoe preached a missionary sermon, and from those present we learn that it was a masterly effort and had the desired effect, that of arousing the people to greater efforts along all lines of mission work.

Bro. Hoge reported the meeting at New Union. Attendance good; the deepest interest manifested throughout; an able sermon Friday night by D. B. Vance; Saturday's program carried out as printed, ending with a grand rally at night for the young people.

On Sunday the importance of the Sunday-school as a factor in church work received due attention, and in the afternoon a school was organized. At 11 a. m. Rev. T. G. Davis preached one of the most powerful missionary sermons we have heard in years.

The report from the meeting held at Union has not been received.

Missionary Hoge reported for the month of March as follows: Days worked, 26; miles traveled, 217; sermons preached, 9; other addresses, 6; prayer meetings held, 4; families visited, 40; Sunday-schools organized, 2; received \$14.63.

A communication from the Daisy Baptist Church was received asking that it be made a mission station till the meeting of the Association, which was granted.

The chairman read an interesting letter from Mrs. W. T. Worley, President of the Concord Missionary Society, which was turned over to Bro. Fristoe for publication in the *Central Baptist Church News*.

Bro. Fristoe spoke of the great need of general missionary work in Chattanooga, explaining that the State Board would, no doubt, assist in such a movement. The name of Miss Clara B. Graves was suggested by Bro. Fristoe as a suitable person to do the work, and he was requested to take the matter up with the State Board.

The question of ministerial relief was discussed by Bro. Vance, who made an earnest appeal for the relief of those aged ministers, who have given their time, energy and best efforts to the spread of the gospel.

An invitation from the First Church of Cleveland to hold a fifth Sunday Institute there the last of June, was presented, and, on motion, the same was accepted.

Adjourned to meet the first Friday in May at 10 a. m. X.

Southern Baptist Convention.

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

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

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

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

RAILROAD RATES.

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

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

Other announcements will be published as received.

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

LOOK! A STITCH IN TIME

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

BAPTIST AND REFLECTOR.

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

NASHVILLE, TENN., APRIL 18, 1901.

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

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

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

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

PLEASE NOTICE.

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

THE DOUBTER CONVINCED.

(Lesson for April 28th. Jno. xx. 19-29).

After his resurrection Jesus appeared to his followers ten times. We have already studied about his first appearance, to Mary Magdalene, and about his second, to the two

walking to Emmaus. In our lesson to-day we study about his fifth and sixth appearances:

It was on the evening of Sunday, the day of his resurrection, the first Easter Sunday. The disciples had met together—probably in the same “upper room” in which he had eaten the Passover meal and celebrated his coming death by the institution of a memorial ordinance; perhaps the same upper room in which some fifty days later they were assembled when they received the Pentecostal blessing.

The doors were shut “for fear of the Jews.” The Jews had killed their Master, and they would naturally persecute his disciples wherever they could be found. The Master had predicted such persecutions, but they wanted to take all possible precautions.

Suddenly, through the closed doors—in some supernatural manner, by the fact that his resurrection body, spiritualized, had the power to penetrate matter—Jesus entered and stood in their midst and said to them: “Peace be unto you.”

This was the ordinary Jewish salutation. But it meant much more than a mere form. It meant, Let your agitation at my sudden appearance be calmed. It meant also, Let the peace of God that passeth all understanding take possession of your souls. Instead of the storm of sorrow which overwhelmed you at my death, let there come to you an infinite calm, as you see me alive again. It was the fulfillment of the promise which he made just before his death, “Peace I leave with you, my peace I give unto you.” Sweet, blessed, glorious peace—thank God for such a peace. And does he not offer that peace to each one of us?

To let them know that it was not a ghost they saw, “he showed unto them his hands and his side”—with the prints of the nails in his hands and of the spear in his side. Honorable scars they were. He was not ashamed of them. He had a right to be proud of them. When they saw these scars there was no room for doubt. They established his identity beyond question.

“Then were the disciples glad when they saw the Lord.” How it must have rejoiced their hearts to see him and have him in their midst once more. Only those who have found

again one mourned for dead can appreciate their feelings of joy. And may it not appropriately be said of us now, “Then were the disciples glad when they saw the Lord?” Do not our hearts rejoice when we behold him as our Savior, as our companion and our friend? Again he said to them, “Peace be unto you,” showing that the expression was meant to convey much more than a formal salutation. He then told them that in the same way as the Father had sent him so he would send them. They were to be his apostles, those sent out on a mission of love and mercy to the world.

He then breathed on them and said, “Receive ye the Holy Spirit.” This gift of the Holy Spirit is not the same as that which came to them on the day of Pentecost about fifty days later.

There he was poured out in fuller measure upon them than here. Here they were given power. There they were endued with a larger measure of power. This was an anointing for office, that an anointing for service. This was but an earnest of that, the drops before the rain. We need the Holy Spirit to prepare us for our life work. And the more of the Spirit we have the more efficient we shall be in the accomplishment of that work. Notice also that Christ himself is the giver of the Spirit. He promised them that they should have the right “authoritatively to declare, in his name, that there is forgiveness for man’s sins, and on what conditions he will be forgiven.” (Schaff).

One of the twelve, or rather of the eleven now, named Thomas, or Didymus, the twin, was not present with the others at this time for some cause.

During the week they told him that they had seen the Lord. He said he didn’t believe it. They insisted that they had seen him. He told them that he would have to see the prints of the nails and put his finger into the prints of the nails and his hand into his side before he would believe. He would require not only ocular but tangible, incontrovertible proof before he would believe that Jesus had risen—showing how little the apostles had comprehended the frequent predictions of Jesus that he would rise again. Alas! how skeptical they all were, and what overwhelming evidence it required to convince them!

It was another week before he appeared again. Where he was and what he was doing during that time we are not told, and it would be idle to conjecture. It was Sunday. The disciples were assembled together again. This time Thomas was with them. Again, notwithstanding the fact that the doors were shut, “Jesus stood in their midst”—whence and how he came are not stated—and gave them the salutation, “Peace be unto you.”

Then looking on Thomas he said, very tenderly but earnestly, “Thomas, you said to the other apostles that you would not believe that I had risen unless you could see the prints of the nails and put your finger into them and your hand in my side. Very well, you may do so. Here are my hands and here is my side. Put your finger into my hands and thrust your hand into my side and do not be skeptical any longer, but believing. If you want evidence of my resurrection you may have it.”

Whether Thomas did actually put his finger into the prints of the nails and his hand into the Savior’s side we do

not know. Probably the mere sight of them was sufficient to convince him. At any rate, he was convinced beyond any question. He cried out, “My Lord and my God”—it is he without doubt. “Thomas doubted that we might not doubt.” His doubts brought the tangible, incontrovertible evidence of the resurrection of Jesus and made it impossible for others to doubt. Let us, like Thomas, as we behold his pierced hands and his bleeding side, cry out, “My Lord and my God.” And can we not put the emphasis on the personal pronoun and say, “My Lord and my God?”

The Savior then adds: “Thomas, because thou hast seen me thou has believed.

Blessed are they that have not seen and yet have believed.”

Thomas required tangible evidence to dispel his doubts. And that was all right. The Savior was willing to give such evidence if necessary. But there are others who do not require tangible evidence. Their faith is strong enough to accept the truth without the necessity of a tangible or ocular demonstration. Blessed are they. There are these two kinds of people in the world—one requiring evidence which appeals to the head, the other needing only such evidence as appeals to the heart; one skeptical, doubting, demanding that his doubts be dispelled by intellectual processes, the other living in an atmosphere of faith, and whose faith is so strong as to take hold on eternal verities and amount to proof. Blessed are such. “Now faith is the substance of things hoped for, the evidence of things not seen.” Have you such faith? If so, it will dispel all your doubts.

THE MIDDLE TENNESSEE BAPTIST SUNDAY SCHOOL CONVENTION.

This Convention met at Shelbyville on Wednesday, Thursday and Friday of last week. The introductory sermon was preached on Wednesday night by Dr. J. M. Frost, on the subject, “The Moral Dignity of Baptism”—a fine discourse, which was greatly enjoyed by the large audience, including not only Baptists but persons of other denominations.

On Thursday morning the Convention was organized by the election of Rev. G. W. Sherman as President in place of the lamented J. R. Florida, who was elected last year, but who was killed in a railroad wreck soon afterwards. Rev. R. M. Faubion, who had been elected Secretary last year, was at the desk. Sweet spiritual exercises were conducted by Rev. S. H. Price. These seemed to give tone to the whole meeting.

Pastor R. A. Kimbrough delivered a cordial address of welcome, to which Rev. L. B. Jarmon made a happy response.

The editor spoke on the “History of the Sunday School.”

“Weaknesses of Our Present Sunday School Methods” was discussed by Revs. J. H. Anderson, W. L. Howse, and others.

Dr. J. M. Frost and Bro. J. E. Trice spoke on “The Proper Use of the Sunday School Helps.”

In the afternoon, Brethren J. E. Stewart and C. W. Gregory discussed “Contending Influences which Surround Sunday School Scholars.”

“The Holy Spirit in the Sunday School” was discussed by Bro. G. A. Ogle and others.

Bro. S. H. Price conducted the Query Box in an interesting manner.

In the evening, Drs. J. O. Rust and I. J. Van Ness delivered fine addresses on “The Twentieth Century Sunday School,” Dr. Rust discussing the need of the Sunday School in the Twentieth Century, and Dr. Van Ness its probable character.

Friday morning, Bro. W. L. Howse led in the devotional exercises.

Bro. H. H. Crutcher and Dr. A. J. Holt spoke stirringly on “The Influence the Sunday School Should Have Upon Missions.”

Bro. D. S. McCullough told us in a very interesting way, “How I Prepare My Sunday School Lesson,” followed by a number of others on the same subject.

“Discouragements and Encouragements for the Sunday School Teacher” was discussed in most

excellent speeches by Brethren L. H. Huff, S. W. Kendrick, and others.

Dr. G. M. Savage told in his own earnest style about, "The Influence of the Sunday School upon Private and Public Life," followed by others.

This morning's session was one of the most helpful and enjoyable we ever saw in a meeting of the kind.

In the afternoon, Brethren H. F. Burns, O. C. Peyton and others discussed in a lively manner "The Relation of the Baptist Young People's Union to the Sunday School."

The Query Box in the hands of Bro. G. A. Ogle was so interesting that it was difficult to get through with it in time to catch the train.

Rev. J. H. Anderson preached a fine sermon Friday night to a large audience.

Resolutions of thanks were adopted and also a resolution reindorsing the Anti-Saloon League.

The following officers were elected for next year: President, G. W. Sherman; Secretary, W. J. Stewart; Statistical Secretary, R. M. Faubion; Treasurer, J. H. Williams. Executive Committee, G. W. Sherman, E. E. Folk, I. J. Van Ness, J. H. Anderson, H. Neal, H. M. Hale, J. M. Frost. A Vice-President for each Association in Middle Tennessee was elected.

The next meeting of the Convention will be held at Bethlehem Church, five miles from Greenbrier, in Robertson County, on Wednesday before the second Sunday in April, 1902, Rev. C. W. Gregory to preach the introductory sermon.

Altogether this was the best session in the history of the Convention. About fifty visitors were in attendance, including a number of ladies, besides a good local attendance. The speeches were of an unusually high order. The subjects were practical and helpful. There was an undertone of spirituality pervading the meeting, and the whole Convention was greatly enjoyed. Some who were present for the first time said they never wanted to miss another meeting of the Convention. It was good to be there, and we are sure that every one brought away a determination to be a better preacher, a better teacher, a better man, a better woman.

The hospitality of Shelbyville was very gracious. Our home was with Brother and Sister Geo. Evans, and a most delightful home it was.

Pastor R. A. Kimbrough is doing a splendid work. He is justly held in high esteem by every one.

WHAT IS RELIGION?

What in a word is religion? Is it a creed? Many seem to think so. If you believe right that is all you need to do. And so religion with them is a cold, dry, dead orthodoxy. Others say it is a deed. It consists in doing something, in works. With them religion is a slavery. They must do or be damned. Others say it is a feeling. It consists in feeling good and shouting hallelujahs. With them religion is all an emotion. But true religion is a combination of all three of these—a creed and a deed and a feeling; a creed as the foundation, a deed as the structure, a feeling as the furniture of the house; a creed as the bones, a deed as the flesh, a feeling as the nerves of the body.

A foundation is necessary, a structure essential, furniture important to the house. A foundation alone has an unfinished and unsightly appearance. A structure without the foundation would be dangerous. Furniture without the foundation and the structure would be useless. It takes all these to make the complete house. Bones without flesh would be a grinning skeleton. Flesh without bones would be flabby and powerless. Nerves without bones and flesh would be exposed to constant pain and excruciation. All three are needed to make the man.

An so a creed without a deed and feeling is dead. A creed without a deed and feeling is useless. A feeling without a creed and a deed is jarring. It takes all three to make a full, well rounded religion. This is but to say what we said some time ago, that Christ in the heart is the essence of religion. Christ in the heart means a creed and a deed and a feeling. Christ in the heart means faith in Christ, it means the life for Christ, and it means joy in Christ.

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.

QUESTION BOX.

Ques.—What causes repentance? And why did the people of Ninevah not repent at Jonah's preaching? Oakland, Tenn.

CLAY RWIN.

Ans.—Paul speaks of a "godly sorrow that worketh repentance which needeth not to be repented of," and in another place he says "the goodness of God leadeth to repentance." The agent in producing this Godly sorrow and the conviction of the goodness of God is the Holy Spirit operating through the written or the preached word upon the human heart. The people of Ninevah did not repent at the preaching of Jonas, because they did not comprehend the goodness of God and did not have sorrow towards God.

PERSONAL AND PRACTICAL.

—Says the *Ram's Horn*: "Faithful acts grow from active faith." This is very true. Frequently, however, it is put the other way, that active faith grows from faithful acts.

—At a recent meeting of the State Mission Board, a committee, of which Dr. A. J. Holt is the Chairman, was appointed to nominate delegates to the Southern Baptist Convention in New Orleans. If you wish to go as a delegate, and have not sent in your name, be sure to send it at once to Dr. A. J. Holt and the committee will be glad to appoint you.

—We were sorry to read the statement of Dr. Wingham that Tennessee is at present nearly \$2,000 behind what she had given up to this time last year. The time is very short, but let us see if we cannot make up this amount by the first of May. Pastor, if your church has given nothing to Home or Foreign Missions during the year, will you not ask them to do so next Sunday? Christian, if you have given nothing to these objects since the last Convention, will you not do so at once?

—Says the *Nashville American*: "Iowa claims to have about \$1,500,000 in its Treasury, and no debt. Iowa is an agricultural State. In 1899 its corn crop was larger than that of any other State in the Union. Its oat crop was also the largest, with the exception of Illinois. Iowa is also one of the great wool-producing States. It has a dog law, of course. Dogs are taxed and sheep are protected. In Tennessee it is different." The *American* failed to add a very important consideration—that Iowa is a prohibition State. This would account in large measure for its prosperity.

—We believe that there are more persons than ever before who are working to get enough subscribers to the BAPTIST AND REFLECTOR to enable them to secure a ticket to the Southern Baptist Convention. That is good. The more the better. We hope, however, that many others will go to work for the paper, either to secure a ticket to the Convention or on account of the benefit which the paper would bring to the subscriber and to the church and to the cause. We should like to have a thousand agents in as many churches in the State. If there is no agent in your church, will you not act as such? Write to us for sample copies and terms.

—By a vote of 78 to 4 the House of Representatives of the State last week went on record in favor of submitting a local option amendment to the Constitution. In the event the Senate acts favorably the next Legislature would submit it to the people. Also by a vote of 6 to 5 the Lasater local option bill was recommended for passage in the Senate by the committee to which it had been referred. This bill provides for direct local option as to the sale of whiskey in towns of 4,900 inhabitants and less. It has the same effect as the Peeler bill and its operations would be much less cumbersome, as the surrender of the town charter and re-incorporation are not required.

—The *Western Recorder*, discussing the question whether an editor who indulges in "hostile criticism of our organized work," "opposes the Sunday-school Board and

slanders the faculty and students of the Seminary," should be admitted to membership in the Southern Baptist Convention, says that "any body of men have the right to protect themselves against individuals who make themselves nuisances." The *Recorder* thus thoroughly endorses the position taken by the Texas Baptist Convention in refusing membership to Dr. Hayden. The *Recorder* adds, however: "Just how much misbehavior it takes to make it proper to condemn a man as a nuisance has never been settled. It ought to be a very plain case before such a condemnation is reached."

—The meetings at the First Baptist and Central and North Edgefield Churches, this city, continue with increased interest. At the First Church, Dr. J. L. White of Macon, Ga., is preaching some very fine sermons, which are attracting large audiences. At the service for men only last Sunday afternoon the house was about full and the sermon was calculated to do great good. A large number asked for prayer and several made a profession of faith in Christ. At the Central and North Edgefield Churches, Drs. W. C. Golden and A. S. Pettie are preaching powerful sermons and much good is being done in quickening Christians to a higher Christian life and saving sinners. A peculiarity of all these meetings is the fact that more men than women are being reached in them. This is quite unusual.

—Says the *Journal and Messenger*: "A careless use of figures leads to great misconceptions and erroneous conclusions. An exchange says that 99 per cent. of the murders are committed in saloons. No one can deny that the saloon is responsible for a great many murders, but certainly not one-half are committed within its doors." We presume that the BAPTIST AND REFLECTOR is "the exchange" to which the *Journal and Messenger* refers, as we published some remark of the kind in our columns recently. The remark was distinctly credited, however, to "a prominent lawyer in another city, whose official position leads him to take careful note of the criminal statistics of the city." We suppose that what he meant was that these murders were committed in these saloons or as the result of the saloons. In this connection we may state that a policeman of Nashville told us not long ago that 99 per cent. of crimes of all kinds are committed in and around saloons.

—The Executive Committee of the Anti-Saloon League last week elected Rev. John Royal Harris of Lewisburg as Superintendent of the League in place of Dr. A. S. Pettie. Mr. Harris is said to be a fine man for the position, having demonstrated extraordinary ability in work of this kind. He expects to take the field in a short while and will aim to organize Anti-Saloon Leagues all over the State. The following resolution was adopted: "Resolved, That the Anti-Saloon League of Tennessee will gladly co-operate with the local friends of temperance throughout the State in securing the enforcement of prohibitory laws, becoming, whenever necessary or practicable, the prosecutor of blind tigers and of all other agencies or individuals engaged in any way in illegal traffic in intoxicating liquors." The Secretary was instructed to communicate with the Postmaster-General and inform him of the practice of mail carriers who are reported in some cases as engaged in carrying liquors into prohibition territories. John H. DeWitt, Esq., of Nashville was elected general counsel of the League for the State, he agreeing to serve without compensation. As seen from these things, the League means business and proposes to press the fighting until every one of these accursed saloons shall be driven from our State.

—An editorial contributor to the *Christian Leader*, a Campbellite paper published in Cincinnati, said, "Now if D. L. Moody was a Christian, our plea is vain, and our preaching false, and there is no place in Christendom for us." The brother is right about it. According to their theology, baptism is essential to salvation, baptism is only by immersion, and as D. L. Moody has not been immersed, he was not saved. Logically, consistently every Campbellite holds this belief. But think of what a horrible doctrine, which would condemn to hell such men as D. L. Moody and millions of others who have repented of their sins, believed on Christ, and have shown their faith by Godly lives consecrated to the service of Christ. Nothing could show the falsity and hollowness of the doctrine of baptismal salvation more thoroughly than the conclusion to which it logically leads. But the brother himself has raised a serious issue, "If D. L. Moody was a Christian, our plea is vain, and our preaching false, and there is no place in Christendom for us." That D. L. Moody was a Christian there can be no doubt. Consequently, according to his own logic, the plea of this brother and his fellow believers is vain, their preaching is false and their is no place in Christendom for them.

THE HOME.

Lord, Speak to Me.

Lord, speak to me, that I may speak
In living echoes of Thy tone,
As thou has sought so let me seek
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wandering and wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O use me, Lord, use even me
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Frances Ridley Havergal.

A Gift of God.

(Suggested by the gospel singing of
Mr. H. A. Wolfsohn).

A little child straying from the
homeland awakened to the sweetness
of a mother's love in a world beautiful.

The Father looking on the babe
loved him and gave unto him beauty
to wear. The child's Angel said unto
the Father:

"What gift shall the little one
have?" The Father, who loved
him, said his gift should be most
rare and precious, something seldom
vouchsafed unto the sons of men.

And one day the child, grown older,
found in his possession (oh! gift
most wonderful) a beautiful voice.

His guardian angel said unto the
boy: "It is the gift of God. Take
care how you use it."

The child attained unto a gracious
young manhood, and learning of the
Father, loved Him. He took his
gift as a sacred trust and it was dedi-
cated unto the Most High.

He entered into the sanctuary of
the Lord a sweet-souled servant, with
clean hands and pure purposes, and
he sang for very joy of the gift given
unto him. Sang for love of the Fa-
ther and the Father's children. And
wherever the voice was heard rest
entered into weary hearts; bruises
had sweet healing and souls sin-
blighted and tempest-tossed found
peace.

To pilgrims faring lonely through
the darkness, the voice came sweet
as a bird's song in the night-time
and shadows were lifted and longi-
ness no more.

One who had struggled long and
hopelessly against December storms
of cruelty and adversity, under the
wooling spell of the voice found a vio-
let blooming in the snow-drift. And
lo! the sun was shining and spring-
time's golden promise was at hand.

Souls long lost to love sought the
Father's face and lives despairing be-
cause of heavy crosses and fiery trials
found it sweet to bear the burdens
because of the faith and courage the
hope and joy and love and glory of
which he sang.

Oh! how hearts were uplifted and
strengthened and cheered and glad-
dened as the beautiful voice sang
praises along the way.

Somewhere, methinks, in the courts
of Heaven, there is joy to-day, and

his Angel says unto the Father: "He
is using his talent as Thou wouldst
have him. And Thou art making of
him a blessing."

JESSIE LEE MCHANN.
Chattanooga, Tenn.

The Story of "Nearer, My God, to Thee."

As a writer, as a poet, there were
few in the literary world of London
[in the forties] who had not heard of
Sarah Flower Adams, the gifted
woman to whom all Christendom to-
day pays homage in its love for her
immortal hymn, "Nearer, My God,
to Thee," writes Clifford Howard in
The Ladies' Home Journal. It was
written in 1840, and had subsequent-
ly been set to music by Eliza Flower
and included in a collection of hymns
written and composed by the two
sisters. Only within that year had
their book, *Hymns and Anthems*,
been published, and the hymn that
was destined to inspire the world had
then been heard but once or twice,
and within the walls of a single
church—So. Palace Chapel, London.
It was not, however, till after the year
1860, when the present well-known
tune was composed for it by Dr. Low-
ell Mason, of New York, that the
hymn attained its widespread popu-
larity. Up to that time it had at-
tracted but little notice. Through
the spirit of Doctor Mason's sym-
pathetic music it was quickened into
glorious life and brought within the
reach of every congregation and
every Christian soul. But this was
long after the author of this hymn had
passed away. She died in 1848,
without knowing of the triumph and
the glory that awaited her work.
Her grave in the little village of her
birth is unmarked by any monument
to her fame.

There was somebody who disobeyed
mamma, and made her a great deal of
trouble and sorrow. Was it you?

Tongue-Twisters.

The *Atlanta Constitution* publishes
some interesting exercises for flex-
ible tongues. Those who are called
upon at times to speak in public will
gain advantage in repeating the fol-
lowing sentences as rapidly as possi-
ble, and others will find not a little
amusement.

"Six little thistle sticks.

"Flesh of freshly-fried fish.

"Two toads, totally tired, tried to
trot to Tedbury.

"The sea ceaseth, but sufficeth us.

"Give Grimes Jim's great gilt glg
whip.

"Strict, strong Sephen Stringer
snared sliely six sickley, silky
snakes.

"She stood at the door of Mrs.
Smith's fish-sauce shop welcoming
him in.

"Swan swam over the sea; swim,
swan, swim; swan swam back again;
well swum, swan.

"A haddock, a haddock, a black
spotted haddock, a black spot on the
black back of the black haddock.

"Susan shineth shoes and socks,
socks and shoes shineth Susan. She
ceaseth shining shoes and socks for
socks and shoes shock Susan.

"You know the tongue-twister
Peter Piper, but there are others
which are harder. One of the worst
is 'mixed biscuits.' Try saying that
rapidly, and if you succeed, say
this: 'Stop at the shop at the top of
Sloane Street.'"

Brain Workers Require Special Food.

American brain workers have for
some years past been largely using an
especially prepared food for rebuild-
ing the gray matter of brain and nerve
centers. Any man or woman who
cares to make a test by using this food,
Grape-Nuts, for a portion of one or
two meals each day, will find a distinct
increase in vigor, and particularly in
brain power.

Then if they feel disposed to know
the reason why, they can have Grape-
Nuts analyzed, or take the analysis of
the London Lancet, and the result will
show that the food contains the natural
phosphate of potash obtained in a nat-
ural way from the cereals, and albumen
obtained in the same way.

These two elements unite together
in the human body to make and rebuild
the gray matter of which the brain,
solar plexus and nerve centers are
filled.

These are scientific facts which can
be ascertained by any careful investi-
gator. The food, Grape-Nuts, is not
only the most scientifically made food
in the world, but almost any user will
agree with us that the flavor is unique
and most winning.

Estimate of Quality of Butter.

Most makers of butter on the farm
would be offended if told that they
did not know good butter or were not
able to score their own butter. Yet
such is the case; and it applies also
to creamerymen that make a business
of making butter. A man cannot judge
of butter without coming in with
other butter. The commission men
that handle large quantities of butter
are able to tell very closely, but even
they are often thrown off the scent
when they go to a creamery and try
to form a correct opinion of butter
without means for comparison. The
maker of butter on the farm need not
therefore be surprised if he or she fail
signally in forming a true estimate of
their product. Surrounded by the
aroma of the butter and the milk, as
well as of the other odors in which the
butter is made, it becomes difficult for
the maker of the butter to really form
a correct opinion of its value. Just
as a person coming out of the open
air into a closed room can detect odors
that the people that have been a long
time in the room cannot detect, so
the maker in the midst of the odors
of butter making has a taste deadened
to proper appreciation of true flavors.
It therefore becomes necessary for all
that wish to make the best commercial
butter to submit their butter to the
judgment of men that are free from
all influences likely to bias the taste.



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

THE SIEGE IN PEKING.

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

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

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

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

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

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

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

Mission Topic for April, AFRICA AND JAPAN.

Young South Bible Learners.

Luke xxiv. 25-27.

The Student Band.

I had to send to Chicago for the little books this time. The prize winners for March, whose names appeared last week, will receive them in a few days. Are you studying Siam with all your might? Be sure to observe the conditions faithfully and have your answers on my desk by the morning mail of April 24th.

L. D. E.

YOUNG SOUTH CORRESPONDENCE.

Yes! It has come. A long, beautiful letter from the

YOUNG SOUTH MISSIONARY,

the last we shall have from her Japanese home in some time, as on April 29th she and her husband will sail for the home land. I suppose she will reach home near the last of May. May God's protecting arm be about her all the long way! I feel sure the voyage and the change will give back her health and strength. She promises, if possible, to send us a letter, written on the sea. Will that not be charming?

Mr. and Mrs. Maynard will be with friends in Salem, Va., and all mail for them must be addressed there.

But I know your eyes are sparkling in anticipation of her letter, and I must not keep you from it longer. It is dated Kokura, March 17th:

My Dear Children:—I only wish I had the picture of a scene I have lately been the happy witness of. It should find a place on "our page," and I know be greatly enjoyed by all of you. On Wednesday afternoon of this week, March 15th, your Sunday-school room was unusually gay. The sliding doors between that and Yokota San's room were taken out, making one large room. In the smaller room were the organ and two beautiful Japanese screens stretched around at the back, forming a picturesque background. When the sliding doors were taken out there was left only the frame work in which the doors rested, extending about two feet from the ceiling and upon this was tacked an artistic bunch of pine plum and bamboo, the Japanese symbol for long life and happiness. On the mantel piece were vases of plum blossoms and narcissus; while all around the room were arranged, as if for guests, Japanese mats or rather cushions. You would have noticed especially two large blue silk cushions, differing from the others in size and elegance, and also the two placed to the right and left of these, a little smaller, yet different from the others arranged around the two rooms. Now, I know your curiosity is at its highest pitch, and you are all eagerness to hear the rest. Well, let us see if we can unravel it.

Soon an old gentleman and his wife, our Japanese teacher and wife arrive and take charge of the room, seating the fast gathering guests, putting the men on one side, and the women on the other, but carefully reserving the seats in the small room and also that blue-cushioned corner in the large room.

During the arrival of the guests four

jinrikishas come dashing up to the gate; the men drawing them evidently feeling their importance. Two couples enter hastily and are hurried up stairs, when they separate, the two men going into my study, while the two women are conducted into my bed room, where their wraps are taken off. And oh! one of them is such a pretty Japanese woman, her hair done up in a wondrous style and such a lovely kimono and obi. She is half laughing, yet the tears are not far away, and she throws her arms around your missionary, and forgetting all her beautiful head dress, drops her head upon her shoulders. The other woman laughs at her, and presently other ladies and girls, mostly Japanese, but among them our new missionaries, Mrs. Hambleton and Mrs. McCollum, come flocking in with cries of admiration. Well, by this time you may have fully made up your minds as to the character of the occasion, but lest you should make a mistake, we will have the final scene. Down in the Sunday-school room thirty guests have arrived; the missionary's household come in from the rear and are seated on the mats in the small room. The missionary, Mr. Maynard, and the Japanese preacher take their stand, Bible in hand, just between the two rooms. Your missionary begins to play softly on the organ, and everybody looks toward the door. Soon the two couples, who went up stairs so swiftly, enter and take their places underneath the arch of pine and plum and bamboo, and after the Bible reading by the Japanese preacher, Mr. Maynard performs the simple ceremony that makes Hirai San and my dear helper, Yokota San, man and wife.

You will remember the teacher in the knitting class, and also the nice letter she wrote you in English. She knows and loves the Young South, and I am sure you will all be so much interested in knowing that she is married to a young Christian dentist of Moji, a good man, we all think, who will make her happy, while she will greatly help him in his Christian life. She has been such an earnest, faithful worker, I shall greatly miss her, yet I am glad for our girls to marry and find Christian homes, for that is one of Japan's greatest needs. They are to live at Moji, where we have rented a room for a preaching place, and she will continue to be organist, and also to teach the Sunday-school. I am hoping that she will get into a great many of the homes and do a good work among the women. Already one of the women we have been visiting there has asked for baptism, and there are others interested. So it seems to me as if God was especially caring for Moji, when he put it into the heart of Hirai San to ask for the hand of this dear servant of His.

After the ceremony the newly married couple took the blue silk cushions, with their "just man" and his wife, who acted as bridesmaid, on either side of them. Then we went, one by one, to put our heads down on the floor before them and make *o-yigi*, wishing them long life, etc. After that the bride's cake was brought in and cut, first by the bride and then her attendant, and passed around. Then other cake and coffee was served, all on the floor. This would have seemed queer to you, but we wanted the Japanese to feel comfortable, and they would not have been so at our table. The bridal party and several friends took the 5 p. m. train to Moji, where the groom had had supper prepared for them and his friends there. To this, according to Japanese custom, only men were invited, the bride and a few of her friends having theirs quietly at the home of one of the Christians in Moji.

Just a word as to the bride's dress. Although she was to have a Christian marriage, we thought it best to follow Japanese custom as nearly as possible, and so she wore the usual bride's kimono. This is in reality two kimonos or

robes, the underneath of white silk, visible only in front where the outer one is left slightly parted. The outer is of black crepon, with a white crest on either shoulder. The white represents the youthful bride, the black, the graver life she is to assume. Alas! in most Japanese marriages it is the appropriate color, but we trust there shall be some brighter hues in our Yokota San's life. Over this the *obi*, or sash, is tied, which was of beautiful silk flowered with plum blossoms. This is always the groom's gift. But you would have to see it to understand. Suffice it to say it was a lovely costume, and a lovely woman both in form and character was adorned by it.

This is our first Christian marriage in Kokura. There were several young Christians present, who witnessed for the first time a Christian ceremony, and were greatly pleased; so we feel sure it will not be the last.

I have a graduate from the same Baptist school which gave me Yokota San, coming to take her place here, and we will soon introduce you to her. If I had only possessed a camera you should have had a better picture than I have been able to give you of this interesting affair. Yet I think even this will please you. More about our work in the next letter. With a great deal of love, your missionary,

BESSIE HARLOWE MAYNARD.

I am sure many of you will remember this Japanese bride, and all of you will join me in bidding Mrs. Maynard give our congratulations and good wishes to both husband and wife. The Young South will ever take a deep interest in their welfare.

It makes my heart beat faster to think of our own dear missionary meeting her father again. How happy they will be! It will be a foretaste of heaven! In the fall we hope to see Mrs. Maynard at our Convention in Harriman, and in many of our Tennessee churches and homes. Pray earnestly to our Father to restore her to perfect health, and make her able to do much for Japan while she is in America. We shall hear from her soon again. Read her letter to your bands and societies. It comes in just

right, as one of the April subjects is Japan.

Now, I must go through our other letters in short order.

No. 1 is a beautiful group of Paris Sunbeams, Barton, Katie, Fannie and William Lasater, aged respectively, 13, 10, 7 years and 6 months. The last is the sweetest baby, and you feel as if you must cry, "boo!" to him so he'll laugh aloud. Mrs. Maynard will be so glad to look upon these sweet fresh faces, and will treasure them beyond words to tell. We are so much obliged.

The pictures ought to come fast now, she will be with us so soon. Send in all you can at once. I have just five now.

No. 2 is from Memphis and brings \$1 for Miss Claudia White's work in China, from our good friend, Miss Clarisse Sebastian Harris. Many thanks!

In No. 3 Mrs. H. B. Clapp, Sevierville, sends \$1 for Miss Buhlmaier's work from the Sunbeams, and \$1.81 from the Infant Class for China. Rev. Alejandro Trevino of Monterey, Mexico, is richer by 300 cards sent by these good workers. The new star card shall go at once.

No. 4 comes from Trenton, and is a well written letter:

"I am a little girl 10 years old, and I have a sister, Mary Edna, 13 years old and a little sister, Nannie Eva, who is 7. We want to join the Young South and work together. We send you two cents for a star card and hope to return you a dollar soon."

HATTIE JONES EVERETT.

You shall have the card immediately. God bless you in its use! We welcome you most cordially to our great company of willing workers for the dear Master.

In No. 5 Mrs. J. T. Barnhill, Philadelphia, enquires about our Foreign Journal club. If she will send the names and addresses to me, the Journal will go to each one for a year for 25 cents each. We shall be charmed to add them to the list of subscribers already sent in to Dr. Willingham.

No. 6 brings 10 cents for more cards for Tullahoma. Miss Prosser says: "The children are very much inter

Millions of Women Use Cuticura Soap Exclusively

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

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

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

ested, and I trust their interest may increase."

That's well for Tullahoma! The card will reach them before they read this. That makes me think to say how very sorry I am that my boxes have given out. I have written to Baltimore for more, but Miss Armstrong is away, and I must wait until her return.

No. 7 sends \$3 from Colorado Springs, one the proceeds of a star card and the other made by the sale of needle work, and given most cheerfully. God's blessing will rest upon such an offering. We are so much obliged to Mrs. J. E. Riley.

Our faithful band of Antioch is here again in No. 8, bringing a dollar for Japan and Cuba from Mrs. Herd. We are most grateful.

No. 9 brings 50 cents for Japan from a friend at Adams. I have written her a personal letter. Many thanks for the offering.

No. 10 brings good cheer indeed from Rankin:

"Our little Sunbeam Missionary Society of Rankin Baptist Church sends you

FIVE DOLLARS

for State Missions."

MISS MATTIE MORGAN,

Treasurer.

Isn't that grand? God bless those earnest little workers at Rankin! We need so much to be used in the "dark corners" of our own beloved Tennessee. Miss Morgan will please thank them every one.

Now, our third week in April would not be so bad if we stopped right here, but there's another! Read this from Red Hill:

"Enclosed find check for

THIRTY DOLLARS.

Give \$15 to Japan and \$15 to Cuba."

OLD BOY.

But your editor is sadly puzzled. The "check" is here to be sure, but it is not signed at all! I cannot guess what "Old Boy's" name is. Will he kindly write me, giving name and address, so I may return the check for his signature? I will be so much obliged. How it will send our "Home Board" and "Japan" forward. God bless the generous giver! He must have a young heart if he is an "Old Boy." The Young South is very proud of such members.

Now we close with a few words from Dr. Holt:

"The Young South is doing nobly. What they have given this quarter to the Orphans' Home will support an orphan child for ten months, and we need it. Last month the contributions did not cover one-half of the necessary expenses. We have just paid for the repairs, which leaves the treasury sadly depleted. In behalf of the 28 orphaned little ones in our Home, I extend hearty thanks to each one of the Young South contributors for this past year, and I pray that none of them may ever know the bitterness of the orphans' lot."

A. J. HOLT.

The Young South will never forget these wards of Tennessee Baptists. We hope to do more this year for this "sweet charity."

Let us finish up April in such a way that our missionary's heart will glow with happiness when she reads our record after she reaches her home in "Old Virginia." We will want to send her heartiest greetings, full of our heart's

\$100 Reward \$100.

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

best love, and to prove our interest in the work she leaves for a little while, by sending in steadily our offerings for Japan. Most affectionately yours,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First week in April, 1901: 38 59

Second week in April 14 46

FOR JAPAN.

Mrs. J. E. Riley, Colorado, (\$1 star) 3 00

Antioch Home Band 50

A Friend, Adams 50

Old Boy, Red Hill 15 00

FOR CHINA.

Miss C. S. Harris, Memphis 1 00

Infant Class, Sevierville S. S. by Mrs. Clapp 1 81

FOR HOME BOARD.

Old Boy, Red Hill 15 00

Antioch Home Band 50

Sevierville Sunbeams, by Mrs. Clapp 1 00

FOR STATE MISSIONS.

Rankin Sunbeams, by Miss Morgan 5 00

Total 96 50

Received since April 1, 1901:

For Japan \$14 65

" Orphanage (support) 2 00

" Pictures 30

" For Home Board 24 15

" State Board 5 00

" China 8 81

" Bibles Branch 8 25

" For Mexico 2 50

" Foreign Journals subscriptions 50

" Postage 34

Total 96 50

Star card receipts 11 00

RECENT EVENTS.

Rev. C. C. Winters has moved from Florence, Ala., to Pickensville, Ala.

Prof. W. Powell Hale, the elocutionist and impersonator, was in the city last week, returning from a successful Southern tour.

Gospel Singer H. A. Wolfsohn is now at Nacogdoches, Texas, assisting the pastor in a meeting. This is the second time he has been there.

Mr. Jas. C. Pope, who recently became manager of the *Alabama Baptist*, died in Montgomery on April 2nd. We tender to the bereaved ones our sympathy.

The *Baptist* of Mississippi is authority for the statement that the Mormons have bought five million acres of ground in northern Mexico, to which they are moving by the thousands from Utah.

We acknowledge receipt of a handsome invitation to attend the closing exercises of Brandon Training School at Wartrace April 21st-26th. We are glad to know that the session has been quite prosperous.

It is stated that in New Zealand education is not only free, but the government pays the fare of the pupil going to and from school on the railways. After sixty-five every one who needs it receives a pension of \$90 a year.

The Boston and Maine Railroad has recently made a regulation that card playing by employes in all places owned by the company must cease. The *Watchman* says that this regulation is a witness against the practice not by fanatical Puritans, but by hard-headed business men.

Dr. R. P. Johnson has resigned the pastorate of the Third Baptist Church, St. Louis, Mo., to accept a call to the Fifth Avenue Church, New York City. He has done a fine work at the Third Church, there having been some 500 additions to the church during his pastorate of three years.

From the days of Cain and Abel till now there have been just two systems of religion. The one system is made up of efforts to win the favor of God by bringing to him our own worth. The other system is the idea that if God ac-

cepts us it is because an innocent victim has suffered for the guilty.—*Baptist News.*

It is painful to note that the Foreign Mission contributions of churches in Tennessee are behind what they were last year. Last year up to and including April 10th the figures were \$6,505.08. This year at the corresponding date the figures stand \$4,815.18. The difference is considerable, namely, \$1,689.90; but it can be diminished at least, if not overcome, by collections and prompt remittances. The famous saying of Napoleon can truthfully apply in this case, "It is nearly night, but there is still time to win a battle."

Dr. W. J. E. Cox of the St. Francis-street Church, Mobile, Ala., was recently assisted in a meeting by Dr. Carter Helm Jones of Louisville, Ky., in which there were 37 additions to the church, 5 by letter and 32 by baptism, with others to follow. Dr. Cox speaks very highly of Dr. Jones. He says: "I regard him as one of the finest preachers I ever heard. I do not believe he has a superior, if an equal, in the Southern Baptist Convention. As a pastor evangelist he is, in my opinion, a model. He is not a manipulator and he has no high pressure methods. He simply preaches the old gospel in simplicity and power and leaves men to accept or reject it."

The annual medal contests of the Philomathean Literary Society of Carson and Newman College have just closed. There were three contests for the Orator's medal, six for the Debater's and seven for the Declaimer's. All the contests were interesting, instructive, and a success in every way. They were held in the Philomathean Hall, and were heard by attentive and appreciative audiences. The Orator's medal was awarded to J. C. Davis of Forest City, N. C. The P. R. Jenkins medal for the best Declaimer was awarded to Arthur Fox of Edwina, Tenn. The M. L. Beeler medal for the best Debater was carried off by Jesse McCarter of Sevierville, Tenn.

The books of the Missionary Union and the Home Mission Society of our Northern brethren close on April 30th. The following statements are given with regard to the Missionary Union: "The receipts from donations have been about the same as last year; those from legacies and other sources show an increase of about \$10,000. A payment of \$88,666.66 additional has been received upon the Ford Legacy, which insures a considerable reduction on the debt last year; besides this about \$50,000 has been received for the famine sufferers in India. The debt of the Home Mission Society of \$32,000 brought over from last year has been paid, and all the obligations of the year fully met. There is even a small balance remaining in the treasury. About \$7,000 has been added to the permanent trust fund; \$36,000 to the annuity fund and \$168,000 for the erection of chapels and school buildings.

It is stated that the annual report of the American Bible Society relative to the situation in China will contain the following interesting statements from its agents in China, the Rev. John R. Hykes, D. D.: There was a deep and cunningly laid plot, under imperial sanction, to extirpate Christianity, expel all foreigners and destroy all foreign interest. No one divined the full extent of iniquity which was deliberately contemplated. In all 183 Protestant missionaries, including sixty men, seventy-five women and for y-eight children, have been massacred. With the exception of the massacres at Ku Choo in Che Kaing, in which eleven persons were killed, and at Heng Choo in Hunan, all of the deaths occurred in the northern provinces. The question has

Eats Clothes

If your washing medium does that, what matters its cheapness or its working power? Is it safe? That's the first thing. Some imitations of PEARLINE are not safe. They eat the clothes, slowly, but surely. Don't experiment. You are sure of PEARLINE; stick to it; it is standard, tested, proved, by years of use and millions of women. 638

been raised at home as to whether the Boxer uprising was anti-foreign or anti-missionary in its character. No doubt exists in the mind of any well-informed person in China. The movement was undoubtedly against foreigners, as such; and the crusade was directed against everything foreign—Christianity, of course, included."

I thought I would report how we spent Easter. Pastor C. W. Gregory's subjects were "Standpoint of the Cross" and "Prayer." The sermons were inspiring. Good S. S. Bro. Gregory gave us a good lecture Monday night on "England." On Monday night, May 6th, he will lecture on "Italy." We will have a general roll call on May 5th. All the members are requested to be present. I believe that in the near future the spirit of missions will show itself in Palestine Church. C. W. PRICE.
Christiana, Tenn.

Beulah Association.

One of the best fifth Sunday meetings ever known in this Association was the last one held with Kenton Baptist Church the fifth Sunday in March.

The introductory sermon was preached by Bro. G. L. Ellis. Despite the heavy rain fall, there was a good attendance and all expressed their pleasure in being present and hearing this old but faithful servant of the cross with his usual spirituality and power talk about "The Father's Work."

Dr. G. M. Savage and W. L. Savage of Jackson and Bro. Wright of Union City came on Saturday.

The program was taken up and all the brethren seemed to be full of the Spirit of the Master in their discussions of the different topics. All through the services the good people of the town favored us with beautiful and appropriate music.

Sunday morning was devoted to Sunday-school work, and many good speeches were made along that line. The other schools of the town participated.

Bro. Wright was chosen to preach the 11 o'clock sermon, but was called home to conduct a funeral. Dr. Savage preached the sermon. His meek and gentle spirit seemed to thrill the vast audience from the beginning. The discourse was a deep spiritual one, after which there were four requests for prayer. Many burdened Christians also requested prayer.

After a short talk by Bro. I. N. Penick, a good collection was taken for missions.

The brethren present during the meeting were E. Stubblefield, G. L. Ellis, I. N. Penick, J. M. and R. E. Nowlin, L. W. Russell, J. T. Early, J. H. Wright, J. H. Milburn, Dr. G. M. Savage, W. L. Savage and E. L. Watson, and many laymen from surrounding churches.

We tried to tender thanks to the brethren and sisters of Kenton for their hospitality, but we feel it could be but feebly done.

Thus ended one of the sweetest meetings of our knowledge. Brethren, let us labor for the Master until we can meet again. E. L. WATSON.
Obion, Tenn.

\$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, Concordia Building, opposite United States Treasury, Washington, D. C.

Children's Bible Day!

Second Sunday in June.

Programmes
Supplements
Mite Boxes

FREE

These Collections go for Bib'e distribution, and represent the Bible Work of the Baptists of the South.

SUNDAY SCHOOL BOARD

J. M. Frost, Cor. Sec. NASHVILLE, TENN.

A NEW BOOK

Published by the Sunday School Board of the Southern Baptist Convention.

THE YOUNG PROFESSOR

A Story of Bible Inspiration.

—BY—
ELDRIDGE B. HATCHER.

12 Mo. Cloth. Nearly 300 Pages.

Price, \$1.25.

AMONG THE BRETHREN.

Rev. E. R. Carswell of Georgia has accepted the care of the church at Lake City, Fla.

Rev. Isaac Sellars of Abilene, Texas, has accepted the care of the church at Palestine, Texas, and has inaugurated his work most hopefully.

Rev. Geo. Robt. Cairns of England is to hold a meeting at Tupelo, Miss., during May. It is expected that great good will result from these labors.

Next Sunday, Rev. Arthur N. Couch will begin a meeting with the church at Forrest City, Ark. He is to be assisted by Rev. J. N. Hall of Fulton, Ky.

Rev. W. I. Cole of Moberly, Mo., assisted in a revival at Orlando, Fla., which resulted in 14 professions of faith. The services were a spiritual feast.

Rev. J. Frank Ray of Jackson could not fill his appointment last Sunday, owing to a huge carbuncle on his neck. Let him remember Job and have patience.

Rev. William Shelton of Kansas, City, Mo., recently closed a meeting at Canon City, Col., which resulted in 30 additions, 25 by baptism. The church was very greatly revived.

Rev. C. L. Anderson of Brownsville, Tenn., will be assisted in a revival, beginning May 12th, by Rev. J. H. Boyet of Louisville, Ky. They will make a strong team of workers.

Pastor-evangelist J. W. Porter of Maysville, Ky., has recently held a meeting with Rev. A. C. Graves of Lebanon, Ky., which resulted in 25 additions, with others to follow.

Rev. J. S. Gatton of Eminence, Ky., has lately assisted Rev. I. T. Creek in a revival at Maryville, Mo. There were 16 additions and much good accomplished in many other respects.

Dr. E. Y. Mullins never enunciated a stronger injunction than when he said to the Seminary students the other day: "Don't preach to save a system of theology, but preach to save souls."

Rev. C. C. Coleman, who graduates this year from the Seminary at Louisville, has accepted the care of a church in Washington, D. C., and will take charge June 1st. He is said to be a brilliant preacher.

It is announced that Rev. W. W. Hamilton of McFerran Memorial Church, Louisville, Ky., will likely be called to the care of Grace-street Church, Richmond, Va., to succeed Dr. W. E. Hatcher.

Rev. J. S. Edmunds is doing incalculable good by a serial story published in the *Baptist Chronicle* in which he is making a terrific onslaught upon

the modern dance. His story should be put in pamphlet form.

Rev. A. J. Fawcett has seen fit to resign the care of the church at Hazlehurst, Miss., to take effect May 31st. He will probably move to Arkansas or Texas, where splendid fields of labor are at his command.

The final outcome of the revival with the First Church, Du Quoin, Ill., and Teague's School House, the mission station of the church, was 62 accessions. Dr. W. P. Throgmorton has great reason to rejoice.

The *Baptist Argus* of last week contains a splendid likeness of Rev. J. Whitcomb Brouger of Chattanooga, Tenn., who is this week holding a revival at the East Church, Louisville, Ky., with Dr. Joe S. Felix.

On May 1st, which will be the twentieth anniversary of the pastorate of Dr. T. T. Eaton at Walnut-street Church, Louisville, Ky., the corner stone of the superb new church will be laid with impressive ceremonies.

Will D. Upshaw, familiarly known as Earnest Willie is assisting Dr. M. B. Wharton in a revival at the First Church, Eufaula, Ala. Many are requesting the prayers of Christian people and much interest is being aroused.

Rev. Fleetwood Ball of Paris has declined the unanimous call to the care of the church at Winchester, Tenn. His present charges have not agreed to submit to his going. Bro. Ball would find an inviting field at Winchester.

Rev. B. W. Spillman of North Carolina accepts the position tendered him by the Sunday School Board of the Southern Baptist Convention and enters the field at once as Traveling Representative of this Board. He is a fine man for the position.

A revival will be held at Paris, Tenn., beginning next Sunday. Rev. L. D. Lamkin of Little Rock, Ark., is to assist the pastor, Rev. Martin Ball. The outlook is fine for the meeting, and it is expected that much good will be accomplished.

Rev. W. A. McComb of Crystal Springs, Miss., assisted Rev. H. F. Sproles in a revival with the First Church, Vicksburg, Miss., which resulted in 13 additions, 10 by baptism. The services are said to have been inspiring and uplifting.

Dr. W. C. Bitting reports that the churches of New York City are observing Easter and Holy Week in downright Catholic fashion and suggests that Rom. xiv 5-6 would be splendid reading for these churches and their pastors. We think as much.

Hon. Joshua Levering, the honored Vice President of the Southern Baptist Convention, has the happy congratulations of his many friends on his mar-

riage to Miss Helen Woods, which occurred at Baltimore, April 3rd. Rev. T. C. Woods of Upland, Penn., brother of the bride, performed the ceremony.

Rev. J. H. Coin of Jackson, Tenn., has been called to the care of the church at Bentonville, Ark., for full time, and will leave for his new field about May 1st. He is well equipped and goes to a splendid field. He is coin of the right metal. We are sorry to lose him from Tennessee.

W. H. Sledge is very kindly released for one Sunday in each month, by the church at Milan, Tenn., that he may accept the unanimous call to the care of the church at Trezevant, Tenn., where he will preach the first Sunday in each month. The Milan Church takes this means of increasing Bro. Sledge's usefulness and salary.

Evangelist Geo. C. Cates of Lebanon Junction, Ky., whom the Lord is blessing so phenomenally in his labors, recently closed a meeting at Salisbury, N. C., in which 116 souls were saved and about that many added to the church. He is at present conducting a revival at Franklin-street Church, Louisville, with flattering prospects.

The Blood River and Western District Ministers' Institute held a session last week at Puryear, Tenn., which was largely attended by ministers from Kentucky and Tennessee. The introductory sermon was preached by Rev. W. O. Hargrove of Dexter, Ky. The most notable speeches were those of Rev. H. B. Taylor on "Can the Regenerated Soul Sin?" and Rev. Martin Ball on "The New Testament Idea of Pastoral work." This Institute has discontinued its meetings until next fall.

On the 19th-27th there will be a meeting for old people at Bethpage, near Mason Hall. All the old preachers and as many young ones as will are requested to be present. We invite you and Dr. Holt to be with us.

E. L. WATSON.

Married at the residence of the bride's parents, at Whitesburg, Tenn., April 2, 1901, Mr. J. M. Ott and Miss Lillian Creech, the writer officiating. Mr. Ott is one of the prominent members of the Whitesburg Baptist Church, having served for a number of years as Sunday-school superintendent. He is a live, energetic worker in all Christian enterprises. The bride is the handsome and accomplished daughter of Mr. John Creech, the well known stock dealer. She is a member of the Presbyterian Church. The happy couple left immediately for Kansas, where they will reside in the future. They leave behind a host of friends who wish for them the largest measure of success and happiness. The writer wishes for them a pleasant voyage o'er life's sea.

J. C. SHIPLE.

I have sent out cards to several of my friends, and hope they will give them due consideration. I only ask you to do just what I would be willing to do under similar circumstances. I have heard from some and they are doing well. I am counting on every one of these brethren and sisters doing what they can toward helping us furnish seats for our new church-house. It will take 300 chairs to seat the London Baptist Church, and they will only cost you 75 cents each. Would you like to have one chair in this building, where it will stay for years to come? Some years ago a young man went to church on Wednesday night. The house was crowded. He walked in and then down through the large congregation. Finding that the seats had all been taken, with some degree of embarrassment he turned to go out. Just then a good brother, who was sitting near the aisle, seeing

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

A Sample Bottle Sent FREE by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggist in fifty cent and one dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the BAPTIST AND REFLECTOR.

that the young man was going out, arose and gave him his seat. During that service that young man was converted and is now preaching the gospel. He was just furnished a chair on which to sit. Is it not possible that a chair placed in this church might be the birthplace of some great preacher of the gospel, who would add many stars to the crown of the one who furnished the chair? Who can tell? Send your contribution to A. S. Henderson or to the writer between now and May 4th. J. E. JOHNSON. Loudon, Tenn.

The Light of the World

—OR—
Our Savior In Art

cost nearly \$100,000 to publish. Contains nearly one hundred full-page engravings copied direct from the World's greatest Paintings of our Savior and His Mother. Contains History of Painting, Biography of Painter, and the Galleries in Europe where the original Paintings may be seen. The most beautiful publication ever issued. The strongest hearts weep at the sight of these wonderful pictures of Jesus and His Mother. Everybody says they are grand, sublime, matchless, magnificent, beautiful, inspiring, and uplifting. The sale is unprecedented. The presses are running day and night to fill the orders. Twelve carloads of paper were required for the last edition. Small fortunes are being made by the thrifty with this marvelous work. Contains also a Child's story beautifully written to fit each picture. This wonderful book, matchless in its purity and beauty, appeals to every mother's heart and in every Christian home, where there are children it sells itself. A Christian man or woman can soon clear one thousand dollars (\$1,000) taking orders in this community. Others are doing this. Why not you? We are advertising in nearly ten thousand newspapers in this country, Canada, England and Australia. Shipping books to every English-speaking country in the world. We shall promote our best workers to positions as State Managers, Correspondents and Office Assistants. We also own and publish large Photo-gravure Etchings of the great Paintings in the Galleries of Europe. One or more of these Etchings can be sold in every home.

By carrying the book and engravings your success will be tremendous. Mrs. Waite, of Worcester, Mass., has sold nearly four thousand dollars worth of books there. Mrs. Sackett has sold nearly two thousand dollars worth of books in New York. Both of these ladies answered our advertisement, and had never sold a book before. Took 14 orders first two days—H. Colwell. Took 5 orders first day; 23 orders first week clearing over \$59—Hattie Lemwell. Thousands of others like above. It is printed on velvet finished paper; bound in Cardinal Red, Green and Gold and adorned with Golden Roses and Lilies. Write quickly for terms as the territory is going rapidly. When you prove your success, we will promote you to the position of Manager and Correspondent under yearly contract.

We shall soon move into our new and elegant structure to be occupied solely by us and to be known as the Light of the World Building.

Address THE BRITISH-AMERICAN CO.
Corcoran Building,
Opposite United States Treasury,
Washington, D. C.

Wanted Reliable & Wide-awake Agents

Who are successful canvassers for books or Religious Papers. An opportunity to make from \$25 to \$50 per week.
Address P. O. Box 1, B. 432, Chicago, Illinois.

Cures Blood and Skin Trouble.

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

CANCER CURED

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



CHURCH BELLS

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



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

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. N. BELL CO., Baltimore, O.



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

W.C. GREENE & CO

(Successors to the R. GREENE CO.)

Merchant Tailors.

Honest Work at Reasonable Prices.

725 Church Street, opp Tulane Hotel, Nashville, Tenn.

We Respectfully Solicit Your Patronage.

Headquarters

for Delegates to the

Southern Baptist Convention.

The New St. Charles Hotel,

New Orleans.

Absolutely Fire Proof. Accommodations for 700 Guests. 150 Private Bath Rooms. Turkish and Russian Baths.

A MODERN FIRST-CLASS HOTEL

Kept on American and European Plans at Moderate Rates.

Special Rates to Delegates to the Southern Baptist Convention.

A R BLAKELY & CO, Ltd, Proprietors.

The ::

Model Tailoring CO.

WM. O'NEIL PERKINS, Proprietor,

421 Church St., Nashville, Tenn.

Fine Tailoring

—AT—

Popular Prices.

All garments cut and made here. We also do cleaning, pressing, dyeing and repairing in first-class style.

Obituary.

KING—In memory of Sister Cola King. Sister King was born Feb. 7, 1870. Professed faith in Christ and joined Bethlehem Church in March, 1896. Died March 6, 1901. She is dead. This is the short sentence that ends the life of all mortals. How inexpressibly sad to chronicle the death of this noble woman. In full bloom of young womanhood, when the richest rainbow of promise arched the sky of her existence, when life stretched before her like a glittering web of gold and silver threads that dazzle and charm. She had many lovely traits that endeared her to family and friends. She was a tender and loving mother, an affectionate wife, and possessed an unselfish disposition and sympathy and interest in all. This bright sunshine has gone from human sight and sound forever, but, oh, bereaved ones, the eye of faith can pierce the gloom, and behold her always young, beyond all grief and pain, robed in celestial garments of light, in her Father's home of many mansions. Though we hang our harps on the willows, hers is tuned to hear only anthems; though our ears be weary of earth's turmoil, hers are filled with sweet choruses of the redeemed; though our eyes are dim with tears, hers gaze upon the beauties and glories of the eternal city. LUTHER J. ALLEN, G. R. MITCHELL, Committee.

HOWERY.—Allen Thomas Howery was born in Montgomery County, Va., May 13, 1839, and died at his residence near Bright, Hamblen County, Tenn., March 3, 1901, at the age of 61 years, 9 months and 20 days. He was a good man and an upright citizen, faithful in all his relationships—to his family, to his church, to the State, to the Army Post of Confederate Veterans, and to his neighbors and friends. On Feb. 26, 1867, he was married to Miss Elizabeth E. Hylton of Floyd Court House, Va., with whom he lived happily for thirty-four years. By his own labor and industry, he provided bountifully for the comfort of his family and the education of his children. In January, 1874, he professed faith in Christ, and with his wife, united with the Cedar Creek Baptist Church. During the past twenty-seven years he has faithfully discharged his Christian duty, being present at all the meetings of the church when not kept away by sickness, sustaining its worship with his means and aiding in the conduct of its affairs by his judicious counsel. His house has always been the preacher's home. At the age of 22, Sept. 16, 1861, he joined the Confederate Army as Second Lieutenant in Company B, 54th Regiment Virginia Volunteers, and served until April 16, 1865, when discharged by reason of surrender of Confederate Army under Robert E. Lee. His life was such during and after the war that he was loved by all—a kind and obliging neighbor and helpful to the poor and always ready with word and deed to relieve the distressed and afflicted. He leaves a wife, one son and two daughters to mourn his loss. To these we extend our deepest sympathy. He lived to see all his children become the children of God, and there will be a blessed reunion of this family on the bright shores of eternity, where death and sorrow will never come, "some sweet day." J. M. WALTERS, Pastor.



R. BORGNIS & Co.

Manufacturers of Umbrellas and Canes.

Recovering and Repairing.

HISTORICAL CANES.

228 N. Summer Street,

NASHVILLE, - TENN.

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



A Well-Equipped, Quiet, Restful Sanitarium and Hospital. Appliance for the best treatment is found here. Large Grounds, Large Buildings, Every Comfort, Trained Nurses, Physicians of your own Choosing. Rates as low as can be for accommodations furnished. For full information address: DR. I. H. CADWALLADER, Physician in-Charge. MRS. I. H. CADWALLADER, Superintendent.

GOSPEL VOICES,

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

By Rev. D. E. DORTCH.

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

"Dortch's Gospel Voices"

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

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

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

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

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

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

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

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

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

Dortch's Gospel Voices No. 2.

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

Dortch's Gospel Voices No. 1 and 2 Combined

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

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

Low Rates to Texas.

At frequent intervals during 1901, round trip tickets will be sold via the **Cotton Belt Route**, from Cairo and Memphis to points in Arkansas, Louisiana, Texas, and Indian and Oklahoma Territories, at greatly reduced rates.

Tell us where you want to go; also when you would like to leave, and we will tell you when you can secure one of the low-rate tickets and what it will cost. We will also send you a complete schedule for the trip and an interesting little book, "A Trip to Texas."

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

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

Gus Demerich,
Practical Plumber
Steam and Gas Fitter
TELEPHONE 1422.
317 N. Cherry Street,
NASHVI - - - TENN

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

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

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



NO CHANGE OF CARS
ST. LOUIS AND CHICAGO AND JACKSONVILLE JACKSONVILLE
If you ask for Tickets Via the N. C. & S. T. L. Ry. Fare, meals, baggage, etc., mailed free to your address.
H. P. SMITH, Traffic Manager, Jacksonville, Fla.
W. L. DANLEY, Gen'l Pass. Agent, Nashville, Tenn.

Dixie Flyer

and the Day Express over the
from
JACKSONVILLE
via F. C. & P., from Lake City via
Georgia Southern & Florida Ry.
from Macon via Central of
Georgia Ry., from

ATLANTA
via Western & Atlantic R. R., from
CHATTANOOGA
and
NASHVILLE

a the Nashville, Chattanooga & St. Louis Ry., arriving

ST. LOUIS

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

Double Daily Service
and
Through Sleeping Cars
maintained over this
Scenic Line

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

OBITUARY.

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

BLAIR.—Mr. John T. Blair fell on sleep at his home in this city on Feb. 7, 1901. The funeral services were conducted by the writer, assisted by Rev. Joe McLesky; interment at Rose Hill Cemetery. He was born in Montgomery County, Tenn., Jan. 26, 1840, but moved with his father to Christain County, Ky., when quite young. In 1866 he came to West Tennessee and in the year 1872 he was married to Miss Octavia Haywood in Marshall County, Tenn. He made a profession of religion in 1866, just before coming to this State, and in 1880 he joined the Cumberland Presbyterian Church, in which he worshipped until 1896, when he united with the Baptist Church. During all these years he has been a consecrated Christian and a devoted member of the church. For many years Mr. Blair was a traveling salesman, and was known far and wide, and his friends were legion. He was devoted to his family, was a tender, loving husband and a kind and indulgent father. As a friend he was true and faithful, and, above all, he was a zealous and devoted Christian. Since February, 1896, when he was stricken with paralysis, he has been unable to attend to business, but during the years of his affliction he never failed to attend his church and Sunday-school when possible, and for the most part was cheerful and hopeful. His afflictions were great, but he never murmured or complained, and we feel that we can truthfully say a great and good man has gone to his reward. A devoted wife, together with two sons, Evan and Egbert, of the M. & O. Railroad, and one daughter, the wife of Deacon J. R. Jarrell, of our church, and other relatives survive him. The entire community deeply sympathize with them in their loss, but we sorrow not as those who have no hope. He fought the battle well and is now at rest. He has serenely entered into that upper realm where there are "trees" of unfading loveliness, pavements of emeralds, canopies of brightest radiance, gardens of deep and tranquil security, palaces of proud and stately decoration and a city of lofty pinnacles, through which there unceasingly flows the river of gladness, and where jubilee is ever sung with the concord of seraphic voices. Yes, he now mingles in the song of that innumerable company of white-robed saints, sees the King in his beauty and waits our coming. **LLOYD T. WILSON.**
Humboldt, Tenn.

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



Are You Deaf??

All cases of DEAFNESS or HARD-HEARING are now CURABLE by our new invention; only those born deaf are incurable. HEAD NOISES CEASE IMMEDIATELY. Describe your case. Examination and advice free. You can cure yourself at home at a nominal cost. **International Aura Clinic,** Dept. 186 CHICAGO

Employment for You.

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

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

FOREMAN & GREEN,

346 COURT SQUARE,

NASHVILLE, TENN.

Our New Church Roll and Record

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

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

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

BAPTIST AND REFLECTOR

Our Premium Offers.

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

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

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

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

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

Write to us for sample copies, if desired.

The Portraits of Our Presidents

With Biographical Sketches

BY

General Charles H. Grosvenor,
Title-page designed by Tiffany.

This inaugural year, when the public mind is aroused over Presidential questions, is a fitting time to issue General Grosvenor's book. Its sale is already tremendous, and will perhaps exceed that of General Grant's Personal Memoirs.

Every patriotic American desires to read what General Grosvenor has to say of George Washington, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, President McKinley and the other Chief Executives of the Nation. Everybody desires to read what General Grosvenor, the staunch old Republican leader in Congress, will say of the staunch old Democrat, Andrew Jackson, the Father of the Democratic Party. General Grosvenor has thrown into his sketch of Jackson all the fire and energy of his nature. The biography of Thomas Jefferson is grand. The biography of Lincoln is as beautiful as a sunrise over the hills. General Grosvenor has personally known all the Presidents since the time of James Buchanan. The General's book will therefore contain history which has never before been published, written from his own personal observation of these great men. General Grosvenor has served in Congress for nearly twenty years, and he has served his country in war and in Congress for nearly forty years. The book contains twenty-four large Photogravure Etchings as fine as Steel Plates, printed by hand, on heavy plate paper made especially to order. These 24 Photogravure Etchings are in different tints, and are well worth \$2 each. These Portraits are from the Paintings endorsed by the family and near relatives of the Presidents. Two years, time and fortune have been expended in securing the reproductions. The complete book is well worth \$50, but the price has been placed so low that the most humble American citizen can own it. The biographical sketches are printed in large open type in two colors; the work is so beautiful that when people see it they want it. The advance sale is very large. President McKinley was the first subscriber. There is one edition known as The President Edition de G. and Luxe. Initial letters, hand painted, Portraits hand colored, title page hand illuminated, registered and numbered; subscription price, \$2.50. Orders and applications for territory are coming in rapidly. A high class man or woman of good social standing can soon make small fortune taking orders in this community. Send references and apply for terms quickly, as the territory will all be signed soon.

Address THE CONTINENTAL PRESS,
Corcoran Building,
Opposite United States Treasury
WASHINGTON, D. C.

HEAD OFF YOUR HEADACHES

By sending 25c. in P. O. stamps for a box of Burge's Headache Knockers, and take when you feel it coming on. Nothing injurious in them. They never fail.

BURGE, THE DRUGGIST, NASHVILLE.
Broad and Spruce,
Mention Baptist and Reflector.

SUCCESS—WORTH KNOWING.

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

Can Sell Your Farm.

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



Suffer No Longer!

Send 10 cents by mail (if not found at your druggist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. **Warranted to cure.**

H. K. MITCHELL, Druggist,
Franklin, Ky.

Teachers

And employers should correspond with **ROBERTSON'S TEACHER'S AGENCY**, Equitable Bldg. Memphis, Tenn. Has filled vacancies in 192 States. Faithful and efficient service.

AGENTS WANTED—Men and women; fraternal insurance, Knights of Equity, Union Trust Bldg., St. Louis, Mo.
L. D. MOORE.
St. Louis, Mo.

Southern Baptist Convention.

The following additional information has been received regarding railroad rates.

The Trunk Line Association has authorized a rate of one fare for round trip from points in Maryland and District of Columbia on same conditions as those made by Southeastern Passenger Association.

The Associated Railway of Virginia and the Carolinas and the Seaboard Air Line granted the same rates.

The B. and O. railroad same rates from points in Maryland and District of Columbia, also from Shenandoah Junction, W. Va. and Strasburg, Va.

The Southwestern Passenger Bureau announces rates of one standard fare plus \$2 for a round trip from Texas Territory.

The Steamer America will accept rate of one fare for round trip from Monroe and intermediate points to New Orleans. The rate will be \$8. Delia's will inform clerk of boat, and he will register them for the round trip. This rate includes meals and rooms.

The Natchez, Vicksburg and Bends steamers through Mr. Frank Watson, agent at New Orleans, grant rate of one fare for round trip.

The Memphis, New Orleans and Cincinnati Packet Co. decline to make rate of one fare as they furnish meals and berths.

Central Passenger Association decline to make any reduction of rates.

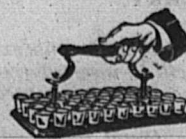
A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers' Block Rochester, N. Y.

—The Mobile & Ohio Railroad will sell tickets to the Southern Baptist Convention at New Orleans, La., May 9th 10h, at rate of one fare for round trip. Tickets on sale May 7th, 8h, and 9h, limited for return passage to May 20th, 1901. A final extension to June 5th will be allowed on payment of a fee of 50 cents; tickets must be deposited with Joint Agent on or before May the 15th, 1901. Tickets may be purchased via Mobile, Ala. For further information see your nearest ticket agent or E. B. BLAIR, T. P. A. Jackson, Tenn.,

SONGS

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



Christian Cleanlines

Why do you permit a custom at the communion table which you would not tolerate in your own home? Would you like to know where Individual Communion Cups used? Send for our free book—it tells all about it. A trial outfit sent free. **SANITARY COMMUNION OUTFIT COMPANY**, Box 88, Rochester, N.

The Manix Store

Mrs. Chesnut and Mail Orders.

The mail orders sent to our store are filled by professional shoppers, who go from counter to counter and fill the orders more conscientiously and carefully than you would likely do yourself. Every order requiring particular care is filled by Mrs. S. P. Chesnut, for 13 years a professional shopper in New York and Nashville. Mrs. Chesnut has made frequent trips to Europe, and no one in the entire South is as competent to handle orders requiring judgment and discretion.

If you come to the city,

be sure to ask for Mrs. Chesnut in our store. She will act as your guide and adviser all over the store, and will help you buy goods of style, color, etc., that will be a lasting pleasure to you.

Samples and Shipments.

We mail full lines of samples on request, and do so the same day we receive your letter. The same rule applies to orders for goods. We ship the same day, unless the order comes in on the last mail, when we ship the next morning.

We can save you money on good goods.

J. E. Manix Dry Goods Co.,

Summer and Union Streets, NASHVILLE.

Do you read the BIBLE every day?

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

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

Printed from the Largest Type ever used in a small Testament

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

STYLE OF BINDING (reduced size).



EVERY SUBSCRIBER SHOULD HAVE ONE.

Send all orders and subscriptions to

BAPTIST AND REFLECTOR, Nashville, Tenn.

Do You Want An Organ?

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

BAPTIST AND REFLECTOR, Nashville, Tenn.

<p>Our Pianos have earned for themselves a distinctive reputation for excellence.</p>	<p>Manufacturers JESSE FRENCH RICHMOND STARR</p> <p>Representatives STEINWAY KNABE VOSE</p>
<p>JESSE FRENCH PIANO & ORGAN CO. CLAUDE P. STREET, Mgr.</p>	
<p>240-242 Summer St. NASHVILLE, TENN.</p>	
<p>PIANOS FOR RENT SIX MONTH'S RENTAL APPLIED TOWARD PURCHASE</p>	
<p>Making and Selling Our Own Products, We Can Save a Purchaser an Agent's or Middleman's Profit</p>	

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