

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., DECEMBER 19, 1901.

New Series, Vol. XIV., No. 19.

## CURRENT TOPICS.

The Hay-Pauncefote Treaty passed the Senate on last Monday by the decisive vote of 72 to 6. This will pave the way for the construction of the Nicaraguan Canal, which we trust will be built in the near future.

The Schley Court of Enquiry rendered a verdict last Friday condemning Admiral Schley on eleven counts. This report was made by two of the three judges. Admiral Dewey, however, dissented from the majority and wrote a minority report exonerating Admiral Schley from blame and giving him the credit for the naval battle at Santiago. Schley's counsel announces that the case will be appealed.

Last week telegraphic messages were flashed between Cornwall, England, and St. Johns, N. S., a distance of 1,700 miles, without the intervention of wires, by means of the Marconi system of wireless telegraphy. Last week also, two ships, the Etruria and the Umbria communicated with each other in mid-ocean 100 miles apart, and long before they were in sight of each other. This is certainly very wonderful, in fact this promises to be the most wonderful invention of this wonderful age. After awhile we shall be communicating with each other around the globe without the aid of wires, and later we presume that we shall have the wireless telephonic system, so that we can talk with each other from one end of the world to the other.

The Supreme Court last week rendered decisions affirming the judgment of the lower court in fining a saloon keeper who was operating a saloon at Midway near Erin, Tennessee. Midway was incorporated solely for the purpose of establishing a saloon so as to avoid the four mile law. The defendant was convicted in the lower court and given a fine and jail sentence in several cases, it being contended that Midway was not incorporated according to the statute. Three cases against the defendant were decided, one each by Justices Beard, Wilkes and McAlister and in all instances the judgment of the lower court was affirmed. This is good. We are glad that we have supreme court judges who have the moral backbone to decide cases against the saloon. It is not always so.

Prof. Stephen Bowers of the Mineralogical and Geological Survey of California, had a very interesting article in the *Ram's Horn* of last week on the "Recent Origin of Man," in which he claims that the verdict of science is in favor of man's recent origin. He concludes as follows: "While Hebrew chronology may possibly remove the origin of our race farther back by two or three thousand years than is indicated by Usher, yet in not one single instance have archaeologists been able to produce human remains which they can show antedate the shortest Biblical chronology. I have ever been willing to accept truth wherever found, or by whomsoever discovered, and have tried to carefully examine everything offered as evidence for a high antiquity of our race, but to this date have found nothing to establish a belief in the proposition put forth by zealous antiquarians. Turn the proposition in any way we may and the response comes back that man began his existence upon the earth in comparatively recent times, and as a race we are in the spring-time of vigorous youth." This is quite significant coming from a man like Prof. Bowers. It will be of interest, however, to note that Prof. Bowers says that it is his belief "that the negro race began its existence as an independent creation, and possibly previous to the creation of Adam." Ariel and the author of "The Negro a Beast" would probably agree with him in this conclusion.

## Consecration.

BY CHARLIE M. FORREST.

The hills were all hazy with mystical blue;  
The merry birds were singing the songs they knew.  
The flowers and leaves, as bright as could be,  
Seemed to wave and to shower a blessing on me;  
And thrilling with gladness for a Savior above,  
I joined in the chorus and sang of his love.  
The hills seemed to echo his presence was nigh:  
That "Jesus of Nazareth was passing by."

Beauty and goodness around and above;  
The earth and its fullness teach me his love,  
While a something within me would sing and sing:  
Adoration and praises to Jesus my king.  
'He liveth;' I know it I feel it within;  
He died twixt the criminals to free me from sin.  
In his love and his power securely I'll rest,  
While I render him praises—my all and my best.

Why should I be gloomy, why should I mourn,  
When a King and a Savior has made me his own?  
When the earth and its fullness are mine to enjoy,  
With a peace dwelling in me that none can destroy?  
I love thee, my Savior, my King and my God;  
I'll trust thee, tho' I pass neath the chastening rod.  
Myself and my all I bring unto thee,  
Thine henceforth and forever thine only to be.

## The Abiding Christmas of the Soul.

BY CUNNINGHAM GEIKIE, D.D., LL.D., Author of "Life of Christ," etc.

The miracles of God in nature pass before us so silently that few recognize them at all, and very few realize, even in part, their grandeur. The sun rises in the East with no heralding except the red streamers which show themselves only while his greater glory is as yet unseen. The moon glides up the heavens as silently as the dawn, and the skies grow white with the glory of innumerable suns as noiselessly as if all were a dream.

So it was at Bethlehem when the Savior was born. Jerusalem, a few miles away, knew nothing of so great an event, and the songs of the angels were heard only by the lowly shepherds on a neighboring hill. Herod, in his great palace near the Joppa gate, inside huge walls and frowning castles to guard him from his people, with sparkling fountains and flowing waters and shady groves making a paradise within, and with grand halls filled with Oriental magnificence, and with the crowds of officials in his ante-rooms, and hosts of armed men in their quarters inside the palace grounds, gloomily fancied himself supreme in the land. But the babe in the manger at Bethlehem was destined to find an everlasting kingdom which would one day extend from the rising to the setting of the sun; a kingdom the steps of whose throne were righteousness, peace, and joy, over which hung as trophies the keys of death and of hades; but the steps of Herod's throne were slippery with the blood of his wife and children, whose ghosts wandered through his halls, and startled him in his sleep, and his kingdom itself was to pass away with himself, now fast hastening to the grave. Let us thank God that we glory in the birth of the Prince of Peace and follow his white flag of eternal love.

In the earliest days of Christianity, when our Lord's return was expected almost daily, there was less reason to dwell on the anniversaries of his birth or death than when the delay in his coming made such details more necessary to be cherished. As long, at least, as the apostles lived, the whole story of his life was, in effect, a continuous Christmas rejoicing at the unspeakable love toward man which it revealed. How these generations felt is seen in the words of Paul: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich;" for, "being in the form of God, he counted it not a prize to be on an equality with God, but emptied himself, taking the form of a bond-servant, being made in the likeness

of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death yea, the death of the cross." "Thanks be unto God for his unspeakable gift."

The true keeping of Christmas, then, is the realization of the great love that brought us salvation, and left us the example of a divine life, that we should repeat it, with God's help, in all our relations to God and to our fellow men.

Love begets love, and must express itself more or less through the emotions, but the mere outflow of the feelings, unless it spring from the deep conviction of the heart and understanding, is no sign of real, lasting devotion. Where love reigns it knows no intermittent glow, but gilds the round of the year. Christmas thoughts and Christmas affections make our spirits a land of "the unsetting sun," its brightness and its warmth spreading a softened glory over all the world. Nothing less is Christianity, at its noon in the human breast. In every aspect it glories in the birth of the babe of Bethlehem as the supreme event in the story of our race.

Use it aright, and it will create in your soul a Christmas adoration of him to whom that soul looks as the Way, the Truth, and the Life from the cradle to the grave, and that adoration will arouse a Christmas gratitude in an eager imitation of the blessed Exemplar. You will not overlook the fact that there are three gospels which record the works of Jesus, and only one which particularly reports his words. Your life will be, through all its course, in proportion as you have in you the mind that was in him, like that street of the New Jerusalem in which the redeemed walk by the clear flowing water of life, bordered by the fair trees from which they gather immortality, with all manner of fruits, blossoming and yielding their celestial joys unfadingly through the unending years of eternal love.

A Christmas soul will be no less visible in the young man, if Bethlehem be stamped on his spirit, by his purity of thought and life, amidst all the temptations of opening manhood. The white lily rises unstained from the muddy waters by which it is surrounded, and so will your growing and flowering years. Like the blossom of our garden borders, which thrive only on pure air, you will blossom into "perfect men" in the spiritual air of your Christmas memories. The young man who begins active life in a great city will be as worthy, if he have a Christmas heart, as if he were still in the innocence of his country home. There will be an instinctive repulsion of whatever is contrary to an upright manliness, whether in his own person, or toward his employer. He will be a faithful servant, because his Christmas heart will tell him that unfaithfulness to any trust is unfaithfulness to him who is "The Truth" itself. High principle will be the magnet that will direct his daily course. Not that he is to be narrow or ascetic, but that, with the clear limits of a chastened liberty, he will find the amplest scope for innocent and helpful activities and recreations. The words on Sir Henry Lawrence's tomb at Lucknow will be the motto of his life: "He tried to do his duty."

The business man who has a Christmas heart will not need to be reminded that, at any cost, he must be faithful to the lofty standard of uprightness which this demands. Mean ways of making money will be abhorrent to him. No trying to overreach in buying or selling will find favor with him; no bullying or bearing in Wall Street; no cornering wheat or pork, or speculating in other ways in the hope of making a fortune without working for it, with the alternative of ruining himself and perhaps others by a miscalculation of probabilities. Gambling in any form will be swept out of his conception of fair trading and legitimate venture, as the mob who made the temple a den of thieves were swept out by the scourge of Christ. No "custom of the trade," or pretext that a shady trick is "business," will be allowed for a moment to defend a violation of the great law of the child of Bethlehem, that we are to do nothing

ing to another that we should not like done to ourselves. You will do nothing for gain on which you are not willing to ask the blessing of God.

A Christmas thought that will dwell in the heart really given to the new born babe will be that his life began with a grand recognition of the dignity of manhood in its humblest worldly estate, as shown by the Eternal Father sending as the first of all his worshippers—not some of the greatest of earth: the princes, dignified priests, or luxurious rich—but poor, half-clad shepherds, so needy that they were glad to lie out all night on the cold hillsides, guarding their masters' flocks from the wolf, for the bare price of the meanest wage, and that he vouchsafed to these poorest of men the honor, unique in the history of the world, of his angel being dispatched from heaven to tell them how, at last, the darkness of our lot had been ended by the dawn of the Sun of Righteousness, with healing in his beams; news so transcendent that even such an ambassador could not be permitted to come unattended, but was escorted by a choir of spirits from the celestial regions to show how wondrous the story of the babe was, even in distant worlds, and how deep was the interest of their ethereal people in the welfare of man, even in his humblest condition.

The Christmas heart will, hence, remember the Savior's words, "The whole need not a physician but they that are sick," and the example of his life, devoted—not mainly to those who wear soft clothing and live delicately and have grand churches to make a luxury of worship, and clergy at every hand to make their religion as easy as their pew cushions—but to the common people, who heard him gladly, the ignorant, the fallen, and the poor, who were then, as in too great a measure they are still, left by the professional religionists of the day, official and lay, like sheep without a shepherd—mere things to be used by the rich, and already "cursed" of God; white slaves whose social condition is evident proof that providence intended them for nothing better.

Our great cities are a scandal to us. What slums, rack-rented perhaps, by so-called Christians, do thousands find their only possible shelter! In what midnight ignorance do these myriads grow up! In what surroundings of vice! True hearted men and women go down to them here and there, as the brave diver goes down to a sunken wreck; but what is this in a Christian land? If all the Christmas hearts of the nation resolved that a new day should rise on society they would unite and send their best men as their representatives into all municipal offices that corruption might be rooted out as far as possible; that the unholy thirst for gain might be pressed back within bounds no longer disgraceful to a Christian people, and that by any sacrifice of selfishness and of schemes of gain the pure waters of the river of life might be set flowing through the Augean pollution of political life. I often hear good men say they keep aloof from politics; but to be a Christian you must carry your religion into all the relations of life, and noble Christian politics means the carrying it into the life of the nation. Neither England nor America will ever see their population Christian till the men of wealth and education of each, instead of thinking and living for pleasure, for money, or for display, shall consecrate themselves to Christmas love, realizing the song of Bethlehem, "Glory to God in the highest; peace on earth and good will to man;" good will that means self-sacrifice to raise and enlighten the whole community, even at the cost of having no millionaires or hugely rich, while our municipal, political, and commercial life smells rank to the heavens. Do you say that to speak this way is not very cheerful Christmas reading? If not, don't you think it ought to be? With Christmas hearts in your homes, as husbands, wives, fathers, mothers, brothers, sisters, servants, and that all the year round; with Christmas hearts through the twelve months in your shops and counting-houses, in your churches and in your relaxations; with Christmas hearts at all times in all your public responsibilities, whether of municipal life or in the larger politics of the country; with Christmas hearts that determine to secure for all the benefits of a full and generous education, the enjoyment of some daily leisure for recreation, and the development of a higher life than money-grubbing; to secure for all the population in short, the promise of the present life as well as of that to come; to pay down visible results of religion in the purifying of public and commercial life from its ten thousand corruptions; to make life sweet to all, and thus lift them to the thought of him through whose religion light has sprung up to them in their darkness—don't you think that even to aim at such an ideal would, after all, be the very highest delight of every worthy soul? We have Salvation Armies and the noble society of Christian Endeavor. Why not have a Christmas army, with still wider conceptions of our duty as soldiers of the great Captain, Christ? An army organized apart from the

shibboleths of politicians which would, by wise organization and able management, work for the reform of the current notions of church work, and map out the whole wide province of the nation's life to carry into it proofs that our religion is not mainly psalm singing, but is resolved to imprint itself on the statute books of every legislature of every municipality till Christ is Lord paramount, even in London, New York, and Chicago, and his good will to man is realized as something that blesses the passing life, and does not content itself with bills drawn on Kingdom Come? A Christmas heart will feel that every vote with which it is entrusted is a loan from the Master to be faithfully used for the right, and that not to lay it out for him wisely and faithfully on every occasion is to bury his money in a napkin, and bring on us his displeasure.

Bournemouth, England.

#### Thrusting Out Laborers.—Matt. 9:36-38.

BY REV. Z. C. TAYLOR.

With all the accumulating centuries and the multiplication of laborers the harvest continues to be great and the laborers few. The worldly professions overflow with competitors because any man can follow a material profession at his own discretion, but to enter the Lord's service the Christian must be called or sent.

Some go willingly, others have to be thrust out. Moses and Jonas were of this class. I myself was of this class; for years I resisted God's call. Men—Christian men—do not seek, or take naturally to, the ministry. No doubt many are called to preach who resist it all their lives. Sometimes the resistance comes from a wife, a parent, or friend.

Though God knows of the great harvest, of the millions perishing without the gospel, and also of how few the workers are, yet he devolves it upon his followers to discover this lack, and commands us to pray for them.

The church cannot bring forth children unto the family of God until she travails. When Christ was surrounded by the neglected thousands he was touched with compassion. Who would teach the people? How many it would take to instruct the millions! He taught the disciples how workers could be obtained.

The workers are not man-made. They cannot be made in schools or seminaries. Man-made, man sent laborers do not sow the word, nor win souls, but bring troubles and discontent to the cause. The true laborers are willing to work anywhere and anyhow for Christ. They only need to know where they are most needed, where they can do most good. The laborer is one who does the Lord's work in the Lord's way. He is willing to put more into the Lord's treasury than he expects to take out.

I have recently noticed some of the ways by which God is thrusting laborers into the harvest, as well as many ways by which the laborers may be increased. The church, as a body, is often asleep on this great subject. The church should be the origin and home of all good works and peoples.

Modern missions are not properly a product of the church. God thrust Carey and Fuller out without the consent or hearty good will of the church. God brought Sunday schools into existence by thrusting out Robert Raikes to teach the children and the ignorant outside the church. The true church often lacks sympathy and flexibility; then God raises up men to take the young, as a class, the women, as a class, and so on. The Sunday schools should be a part of the church, the Young People's Christian Associations a part of the church. In the church should originate, and from the church flow, love for all classes and objects. The ordinary way would be to call men in the churches, said churches to recognize God's call and the needs of humanity and concur with God in forwarding the workers to the harvest. The church should be a home for all God's family and out of which God's law should proceed for all purposes of good, and to the end of the world. God is thrusting out men into the harvest through the Christian Alliance, the Salvation Army, and many societies separate from the true church. This is the work of the church and should be done by her. But if the church sleeps, or is slow to do this bidding, God thrusts the laborers into his vineyard. The church loses this power, this opportunity. On all mission fields useful workers are often thus united with the legal band of workers.

The church is beginning to realize her latent powers and dormant talents. Medical missionaries are sent out to use their talents in bringing in the harvest. Schools are more neglected. In the States perhaps more money is given for schools than for evangelization—and that by Christians, members of our churches—but not through churches. And these gifts are beginning to be felt in foreign lands—through private indi-

viduals—because the church has not yet recognized this lever power in harvesting the nations into God's kingdom.

Christ used miracles as a means to promote the claims of his divinity and usefulness. For the church to free the nations of ignorance to-day is certainly as great a blessing as relieving the afflicted of their diseases. But the true church is still afraid of schools. The Methodists, Presbyterians, and Congregationalists are winning the hearts of the nations to the gospel through their schools. How much idle talent the church possesses. Baptist churches are afraid to spend their money in the Christian education of the youth of the nation. God is thrusting laborers outside the church into this field of usefulness. This honor and opportunity belong to the true church. God is thrusting in laborers through colonists. The church does not send out the laborers, so bands of Christian colonists are seeking fields for worldly enterprise. We did not know how well all South Africa was evangelized till the Boer war. The church waits often for highly qualified men; God is thrusting out men of small attainments who have a place the church is not willing to recognize. School and medical missions have the advantage of being largely self-supporting. The church has only to furnish the capital; current expenses in these two departments can largely be expected on the field.

How we missionaries would welcome Christian physicians, dentists, merchants, and farmers, to live out the gospel among the nations, and thus help to usher in Christ's second coming. England is seeking in all the world homes for her over-plus population. May all the Christian nations soon come to the same condition. We are still too Pharisaic, too Judaistic; we think ourselves too good to come in touch with nations in need of the gospel. May God thrust out the laborers by his true church, or by any other means he may choose for the speedy redemption of the world.

Bahia, Brazil.

#### Fundamental Baptist Principles.

[A sermon preached by L. H. HUFF before the William Carey Association, and published by request of that body.]

(Concluded from last week's issue.)

#### 6. Baptists believe in restricted communion.

By this we mean that no person has a right to the table of the Lord who has not been made anew in Christ Jesus and baptized according to New Testament teaching. The scriptures do not justify us in saying that the denominations should commune together, as the sacred ordinance was not given to denominations. Nor does it justify us in saying that all Christians should commune, as many were excluded at the time of its observance by our Lord and his apostles.

But we are justified in saying that the individual churches should commune. Paul, in 1 Cor. 11:2 says: "I praise you brethren because you keep the ordinances as I delivered them unto you." In Col. he says: "I rejoice, beholding your order and the stability of your faith." Again he exhorts: "So, then, brethren, stand firm and hold fast the ordinances you were taught, whether by word or letter." No man has a right to the table of the Lord who fails to prove his fitness for its observance. Hear the witnesses as recorded in 1 John 5:8: "And there are three that bear witness on earth, the spirit and the water and the blood; and these three agree in one." How unmistakable the order of heaven. The Holy Spirit first bears witness with our spirit that we are the children of God by faith in Jesus Christ our risen Savior. Second: The water, or burial in baptism, testifies that we are dead to sin, or freed from it, and our rising out of water shows our faith in a risen Savior, and is a pledge of our future resurrection from the dead. The blood, the third witness, is the emblematic blood of the supper, and testifies of the death of Christ by the shedding of his blood for the remission of sins. These three witnesses bear testimony on earth in perfect agreement in the order of spirit, water, and blood, and as the water of baptism bears testimony after the witness of the spirit, so the emblematic blood in the supper bears testimony after the witness of the water in baptism. The Baptists are the only people on earth whose practice coincides with the testimony of these three witnesses (Ray in Baptist Succession). Baptists believe that believers' baptism is prerequisite to a visible church relation and to the Lord's Supper, in the participation of which, by the sacred use of bread and wine, they commemorate the dying love of Jesus. The apostles, who constituted the church assembled when our Lord instituted the supper, were undoubtedly baptized previously by John the Baptist, Lu. 7:29; Acts 1:22. Our Lord put baptism before the supper in the commission, Matt. 28:18, 19. No exception to this order can be found anywhere. The separation between Baptists and other

people on this question takes place before we reach the table. It takes place at baptism. If there was no separation then we would find none at the table.

The law of Christ being our guide, we have no option and we desire none. 'Tis ours to obey. It has already been seen that the question between the bulk of the religious world and Baptists is not one of communion at all, but of baptism. Those who practice otherwise admit the validity of immersion, for they accept it without hesitation and occasionally practice it. But they say that another act will do as well, and is more convenient and they prefer it. We cannot see it this way. Others can conscientiously practice immersion; Baptists cannot conscientiously practice any thing but immersion. We are immersionists from principle. Should conscience yield to convenience and preference? Let convenience and preference yield to conscience and principle, and not conscience and principle to convenience and preference.

Dr. Beecher says: "If our Baptist brethren are right on the mode and subjects of baptism, they are right on the question of communion."

Dr. Wall (Episcopalian) says: "Among all the absurdities that ever were held none ever maintained that any person should partake of the communion before he was baptized."

Dr. Doddridge (Presbyterian) says: "It is certain that, so far as our knowledge of antiquity goes, no unbaptized person received the Lord's supper."

Dr. Hibbard (Methodist) says: "In one principle Baptist and Pedobaptist churches agree: they both reject from the communion all who have not been baptized."

7. Baptists believe in a democratic form of church government.

As Lincoln has defined political democracy: it is a government of the people, by the people, and for the people. Our laws were made for us 1,900 years ago by supreme authority, and we have only to interpret and obey them.

(a) The church receives into fellowship.

Rom. 14:1: "Him that is weak in the faith receive ye but not to doubtful disputation." To whom is this addressed? To bishops? It is not. To the session of the church, composed of the pastors and ruling elders? No. To whom then? "To all that be in Rome, beloved of God, called to be saints." The right of the apostolic churches to exclude members from their fellowship evidently implied their right to receive members into their fellowship.

(b) The church excludes. 1 Cor. 5:1-5: "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such an one unto Satan," etc. Paul did not exclude this man but the church did. They must assemble as a church and exemplify the spirit of a pure democracy.

(c) The church restores. 2 Cor. 6:8: "Sufficient to such a man is this punishment, which was inflicted of many." The fact deserves notice that the power in apostolic churches to restore excluded members implies the power of receiving members and also the power of excommunicating.

I would notice this further but time forbids. See Matt. 18:19; Acts 1st chapter; Acts 6:1-3; Acts 14:23; Acts 15:22, 23.

8. Baptists believe in world-wide missions.

"All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations," etc. Matt. 28:18-20.

"Ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8. The above scriptures, together with many others that might be cited, constitute our authority for missions.

The gospel is for everybody, and must go everywhere. The world is the field of its intended expansion. God has no favorites.

The heathen were to be given Christ for an inheritance, and the utmost parts of the earth for a possession. He was to be a light to the Gentiles, and the salvation of God to the ends of the earth. All people, nations, and languages were to serve him. By the grace of God he tasted death for every man. He gave himself a ransom for many. He is the Lamb of God that taketh away the sin of the world. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. John saw an angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people, that dwell on the earth.

Such is God's purpose in the gospel. It knows no limits but the boundaries of the globe. Shall we fold our arms in guilty indifference to its spread and par-

alyze its progress by withholding our aid when the whole world is dying for it, proclaims by every oracle that it is designed for the whole world, and is the gift of God to all our race; can we love Jesus and do it?

Paul says, Rom. 10:13, 14: "How shall they believe in him of whom they have not heard: and how shall they hear without a preacher? And how shall they preach except they be sent?" Paul, in this passage, shows that calling on the Lord is preceded by belief, and belief by hearing, and hearing by preaching, and preaching by the sending of preachers. One of the chief glories of the gospel is the indiscriminate offer of salvation to all men. It says: No difference, no difference, no difference! The gospel will go only where we send it. There is no other agency for its promulgation. God will not work a miracle to convey it to the heathen. He has redeemed us by his own blood; he freely gives us the offer of salvation; he enables us to send it to others; he opens wide the opportunity; he commands us to send it to others.

The solemn responsibility is upon us. We cannot evade it. If Christ is the only way to the Father, if there is salvation in no other and we do not send the glorious news to our lost friends, are we not guilty of their blood? When the Son hung on the cross and the black shadow of the Father's averted face fell on him and he cried: Why hast thou forsaken me? he bore on his lone heart the guilt of a race, the weight of a world—the same world that the Father loved. When he was going back to God it was into every part and to every creature of this same world that he bade his disciples go with the glad tidings of himself.

9. Baptists believe in the final perseverance of the saints. What say the scriptures touching on this great doctrine? "As far as the East is from the West so far hath he removed our transgression from us," Ps. 103:12. And if our sins have been once removed they will never come back to condemn us either in this or in the world to come. "For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger," Job. 17:19. "The path of the just is as a shining light that shineth more and more unto the perfect day," Prov. 5:18. "The steps of a good man are ordered by the Lord, and he delighteth in the way. Though he fall he shall not be utterly cast down, for the Lord upholdeth him with his hands. The Lord loveth judgment, and forsaketh not his saints. They are preserved forever," Ps. 37:23, 24, 28.

"My sheep hear my voice, and I know them and they follow me: I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands; my Father which gave them to me is greater than all, and none shall pluck them out of my Father's hand."

Perseverance in holiness is declared in scripture to be a test of regeneration; that is to say: those who do not persevere were never truly regenerated. Jesus said: "If ye continue in my word then are ye my disciples indeed," John 8:31. If ye continue, then are—mark the words—the future continuance is a test of their present faith. If they continued not, then they were not at any time Christ's disciples indeed. To the same effect is the utterance of John 1:11-19: "They went out from us, but they were not of us; for if they had been of us they would have continued with us."

The seed planted in Christian hearts is declared to be incorruptible, 1 Peter 1:23; so then whenever what appears to be the result of regeneration becomes corrupt, that proves the regeneration to have been unreal. It is self-evident that what is incorruptible cannot become corrupt. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God," 1 John 3:9.

Paul, in that matchless argument recorded in Rom. 8, forever settles the question: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famines, or nakedness, or peril, or sword? Nay, in all these things are we more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (i. e., other thing in creation) can separate us from the love of God which is in Christ Jesus our Lord."

Amid the separations which are constantly occurring in this world, and which it is the special province of death to effect, it is delightful to know that nothing can separate the saints from the love of God. This great doctrine is the mainspring of all Christian zeal and activity—of all good works in the sight of God. When do Christians pray most, praise most, give most, labor most, talk to sinners most, sacrifice most to extend the kingdom of Christ, live most consistently, let

their light shine most, glorify God most? When they can read their title clear to their eternal salvation.

Not as the world the Savior gives;  
He's an unchanging friend;  
Whom once he loves he never leaves,  
But loves him to the end.  
Else Satan might full victory boast;  
The church might wholly fall;  
If one believer may be lost,  
Then surely so may all.

#### Prayer at Evening.

BY REV. MORRIS RABB.

O Lord, help me! My distress of soul is exceedingly deep. But thy grace can reach low down into our poor, broken natures. I know that I have sinned grievously in thy sight and am no more worthy to be called thy son; but Christ wrought mightily for my redemption. His cross was not a vain thing; his death was not fruitless. How could it be? He was sent of thee, O Father; he knew his work before he emptied himself. He could never have erred—never!

May I not share the benefits of Christ's redemptive work, O Lord? Is it not his will I should share those benefits? I know that my sins rise up against me and provoke thy judgment. I know that I have deserved to be cast off from thee as too unholy to approach before thee. But the guilt of sin and the power of sin are not so great as thy power of deliverance. Can it be that one oppressed with a sense of sin and failure, that one who feels helpless in himself, and yet cries to thee—can it be that mercy will be withheld from him?

O Lord, I pray that thou wilt no longer keep back thy blessing from me. Grant it to me in Jesus' name. Enable me to so repent of my sins and to turn to thee with such absolute trust, that I may receive thy blessings. O be gracious to me, and trust me with thy blessing. Thou fillest the briny ocean to the brim, and sendest thousands of rivers oceanward with their tributaries; O fill the ocean of my necessity with thy sweet presence and power. Lord, I need strength. I fail from sheer weakness. My whole being needs new strength. I am laid low as that paralytic whom Jesus caused to walk before the people. Savior, thy power is not minished since that notable day. Just take up another weak man, a man tried with an inward paralysis which holds his being under weakness. I need a God to help me! Thou art God alone; thou alone canst do for me what I need. Thou canst awaken my soul from its conscious slumber; thou canst heal my wounds; thou canst fill me with peace and joy in the Holy Ghost. O Lord, in Jesus' name, bring me into fellowship with thyself. Amen.

Buffalo, N. Y.

#### A Word to Doctor Porter.

Will you suffer another word to Dr. Porter? When I wrote my first I did not expect a reply and had no desire to provoke a controversy or to air my views in your columns, but as I had sent a reply to Dr. Porter's attack upon me in the Flag (which was turned down by the editor), I thought it would not be out of place to notice his article in your paper.

I cheerfully take back the imputations that Dr. Porter was doing penance. No doubt my language, to which the doctor objected originally, seemed harsh, but I had no desire to judge too harshly. My position is this: Gospel Missioners are opposed to boards and conventions in carrying on the work of the churches and with their present convictions they can never be at peace with those Baptists who believe in such things. Dr. Porter does me a great injustice in charging me with the desire to start another branch of the Baptist family. Nothing is further from my purpose or thought. As I understand Baptist church polity, all organizations among Baptists, outside of the churches, are purely voluntary and for the best interests of the churches seeking such combinations. There is in the United States a Baptist people known as "Regular Baptists," with a number of associations and some ten thousand members who stand just where the Baptists stood before boards and conventions were brought in to lord it over the churches. These Baptists believe in missions (they are supporting Brother G. P. Bostick in China), and in Sunday schools. They are not "Hardshells" and never have been, but are in perfect accord with Gospel Missioners, both in faith and practice. I believe that where people are agreed they ought to walk together; and especially is that true among Baptists. Isn't that scripture, doctor? All affiliation between Baptists is voluntary, and when they can no longer work together in harmony and their differences cannot be settled by an appeal to

scriptures, the only sensible and honorable thing to do is to cease trying to affiliate. If I go into a Baptist Association or Convention, affiliating with boards, and accept their courtesy I cannot honorably attack their policy and continue to do that year by year. The same is true of churches. The only excuse that any Gospel Missioner will give for remaining in such organization is to "agitate." You will excuse me for saying that I don't think that is exactly honorable, although I did that myself until my conscience would no longer permit me to do it. No, Doctor Porter, I can never affiliate with board organizations for several reasons, but shall for the present remain simply a Baptist without any handle to my name. The church with which I hold membership has no connection with any other organization in the world, and is yet intensely active in giving the gospel to the world. If you can see any sound reason why "Gospel Missioners" should stay in board organizations and "agitate" or harass I would like to know them.

Charlotte, N. C.

M. P. MATHENY.

#### From Jefferson City.

Rev. J. F. Hale has just closed an excellent meeting with his church at Talbots, during which the membership was much revived and ten accessions made to the church. Brother Hale is now in a meeting at Knoxville.

In the death of Brother Thomas Newman, a deacon in the church at Alpha, the denomination in East Tennessee has lost one of its best supporters and the State a most worthy citizen. He was of most lovable character. To know him was but to love him. His piety was correct and practiced and was exhibited in constancy to duty, in acts of benevolence and in constancy of obedience. His illness was of long duration. During the early part of the summer he was bereft by the death of his youngest daughter whom he loved most devotedly. During the period of her illness, extending through several months, he was constantly at her bed-side, nursing and ministering to her wants. Being in feeble health, he seems to have caught the same fatal disease that carried her away, consumption. His decline was rapid, and the end came soon, but none too soon for him. He said to the writer two days before his death: "I trust I shall not linger much longer—with no hope of recovery, but a burden to my friends and with naught but sufferings awaiting me, why should I desire to linger? In his death the declaration of the Psalmist was perfectly fulfilled: "Mark the perfect man and behold the upright; for the end of that man is peace." While we mourn his loss, he rejoices in the eternal gain of heaven.

Our church at this place is again stricken in the death of another of its most valued members. Scarcely four months ago Brother T. J. Johnson, a leading farmer in this vicinity sickened and died. Last week we were summoned to perform the funeral and burial services of his bereaved wife, Mrs. Tonnie I. Johnson, and to lay her beside her husband in the cemetery of the Baptist church at this place. The death of this most excellent woman occurring so soon after that of her husband, has cast a shadow of sadness over the entire community. May the Lord comfort, guide, and sustain the three sons who are so suddenly and unexpectedly left as orphans indeed.

The health of our beloved Dr. Jesse Baker continues precarious. Let prayer go up from the hearts and lips of all the faithful that this honored servant of the Lord whose praise is in all the churches may be restored and that he may be able to speedily resume the pastoral work of his church. We are glad to report that the health of Brother S. S. Hale is improving. This announcement will be gladly received by his numerous friends throughout the State.

J. M. P.

#### A Hot Fight.

I take the liberty, as well as the pleasure, of sending under different wrapper to you in to-day's mail some copies of newspapers published here, which will convey to you some idea as to what we are doing in Greeneville. We are now right in the midst of a heated temperance campaign. We are seeking to rid Greeneville of the saloon.

Upon the 19th inst. we will hold an election here to vote on the question of "Charter" or "No Charter," and it looks now as if "No Charter" will win; and, if it does, then away go the saloons. The people have are becoming thoroughly aroused upon the great and paramount issue that to-day boldly confronts them and challenges a just and right solution at their hands. The saloon or no saloon question that is to-day being agitated simply resolves itself into the question of right or wrong. And when the question of right or

wrong is fairly and legitimately presented to the great jury composed of the rank and file of the common people, I have no doubt or fear as to what the verdict will be.

Leaders in great conflicts may sometimes become so blinded by zeal and passion as to wander astray from the paths of truth and right; but the rank and file, always listening to and obeying the voice of conscience, and obedient to the promptings of the great law of truth and justice which was long ago written in the heart of man by the hand of God, are not likely to go astray in deciding a great moral question. The temperance question is growing in strength in Tennessee, and methinks that the day is not far distant when peace, charity and temperance will come like cherub flying through the heavens with victory upon their out-spread wings and a halo of glory upon their brows to make their home for evermore within the borders of chivalrous and brave old Tennessee. The saloon must go.

B. CLAY MIDDLETON.

Greeneville, Tenn.

#### From The Old Capital.

The Lord has greatly blessed the churches over which he has made me bishop. We recently closed a gracious revival with the Bowmantown Church, where Brother W. A. Catlett assisted me. About eighteen professed faith in Christ, ten of whom were added to the church. Brother Catlett greatly endeared himself to our people.

We closed a ten days' meeting here last night which resulted in forty-four professions and twenty odd additions, with more to follow. Yesterday morning four of Jonesboro's most prominent and talented young ladies presented themselves to the church and were baptized at the close of the service. A more impressive scene I have never witnessed. It means so much to consecrate such lives to the Lord. It was not by persuasion, but in answer to prayer. We have been working and praying for a great meeting, and it came. Rev. John M. Anderson, of Newport, was with us and did all the preaching. He needs nothing that I could say to make him more widely known or better appreciated in East Tennessee. I knew him before I entered the ministry, and during my years of preparation he was to me a fatherly adviser. Of course I love him; but he makes one love the Master and forget the man when he speaks in the name of the great King. Big body, big brain and tender heart. He loves God, believes in his fellows, and is a friend to children. Love is the key with which he unlocks the hearts of all with whom he comes in contact, whether saint or sinner. His coming among us will be remembered years to come. We visited the high school twice, and he completely captured the children, and, as it seemed, turned them over to the Master. Thirteen school boys professed faith in Christ at the closing service. His theme in preaching is always: "Christ crucified, the sinner's only hope." He combines in every sermon clearness, power and loving pathos. Our church has been greatly strengthened by his coming, and we thank God for sending him here. God be praised for his wonderful mercies to us.

J. H. SHARP.

Jonesboro, Tenn., Dec. 12, 1901.

#### Kentucky Letter.

Since my arrival in Maysville I have not had much opportunity for news gathering from the country immediately surrounding. Have been getting my own work in hand principally. The Union Sunday school forces have been busy getting the county and magisterial districts organized. I find the Baptist pastors hereabouts interested in that kind of work, as are our people in the city. Union "Thanksgiving" and Union Sunday night meetings have been the practice here, and it seems to be enjoyed. Our church, by some means, has nothing but blanks in the mission column of the Associational minutes, but the officers say it should not have been so, and we trust it will not be so again. We have a splendid building, but it needs many little repairs, which are being done. The pastor's study has been repaired, and the furnace, which had become dangerous, has been overhauled. We hope ere long to touch up the interior and put in a new pipe organ. I am now preaching a series of night sermons in view of reviving the church and the work. What the results will be cannot be told, but we have a generous, grand people, and we are expecting the Lord's blessing.

Brother Searcy is being assisted in a meeting at Lewisburg by Brother Nowlin, my successor at Lexington, and his preaching is, highly spoken of.

Brother Nowlin spent the day with me last Monday.

Brother Swindler has had a good meeting at Covington, but had the sad misfortune to lose his daughter during the meeting.

Brother C. M. Thompson, who goes from Louisville to Newport, is well suited to that difficult field.

Brother J. F. Williams will go, it is thought, from Versailles to El Paso, Texas.

Brother H. D. Allen has entered upon his work as my successor at Third Avenue Louisville, and will doubtless do a good work.

Brother T. T. Martin has been with Brother Preston Blake at the First Church, Lexington, for several weeks in a meeting.

Meetings in this part of the State thus far have not resulted in large ingatherings. You have done well to have Dr. Holt associated with you. Holt can do many things and do them well. His success in Tennessee, my native State, is a joy to me. How I would love to have been with him at the great Texas Convention. But my letter is long enough.

JOHN H. BOYET.

Maysville, Ky., Nov. 30, 1901.

#### Resolutions of Union Academy Baptist Church.

Whereas, our beloved pastor, Brother Fleetwood Ball has seen fit to resign as pastor of this church, and, while it is a great task for the church to give him up, as he has been with us four years and been so faithful in the discharge of his duties that the church learned to love him as a brother; be it

Resolved, 1. That we can commend him to any church as a true gospel preacher, who is not afraid to declare the whole counsel of God.

Resolved, 2. That we, as a church, will remember him in our prayers, that God may abundantly bless his labors elsewhere.

Resolved, 3. That a copy of these resolutions be sent to the *American Baptist Flag* and the BAPTIST AND REFLECTOR for publication, and also spread on our church book.

Done by order of the church in conference December 8, 1901.

C. L. NEAL, Moderator.

J. W. FUQUA, Clerk.

#### From Texas—Brother Anderson's Troubles.

There is a seeming readiness to close the year of 1901. Crops were gathered quite awhile ago. But little is being done on the farms in this section of country toward next year's business. Everything is at a standstill. The general yield in products for the year closing is far short of an average. All lines of produce are at a high rate except cotton. It will be close times with the masses of the people till another crop is made.

The Board of Directors of the State Convention held their first meeting recently. In the apportionment for the current conventional year the following allotments were made: State Missions, \$65,000; Home and Foreign Missions, \$25,000 each, and other distributions amounting in all to \$140,000. The first business of the year is to help the storm-swept coast people rebuild their church houses. The colportage wagon system is obtaining much favor, and a number are soon to be in use by colporteurs and missionaries. The spirit of denominational work and progress is very promising for the future. I regret that Brother S. J. Anderson found it necessary to take me so severely to task for making a brief reference to their "new associational meeting." He expresses the complaint of "false statement," and asks for "source of information" upon which I made my statements. In the first place, the statements were bits of news briefly given, to wit: "That an effort was made to affiliate the several parties (the names of each given), but the same was defeated."

What Brother Anderson was in trouble about I cannot tell. I could give names and dates to authenticate my statements, but what need for proof? as the good brother, in his article of complaint, confirmed the statements himself, that a resolution was in hand looking to affiliation, but upon consideration it was foreseen that such could not be effected, and the resolution was withdrawn. Now, where is the trouble? As to the "spirit" of the statements made, my friend Anderson was certainly in a vision of some sort that beguiled him. I have the kindest feelings for all the brethren, and if they can't work with the Convention, I bid them Godspeed in going to themselves, and hope for good to be done in their chosen way. As to his creed concerning "embezzlers," etc., he can take all the comfort he wishes from such insinuations.

T. E. MUSE.

Elgin, Texas, Dec. 9, 1901.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

B. Y. P. U. S. S.—Fifty-two present.

Rains Avenue Mission.—31 in Sunday school.

Central.—Dr. Lofton preached: "Satan as an Angel of Light."

Centennial.—Pastor Stewart preached on the "Leadership of Moses" and "The Lamb of God."

Edgefield.—Pastor Rust; good services; received one by letter. "Bartimeus" and "The Great Supper."

Waverly.—Good services; Brother S. M. Guptar preached on "Without Me Ye can do Nothing."

Murfreesboro.—Dr. VanNess preached to a good congregation on "Knowing God Through Knowing Christ."

Immanuel.—Pastor Ray preached on "Freed only to be Bound" and "An Upward Look;" one by letter received.

Howell Memorial.—Pastor Peyton preached at both hours; subjects, "The King's Palace" and "Spiritual Growth."

Third.—Pastor preached at both hours; subjects, "Comforts of the Divine Covenant" and "The Healing Touch" (Matt. 8: 15).

Seventh.—Pastor Lannom preached at both hours; subjects, "Slaying Lions and Eating Honey" and "The Ground of the Christian Hope;" 131 in prayer meeting.

North Edgefield.—Good services. Brother Pate preached at both hours; six professions; meeting in progress, Brother A. H. Rather, of Greenbrier, doing the preaching.

First.—Dr. Taylor preached in the morning and Dr. Burrows preached at night on "A Typical Believer;" very excellent services. Dr. Taylor preached on "China Inland Missions."

#### Knoxville.

Bell Avenue.—One received by letter, four baptized, eighty-six in Sunday school. Pastor preached both hours. One box sent to frontier missionary worth \$35.50. The bitter cold weather reduced our Sunday school.

#### Chattanooga.

Third Church.—Two good services. One hundred and twenty-six in Sunday school.

Second.—Small congregations, but good interest in both services.

Hill City.—Two good services. Smaller congregations than usual. Good Sunday school.

Central.—Brother Moffitt, of Sweetwater, preached. Pastor Fristoe is in a meeting at Sweetwater.

East Chattanooga.—Good Sunday school. Pastor Shipp preached the first of a series of sermons on the "Life of Christ." Two received by letter. Good in among the young people.

First Church.—Large attendance notwithstanding the exceedingly inclement weather. The pastor's subject in the morning was: "The Love of Christ Constraineth us." At night the series of sermons on popular proverbs was completed with "Look, Before you Leap." A member asked for prayer. There were six additions on Wednesday evening. Two baptisms last night; young men. Preparations for the annual Christmas entertainment for the Sunday school are in progress.

You are making a superb paper. Don't see how it could be improved.  
T. T. THOMPSON.  
Memphis, Tenn.

Orlinda has called me for the second year. The outlook is hopeful. I enjoy your paper. Your editorials are fine. I pray that God may bless you in your work.  
Success to you,  
J. H. BURNETT.  
Glasgow, Ky.

We had a fine day yesterday at our little church at West Knoxville. We were referred back to the Association, and not taken as you remember at Holbrook. It did not stop our interest in the least. We had 111 in Sunday school yesterday, with a fine interest, and have a fine work for a suburban church. As I can't attend the morning conference I thought I would drop you a card.  
S. P. HENNARD.  
Knoxville, Tenn., Dec. 9, 1901.

While I feel my inability to write anything of interest for your grand and noble paper, I will attempt to say a few things in regard to our church, Union Ridge, and our pastor, Rev. C. V. Hale, of Shelbyville, Tenn. He has preached to us for the past four years, and we have elected him for another year. I pray that God's greatest blessings may be upon him while he will try and preach to us another year. We have a grand Bible class which meets on the fourth Sunday evening, of which our pastor is teacher. Through our earnest efforts the missionary work in our church has been greatly revived. Our collection was about forty per cent better this year than it was last year. I pray God's richest blessings on our dear editor and paper.  
A FRIEND.

Rover, Tenn.

Have just moved to this town, where I am called by the church and community by our State Board to labor this year. We are remodeling and modernizing our house of worship. We will have the most complete auditorium in the town. The prospects for this church are encouraging. We are now reaping where Brother Preston had sown. Just at this point I was disturbed by a knock at the door. On opening it I found a number of men, women and children who made a rush for the dining-room, where they left many good things for the pastor's pantry. This occasion fills the hearts of this pastor and his family with gratitude. The Lord bless this people, and may the glory of God in the formation of his kingdom be the issue of our labors together for him.  
W. L. CATE.

Maconville, Tenn., Dec. 13, 1901.

Work on our church is progressing nicely, and when completed it will be a building of which the membership and community should feel justly proud. Our friends in neighboring towns have very generously responded to our call for aid in this work, for which we are sincerely grateful; but we still lack about \$500 of having sufficient money to complete the building. We appeal to the churches in the Memphis Association for aid. Will not each church send to E. P. Futrell, Chairman Finance Committee, a contribution for this much-needed work? Saalsbury Sunday school sent over a nice contribution. We trust others will follow their example. Our pastor stands by us nobly and is exerting himself in every known way to help and encourage us in this arduous undertaking. The BAPTIST AND REFLECTOR is an appreciated visitor in our home.  
A MEMBER.

Hickory Valley, Tenn., Dec. 1, 1901.

After an absence of more than two years it was quite a privilege to return to our old home in Tennessee. We left Culleoka Monday morning after the fourth Sunday in November, and spending part of the day and night in Nashville, we reached our home in the country, from Whiteville, in time for Thanksgiving. Here we enjoyed for the first time in years the family reunion, having all present but one. Only once have we all gathered in our home since we began to look out for ourselves. The probabilities are that we shall never again. The words of Dr. Burrows are not without their meaning. He said to us on the streets of Nashville the other day: "Be good, go and see your mother and father, for the time will come when you will be as I am, all alone in the world." It was quite a privilege to greet once more a number of friends and relatives and preach to them at Harmony Sunday morning and at Whiteville Sunday night. These two churches, with Mt. Moriah, have called Dr. Inman, of Jackson. The people generally seemed delighted with the choice. Here is a great field, and we trust great things may be accomplished. We are at home again, with our memories fresh with the scenes of years gone by.  
W. L. HOWSE.

Culleoka, Dec. 9, 1901.

There are two Baptist churches in the western part of Sullivan County, Tenn., within three miles of each other, without a pastor. One is Glenwood, the other is Pearce's Memorial. They are in a good farming community, and the citizenship is above the average. There is considerable wealth among the Baptists and Baptist sympathizers. One pastor for the two churches could easily be supported if the friends of the cause would put their heads and hearts and purses together for that purpose. The location is near Kingsport, on the route of what was to have been the Charleston, Cincinnati & Chicago Railroad, and was graded for that great contemplated thoroughfare. It was in litigation for several years, which caused it to change hands, and now it is spoken of

as the Ohio River & Charleston Railroad. It is in operation from Johnson City into North Carolina, and is being extended into that State at the present time. There is a strong probability that the road will be completed, and when it is completed Kingsport is bound to be a manufacturing city, being situated as it is at the mouth of Rudy Creek and at the junction of the North Fork and South Fork of the Holston river, forming from thence the Tennessee river. The Methodists and Presbyterians have houses and organizations there and pastors to look after them. The Baptists have two excellent houses, but at present no pastor. Our wide-awake State Mission Secretary, Dr. A. J. Holt, ought to station a strong man at that point. If he wishes to do so let him address George W. Horne, Lovedale, Sullivan County, Tenn.  
N. J. PHILLIPS.  
Blountville, Tenn., Dec. 13, 1901.

### To the Pastors and Churches of Central Association.

The Executive Board desires to urge upon all, the importance of taking collections for our special objects at the special times asked by the Board so as not to have all our collections come late in the year. The special object for this fifth Sunday is "Ministerial Education." If you cannot get this work done before that time, please attend to it as soon thereafter as you can conveniently do so.  
LLOYD T. WILSON.

### Union City Notes.

The Baptist Church of Union City closed on Sunday, December 1, a six weeks' meeting, conducted by the pastor, J. H. Wright. There were twenty or more professions, nineteen additions to the church—fifteen by baptism and five under watchcare until letters could be obtained. The meeting was indeed a sweet, spiritual meeting, the nearness of God being felt, and many of the church members have been brought to feel, as never before, that the Lord does not dwell miles away, but his spirit lives in their hearts and is ever willing to bless and keep their footsteps in the narrow way. How the Lord has reached out his hands longingly, until the town has been stirred, and even the theatrical man was heard to exclaim, "There is no use trying to get a crowd at the theater while that old Baptist meeting is going on!" Church members have been brought to feel there is nothing so sweet as a longing and reaching out after sinners and have rejoiced at their salvation.

The church has also seen into the noble heart of her pastor and has realized, during the ninety-six sermons he preached in the meeting, that his life, with that of his loving wife, is dedicated entirely to God, and that God has given him strength for his work.

The good that has been accomplished will never die, for seeds have been sown that will spring up and blossom into noble lives for God's glory.

Brother Ellis addressed the congregation one morning on the sweet subject of prayer. Professor Hutchinson rendered some touching solos.

A MEMBER.

### Elizabethton Notes.

Sunday was a great day for the Elizabethton Baptist Church. Dr. Holt, our beloved corresponding secretary, spent Sunday with us, and it was indeed a busy day for him, as he talked to the Sunday school, preached at 10.30 a.m., addressed the B. Y. P. U. in the afternoon, and preached again at 6.30. The Baptists of Elizabethton are always glad to welcome Brother Holt, and they showed their appreciation by giving him at the morning service \$12 for State Missions and \$2.50 for Foreign Missions, and at night \$50 was subscribed to furnish a room in the Orphanage at Nashville, and the room will be named for the Elizabethton church.

Would that all the Baptists of our great State would become deeply interested in the work that Dr. Holt is carrying on. There is no busier man in Tennessee than Brother Holt, and we feel also that no one is making greater sacrifices for the cause of our Master. Think of him and his noble wife going into the Orphans' Home and taking charge of those fatherless and motherless little ones and training them up to be useful men and women, without taking any salary. Brethren and sisters, let us stand by him and help him. How many churches will take this great opportunity to furnish a room in the Orphanage, thus doing something that will be a monument to them?

Our church is moving along nicely, and we intend to do more this year than ever for the Master's cause.

Brethren, don't forget the Orphanage.

J. D. JENKINS.

Elizabethton, Tenn., Dec. 10, 1901.

## Missions.

### MISSIONARY 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. C. McConnell, D. D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D. D., Clarksville, Tenn., Vice-president of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

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

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

**WOMAN'S MISSIONARY UNION.**—President, Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary, Mrs. W. C. Golden, 709 Monroe street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill, Nashville, Tenn. Editor, Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

### A CUSTOM.

[By A. J. HOLT, Supt. and Treas. Baptist Orphans' Home, Nashville, Tenn.]

It has become a custom not to be "ignored more in the breach than the observance," to present a gift to the Orphans' Home on Christmas day.

There is especial need that this be done this Christmas. The Thanksgiving offerings were generous and abundant, although not so much so as in former years. The shortness of crops in several sections of our State had much to do with this shortage. Even had this contribution been equal, or superior to that of former years, it has for the most part consisted in provisions, with but little cash. Our cash contributions for November this year have not nearly equaled the cash contributions for the support fund of the previous year.

We are still \$1,000 short of the funds necessary to complete the furnishing. Will not our friends come forward this Christmas for "sweet charity's sake," and give us \$1,000 for this furnishing fund? If 5,000 families would each take up a collection for us at their Christmas dinner tables we could re-

alize more than enough to meet all our necessities.

This fund is not to furnish our orphans with luxuries. It is to give them beds to sleep on that we are so anxious about. Let no one suppose that we are furnishing our Home with luxuries that other children do not have. To give these unfortunate and helpless orphan children wholesome food, and common but comfortable clothing to wear, and a plain, but comfortable place to sleep, and to give them proper moral training, and a common school education, is the extent of our assistance to them. Yes we try to give them parental love, too; but that costs no one anything.

Let every one who reads this appeal see to it that a collection is taken at your dinner table, and if you will kindly speak of it to other members of your church, and your neighbors generally, and after the collection has been taken up place it in the hands of the treasurer of your church, with all other contributions for the same purpose, and let him forward all at the same time it will save trouble and expense in sending.

We appeal to all the friends of charity everywhere to help us in this simple and appropriate way.

While you are enjoying the Christmas festivities, remember that these orphan children have no one on earth to care for them, to give them one bit of cheer, to add one thing to their comfort or happiness, only the friends of the Orphans' Home. Shall we appeal in vain? Send your contributions to A. J. Holt, Superintendent and Treasurer Tennessee Baptist Orphans' Home, Nashville, Tennessee.

### OUR NEIGHBORS AND OURSELVES.

A. J. HOLT, COR. SEC

The Baptist State Convention of Arkansas has just closed a prosperous session. It is something marvelous how that small band of brethren could, under such adverse circumstances, and with so much opposition, accomplish so much work. They raised almost as much money for State Missions as Tennessee Baptists did for their work last year, and really outnumbered us in the way of baptisms. Yet Dr. Barton was greatly hindered because of the unfortunate illness of his good wife at a most inopportune time. Then those who opposed his work were out in force at the Convention and came very nearly defeating his reelection, the vote being 148 against, to 151 for him, if we read the report correctly.

In Texas the Convention work was simply colossal. The Convention itself was a stupendous gathering. Every collection was immense. Yet this large gathering and these splendid collections and this magnificent work have been brought about only after a denominational contention that seemed for awhile to threaten the very existence of Texas Baptists.

Now, we in Tennessee are most delightfully harmonious among ourselves. In every Convention there is the most perfect unanimity and brotherly love manifested. Yet our Convention is a mere Committee when compared with the 2,000 delegates to the Texas Convention. We do not even compare favorably with our Arkansas brethren who attended their late Convention 700 strong.

Is it necessary for Tennessee Baptists to get up a fratricidal strife in order to induce a large attendance at our Convention, or that we may secure a more generous contribution to our work? I do not believe such means justifi-

able, even though so desirable an end were attained.

Cannot Tennessee Baptists from pure principle, from love and loyalty to the cause of Christ, bring about a better state of affairs? It is humiliating to compare ourselves with others in the matter of contributions. Let anyone look at the contributions of our brethren of Kentucky and Virginia, and then reflect on our own, which are so small.

Shall this state of things continue? I may be criticized for calling attention to our derelictions, but if calling attention to them will help to mend the matter, I shall be willing to suffer censure. Brethren, beloved, let us acknowledge with humility our shortcomings in the way of contributions to the cause of our Master, and ask him to help us this year to do very much better in every department of our Lord's work.

There are no better Baptists on earth than are found in Tennessee, but too many of us are asleep. May God help us to awake!

Nashville, Tenn.

### WOMAN'S MISSIONARY UNION.

We shall hardly be able to pass lightly over the Week of Prayer, if we remember the number of missionaries now just returned to labor, manifold and unceasing; the new missionaries to whom the field is unknown and the work untried, and the untrained converts and the groping inquirers. Is it much for us to drop our composition of dainty dishes and costumes, our visiting and reading, and spend a daily hour in prayer for all these and the momentous issues they represent?

We quote some incidents graphically told by Miss Lula L. Whilden, who returns to China this month:

"I entered a home where a missionary had never been. Rarely have I seen such eager listener. The two women exclaimed, 'It is good!' 'It is true!' as I read and talked to them. They were hungry souls, just ready, seemingly, to accept the Savior whom I so gladly offered them.

"'Alas, that we had not heard this before!' they said, as if they felt that with such a Savior their lives might have been brighter. Nearly three hours had passed when one of them said: 'You tell us that we must worship Jesus only—that he would not be pleased to share worship with any other—could we not devote some days exclusively to worshipping Jesus and

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on other days worship the goddess of mercy and other gods?

"I told them they must make a choice between Jesus and the idols. 'It was an hard saying,' they could not hear it, and when I left them, they were very sorrowful. A week later they refused the proffered Book and afterward a trivial excuse was given to prevent my calling again.

"In another home, among a group of careless hearers, was one who listened with deep earnestness. As I looked into her face it seemed a solemn thing to be God's messenger to this soul, and my heart cried out for guidance. 'Every word that you have said enters my heart,' she said. 'If you would only say that I could offer incense to the goddess of mercy and pray to Jesus, too, I would worship and serve him. I have worshiped the idols so long, I am afraid to give it up now.' Her look was almost agonizing as she awaited my reply. Slowly I repeated God's command: 'Thou shalt have no other gods before me.' The face grew sad. It was hard for her to give up the newly-awakened hope of salvation through Jesus, and just as hard not to fear the wrath of the gods whom she had all her lifetime worshiped. I grasped her hand, saying, 'I pity you, but I cannot help you. Only Jesus can. Ask him to teach you which is the true God.'

"Was the saying too hard for her? I only know that later on, I stood knocking vainly at her door. I had to turn away sadly—how sadly, the Master knew, for he had trodden that path before."

Many of the experiences of our missionaries are calculated to awaken serious thought as to our own condition. Does it not seem as though many, not as honest as these heathen women, profess to worship "Jesus only," and yet bow down and offer incense to the god of this world? Are there not those who sit in pews on one day and in theater chairs on other days, dividing their service instead of rendering it whole-hearted and pure? While we pray for the heathen, let us not forget others.

### CHRISTMAS OFFERING FOR JACKSONVILLE.

Few churches have been called upon to pass through a more trying experience than the First Baptist church at Jacksonville, Fla., on account of the terrible fire of last spring which swept away nearly all of that city. Our Baptist brethren lost their house of wor-

ship and the pastor, with every family in his church but one, except those living in the suburbs, was burnt out.

WORTH SAVING.

The Baptist church in Jacksonville is worth saving. A religious census had just been completed in the city before the fire, and it was found that there were six hundred Baptist families in Jacksonville. Jacksonville is the largest and most important city in Florida. Here thousands of tourists gather every winter. The First Baptist church is the only white Baptist church in the city.

THE LAW OF CHRIST.

"Bear ye one another's burdens, and so fulfil the law of Christ." Would it not be a most commendable and Christian thing to remember this unfortunate church and struggling pastor in our Christmas joys, and send them a contribution toward their new church building? Many of our churches, Sunday schools and young peoples' societies will have Christmas entertainments. Might not a collection be taken at these entertainments for Jacksonville?

HELP THEM TO HELP THEMSELVES

The brethren in Jacksonville do not ask to be excused from giving. Notwithstanding their great losses, they have given \$7,000 toward the new church. In addition to this, it will be necessary for them to equip the new church when completed. "The Examiner" says of the Baptists of Jacksonville: "We have never known more generous giving on the part of any people, or more heroic devotion to a difficult and trying duty on the part of a pastor. Following in the wake of the Galveston disaster, it has been more difficult to raise funds for Jacksonville than it otherwise would have been. Despite all difficulties, however, Pastor Hobson has persevered with commendable tact and faithfulness until he is now nearing the end. No cause could be more worthy nor help more timely."

The pastor has spent most of his time since the fire soliciting aid for the rebuilding of the church in Jacksonville. In his absence, the services have been conducted by the deacons. He has succeeded in raising about \$13,000 in cash and subscriptions. The church had \$4,000 insurance. We certainly ought to have at least one good, well-equipped white Baptist church in the city of Jacksonville, costing not less than \$25,000 or \$30,000.

Send contributions to Rev. W. A. Hobson, pastor First Baptist church, Jacksonville, Fla.

A CORRECTION

I notice in a recent issue of the BAPTIST AND REFLECTOR that Brother R. J. Wood gave an account of a meeting which he held in Iron City this fall. He spoke of his work there about six years ago, and then told the readers of the paper about the meeting held there the last of October in which there were ten additions by baptism and six by letter, which I am rejoiced to hear. He stated that from the time that he began the work six years ago they have not had regular preaching at any time since, but that they "have a Ladies' Aid that has been at work until now," etc. Brother Wood is perhaps not aware of the fact that I came to West Point and from the first appointment at Iron City I did not miss a single one thereafter. I would preach at Holly Creek at eleven a.m., and then travel seven miles and preach at three p.m., and also at night. In October we had a glorious revival, and as a result of this meeting I re-

ceived nineteen. There were but eight or nine members and all women, except old Brother Seay. I baptized several young men who I trust will make good workers. I preached my first sermon there in February, 1899, and gave up the work in November of the same year. Brother I. S. Baker came in after I resigned. He preached for them several months, so I understand. I am real glad to hear that the work is prospering at Iron City, and would be glad to hear that there was perfect harmony among all of the churches that I served during my short pastorate in Tennessee. Success to the BAPTIST AND REFLECTOR.

J. O. A. PACE

Florence, Ala.

PROGRAM.

The fifth Sunday meeting of Beulah Association will meet with New Salem church, five miles west of Kenton, Tenn., on Friday night before the fifth Sunday in December, 1901.

1. Introductory sermon, J. H. Wright, J. M. Walker.
2. The work of the pastor in the church, J. H. Milburn, E. L. Watson.
3. Deacons and their duties, R. E. Nowlin, A. B. White.
4. Duty of Baptists to their schools, Prof. O. E. Baker, J. H. McDowell.
5. Benefits of prayer meetings in the church, J. T. Barker, E. Stubblefield.
6. Relations of the church to Sunday schools, J. M. Walker, J. M. Nowlin.
7. Worker's preparation for service, L. W. Russell, R. L. Ball.
8. The World's need of Baptist doctrines, and how to preach them, E. L. Watson, T. A. Waggener.
9. Religious prejudices and how to meet them, E. T. Thorn, D. C. Hall.
10. Our Associational mission work, R. J. Williams, J. A. Miles.
11. Missionary sermon, G. H. Stigler, J. H. Wright.

Question box each session.

EXECUTIVE BOARD.

PROGRAM.

For the fifth Sunday meeting and Pastors' Conference, to be held with Hopewell church, Sumner County, Tenn., beginning Friday, Dec. 27th, 1901.

Sermon at ten o'clock, a.m., by Eld. G. W. Sherman; alternate, Eld. J. W. McQueen.

Organization of Pastors' Conference as provided for in Home Mission report of this Association at its last sitting.

What are the essential elements of pastoral success? Eld. J. A. Stone, J. S. Pardue.

Does the Bible teach that pastors should do more visiting among their people than lay members? If not why is it urged? John F. Lea, Eld. J. F. Lambert.

To what extent can religious denominations of the day affiliate in their work and worship and yet remain faithful to God and be true to their fellow-man? Elds. G. W. Sherman, R. B. Davis, W. H. Smith.

Do the conflicting ideas as promulgated by our religious press have any influence in causing the present lethargy of our people in missionary interests, and if so where is the remedy? Elds. J. J. Dyer, C. N. Simmons.

Sunday school and colportage work; their importance and benefits, Eld. A. J. Holt, W. K. Johnson, Henry Harper, Eld. E. E. Folk, D. D.

Do defects in our organized methods of missionary work afford sufficient reasons for non-co-operation in the work? P. F. Burnley, Eld. R. P. Dillard, Gas Fuqua.

What relation do ministers of the gospel sustain to missionary interests

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from a practical standpoint? Eld. J. L. Hawkins, James Fleming, Reuben Raglin.

Sunday school mass meeting, Sabbath morning, led by Eld. A. J. Holt. Sermon, Sabbath morning eleven a.m., by Eld. A. J. Holt.

PASTOR AND DEACONS, Hopewell Church, Committee.

PROGRAM.

Fifth Sunday meeting of Central Association, Bells Baptist church, Dec. 27-29, 1901.

Friday, seven p.m., sermon by Rev. S. E. Tull.

Saturday, ten a.m., devotion, object of meeting and organization, by chairman L. T. Wilson.

TEN TO THIRTY MINUTES' DISCUSSIONS.

1. Church finance, J. W. Rosamond, J. H. Dement, A. W. Hawks, S. B. Naylor.

2. Parents' responsibility in training their children for God, B. W. Brown.

3. Sermon on missions, E. Riemer.

Dinner on ground.

4. Executive Committee meeting.

5. What Baptists have done for the world, Dr. Inman.

6. What Baptists owe to the world, Prof. Irby.

7. What I propose to do for Christ, M. E. Dodd.

8. Benefits of prayer, W. E. Elmore.

9. Ministerial education, Dr. Savage.

10. Duties of the Christian laymen, Pro. W. R. Phillips.

NIGHT SESSION, SERMON OR ADDRESS.

11. Christianity, the salt of the earth, L. E. Crutchfield.

12. Pastors and missions, Dr. Butler.

13. Sunday Schools and missions J. M. Senter.

14. Soul-winning the one business of Christians, S. E. Tull.

15. Sermon and addresses on Sunday by ministers present.

All the brethren and sisters from sister churches will be met at depot and gladly welcomed to our homes. Come and help us. Write a postal to R. F. Haynes, Bells, Tenn., as to when you are coming. J. F. RAY.

## BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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

NASHVILLE, TENN., DECEMBER 19, 1901.

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

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## BIBLES.

We have just received a new lot of Bibles which are, we believe, the best books of the kind we have ever sold, and we think the best which have ever been offered in the South as premiums. Read the advertisement of them on page 7. Now, do you want one of these Bibles? You can get one either by renewing your own subscription or sending us a new subscriber.

## STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears. We hope that they can remit promptly. Yes, we know about the drouth last summer and the short corn crop. But we think the paper is a denominational necessity, and we trust you will consider it a necessity in your home. Remember that while \$2.00 is a comparatively small matter to you, several thousand two dollars means a good deal to us.

We are expecting to make the BAPTIST AND REFLECTOR better next year than it has ever been. We are hoping so add several thousand new names to our list during the year. We want, if practicable, to enlarge the paper so as to have room for the many excellent articles we continually receive, and so as to add some new features to it. If our old subscribers will assist us in getting new ones, we will soon be able to carry out these plans. Will you not stand by us and help us, both by renewing your own subscription and also by sending us a new subscriber?

## EDITORIAL CORRESPONDENCE.

Leaving Palmyra on the morning of Oct. 29th, I had a pleasant ride to Albany over the New York Central Railway. This is considered about the finest road in the country. It has four tracks running side by side, two for passenger and two for freight trains. All trains going one way run on one track, passenger trains on one track and freight

trains on another, and never on the same track as trains going in the opposite direction. For this reason head end collisions are impossible, and tail end collisions, as they are called, are rendered practically impossible by the block system, whereby no two trains are allowed on the same block at the same time. The blocks are a mile in length. There are about twenty daily trains each way between Buffalo and New York. Some of them stop at Albany, but about fifteen of them go through. The Empire State Express is claimed as the fastest regular train in the world. It averages about sixty miles an hour. Some of these fast trains run through large cities of 50,000 or more inhabitants without stopping. Think of trains running through Chattanooga or Knoxville without stopping! Syracuse has a population of about 110,000, Utica a population of 50,000. It was there that the lamented E. A. Taylor was pastor for seven years, going from that place to the First Baptist church, Memphis.

The Erie Canal runs from Buffalo to Albany, most of the way along side the railroad. It is still navigable; small boats constantly traverse it carrying freight.

We reached Albany in the afternoon. I asked several persons to tell me the places of chief interest in the city. They all referred me to the Capitol. I spent sometime in visiting it. It is a magnificent structure. The people of Albany think that it is handsomer than the Capitol at Washington, though it lacks the imposing appearance of that structure. Its cost was \$25,000,000. It was thirty-two years in construction. Its dimensions are 302 by 390 feet. It was built of marble from Scotland, Vermont, Tennessee, and other places. All around over the building are the heads of distinguished Americans carved in marble. The Senate Chamber is quite handsome. The lobby on the outside is very luxurious. I judge that the Senators spend most of their time out there. At least they have been accused of doing so. The Assembly Hall also is a nice one. At first its acoustic properties were very bad, but this was remedied by stretching small copper wires all through the hall, running from the speaker's stand. At the entrance to the building there are quite a number of war relics, both of the civil and the Spanish-American wars.

Albany is a city of about 100,000 inhabitants. It is a very pretty city. I took a long street-car ride through the principal residence street and afterwards walked back to town along another residence street over which street-cars have not been allowed to pass. There are a large number of handsome residences in the city. I was especially struck with a good many fine old ones near the Capitol. This evidently used to be the fashionable residence portion of the city, but since the electric cars have come the people are moving farther out and these old residences are given up mainly to boarding houses. The same process is going on in other cities of our country. I have noticed it for a good while in Nashville. These electric cars are great revolutionizers. They also bring health and happiness to the people by carrying them out of the crowded portions of the city, away from the stuffy tenement houses, out in the country, or at least into the suburbs of the city where they can have more room with fresher air and purer water. I thank the Lord, Ben. Franklin, and Thos. Edison for these electric cars.

The special reason why I stopped over in Albany, besides my desire to see the city, was to have the opportunity of a trip on the Hudson river from Albany to New York the next day. I was greatly disappointed, however, to find that the day boats had been taken off only a short while before. I did not care to make the trip on the night boats, because to have done so would have been to defeat my purpose of seeing the scenery along the route, which is so famed in song and story. I preferred to make the trip by daylight on the train, which would give me the opportunity of seeing a good deal of the scenery, as the road runs right along by the side of the river. There are a number of old warehouses which were formerly used when most of the traffic was by water, but the railroads have taken the freight as well as the passenger traffic and these warehouses have fallen in-

to decay. Here is West Point, the seat of the United States Military Academy. It was on the opposite side of the river from us, but I could see enough to tell that its buildings were old. New and modern buildings seem to be greatly needed. And here is Sing Sing, the location of the New York penitentiary which is used by the United States Government as its main prison. By the way, I think that a girl who can sing and won't sing, ought to be sent to Sing Sing, don't you? Here is Tarrytown, made famous by Washington Irving. The river is two miles wide at this point. A little below is Washington Irving's home, of which I could only catch a glimpse as the train sped by. Irving was one of the most graceful and most eloquent writers of prose. I used to revel in his writings and was pretty familiar with places around there. I wonder where it was that Rip Van Winkle had his long nap. Helen Gould's country home is not far from Washington Irving's old home. I find that every body in New York has the utmost respect for her, as indeed is the case all over the country. In fact they have about as much respect for her as they had little respect for her father. What is the difference between them? The motto of Jay Gould was "get." That of Helen Gould is "give." He was characterized by sordid selfishness, she by Christian liberality. "Remember the words of our Lord Jesus Christ how that he himself said, it is more blessed to give than to receive." Never did his divine lips utter a truer, profunder, nobler sentiment than that. It is always so. Give and live, deny and die.

Over yonder are the famous palisades, great rocks rising precipitously, almost perpendicularly, out of the waters and extending for some miles along the river. Palisades on one side and the palaces of rich men on the opposite side—through these we run until finally, after passing through Yonkers, with its 47,000 population and its carpet manufactories, there looms up before us the great city of New York, with its 3,437,202 human beings, the second largest city in the world. But I must reserve an account of my observations and experiences there until next week.

EDGAR E. FOLK.

## A QUESTION OF PREPOSITIONS.

Our Presbyterian and Cumberland Presbyterian friends seem to be a good deal stirred up over the action of the American revisers of the New Testament in translating the preposition *en* by its natural sense of "in," instead of "with," so that, in the American Standard Revision of the Bible recently published, persons are represented as being baptized in, rather than with, water, as in King James' version. Our friend and neighbor, Dr. Ira Landrith, editor of the *Cumberland Presbyterian*, got himself into a good deal of trouble over the matter. He had an editorial recommendation of the revision sometime ago, having inadvertently failed to notice the change in the translation of the preposition. Upon his recommendation one of his subscribers bought the book, but when he discovered that change he was very indignant and wrote to Dr. Landrith that it was "a mere sectarian immersionist version," and asked him to announce that fact as far as his recommendation was published. Dr. Landrith then proceeded to apologize, explaining that he had not noticed the change of prepositions and announced publicly that "in more than one place in this latest and, in other respects, best version of the sacred scriptures the preposition 'in' had been elevated from its humble home in the margin, where it has long demurely dwelt, to a high place in the text itself, the preposition 'with' being quite as arbitrarily reduced to the subordinate station vacated in the margin." Dr. Landrith then goes on to say: "If, as many believe, and as we are inclined to think, this exchange of prepositions was the result of doctrinal bigotry, and not the legitimate fruits of accurate scholarship, then a great wrong has been done, almost a blasphemous wrong, which the publishers and revisers together should hasten to confess and correct."

Hold on, Dr. Landrith. On what ground do you charge the American revisers with being guilty of "doctrinal bigotry," and that the translation was not the "legitimate fruits of accurate scholarship?"

You are aware, we presume, that nearly all of these American revisers were not Baptists but Pedobaptists. What possible motive could they have had for translating the preposition as they did, except for the sake of accurate scholarship? While, however, you are condemning them, why not condemn Thayer's New Testament Lexicon and all of the other foremost Greek Lexicons, which give a similar meaning to the preposition as its primary significance? Does it not seem that the shoe is on the other foot and that the translation of the preposition *en* by the preposition "with" instead of the preposition "in" was the result of "doctrinal bigotry" and not the "legitimate fruits of accurate scholarship" on the part of King James' men, and also the translators of the Canterbury revision, and that a "great wrong" was done, "almost a blasphemous" wrong, which the American publishers and revisers of the American edition hastened to "confess and correct" as soon as possible?

Come now, Brother Landrith, you ought to know that the scholarship of the world is on the side of the Baptists in this controversy, as to the form of baptism. And the sooner you and all other Pedobaptists recognize that fact, the better it will be for you and for the Christian world.

#### QUESTION BOX.

Two Baptist churches which I will call A and B are about five miles apart, and belong to the same Association. The church B excluded one of its members and the brother excluded said the church did right. After about four years the excluded brother applied for membership with the A church, though he lived in three miles of the B church and knew the church held regular services. The A church received him into full fellowship, knowing that he had been excluded and had made no effort to be restored. Did the A church do right? If the B church feels aggrieved, what is the remedy?

S. C. HEARNE.

McKenzie, Tenn., Dec. 10th, 1901.

We think that the A church, according to all the circumstances, should not have received the brother into its membership without consulting with the B church. To do so was to violate the comity which obtains between Baptist churches. Still we do not know that the B church has any recourse. Baptists have no ecclesiastical courts to which such cases can be appealed, and we thank the Lord that they have not. Our Associations and Conventions have no jurisdiction over the churches. They are independent of such organizations and also independent of each other. At the same time there is a mutual inter-dependence each upon the other. We would suggest that the B church take the following course: Let it appoint a committee to see the A church and lay its grievance before that church. The A church then will either rescind its action and let the brother be restored to the B church, after which he can get a letter and join the A church if he wishes, or the A church will be able to give a good reason for its course of action. If, however, it refuses to do either of these things, then the B church can either decline to fellowship the A church in the Association, which will bring the matter into the Association as a question of fellowship and not of principle, and then the Association can advise in regard to the matter. Or, what will be better still, it seems to us, the B church can overlook the matter, believing that there was no intentional wrong done. This last course would probably save a good deal of feeling between the churches, and perhaps a good deal of trouble in the Association.

#### THE PRICE OF THE PAPER.

People sometimes complain that the price of the BAPTIST AND REFLECTOR is too high and say that if we will put it down to \$1.50 we will get so many more subscribers. We should be glad to do so if it were practicable, because we want as many as possible to read the paper, for the sake of our denominational work. But we are compelled to look at the matter from a business standpoint as well as a denominational one. Here are some facts which stare us in the face in considering the question:

1. Dr. Graves once put the price of the *Baptist* down to \$1.50 and he said that he lost \$3,000 in one year by the experiment and had to put the price up to \$2.00 again.

2. The *Cumberland Presbyterian* of this city reduced its price a few years ago from \$2.00 to \$1.50. The business manager tells us that it has not resulted in any increase to their subscription list and strongly advises us against any reduction.

3. The price of every State paper in the South is now \$2.00 except three—the *Arkansas Baptist*, *Alabama Baptist* and *Biblical Recorder*—all of which reduced their price several years ago to \$1.50. The editors of the *Alabama Baptist* and *Arkansas Baptist* stated in the meeting of the Southern Baptist Press Association that the reduction in price had not added a single subscriber to their list so far as they could tell and that the cry for a cheaper paper was all "a delusion and a snare." The business manager of the *Biblical Recorder* also said about the same thing to us. Now comes the sequel to these reductions: A few weeks ago the Arkansas Baptist Convention withdrew its endorsement of the *Arkansas Baptist*. It is announced that a new paper is soon to be started in Alabama, the price of which is to be \$2.00. The *Biblical Recorder* said editorially a week or two ago:

"If some of the brethren had not forced the price down two years ago, we could now be printing sixteen pages. As it is, we will come to that when we get 10,000 new subscribers. And unless we do get them, we shall have to go back to the two dollar rate, for the denomination's sake."

4. We wrote to a number of pastors in the State several months ago and asked them whether they thought it would pay to reduce the price of the paper to \$1.50, and whether they could probably get many more subscribers on their field at \$1.50 than at \$2.00. All but one or two replied that they could not, and advised against the reduction. We wrote to those who advised in favor of a reduction and suggested that they try to get up a club at \$1.50 so as to test the matter. But they failed to do so. What encouragement is there to us in these facts to reduce the price of the paper?

In order, however, to take away any excuse from any one we make the following offers: If you will send us a club of ten subscribers, at least one-half of them new, you may put the paper to them at \$1.50. Or, you may offer it to a new subscriber for 50 cents for four months, which is at the rate of \$1.50. This will give them an opportunity to try it, and to learn its value. Now let us see how many new subscribers you can secure for us at this rate.

#### PERSONAL AND PRACTICAL.

Our subscribers will do us a great favor by mentioning the BAPTIST AND REFLECTOR when they answer any advertisements in its columns.

As our Sunday school lesson is a review lesson, we omit the exposition of it for this week. It would require too much space to discuss it in any satisfactory way.

We had a pleasant visit last week from our friend, Hon. A. W. Chambliss, Mayor of Chattanooga and a prominent member of the First Baptist church, that city. His friends are glad to know of the political honors which have come to him, and still gladder that he wears them so worthily.

The *Christian Advocate* announced that Dr. J. C. Morris, pastor of the First Methodist Church, Memphis, is going to make a personal canvass of his congregation for new subscribers to the *Christian Advocate*. We wish that every Baptist pastor in Tennessee, both in the city and country, would consider himself an agent for the BAPTIST AND REFLECTOR like the Methodist pastors do for their denominational papers.

We were glad to see our friend, Dr. Wm. Shelton of Stanford, Ky., in our office last week. He is in the city spending the Christmas holidays with his family and friends. We knew him in the long ago when he was president of the Brownsville Female College and also pastor of the Brownsville church. He is

looking about as robust and vigorous now as he did then. We are glad to see that time has dealt so gently with him. We trust that at eventide it may be light to him.

In answer to the question of a correspondent, the *Central Baptist* expresses itself very strongly as in favor of the re-baptism of a person who had been immersed before his conversion. This seems to us the only logical position. Believers' baptism is one of our fundamental Baptist principles. At the same time, however, we think that the person should be very sure that he was not converted when he was first immersed, and also that he is now converted, before asking to be re-baptized.

Mrs. Stanford has just executed the deeds of gift conveying about \$28,000,000 of property to Leland Stanford University in California, which is now the richest University in the world. She has given more than three times as much to the Leland Stanford University as any other person has given to any single institution. Mr. Rockefeller will have to increase his gifts to the University of Chicago. We think, however, that it would pay better for him to divide about \$50,000,000 among our denominational schools. This would be much better for the cause of education and for our Baptist interests in the end.

Dr. Richard Fuller, who for so many years was pastor in Baltimore, once said: "I do more visiting than the busiest physician in my city; I do more studying than any professor in our college, and many times more public speaking than a lawyer in full practice at the bar; besides all this, I am at the beck and call of every man, woman and child in my community, whether they have any just claim upon my time or not." This is all true, yet it is true to a greater extent of an editor. The editor does as much preaching as a pastor, as much writing as a reporter, as much traveling as a drummer, has as much business as a merchant, and at the same time is the servant not of a few hundred, but of thousands of brethren all over the state. He delights, however, to serve his brethren in any way he can, but sometimes feels that the service ought to be reciprocal.

At the recent Baptist Congress in New York City, Rev. Daniel Shepardson said that the days of large union evangelistic meetings had passed, and suggested that a group of neighboring Baptist churches engage a consecrated evangelist and keep him for several months. We have a still better suggestion to make. It is that every Baptist church will employ an evangelist—that is, that every pastor should be an evangelist, in the sense of preaching the gospel every Sunday, and looking for and expecting conversions all the year around. Whether it is best for him to hold his own meetings or not, or whether it is best to have a protracted meeting at all or not, are matters for him and the church to determine. As a rule, though, if he does have a meeting, it will be better to have some neighboring pastor to assist him. The world is coming more and more to the Baptist ideas of emphasizing the importance of a local church.

We do not agree with every thing we see in the *Christian Advocate*, this city, though we have a high regard for its editor, Dr. Hoss. Here is a paragraph with which we heartily agree. Says the *Advocate*: "The silliest and most pernicious doctrine that ever proclaimed in the ears of sensible men is that because the whisky seller is essentially a lawbreaker, and will not obey the statutes enacted by society for its own protection, therefore the proper thing to do is to compromise with him, to kneel before him, to let him have his way in part, begging him, meantime, to be at least moderately decent. Why not make similar terms with thieves and murderers? The thing to do with all who trample law under foot is to throttle them, to scourge them, to make life so hard and bitter for them that they will cease to do evil and learn to do well." It is remarkable that our officers treat saloon keeps as privileged characters, who have the right to break the law when they choose with perfect immunity from punishment. Why should they be allowed to break the law any more than other people? On what meat have these saloon keepers fed that they have grown so great? Why should it be necessary to compromise with them? Why not treat them as thieves and murderers and other lawbreakers are treated?

"Can such things be  
And overcome us like a summer cloud  
Without our special wonder?"

## The Home.

### THE LITTLE GIRL THAT WAS TWO LITTLE GIRLS.

I'm twins, I guess, 'cause my ma say  
I'm two little girls. An' one o' me  
Is good little girl, an' th' other 'n'  
she

Is bad little girl as she can be.  
An' ma say so, 'most ever' day.

An' she's the funniest ma! 'Cause  
when

My doll won't mind, an' I list cry,  
W'y, nen my ma she sob an' sigh,  
An' say, "Dear good little girl, good-  
by!

Bad little girl's comed here again!"

Last tim' 'at ma ac' that a-way,  
I cried all to myse'f awhile  
Out on the steps, an' nen I smile,  
An' git my doll all fix' in style,  
An' go in where ma's at, an' say:  
"Mornin' to you, mamma dear!  
Where's that bad little girl wuz  
here?"

Bad little girl's gone clean away,  
An' good little girl's comed back to  
stay."

### TRUE LIVING.

Be what thou seemes'; live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's steps be thine;  
Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.  
—Bonar.

### ENLARGING ONE'S CIRCLE.

"I wish I had made my life wider  
when I was young," said one woman  
to another lately, with a sigh, "for I  
find one has to make allowances for  
shrinkage, and I di ln't."

"Why not widen now?" suggested  
the friend. "While there's life there's  
hope."

"But that's just it—there isn't  
hope. When I was eighteen life was  
illimitable. If I couldn't do one  
thing I could dream of another. The  
horizon was so far off that it practi-  
cally didn't exist. I could make my  
own limits and make them as wide  
as all out doors. Instead of that I  
chose my lot and fenced it in, and  
here I sit inside of it and realize my  
limits. Life isn't going to grow any  
larger for me, and more than that,  
it is bound to narrow—it has narrow-  
ed, though I've been unconscious of  
it. I feel something like the man  
who was imprisoned in an iron cell,  
and the cell, by an ingeniously cruel  
device, grew smaller every day, till  
it was finally such a tight fit that it  
killed him. I'm not in danger to  
that extent, but I can realize his feel-  
ings as he saw the walls contract,  
just the same."

"Everybody has had that feeling,  
Lucy, sooner or later," said the oth-  
er, "and it certainly isn't a pleasant  
one. I remember my first attack of  
it very well. It was after my hus-  
band died and my son married, and  
I suddenly realized that I had limit-  
ed all my horizons to my home, and  
home was empty, and I was shut in  
on myself as if a Chinese wall cut  
me off from the rest of life."

"But you have so many interests—  
I can't imagine you ever feeling  
so!" said the first woman.

## HOW TO FIND OUT.

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

### What to Do.

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

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

"I hadn't any outside interests  
then," said the other, "but I soon saw  
I had to have them. With their  
help I broke down my walls and  
widened out. It wasn't easy, but I  
felt it was my only hope. Then, after  
some years, my brother died and I  
had his boys and girls to look after,  
and then my grandchildren came  
into my life, and that helped, too. But  
even yet, I try every year to enlarge  
my boundaries, for life will narrow  
if you don't provide against it. It's  
just the opposite of circles in the  
water when you throw a stone—  
they spread and spread, and that's  
what our lives ought to do; but un-  
fortunately human existence seems  
to begin with the outside circle and  
contract all the while to the very  
center, unless we prevent it."

### THREE WISHES.

Three little children were stand-  
ing by grandfather's chair. There  
were golden-haired Ruth, brown-  
eyed Paul, and sweet little Amy.  
Their eyes sparkled and their cheeks  
glowed with excitement, for they had  
been having a pleasant dispute, and  
had come to grandpa for a decision.

"We have been making wishes,"  
said Ruth, "and we want to know  
which one is wisest."

"Let me hear them," said the  
white-haired old man, smiling upon  
the little group.

"Well," began Ruth, "I wished  
for health. That certainly is the  
best thing we can have in this life.  
Without health I could not go to  
school and learn the things which  
make me useful; I could not work  
and earn my living, and I would  
think all the time about my own  
aches and pains and would be doing  
nobody else any good.

"A very sensible wish," said  
grandpa. "Now, let's hear Paul."

"I wished for wealth," eagerly re-  
sponded Paul, his dark eyes flashing.

"I would, I not spend my money fool-  
ishly, but I would do good with it.  
I would want a good education, a  
pretty home, and nice things to wear.  
Then I would buy books, and travel,  
and give money to Indian missions,  
and homes for the poor."

"A very responsible wish, in-  
deed," said grandpa. "Now,  
Amy?"

"I did not make much of a wish,"  
she answered, modestly; "I only  
said that whatever my lot in life, I  
wanted to be satisfied. So then, sick  
or well, rich or poor, I shall be  
happy."

"Ah! that is the wisest of all," re-  
plied grandpa, stroking Amy's soft  
hair; "health, contentment—blessed  
is she who is content."—Northwest-  
ern Christian Advocate.

### QUERIES ABOUT AUTHORS.

1. What does Anthony Hope?  
To Marietta Holley.
2. What happens when John Ken-  
drick Bangs?  
Samuel Smiles.
3. When is Martin Evans cross?  
When William Dean Howells.
4. When did Thomas Buchanan  
Read?  
Just after Winthrop Mack-  
worth Praed.
5. Why was Rider Haggard?  
Because he let Rose Terry  
Cooke.
6. Why is Sarah Grand?  
To make Andrew Marvel.
7. How long will Samuel Lover?  
Until Justin Winsor.
8. What gives John Howard Payne?  
When Robert Burns Augustus  
Hare.
9. When did Mary Mapes Dodge?  
When George W. Cutter.
10. Where did Henry Cabot Lodge?  
In Mungo Park, on Thomas  
Hill.
11. Why did Lewis Carroll?  
To put a stop to Francis  
Quarles.
12. Why is George Canning?  
To teach Julia Ward Howe.
13. What ailed Harriett Beecher  
Stowe?  
Bunyan.
14. What does Charles Reade?  
The Bookman.

—The Bookman.

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## BRIGHT'S DISEASE AND DIA- BETES CURED.

### Harvard University Acting as Judges.

Irvine K. Mott, M. D., of Cincinnati, O.,  
demonstrated before the editorial board of  
the Evening Post, one of the leading daily  
papers of Cincinnati, the  
power of his remedy to  
cure the worst forms of  
kidney diseases. Later a  
public test was instituted  
under the auspices of the  
Post, and five cases of  
Bright's Disease and Dia-  
betes were selected by  
them and placed under  
DR. MOTTS' care. In  
three months' time all  
were pronounced cured.  
Harvard University having been chosen by  
the board to make examination of the cases  
before and after the treatment.

Any one desiring to read the details of this  
public test can obtain copies of the paper by  
writing to Dr. Mott for them.

This public demonstration gave Dr. Mott an  
international reputation that has brought  
him into correspondence with people all over  
the world and several noted European are  
numbered among those who have taken his  
treatment and been cured.

The Doctor will correspond with those who  
are suffering from Bright's Disease, Diabetes  
or any kidney trouble, either in the first, in-  
termediate or last stages, and will be pleased  
to give his expert opinion free to those who  
will send him a description of their symp-  
toms. An essay which the Doctor has pre-  
pared about kidney troubles and describing  
this new method of treatment will also be  
mailed by him. Correspondence for this pur-  
pose should be addressed to IRVINE K.  
MOTT, M.D., 71 Mitchell Bld'g, Cincinnati, O.

### DON'T BE SPARING OF YOUR LOVE.

The power of love is one of the  
greatest gifts to humanity. It gener-  
ates the sunshine of the moral uni-  
verse, without which life would be  
a desert waste. Use this divine  
power without stint. Be prodigal of  
your love. Let it radiate free. It  
will brighten the dark places. It  
will gladden the sorrowing. It will  
lift you above the petty, grinding  
cares that so soon corrode the mind  
and sap the energies. It is the gol-  
den key that will admit you to the  
palace of the true life.—Success.



Whatever work a boy undertakes,  
he should do heartily for the work's  
sake. The boy who rises to the top  
is the boy who does more than he is  
obliged to do, who is all-round in his  
intelligence, and who thinks of some-  
thing besides the end of the day and  
his weekly wage.—October Ladies'  
Home Journal.

## YES! YES! You'll Find Them At... STIEF'S Holiday Gifts Galore.

The Newest and Best of everything to please the most fastidious  
tastes, and at reasonable prices.

DIAMONDS—Set in every form of jewelry.  
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LET US FILL YOUR ORDERS.

We guarantee entire satisfaction or goods can be returned.  
THE B. H. STIEF JEWELRY CO., 404 Union St.,  
Nashville, Tennessee.

# Young South.

Mrs. Laura Dayton Eakin, Editor,  
304 East Second Street, Chattanooga,  
Tenn., to whom communications for this de-  
partment should be addressed—Young South  
Motto: Nulla Retorsum.

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

## MISSION TOPIC FOR DECEMBER— CHINA.

### CHINA.

The population of the United States,  
as a whole, is about twenty persons per  
square mile. The population of the  
Chinese Empire is about 300 per square  
mile.

China contains 400,000,000 souls, one-  
fourth of the whole population of the  
world. In 1840 there were only five  
seaport towns at which the missionary  
could labor. In 1860 the missionary  
had access to ten points along the  
coast. To day the whole of China is  
open. Every province has been in-  
vaded. There are 80,000 communi-  
cants, another 80,000 who are believers,  
but have not made public profession,  
and probably 120,000 more who are in-  
tellectually convinced that Christianity  
is true, and have lost all faith in idol-  
atry.

China has been trying to persuade  
the world for many centuries to count  
her out of the nations, but God "hath  
made of one blood all nations of men  
for to dwell on all the face of the earth."  
CROMER

### Bible Learners.

Learn Luke 2:10-14, and recite it on  
Christmas morning, with deepest grate-  
itude filling your heart for the world's  
best Christmas gift, even Jesus, our  
Savior.

### YOUNG SOUTH CORRESPONDENCE

Everything points forward to a most  
beautiful Christmas here in Chatta-  
nooga. Thousands of the poor people  
are to have dinners sent to them. The  
various churches provide for their own,  
and then help the Salvation Army and  
the Louis Mission in the good work of  
pouring a flood of Christmas sunshine  
into homes darkened by poverty. Sev-  
eral trees will be filled with gifts for  
little ones who will have nothing be-  
sides.

Whom will you make happy this  
Christmas-tide? Think of it seriously.  
Don't pass over it lightly. Make some  
heart rejoice.

I feel sure that you will not forget  
the two objects nearest our hearts.  
You will send gratefully and prayer-  
fully a

### CHRISTMAS OFFERING

to Japan and to our Orphans' Home.  
I am looking for a shower these next  
two weeks from old and young alike.  
You will enjoy your own beautiful gifts  
with far greater zest if you can recall a  
generous offering to these two.

Don't fail to gather in the pennies at  
your groaning tables on Christmas day.  
When you are assembled in your own  
happy homes, how sweet it will be to  
think of those little ones in Nashville  
who have no other home than the one  
Tennessee Baptists are providing them.  
Remember Dr. Holt's anxiety to make  
those thirty children comfortable and  
happy, and gather up all you can in  
Jesus' dear name.

And those little ones in Japan, who  
do not even know the Savior's name.  
Could you do a nobler act than send  
in your part of the support of our own  
dear missionary? We cannot go to  
them and open their eyes to the glories  
of the gospel we know so well. But on  
our Savior's birthday we can send on  
the good tidings of great joy. Don't let  
your Christmas end until you have di-  
vided what God has given you with  
them. Please don't wait too long!  
Please don't hesitate to send, if the gift  
is small. Let me hear from every one  
who reads this page of ours.

Yes, there are some lovely messages  
for this week. Here they are:

No. 1 comes from those dear workers  
in South Chattanooga:

"Enclosed find \$1.00 from my class of  
small boys, No. 10 of the Second  
church school. It is for Mrs. May-  
nard's support and we send a stamp  
for a star card. May God prosper the  
work of the Young South!"

"SALLIE HARTSFIELD."

I was a little slow in getting the orders  
for cards, etc., filled this past week for  
various reasons, but I hope none of  
you have been put to any serious in-  
convenience thereby. We are so much  
obliged to No. 10.

Myrtle Robinson made me a pleas-  
ant little call this week and brought  
another dollar from Miss Louie Gol-  
ling's class in the same school and we  
are most grateful. We count on the  
South Chattanooga workers always.

No. 3 is from Nashville:

"I enclose \$1.00 at the request of  
Annie, my little daughter. She is  
treasurer of the mission funds of class  
No. 10 of First Baptist Sunday school.  
Mrs. Roth is the sweet teacher. This  
offering is for Japan. She takes the  
barrel with her every Sunday and  
gathers the collection, and will go on  
steadily. We read of the Young South  
work each week, and we trust the  
dear heavenly Father may bring great  
blessing to the cause it represents.

"MRS. A. W. LAMAR."

Now I wish ever class had such a  
"Mission Treasurer." It is such a  
good plan. Mrs. Roth has her heart  
full of love for missions and of course  
her class hears much of it. You see  
the result. Thank each one, Miss An-  
nie, and give the teacher the editor's  
love. She is one of our most faithful  
friends. Let us hear again from this  
class before the New Year comes. I  
know they are interested in the re-  
novation of the Home.

In No. 4, Miss Daisy Lee Allen asks  
for Babies' Branch literature to be used  
at Covington. We send it with great  
pleasure.

No. 5 comes from our earnest Band  
at Wartrace:

"We send \$3.00 for Japan, sixty-five  
cents of it 'birth-money' from five of  
our 'Little Workers.' Accept our best  
wishes for the coming New Year. We  
hope you received the picture of our  
Band sent in October.

"MABEL ARNOLD."

Is it possible that I failed to ac-  
knowledge that sweet little picture? I  
don't see how that could have hap-  
pened! I gave it to Mrs. Maynard  
with fourteen others when she was  
here, and told her all about my visit  
to the busy little "Workers" a year  
ago, and the names of those I thought  
I recognized. It must have been in the  
furry that followed the Convention,  
when Mrs. Maynard and I were flit-  
ting from church to church, that I  
overlooked it, and I beg a thousand  
pardons. There was no picture that  
we appreciated more highly, as Mrs.  
Maynard had been so much interested  
in the good work done by the Baptist  
children of Wartrace.

We hope Miss Mabel will express  
our thanks, even at this late day, and  
we are so much encouraged by this  
goodly Christmas offering.

In No. 6, Mrs. A. C. S. Jackson of  
Nashville adds the name of Herbert  
Saunders to her Babies' Branch. She  
says:

"He is old enough to gather his own  
pennies and I am sure he will be a good  
little worker for missions."

God grant it! We expect great things  
of that Band, or any other Mrs. Jack-  
son is connected with.

No. 7 comes from our good friend at  
Blountville:

"Enclosed find \$3.11. Credit as fol-  
lows: From N. J. Phillips for the Or-  
phans' Home, \$1.00; from Dr. D. H.  
Yoakly for same, 25cts; from Mrs. N.  
J. Phillips for Japan, \$1.00; from  
Blountville church for Orphans' Home,  
86cts; total, \$3.11.

"I frequently ask our church mem-  
bers to contribute to our Orphans'  
Home. Some people seem to think  
that money given to any benevolent  
purpose is thrown away, but the  
Young South is getting better training.  
Keep it up. N. J. PHILLIPS"

Mr. Phillips and his loved ones, and  
those coming under his influence,  
prove their faith by their works. We  
tender them our sincerest gratitude for  
the many tokens of their interest in  
Young South work.

No. 8 comes from Cog Hill:

"I send \$2.00. One is a 'star' for  
Mrs. Maynard. Give the Orphans'  
Home the other, and I pray God's  
blessing upon the offering that it may  
accomplish much good for the Master.  
I hope to make an offering for China  
Christmas, and my prayers will go  
with it. MATTIE VARNELL."

Many thanks! We are so pleased  
when our friends come often. God  
send you a happy ending of this good  
year! Now, steady yourselves, or you  
may lose your breath.

Our last letter for to-day, No. 9, is  
grand beyond words to tell. Just read  
it! It comes from old tried friends  
and workers at Ridgely:

"We enclose you

### TEN DOLLARS.

Give \$5.00 to our dear Mrs. Maynard,  
and \$5.00 to the Home at Nashville.

"I know you will be pleased to hear  
that we have an organ now for our  
Sunday school, and we hope soon to be  
able to secure a regular pastor. May  
the Lord's blessings be with the  
Young South and our missionary and  
the dear little orphans.

ROBIN ALGEE,  
SNOW "  
TEDDY "  
PAUL "  
MARY M. "

Isn't that grand? This band stands  
by us nobly. We are delighted to  
know of their success in church work.  
May the Lord send them a good pas-  
tor. We are most sincerely grateful  
for this very generous offering.

I have been looking at the book for  
last December and I find that over  
\$70 came in this week last year. Shall  
we come up to that next week? Let us  
have a willing offering from every  
home represented in our wide-spread  
Band! Come on at once! Let us end  
1901 by opening our hearts wide.

In fondest hope, yours,  
LAURA DAYTON EAKIN.

Chattanooga, Tenn.

### RECEIPTS.

First half year.....	\$427 16
October offerings.....	80 37
November .....	26 93
First week in December, 1901...	19 92
Second week in December.....	14 82
Third week in December.	

### FOR JAPAN.

Miss Hartsfield's, Second church S. S., Chattanooga (star)...	1 00
Miss L. Golling's, Second church S. S., Chattanooga.....	1 00
Mrs. Roth's class, First church S. S., Nashville, by A. L....	1 00



If young girls would look ahead it  
would sometimes save them from serious  
collision with the men they marry. It  
is here that ignorance is almost a crime.  
The young husband cannot understand  
it when the wife changes to a peevish,  
nervous, querulous woman. And the  
young wife does not understand it her-  
self. She only knows that she is very  
miserable.

If ever there is a time when nature  
needs help it is when the young girl is  
adjusting herself to the new conditions  
of wifehood. Dr. Pierce's Favorite Pres-  
cription makes weak women strong and  
sick women well. It promotes regu-  
larity, dries debilitating drains, heals in-  
flammation and ulceration, and cures  
female weakness.

Sick women are invited to consult Dr.  
Pierce, by letter, free. All womanly  
confidences are guarded with strict pro-  
fessional privacy. Write without fear or  
fee to Dr. R. V. Pierce, Buffalo, N. Y.

"I will drop you a few lines to-day to let you  
know that I am feeling well now," writes Miss  
Annie Stephens, of Belleville, Wood Co., West  
Va. "I feel like a new woman. I took several  
bottles of the 'Favorite Prescription' and 'Gold-  
en Medical Discovery.' I have no headache  
now, no backache, and no pain in my side any  
more. No bearing-down pain any more. I  
think there is no medicine like Dr. Pierce's  
medicine. I thank you very much for what you  
have done for me—your medicine has done me  
so much good."

Dr. Pierce's Pleasant Pellets cure bil-  
iousness and sick headache.

Little Workers, Wartrace, by M. A.....	3 00
Mr. N. J. Phillip, Blountville,	1 00
Mr. Varnell, Cog Hill (star)....	1 00
Algee Band, Ridgely.....	5 00

### FOR ORPHANS' HOME.

N. J. Phillips, Blountville.....	1 00
Dr. Yoakly, Blountville.....	25
Blountville church, by N. J. P..	86
Mrs. Varnell, Cog Hill.....	1 00
Algee Band, Ridgely.....	5 00
For postage.....	02

Total.....\$590 33

Received since April 1st, 1901

For Japan.....	\$416 25
" Orphans' Home.....	76 53
" Babies' Branch.....	24 93
" State Board.....	11 99
" Home Board.....	31 13
" Foreign Board.....	19 63
" Foreign Journal.....	2 25
" Sundries.....	4 52
" Postage.....	3 10

Total.....\$590 33

Star card receipts.....\$101 82

RECENT EVENTS.

The Book Number of the *Baptist Argus* was a very handsome edition.

+++

Prof. J. H. Thayer, of the Harvard Divinity School, died last week. He was best known as the translator and editor of a New Testament lexicon which has been for many years the standard authority on New Testament Greek. He was a Congregationalist, but he had the courage of his scholarly convictions and translated the word baptizo by its proper meaning of "dip, immerge, submerge."

+++

Dr. J. O. Rust, of this city, delivered a lecture on Dec. 12th upon "The Life of the Social Idea" before the Economical Club of St. Louis under the auspices of the University Association of Chicago. The club had invited a number of distinguished lecturers, and it is quite a compliment to Dr. Rust to be found in such company. We are sure that he held his own with the best of them. He will also deliver the same lecture in Philadelphia some time soon before the Economical Club there.

+++

The North Carolina Baptist Convention which met in Winston-Salem on December 3d was a great meeting. Report of State Secretary Johnson showed that during the year there were nine people baptized by missionaries on the field, 2,279 professed conversions, fifty-four houses of worship built, fourteen completed during the year, \$11,668.53 collected for the support of pastors on the field and \$8,939.32 for building or repairing houses of worship; \$42,000 were pledged for the Baptist Female College, thus relieving it of debt. The spirit was fine all the way through.

+++

At the recent meeting of the Florida Baptist Convention Dr. W. N. Chaudoin retired from the Corresponding Secretaryship of the State Mission Board, a position which he has filled with much efficiency and credit for the past twenty-one years. Dr. L. D. Geiger was elected Corresponding Secretary to succeed him, and Dr. Chaudoin was elected Secretary Emeritus, at a salary of \$600 a year. Dr. Chaudoin is a Tennessean, having been born and reared to manhood in this State. A number of years ago he was compelled to go South for his health. He stopped a while in Georgia and afterward went to Florida, where, amid feebleness and many difficulties, he has wrought a noble work for God and has laid solid foundations for our Baptist cause.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and Page & Sims, Nashville, Tenn.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney trouble. Yours truly, W. H. BRUTON, Pastor Baptist Church, Ripley, Tenn.

PRICES REDUCED

YOUR LAST CHANCE TO GET ONE AT COST. \$4.00 "Old Reliable" Vapor Bath Cabinet. Our 60-Day Kill Trust Price, \$2.25

Complete with heater and directions. Cabinet rubber lined, good material. Better than others at \$4.00 for. Folds smallest space. Guaranteed. **Better Than Ever and Biggest Seller** the famous \$5.00 SQUARE QUAKER Vapor Bath Cabinet, Style 1003. Half million sold at \$5.00.

Our Sixty-Day Kill Trust Price only \$3.50

Complete with best heater, medicine and vaporizing pan, and Prof. Gering's 100-page \$2.00 Health and Beauty Book, giving directions how to take Turkish, Russian, Hot Air, Steam and Vapor Baths at home for 30 each, also how to treat diseases. This Cabinet, latest design, best quality materials, rubber lined, steel frame, roomy, folds flat, is entered by a door. Most convenient. Sent on 30-days trial. Guaranteed. Better than others at \$7.50 for.

Our Double-Walled "Quaker" Cabinet, Style 1904. Our 60-Day Kill Trust Price \$6.10

Same as \$3.50 Cabinet described above, but has double walls. Lined inside and out with rubber cloth; black ebony finish—Never soils, better than others at \$12.50 for. Sent complete, ready for use with best heater, special case and vaporizing pan, also Prof. Gering's 100 page guide **FREE** book to Health and Beauty.

**VAPOR BATHS** Benefit everybody. Better than water. Now inexpensive. Recommended by physicians, proven cure for Rheumatism, Bad Colds, Fevers, Pains, Liver, Kidney, Skin and Blood Diseases. Purifies the blood, makes clear skin, beautiful complexion, strong nerves, refreshing sleep, invaluable for children and ailments peculiar to women. THESE SPECIAL PRICES are less than half others would ask you. Don't wait and miss them. \$1. Face and Head Steam. Attach. reduced to **65c** Good for Beautifying the skin, complexion and curing Catarrh, Asthma, Bronchitis, Throat Troubles. These Cabinets make

**AN EXCELLENT CHRISTMAS GIFT** for every member of the family or some friend or invalid—always appreciated. Useful, beneficial and lasts for years. Waste no money on toys and luxuries.

**SEND NO MONEY** Simply your name and full address, and let us send you our complete Catalogue and special offers **FREE**, or better still, select the Cabinet you wish, send \$1.00 and we will send it C.O.D. subject to examination. Examine it at your express office and if just as described, perfectly satisfactory, and the cheapest good Cabinet you ever saw, pay express agent the balance and express charges. If you remit us full price, goods will be quickly shipped, guaranteed as described, or your money refunded, and you save return express charges. Better order today. Don't wait, then complain when prices advance. **WRITE FOR BOOKLET ANYWAY.**

**WHO WE ARE.** Almost everybody knows of us. We have been in business 12 years. Capital \$100,000.00. Oldest and largest makers of Bath Cabinets in the world. References: Publishers of this paper, Dun's Com'l Agency, or Fifth National Bank. **WORLD MFG CO., 55 World Bldg., Cincinnati, O.** New Plans, New Prices to Agents, Salesmen and Managers. Write quick for offer, wonderful seller at One Price! Agents making Big Incomes. Plenty of good territory. Write quick.

The *Baptist*, of Mississippi, had a very strong article on the subject of the canteen in its issue of December 5th. We wish that all of our papers would speak out in condemnation of the effort which is being made to have the canteen restored to the army.

For Asthma use CHENEY'S EXPECTORANT.

Rev. Berry T. Lannom, of the Seventh Baptist Church, this city, has accepted a call to the church at Carthage. Carthage is one of the most pleasant fields in the State. We extend congratulations both to Brother Lannom and also to the church, and shall expect good results from the union.

**EVANSVILLE AND TERRE HAUTE R.R.**

CHICAGO  
DANVILLE  
TERRE HAUTE  
VINCENNES  
EVANSVILLE  
NASHVILLE  
BIRMINGHAM  
MONTGOMERY  
NEW ORLEANS  
MOBILE

**TRUNK LINE TO THE NORTH**

**THROUGH SERVICE**  
Via L. & N., E. & T. H. and C. & E. I.  
2 Vestibled Through Trains 2  
Daily, Nashville to Chicago 2  
Through Buffet Sleeping and Day Coaches,  
New Orleans to Chicago.

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

In this issue we present another article from Dr. J. B. Cranfill, of Dallas, Texas, of the San Jacinto Oil Company. The news he gives our readers concerning the second great gusher and other developments of that splendid company is most gratifying. This paper began publishing Dr. Cranfill's articles about this company with thorough confidence in the officers, plans and purposes of the company, and that confidence has been constantly strengthened. It will be noted that Dr. Cranfill states that the stock of this company will soon be entirely withdrawn from the market. It has steadily advanced in price from the beginning, and we feel that a rare opportunity for investing in oil stock is presented by Dr. Cranfill this week. If any of our readers desire stock in any Texas oil company we believe that they will find the stock of the San Jacinto company in every way desirable.

**WANTED**—First-class Southern teachers of every kind in Southern Public Schools, Colleges, and Universities. 11th year. Robertson's Teacher's Agency, Equitable Building, Memphis, Tenn

**WANTED**—\$20 per month for writing six letters per day. Postage furnished, including stamp for particulars. Address, Box 103, Griffin, Ga.

HOMES IN FLORIDA.

Persons desiring to change their location will do well to investigate the merits of Polk County, Fla.

There has not been a licensed saloon in the county for fourteen years and we desire to keep it so.

Bartow, the County seat, has one of the highest graded schools in the State with an enrollment of four hundred and seventy-five pupils.

Churches: Methodist, Baptist, Christian, Northern Presbyterian, Episcopal, and Associate Reformed Presbyterian.

Healthfulness unsurpassed.

Summer Temperature, lowest in the United States.

Winter Temperature, highest in the United States.

Products: nearly every crop grown in the South, besides many not raised elsewhere, as well as oranges, and other citrus fruits, peaches, figs, plums, grapes, etc.

Fifteen years, experience in real estate enables me to offer better bargains than ever before. I will be pleased to furnish any information in my line. Don't buy without seeing what you get. Write or call on

E. C. STUART, Bartow, Fla.

For Whooping Cough use CHENEY'S EXPECTORANT.

South Carolina Interstate and West Indian Exposition, Charleston, S. C., Dec. 1, 1901—June 1, 1902.

For the above named occasion, the Southern Railway will sell round trip tickets from all stations to Charleston at greatly reduced rates.

Double daily through schedules and first-class service.

Ask for tickets over SOUTHERN RAILWAY.

Full particulars as to rates, schedules, etc., cheerfully furnished on application.

J. C. LUSK, Trav. Pass. Agent, Chattanooga, Tenn.

**BLMYER BELL'S CHURCH BELLS.** UNLIKE OTHER BELLS THEY ARE MORE DURABLE, LOWER PRICE, OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**PEWS—PULPITS** Church Furniture of all kinds Grand Rapids School Furniture Works Cor. Webash Av. & Washington St. CHICAGO

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND BARK INDIA TIN ONLY. **BUCKEYE BELL FOUNDRY,** THE R. W. VANDUSEN CO., Cincinnati, O.

THANKSGIVING DAY AT MULBERRY BERRY.

"There are days," says Mr. Hamilton Mabie, "so beautiful in their harmony of season, temperature and light that when they dawn, and we breathe the air of the radiant morning, we say instinctively, 'It is good to live.'"

Such a day was our last annual Thanksgiving, when, with glad hearts, the Baptists of Norris Creek and Mulberry churches met in the college chapel at Mulberry to listen to the Word of God as it fell from the lips of their friend and former pastor, Rev. Berry McNatt, of Tullahoma. All went expecting to hear a great sermon, and no one came away disappointed. It was a sermon of pure gold, preached from the text: "I have written unto you young men, because ye are strong." It has never been my privilege to listen to a more practical sermon, and I sincerely trust that it may be as fruitful of good results as it was delightful to listen to.

Now I come to the second chapter of my letter. When the services were fully over, again, "they were all with one accord in one place." Having never seen our beloved Brother Huff, when he did not appear hungry, they concentrated their forces to try to fill him. So a table was spread in his front yard, and more than fifty persons contributed their various parts to aid in the aforementioned undertaking.

Everything that goes to make up a complete Thanksgiving dinner was to be seen on that table. As we looked upon this manifestation of our people's regard for their pastor, we said to ourselves, Here, in at least one respect, is a realization of Ichabod Crane's dream. Here was the roast pig, the chickens snugly put to bed in a comfortable pie, and tucked in with a coverlet of crust; the duck, swimming on a mimic lake, the ham, the turkey, the sausage, the chancicleer—all of which would have done justice to the thrift of Baltus Van Tassel.

When everything was arranged, Brother Huff and his estimable wife were invited forward, and as we watched the enraptured face of our brother, as he cast his great eyes over the viands that were set before him, our picture was complete.

Brother McNatt returned thanks to the Giver of all this bounty, and then the interesting part began, continuing until the table was completely demolished and our task accomplished.

(MRS.) N. C. HARRIS.

REV. WALKER'S Famous Dyspepsia Cure

Gives instant relief and quickly cures Dyspepsia, Indigestion and Constipation. Prevents Bright's disease, which follows in the wake of Dyspepsia, by curing Dyspepsia. Discovered by the well-known Baptist minister, Rev. Edward H. Walker of Atlanta.

J. G. Thompson, Anclote, Fla., says: "I had a terrible case of Dyspepsia. It cured me. I gained fourteen pounds in one month. My friends are astonished at my recovery. I am a living witness of its power."

Rev. F. Martin, VanWyck, S. C.: "It is the best Dyspepsia medicine I have ever found."

"Mrs. Moren, Atlanta: "It cured me almost instantly of acute indigestion."

A prominent Georgia minister says: "I could not eat or sleep. My kidneys were effected by Dyspepsia. It gave me instant relief and quickly cured me. It is a wonderful discovery." [Name given.] Sent by mail for \$1.00. Address, Rev. F. H. Walker, Box 92, Atlanta, Ga. A dollar bill comes safely in a letter.

## ANOTHER GREAT SAN JACINTO OIL GUSHER.

By J. B. CRANFILL.

When I last wrote to your excellent paper I told about the bringing in of a great gusher for the San Jacinto Oil Company, of which I am president. That gusher is known as San Jacinto No. 2. It was numbered that way because it was the second well we began to drill. Our No. 1 was started the first days of July last. When I last wrote you our drillers were on the cap rock in No. 1. I am glad to tell you that on December 3 this well was also finished as a great gusher, with an estimated production of 100,000 barrels of oil a day. This well is in block 33 of Gladys City, while well No. 2 is in block 37 of Spindle Top Heights. These two wells are some 1,500 feet apart. We have room enough on each of our tested oil tracts to sink other wells. Our No. 2, it will be remembered, also has an estimated output of 100,000 barrels of oil a day. These two wells have been finished in the very best manner, and are equipped splendidly for the transaction of a great oil business. Other wells will be sunk as needed.

It may interest your readers to know something more of our land holdings. In addition to our two Spindle Top tracts we own one acre in the Bullock league, a few hundred yards northwest of the gushers; two acres in the C. Williams league, a little farther in the same direction; ten acres near Sour Lake, where a gusher has recently been brought in; ten acres near Saratoga in Hardin County, where a flowing well has recently been finished which yields a very high grade of oil; ten acres in the northwest portion of the H. Williams survey, between Beaumont and Sour Lake; five acres two and one half miles south of the gushers; and two acres a short distance southeast of the gushers; ten acres three miles west of Sabine Pass, opposite the oil pool in the Gulf; seventy-five acres just south of and adjacent to the known oil fields of Corsicana; and forty acres in Sabine County, where there are four natural gas wells. In addition to these land holdings we own twenty-five tracts, with an acreage aggregating 3,335 acres, and situated in Nacogdoches County, the original oil field of Texas. A number of wells are now being sunk in Nacogdoches County, with magnificent prospects for gushers. We will develop these outside lands as occasion requires.

The price of our stock has been advanced to twenty cents a share, at which price it will be sold in blocks of fifty shares and over. Our directors instruct me to say that very soon this stock will be withdrawn from the market entirely. When it is remembered that our capitalization is only \$250,000 it will at once appear that our stock is of necessity a magnificent investment.

I gave it as my opinion in a former article that within one year after the organization of our company our stock would be worth fifty cents a share. Our company will be one year old April 21, next, and I reannounce and re-emphasize my prophecy. The value of our lands and our two great oil gushers can now well be estimated. One well at Beaumont sold for \$1,250,000. There have been some wild speculations in Beaumont since that time, but all values in the Beaumont oil fields are rapidly increasing, and will rapidly increase. Those who have money to invest will, in my honest judgment, reap rich returns by purchasing our stock.

Many ask when we will declare our first dividend. I cannot answer that question definitely now. We are rapid-

## Special Christmas Holiday Rates Via Southern Railway.

The Southern Railway will sell round trip tickets from all stations to all points east of the Mississippi, south of the Ohio and Potomac rivers, embracing the Southeastern Passenger Association territory at rate of one and one-third fare for the round trip.

Tickets will be sold December 23, 24, 25, 30, 31, January 1, limited to January 8, 1902.

To students presenting certificates signed by superintendents, principals or presidents of the various institutions, round trip tickets will be sold on the above basis, December 16-22, with final limit January 8, 1902.

Particulars cheerfully furnished on application. J. C. LUSK, Trav. Pass. Ag't. Chattanooga, Tenn.

## For Croup use CHENEY'S EXPECTORANT.

ly making contracts for the sale of oil, and we find that the market for the oil is growing much faster than transportation facilities. We have ordered a line of oil cars, which our company will own, and we have an agent in the East negotiating for a line of tank steamers, to be used in handling our coast and foreign trade. Meanwhile our sales agents are canvassing Texas and adjacent States and closing contracts right along. We have made one contract with a Philadelphia company for a maximum of 50,000 barrels of oil a month. We are to begin delivering on this contract the first of next May, and if it pans out as we hope, this one contract alone will pay ten per cent dividend on our entire capital stock. We have connected our wells with pipe lines to Beaumont, Gladys City, Port Arthur and Sabine Pass, and are now thoroughly equipped for doing an immense oil business.

Yes, I believe the Standard Oil Company is operating in the Beaumont oil field. It has its press agents there. All of the discouraging reports you have seen in the newspapers have been sent out by the Standard Oil Company, in order to depress the Beaumont field. The glaring headings that you have seen about "big law suits" and "the failure of the oil supply at Beaumont" and "the low grade of oil" have originated with the Standard Oil Company; but the Standard Oil Company does not



## Cured—32 Years of Awful Pile Agony.

"For thirty-two years I suffered constantly from protruding piles and finally had to abandon my trade of stonemason. Four months ago I began using Pyramid Pile Cure, and before I had used up one fifty-cent box the disease had entirely disappeared and there is no sign of its ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave." Sold by all druggists, fifty cents a box. Book, "Piles, Causes and Cure," mailed free. Pyramid Drug Co., Marshall, Mich. Sloux Falls, S. D., Feb. 18, 1901.

control the Beaumont oil field, and never will. The company of which I am president is in the field to stay, and will not allow itself to be belittled, bulldozed nor bought. More than that, there will never be any attempt to freeze out the small stockholders in the interest of the large stockholders. Every investor in our company may rest assured that every cent he sends will be honestly administered in his interest.

I gave in my last issue a partial list of our prominent stockholders. To that list has been added the name of Hon. James D. Richardson, of Tennessee, leader of the Democratic party in Congress. Many other stockholders have been added to our list, some of them eminent in their respective walks of life. It is a joy to me that our stockholders are found in all parts of the United States, and that they are men and women of such sterling character. There is opportunity now for every one of them to help us. We want to sell oil and will be grateful to any stockholder who will interview the users of fuel for any sort of purpose. Our oil is worth for fuel purposes three or four times that of any other fuel. One dollar's worth of our oil will equal an outlay of three or four dollars spent for any other fuel. Besides that, there is no dust, no cinders, no smoke and no ashes.

Send orders for stock promptly if you wish to secure it. Address J. W. Pinson, Secretary, Box 275, Beaumont, Texas, or J. B. Cranfill, President, 247 Main street, Dallas, Texas. Inclose your remittance in an envelope properly addressed, and send post office money order, bank draft or registered letter. If none of these means are available send your check, and it will be honored.

Dallas, Texas.

## For LaGrippe and Influenza use CHENEY'S EXPECTORANT.

### INTERESTING TO LADIES.

A representative of the Christian Advocate has called on Mrs. M. N. Perry Company, and made a personal examination of her methods of effectually removing superfluous hair, and was astonished to see the large number of testimonials she is receiving from ladies all over the country, and even from foreign lands.

Thousands of women when young have been injudicious and clipped the down, which has appeared on their faces. Many more have used oily cosmetics which have stimulated a growth of unsightly hair. Every such lady will be glad to know of this effectual method of removing it. If ladies will send their names and addresses to Mrs. M. N. Perry, C. 112, Box 93, Oak Park, Ill., they will receive information on this subject. Mrs. Perry says a long chapter of horrors could be written of experiences of ladies who have resorted to such methods as burning the hair off the face with matches, digging it with a knife, using lime and other chemicals, permanently disfiguring their faces. Even one lady reported she should have committed suicide if she had not obtained this new method.

The reason Mrs. Perry has not advertised as extensively the past year is because she has been kept busy filling orders from those who have used her method who wished it sent to friends, which is indeed the very best testimonial she could get. The names of all her correspondents are kept strictly confidential.—New Orleans Christian Advocate, Oct. 17, 1901.

# Heart Disease

Ninety Per Cent of it Really Caused From Poor Digestion.



Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and the pneumogastric, and when the stomach fails to properly digest the food and it lies in the stomach fermenting, gases are formed which distend the organ, causing pressure on the heart and lungs, causing palpitation, irregularity and shortness of breath.

The danger from this condition is that the continued disturbance of the heart sooner or later may cause real organic heart trouble, and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

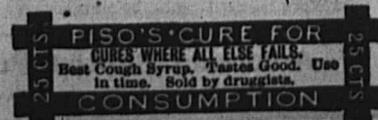
This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at most drug stores, and which contain the necessary digestive elements in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U. S. P. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly, and preventing acidity, gases and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know you are not taking into the system any strong medicine or powerful drug, but simply the natural digestive elements which every weak stomach lacks.

So widely known and popular have these tablets become that they are now sold by every druggist in the United States, Canada and Great Britain.



# RHEUMATISM

CURED WITHOUT TAKING MEDICINE.  
TRIED AND HEARTILY ENDORSED.

A medical discovery which is revolutionizing the treatment of rheumatism is the

## James Henry Medicated Belt.

It Cures Rheumatism without taking Medicine.

It consists of a Belt, with certain medicines quilted within it, which is worn around the waist, and is not in any way annoying. The medical qualities are absorbed by the body, and quick relief follows. Wonderful results have been effected, as the testimonials following show. This remedy is a boon to humanity, for it brings safe and speedy relief from the pains of one of the most dreadful maladies. The stomach cannot stand medicine powerful enough to eradicate uric acid; therefore the treatment by absorption is the only practical, sure cure. As a preventive, wear the Belt one week in each month from October to May.

### TESTIMONIALS.

Lexington, Ky.—Having bought one of the Henry Medicated Rheumatic Belts, after wearing it for three days it relieved me of a very severe attack of rheumatism of two months' duration, in which I suffered untold agony. I can say that I consider it the most wonderful rheumatic cure extant.

T. B. EASTIN,  
Shoe Merchant.

Nashville, Tenn.—The James Henry Belt relieved me of a severe case of rheumatism in a few days. I have gained steadily in weight since I began its use.

VINET DONALDSON.

Nashville, Tenn.—My wife has been a sufferer from rheumatism and extreme nervousness for the past two years. After wearing the Medicated Belt for a short time, she found relief from both troubles.

LULAN LANDIS,  
with Landis Banking Co.

Nashville, Tenn.—For nervousness and general debility I have tried the James Henry Medicated Rheumatic Belt and have found wonderful relief from its use. My nervousness has entirely disappeared, my general health is good, and I feel like an entirely different man. I have advised several of my friends to try this remedy, and they have done so, with the same happy results.

L. H. DAVIS,  
of Yarbrough & Davis.

Nashville, Tenn.—For years I have been a sufferer from rheumatism. As a result, I have passed many sleepless nights, and have been incapacitated for active business. My attention was called to the James Henry Medicated Rheumatic Belt by those who had tried it and in whom I had great confidence. I tried it, and am a well man. Three days' trial convinced me that the result would be all that my friends claimed for it. My restoration from rheumatism has been complete.

JOHN S. WOODALL,  
Real Estate Agent.

Mailed on receipt of price \$2.00.

## Baptist and Reflector, NASHVILLE, TENN.

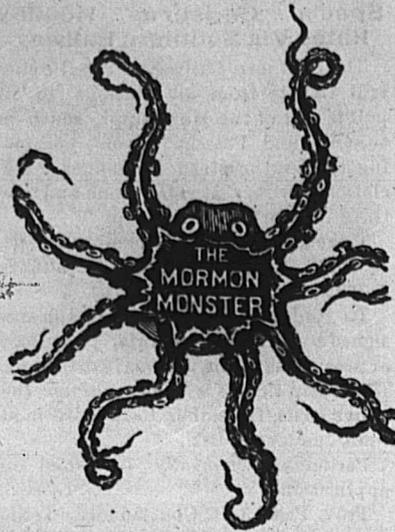
NOTE.—The business manager of this paper is personally acquainted with the most of the parties who give these testimonials and will vouch for the statements being true. Send all Orders to the Baptist and Reflector, and we will see that they receive prompt attention.



# BAPTIST PERIODICALS

GIVE clearest light for BAPTIST PEOPLE

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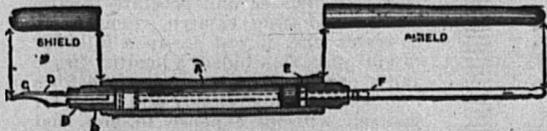
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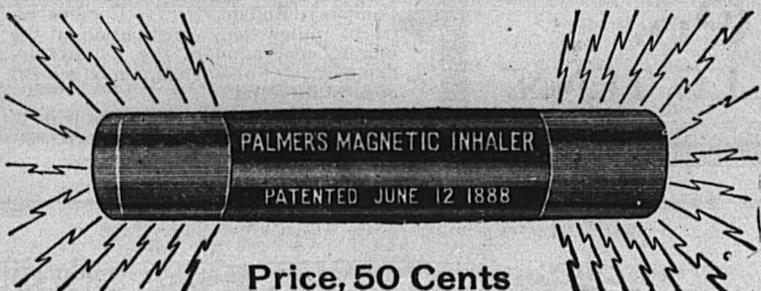
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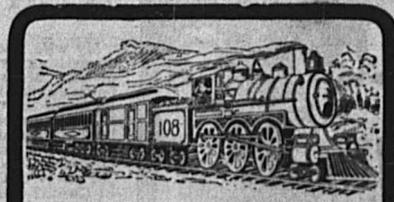
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