

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

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## CURRENT TOPICS.

Judge W. H. Taft, Gov.-Gen. of the Philippine Islands, who has been quite ill for some time, sailed last week for home. He stated, however, that he expected to return to the islands before May.

A dispatch from Wichita, Kan., of Dec. 21st, says: "All cases in the District Court against Carrie Nation and her saloon-smashing colleagues were dismissed today, the Supreme Court having decided all important points at issue." And so it seems that Mrs. Nation was right, after all, from a legal standpoint, in her attacks upon the saloons with her little hatchet. We thought so and said so all along. We think, however, that Mrs. Nation made a mistake when she went out of Kansas into other States where the saloon is not prohibited by law. But we think that the people of those States make a greater mistake in not prohibiting the saloon.

It is announced that the revenue collections for whisky alone at the Custom House in this city for the first twenty days of December amounted to \$66,868. It is explained that this is on whisky taken from the distilleries or warehouses and placed upon the market, sold to the saloonists. Each year, about Christmas time, there is a greatly increased demand for liquor of all kinds, and consequently the liquor tax payment for the last quarter of each year is much greater than those preceding. We consider this a shame and disgrace upon our Christian people. To think that the birthday of our Savior should be celebrated by getting drunk! Better abolish Christmas altogether than celebrate it in any such manner.

Our duties on Cuban products, sugar and tobacco, are about 100 per cent. as against an average of fifty per cent. on all dutiable products imported into the United States from other countries; while the Cuban duties on our products entering Cuba average less than twenty-five per cent. She ought to make her tariff to all nations the same as ours and she would then have a margin to make on her products; but her present low tariff (fixed by our War Department) only raises an amount absolutely necessary for her present expenditures, which will necessarily increase with the development of the island. President Roosevelt and Secretary of War, Root, and Maj.-Gen. Wood, Military Gov. of Cuba, all recommend the reduction in the tariff duties on products imported into the United States. We hope it will be made at an early date.

The *Western Recorder* quotes the *Lutheran Evangelist* as saying: "Louisville, a city with a population of 200,000, has more murders than London with 7,000,000 people. And Kentucky, with its 2,000,000 population, has more murders annually than Great Britain with its population of 40,000,000." The *Recorder* adds: "While we are not willing to believe it is as bad as the *Evangelist* represents, it must be confessed that it is shamefully bad, and it is high time our good citizens asserted themselves in behalf of the enforcement of the law." Kentucky has long been known as the "dark and bloody ground." We had hoped that she was getting over that reputation. At the same time, however, it is a noted fact that Kentucky is the home of a large number of distilleries, and many of its citizens seem to be proud of its record in that direction. But whisky and murders always go together. Perhaps ninety-nine per cent. of the murders committed in this country are due directly or indirectly to strong drink. It is very seldom that you read an account of a murder that you do not read in connection with it that one or the other of the parties was under the influence of liquor. The way to lessen your murders in Kentucky, Dr. Eaton, would be to abolish your distilleries and saloons. The best way to stop the stream is to dam up the fountain.

## Farewell Old Year.

Farewell, Old Year, we walk no more together;  
I catch the sweetest of thy latest sigh:  
And, crowned with yellow brake and withered heather,  
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December,  
We part in smiles, and yet we meet in tears;  
Watching thy chilly dawn, I well remember,  
I thought thee saddest born of all the years,

I knew not then what precious gifts were hidden  
Under the mist that veiled thy path from sight;  
I knew not then that joy would come unbidden  
To make thy closing hours divinely bright.

I only saw the dreary cloud unbroken,  
I only heard the splash of icy rain;  
And in that winter gloom I found no token  
To tell me that the sun would shine again.

O dear Old Year! I wronged a Father's kindness;  
I would not trust him with my load of care.  
I stumbled on in weariness and blindness,  
And, lo! He blessed me with an answered prayer!

Good bye, kind year, we walk no more together,  
But here in quiet happiness we part;  
And from thy wreath of faded fern and heather  
I take some sprays and wear them on my heart.

—The Christian Age.

## The Message of the Book—What the Bible Has to Say to Young Men.

BY REV. THEODORE L. CUYLER, D.D.

When God speaks through his holy Word we ought to listen; and I have brought some messages from that Word to young men that are appropriate to the opening of another year. To some they may be a summons to a new departure, and to all a call to a stronger and better life. If obeyed, they will make the next year one of advance in the right direction.

1. "As a bird that wandereth from the nest," so is a man that wandereth from his place." The right place for a nesting bird is her own nest; and she ought to stick to it. A desertion of it is a disgrace to her, and sure destruction to her young. The right place in life is not always a pleasant one; it is not to a sailor in a storm, or to a soldier on a battlefield; but it is the post of duty. The number of young men who are wrecked through sheer instability passes all computation. They are always starting and never finishing; they are everything by turns and nothing long. They have never learned Abraham Lincoln's secret of "pegging away." Instability is often regarded as a mere feeble, or constitutional weakness; but it is a sin that often wrecks all hope of excellence and kills all hope of success. When I see a young man with no fixed habits, drifting from one place to another, from one opinion to another in search of the latest "fad," from one church to another, I detect a moral unsoundness, and say to him: "Unstable as water, thou shalt not excel." Whatever destroys usefulness must be fought against as much as a hereditary appetite for strong drink, or sensual passions. Conquer it, young friend, or you are ruined.

2. "So run that ye may obtain." Human life is a race, and this second counsel is to the one who would win a crown in this world, and a more resplendent one in the next world. The first essential is a right start with the right purpose. The right start is in penitent faith at the cross of Jesus Christ, and the right purpose is to obey him as your only Master. Bear in mind, my friend, that your success in obtaining the crown will depend largely on yourself. When Jesus Christ is so willing to aid you, and offers his omnipotent help, it will be wholly your own fault if you do not advance toward the "mark for the prize." His grace will not act on you as a mere passive object; as the wind

acted on the sails of the yacht *Columbia*. If Christ helps you to run, you have got to do the running. It depends on yourself, what position you occupy, what influence you possess, and what service you render to your Master and your fellow-men, and also how much pure happiness you will enjoy. There is no "luck" in religion. If you cut your own sinews you will lose the race. If you starve out selfishness, and nourish your strength daily on Bible-food, and set your face like a flint toward the crown, and keep your inner life "hid with Christ," then neither men nor devils can rob you of that crown of glory.

3. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." Translated more freely, this passage would read: "How shall a young man make his course in life clean and upright? By keeping himself according to thy Word." That priceless Book is pure, enlightening the eyes, and you are sure to go right when you settle every doubtful question by the Bible. It is not by a careless skimming the Book, or by hearing other people read it or preach from it, that you are to be illuminated. You must search it yourself, and take it into your soul, as you eat your food, for yourself. The book gives a flood of light in a single sentence. For example, "Look not upon the wine when it is red;" that sentence reveals a whole nest of adders in the tempting glass. There is scarcely a single danger against which the Book does not warn you. Never begin a day without an interview with God in prayer, and over your Bible; then your steps will be ordered safely.

4. "Add to your faith courage." In our common version the word is rendered "virtue;" but in the time of King James' translators the word virtue was synonymous with bravery. In my long observation of the careers of young men I have seen that a vast number fail from lack of moral courage. In the battle of life they were easily overcome by temptations because their weapons were made of soft pine, and their backbone was all pulp. They have never learned the use of that mighty monosyllable "no." It has been the pivot on which innumerable destinies have turned for this world and for the next. The subsequent splendid career of the youthful Joseph turned on the prompt "no" spoken to the wanton temptress in Potiphar's house. "How can I do this great wickedness and sin against God?" saved him from the precipice. The youthful Daniel might plausibly have said to himself: "Oh, everybody here in the royal court drinks wine and lives high on the royal dainties; I don't want to be queer and out of fashion." If Daniel had not had the courage then to be a teetotaler we should probably never have heard of such a man afterward. Never be frightened by the ridicule of fools. Moral courage will not only save you out of many temptations, but it will give you the moral power to influence others. There will be no crowns for cowards in heaven.

5. "Keep thy heart with all diligence, for out of it are the issues of life." Our real danger is not from without, but from ourselves. Sin does not harm us so long as we keep it outside of us; it is when we give it heart-room that it does the mischief. The reason why young Joseph did not fall was that a God-fearing conscience kept guard of his heart-house. At Gibraltar there is a sentinel, with match in hand, guarding the entrance to the tunnel which leads out to the "neutral ground." If there were any insurrection he could at once light the whole train and blow the tunnel up; and to ensure watchfulness the sentinel is relieved every two hours. You are the keeper of your own heart-habitation, on which depends your peace, and your spiritual life. Conscience is the sentinel-faculty. If conscience is drugged or seared, you are at the mercy of every foe. Conscience, enlightened and vigilant, will challenge every temptation, however smooth of tongue. "I say unto you all, watch!" The Apostle John called only those young men "strong" who had God's Word abiding in them, and had overcome the wicked one.



6. "Let your light shine before men." The crying want of our times is, more bright Christians. To let the light shine of its own accord means to live along luminously day after day, reflecting Christ by your conduct, in the store, in the shop, in the home, or wherever else you are. Trim your lamp. Feed it with prayer for more oil and more inlets of Jesus into your soul. In the Pennsylvania coal mines the miners fasten their lamps to their hats. So may you carry a light that shall not only shine on your own path, but show other people the way to heaven.

7. "Redeeming the time." This exhortation refers to what we commonly call the nick of time. Paul, who was a minute-man in duty, exhorts his fellow-Christians to seize their opportunities to serve their Master. A few words spoken at the right moment have saved many a soul. Strike when the iron is hot. This opening year will be a profitable and Christ-honoring one to us or not, according as we make the most of our opportunities. Try to lead one soul to Jesus.

8. "Lo, I am with you always." Then, if our loving Master is always beside us to help us, to watch us, and to bless us, we ought to be always serving him. Some people keep their religion, as they do their umbrellas, for special occasions; they reserve their piety for Sundays, and fold it up on Monday. A healthy, vigorous Christian makes every day a Lord's day, and walks in constant, delightful companionship with his Master. If Christ is with you every day, my young friends, then you will never take a false step and never be lost in the straight road.

Keep your eye on the Master and be ever asking: "Lord, what wilt thou have me to do?" Sir Joshua Reynolds, the celebrated painter, used to say: "I only look at the best pictures; a bad one spoils my eye." The more you look at Jesus, the more will you look like Jesus. Start the year's journey with Christ. To walk with him, to word for him, and to win souls to him. A mighty veil hangs over the future, but as God lifts that veil, he can give you and me strength equal to the day.

Borough of Brooklyn, New York.

### The Pith of It—Not the Pulp of It.

BY A NORTHERN CORRESPONDENT.

Where a church is in a run-down condition spiritually, you may know that one of two causes exists: either the preacher is not preaching the gospel in its fullness, or the people are too prostrate, morally, to bear the truth. But the first cause may produce the second, or the second may help bring about the first.

Should a preacher of the gospel spare any sin among his people? If so, what kind of a sin? Respectable sin, of course. But does sin always insult God, thrust at his rule over men, dishonor Christ Jesus? What, then, is the preacher's duty as to sin in any form in any member of his church?

How to attack sin so as to kill it, is a problem. One brother, like F. B. Meyer of London, does not believe in attacking sin. "Preach the truth," some say, "and let it do its work." But suppose the people hide with their sin from the truth, what then? All sinners hide behind a sort of breastwork of lies. In my judgment, it is the preacher's business to get behind this breastwork of lies and lay hold of the sinner in his sins. We have weapons of warfare. The Word of God itself is sharper than any two-edged sword. But I have found this: So depraved is human nature, so devilish in some of its movements, that the most justifiable attack on sin may create a sympathy for it. There is a difference between holy indignation and malevolence, in attacking sin. If we can only get the truth up against the lies of this world something will give way.

The truth has never had a chance; it is slobbered over; it is dissected; it is given out piecemeal; it is held down in unrighteousness; it is clothed in homely garb and set by adorned lies; it is laughed at; it is apologized for; and is it any wonder that the wrath of God is revealed from heaven against such ungodliness?

Some day I propose to write a long article on "Endowed Lies." Think of splendid sums of money being given to endow a Universalist or a Unitarian society. (I say "society," because we have no right to call that a church which is not washed in the blood of the Lamb.) Think of a good university thoroughly endowed, to bolster up the tie of higher criticism. Think of a great school with millions back of it standing for a lie. It is a crazy, abominable disorder. Don't the truth have a hard enough time in this world, without putting money and influence on the side of lies?

How can a man preach the truth unless he knows it? And where will he come to learn the truth, except from the Bible, and who can compass the truth apart from divine guidance and a holy, teachable attitude of soul?

For one, I object to any man's teaching religion who is not religious. The devil has taught much truth, but only to lead off toward sin and error; for the wolf's cunning lies in his wearing sheep's clothing.

I was interested in a question put to "Senex" by some one. "Senex" is some brainy religionist writing for the *Western Recorder* at Louisville. The question turned on this pivot: A certain Baptist church, years ago, took into its membership a wholesale liquor dealer; after the people cut their moral eye-teeth (some of the people, at least), they wanted to put this liquor man out, but the writer said (and it sounded like a woman, judging from the nervousness of the style, or the femininity of it): "We took him in, knowing his business, and now we propose to stand by him." The mental clearness of "Senex" went into a fog, for he said nothing in rebuttal of that fearful piece of reasoning; indeed, he seemed to encourage it, for he claimed that it was better to keep such a man in the church than to have a preacher in the same Association preaching Unitarianism. Which is the worst, liquor manufacturing or Unitarianism? Small choice among rotten apples. I knew a South Carolina negro who joined the Baptist church. That negro had at least three wives. After he joined the church it slowly dawned on the minds of some of the members that that was wrong, so the church gave him an option between two courses: either to leave the church, or give up all of his wives but one. But a strange lunacy steals in upon a good many of our churches, and the reasoning of the people becomes as devious as the winding of the serpent who goes on before the process. It's too bad, isn't it? What is toleration? Is it a state of being spiritless, weakly submissive? I tolerate what I do not like. Now, I do not persecute and tolerate at the same time. There is no high-headed crowing in toleration, nor ranking jealousy. I tolerate a thing because I cannot help it. If I could help it, really help it, I should not tolerate it. Through toleration I may help another. But I can't tolerate everything. I must fight something or be pushed against the wall, into the wall. My neighbor must not abuse my tolerant spirit, and push me outside my landmarks. I hate my ways most when I am a coward; I also hate them when I am trying to lord it over some man's conscience. Our Savior was tolerant, yet most intolerant; so I come back to the clarifying remark: "It all depends on circumstances."

If we only lived so that God would hear our prayers, the walls of hewn stone across our paths would become zones of fog. The loss of faith in prayer is a terrible loss. For mortals, tried and tossed as we are, nothing can take the place of prayer.

### The Anti-Saloon League.

To the people of Tennessee:—Our Anti-Saloon League modestly puts forth the following clear propositions for your consideration and action:

1. Temperance and local self-government are both right principles. This is so evident that we believe it will be agreed to by all.

2. Temperance and local self-government will be promoted by amending our present Four-Mile law so that it can be extended to any town where a majority of the voters want it. In proof of this we point to the results of the Four-Mile law after nearly a quarter of a century of trial. Saloons have been abolished in all our area not in incorporated towns, and in all such towns but about sixty. Over half of our ninety-six counties have not a saloon in them. The whole face of the country stands as a well-written page of statistics, showing to all the world that temperance and good order have wonderfully increased in the town and country territory covered by this law. It is one of the best laws in the world. Tennessee originated it, and is still sole owner. Ordinarily local option, applied to towns, merely drives out saloons and permits them to set up outside the corporate limits. As applied to counties, it drives them just across the line, and that is poor protection to towns in the protected county near the line. A new vote is called upon the question at intervals, and constant strife is the result. When the Four-Mile law is once applied, it applies for ever, and the people know this and act upon it with their eyes open. It covers all the ground outside of incorporated towns. Generally but one such town is in each county, and when this law is made to cover its ground also, wide stretches of protection extend in all directions. Whenever the citizens of a town think such protection should be extended to them, they should have the right to hold an election and pass upon the question. This would abolish saloons, as demanded, by sufficient public sentiment to enforce the law against them. Temperance would be promoted, crime and poverty would decrease, and the people would feel that the right of the ballot in settling their local affairs had

not been denied them. Why limit this right to towns of 2,000 population and under, as we are doing at present? Are not all the towns just as competent to manage their own affairs? Should not the sacred right of settling their own issues by the ballot be granted them also? All through the State they are smarting under the indignity which they rightly feel is upon them. Should they ever want to abolish saloons, this freedom of ballot is theirs by right, and we call upon the people of our State to see that they have it. To refuse them, is to strike a blow at the very foundations of our government, and for less, men have rushed to the field with bayonets in their hands. When the enormity of this wrong fully comes upon them, the present uprising in Tennessee against it will take on the aspect of a holy war, not only for temperance, but for the liberty bought with the blood of our ancestors.

3. The desired amendment of our Four-Mile law is most likely to be obtained by the plan proposed by the Anti-Saloon League. In brief, it is to have the people of all parties speak out inside their own party lines, and send no men to the Legislature who are opposed to giving the people these rights. We believe that more than three-fourths of the voters in each of the parties are in favor of abolishing saloons. Probably more are in favor of giving the people the right to do as they please about it. Our plan is simply to induce these great majorities to control their own parties, and no longer tamely submit to the control of minorities, brought about by the assistance of men in high places, or by men in such places allowing themselves to be led off by other issues from this important one. The League now has the assurance of prominent men in all parties that they are favorable to our plan. You are called upon to see that the next Legislature is right, especially the Senate. You are also asked to see that men put into control of party machinery are men favorable to our cause. Aroused as you are upon this subject, it will be poor politics for your party to put our opposers in prominent places. Protest against it. We assure the different party managers of our friendship, and our belief in their purpose to give the people what they are now clamoring for. We shall keep clear of anything, so far as possible, which will, through our influence, give one party an advantage over another. The press is favorable to our efforts, and we believe it will give this address wide currency, with or without comment. Church courts have widely approved our movement, and we are looking to the ministry to speak out from every pulpit. Our organization is rapidly extending itself throughout the State. Towns desiring our help can command us at any time. League officers are responsible to God and to the people for the fearless exercise of their sacred trust. As this is a great, patriotic, Christian movement, it is a charitable one, and gifts to the fund for postage, printing, and speaking are constantly coming in. They are needed, too, as the work done by our leaders, all busy men, requires office help. With all these facts before our fellow-citizens, we call upon them, regardless of party, church, temperance organization, to center upon the plans herein outlined, and rise to assistance in this fight for purity of life and freedom of ballot.

TENNESSEE ANTI-SALOON LEAGUE,

JNO. ROYAL HARRIS, Superintendent.

By order of Executive Committee.

### Letter From Italy.

Extract of a letter from Dr. D. G. Whittinghill, dated Dec. 2, 1901, Rome, Italy, written to Dr. R. J. Willingham, who sent it to Dr. G. A. Lofton, as the author (by resolution, both at Hot Springs and New Orleans,) to establish a Theological College at Rome, Italy.

"I am happy to report to you that our school has begun. On Nov. 26th, in our church, we had our opening exercises, at which Dr. G. B. Taylor, as it was eminently proper that he should, presided. He made an address, of some length and much interest, in which he said appropriate things for the occasion. He was followed by Sig. Henry Paschetto, our pastor here in Rome, whom I followed. . . . After my remarks, Sig. N. H. Shaw made a very happy and fitting address. A number of our members were present, as well as some of our English Baptist brethren, who live in Rome. Sig. Gadasi of Florence, came down to be at our meeting.

"At present we have a faculty of four: Dr. Taylor teaches Systematic Theology and Ethics; Sig. Paschetto, Old Testament, Italian and Hebrew, and Biblical Introduction; Sig. Shaw, Homiletics; and I have the New Testament Interpretation, Italian and Greek, besides a class in English. The purpose in teaching English is to enable our students to read Protestant theology with which our language is so richly blessed. As you doubtless know, the Italian language has very



few books on theological subjects which would be helpful to our students. We have about the same course of study as at Louisville, but, of course, not so thorough. We shall spend more time on the study of the Bible text and less on other things. But in my report to you later I shall give you more information about the course of studies.

"Now, as to the students: We have six, and could have had twenty, but we feared to receive some who wished to come, thinking they were not prompted by the right motives.

"The students form quite a variety from whatever standpoint they are viewed. One, Sig. Guani, is a converted priest, thirty-seven years old. Only a few weeks ago he was baptized by our Florence pastor, although he had been convicted of evangelical truth for some time. He is from Genoa, originally. Another is an Austrian and lives at Friest. He speaks Italian very well, and I think he is a promising man. Another was born at Alexandria, Egypt, but is an Italian. If he will become half so useful as some of his predecessors at Alexandria, I shall be satisfied. Another was born in Sardinia, but his home, at present, is at Palermo. He has preached some. Still another comes from Florence, where he was born. There is also a Roman, who is the son of a Baptist pastor here. All things considered, I am very much pleased with the prospects of the school, and the students seem to be zealous and enthusiastic in their work.

"The students have rooms in the mission property and we are at present using the church as a lecture hall.

"Of course it is useless for me to state that Dr. Taylor's services, in organizing and beginning the school work here, were indispensable. His long experience in Italian work, and his wide knowledge of men and things, make it impossible to do anything well without his advice and help. Sig. Paschetto, who has had considerable experience in teaching, has been of service to me.

"At present we need some books for our library and other things which I shall not mention by name. I hope the Lord will put it into the hearts of some one to donate a good amount of money to buy necessities, not luxuries. A school is like everything else: it cannot be run without money.

"You and the Board must pray for us in our new work. May the Lord bless you in your great work.

"D. G. WHITTINGHILL."

#### Editorial Correspondence.

Some of my readers probably thought that I presented a pretty gloomy view of New York last week. What I said was all true. But it was not all the truth. As with most other things, there are two sides to the picture—a bad side and a good side. I presented the bad side last week, because that is the side which will first strike a visitor. But there is a good side. The people of New York are not all bad. There are many good people in it. In such a large city extremes meet. Like Topsy, when they are good, they are very, very good; and when they are bad they are horrid. Some of the worst people in the world live in New York, and also some of the best. In the midst of this rank growth of vice the seeds of the gospel are being planted. Into this seething, boiling cauldron of humanity, the water of life is being constantly poured. Amid difficulties and discouragements, many faithful men and women are trying to hold up the banner of King Immanuel before the eyes of this busy, bustling mass of people, and to point them to him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

I can, of course, mention only a few of these persons and places.

One of the oldest churches in the city is Trinity Episcopal Church. It is situated right in the midst of the business portion of the city, on Broadway, at the head of Wall Street, the famous banking street. It occupies a block of ground which would bring a large sum of money if cut up into building lots. It owns also considerable property around there and is the wealthiest congregation of any denomination in the city, or in the country. Just when the house was erected I do not know. It must have been some 150 years ago or more, when New York was comparatively a small city and when this location was probably in the residence district. At present, it is away down town. But on account of its wealth it still commands and holds a large congregation. The planting of this church at this strategic point in the formative period of the city gave to the Episcopalians a strong lead, which they have maintained ever since. It is a pity that Baptists could not have exercised the same foresight.

Formerly the yard of Trinity Church was used as a burying ground, as was the custom with many churches in the early days. Here is the grave of Alexander Hamilton, the famous Federalist and Secretary of the Treasury, who was killed by Aaron Burr in a duel. A nice, but not very imposing monument is erected to his memory. Most of the monuments are small slabs made of brown sandstone, which has suffered from the disintegrating influence of weather and time so that it is difficult to make out the inscriptions upon them. On one I find the name of Wm. Bradford, who died in 1752, aged ninety-two years, with the information that he was "printer to the government for fifty years."

A little farther down town from Trinity Church is St. Paul's, which is a Mission of Trinity. It was built in 1766. It also occupies a block and has a number of old tombstones in it. While I was looking around in the church, the rector and his curate came in, dressed in their robes of office. The few people who were in the church stepped back deferentially, they walked up to the altar, went through a few mummeries and retired. If I had not known that this was an Episcopal Church, I should have thought it was a Catholic one. Evidently these high-church Episcopalians are papists, or at least apists. Over the John Street Methodist-Episcopal Church, which is an old and unfashionable looking building jammed up between business houses on John Street right near the business center, is the inscription, "First erected by the Methodist Society in America. Built 1768. Rebuilt 1817. Rebuilt 1841."

I reached the city on Wednesday morning. That evening I went around to the Judson Memorial Church, which is not very far from the hotel where I was stopping. The regular prayer meeting of all the churches in the city is on Friday evening, not Wednesday evening as with us. They have, however, a daily service of some kind at this church. On that evening there was a prayer meeting conducted by the Young People's Society of Christian Endeavor. There was a very good attendance and a pleasant meeting. The stranger took occasion from a general invitation to make a few remarks, and after the meeting was over he was given a cordial greeting by a number of persons. The Judson Memorial Church, as our readers know, we presume, was erected by the efforts of Dr. Edward Judson in honor of his father, Dr. Adonijah Judson. It is situated on Washington Square; one of the many beautiful small parks in New York and is frequently called the Washington Square Church. It is a down town church, the wealthier people having, as a rule, moved away from that portion of the city. Dr. Edward Judson had been pastor for sometime at North Orange, N. J., a delightful and quiet pastorate. But the blood of his father was coursing in his veins, and he felt that it would not be proper for a Judson to remain in so happy a pastorate, while near by him were hundreds of thousands of people dying for the bread of life. So he went to New York and began this work. He had a hard time getting up the money to build the church, but succeeded in erecting quite a nice building. It is stated that Mr. Jno. D. Rockefeller has recently come to his relief. The membership of the church now numbers about 1,000. The contributions of the members last year were about \$6,000. This would not be enough to run the church. It owns, however, a small hotel adjoining the church and the rent from this amounts to \$13,000. The church is what is called an institutional church. It has various departments.

In addition to the Y. P. S. C. E. service on the Wednesday evening I was there, they had an Italian service in an adjoining room and also a millinery training school and gymnasium for boys. They have also lectures on various subjects during the year. Dr. Judson happened to be out of the city that evening. I was sorry to miss him. I had met him before. I have a great admiration for him and for his self-sacrificing spirit.

On Friday evening, I attended the regular prayer meeting service of the Fifth Avenue Baptist Church, of which Dr. R. P. Johnston is pastor. This is the wealthiest Baptist congregation in the city. It has about 650 members in the mother church, with several missions in different parts of the city maintained by the church. Mr. Jno. D. Rockefeller is a regular attendant here during the winter, though he still retains his membership in the Euclid Avenue Church, Cleveland, Ohio. Mr. Jno. D. Rockefeller, Jr., is a member of the Fifth Avenue Church and teaches its Bible class. He had just been married a few days before, and had not returned from his bridal tour. There was a good attendance at the meeting. Dr. Johnston made a very interesting talk, followed by several others in excellent remarks. The devotional spirit

manifest in the meeting was very pleasant. By invitation of Dr. Johnston, whom I have had the pleasure of knowing for some years, the stranger added a few words. I enjoyed also a short stay in Dr. Johnston's home after the prayer meeting.

EDGAR E. FOLK.

#### Some Personal Remarks.

I hail with delight the day for the arrival of the BAPTIST AND REFLECTOR, more especially so, since I have become unable to get out among the brethren. From it I learn much of what is being done among the churches. It is such a pleasure, also, to have a visit from my brethren in the ministry. I don't know when I enjoyed a visit more than that of Brother S. H. Price, in October. He spent nearly a day and night with me. For the last three months I have been shut in nearly all the time and it has afforded a fine opportunity for a review of the past thirty years in the ministry. I can see but little accomplished, while many mistakes were committed. I recall so many kindnesses conferred on me by brethren, for and with whom I have prayed and labored. While apparently very little good has been the result of my work, yet I have been a busy man, and seldom, if ever, was I with less than three or four churches in the country and small towns, and throughout the week doing something to supplement my salary to enable my loved ones to live and be trained along the lines with the children of my brethren. Perhaps I made a mistake in not throwing my whole life and energy into the ministry and let debts, etc., take care of themselves, but I have always thought it a sore calamity for a preacher not to meet his obligations, and, hence, have mixed business with my ministerial work quite largely for one of small means.

I recall very forcibly now some mistakes made that I would like for young preachers to avoid. One was my failure to impress upon my churches their obligation to care for our old brethren whose lives have been given to the work of preaching, many of whom have labored for years on a very small salary promised, and, though small, yet not fully paid, and these good brethren are laid aside with no sort of support. Many churches seem to feel no interest in them. The above by no means applies to me, since the Lord has blessed me with enough of this world's goods that my living does not depend on help from the churches. How soon it might become so, of course, I cannot tell, but I do regret having taken so few collections for ministerial relief and failing to put the obligation upon my brethren.

Another mistake is, that I was always in so great a hurry to get home from my appointments that I did not give enough time to pastoral work. You ask me why? Well, I loved home, and another thing was that most country churches fail to pay the pastor's salary till the end of the year, in which event the pastor, in order to live, must return and hustle with his might through every day in the week and prepare his sermons at night for his next appointment. A few churches, however, are thoughtful and pay the pastor at his regular appointments, which, if all would do, he could have more time to spend among them. I confess, however, that I have been neglectful of preaching the church's duty to me as her pastor. I could declare her duty to others, but I did not impress the church with her duty to me as her leader. That is what I should have done. I should have made the deacons to see that her agreement with the pastor was fully and promptly met, otherwise the church is injured. The pastor disappointed, his creditors go unpaid, and no one ever thinks of laying the blame at the door of the church, but always on the preacher.

Another mistake is, that I have not been careful to organize well, all who would work, so as to keep them busy in the Lord's work. Still, this is a difficult problem, to know just how to so organize your flock into effectual workers, when you see them but once in thirty days and at the same time have not a member to whom you can intrust, or at least who will agree to take on himself the responsibility of the work. My greatest energy has been put forth in trying to impress the importance of practical Christianity and seeking to get every member to do something regularly for missions, etc. Well, this is what all should do, but I feel now if I were to preach to some until the judgment day I never could make missionaries out of them. My mistake, therefore, is that I should have sought to organize and put to active work those who are alive with zeal for God, and who really want to work and go forward to do the needed work in the community, leaving those alone who never mean to work, and perhaps, seeing that we are in earnest, they will become ashamed and apply for a place



where they can do something. If so, take them in and bid them God's speed. We must not stop to clear away the stones and the stumps and lose the fresh and fertile soil of the newly made field, but utilize what we have that is ready for the grain. So in the churches, those who are afire with love for God and his cause should be turned into the great field of labor and make it so hot that all anti-mission or omission spirit will either burn out or run out and thus the church will be a band ready to dare and to do for the glory of the Lord. It may be that the Master has something for me to do yet before I go hence; if so, I hope to be better qualified for it, after these years of experience and after having passed through some weeks of quiet meditation.

Jefferson City, Tenn. S. S. HALE.

#### Virginia Letter.

One thought at present holds supreme place in the minds of Virginia Baptists, and that is the movement to raise \$75,000 for Richmond College in order to secure Mr. Rockefeller's conditional offer of \$25,000. The time limit is January the first, 1902, and that means that when these lines pass under the eyes of your readers, success or failure will have been written upon our banners. We are anticipating, however, nothing but success. Dr. Hatcher, who is leading the movement, is driving ahead with all possible energy, as he realizes that only a few days of opportunity remain.

Most cheering reports come from Richmond College concerning the work of the present session. President Boatwright, who has wrought such wondrous things for the college, is much encouraged by the bright conditions around him and the still brighter outlook ahead. The new professors, Drs. Whitsitt, Harris and Foushee, are proving themselves to be the men for their particular places.

One of our most important pastorates, the First Church, of Lynchburg, is vacant. This is not surprising when it is known that the pulpit committee of this church has before it the task of finding a worthy successor of Dr. F. C. McConnell. The committee sits in its watch-tower and is sweeping its spy-glass around the horizon.

Bright tidings come from Roanoke concerning the work of the new pastor of the Calvary Church. His name is Rev. J. W. Lynch. He comes from other fields, where he has won triumphs for the Master.

In the city by the sea (Norfolk) the Baptist forces are on the alert. Rev. J. J. Hall, D.D., has recently closed a successful series of revival meetings. Rev. J. J. Taylor, D.D., is dealing some telling blows at Christian Science. Rev. E. E. Dudley is seeking to quiet his nerves as he draws near to December the 27th, on which day he is to become involved in a matrimonial affair in which he is not to be the officiating minister, nor even one of the attendants. Rev. J. L. King, the new pastor at West Norfolk, is a man whom it is easy to love, and we can congratulate his people upon having such a true-hearted pastor. The Berkeley Avenue saints are realizing week by week the wisdom which they displayed in the election of Rev. A. J. Ramsey as their new pastor. He is a gentleman and a scholar, a strong preacher and a wise pastor. Day by day Rev. Dr. R. B. Garrett, pastor of Court Street Church, has the joy of seeing his new church edifice rise stone upon stone toward completion. Dr. A. E. Owen, pastor of Grace Church, has the erect bearing and elastic step of youth and is ever busy in the work of his Master.

Norfolk, Va. E. B. HATCHER.

#### Labors in the Vineyard.

Nine years ago last February I was ordained to the ministry by a presbytery called by the "Greenwood Baptist Church" at Doyle Station. I begged the church not to do so, as I felt my incompetency. I wanted to spend the greater part of my time in study; but I was informed that I "belonged" to them, and must submit to their will if I would be their "servant for Christ's sake." I did so, believing fully that the minister of God's word should "live of the ministry." I found myself entirely without a means of support, and possessing not enough of this world's goods to meet the worldly obligations already on me. Immediately I sold everything I possessed and "laid it at the feet" of my creditors; and with a wife and four children to support, I went to work for the Master among a people who had not been taught to support the ministry. I was called at once to the pastorate of four churches, without any agreement whatever as to what I should receive from them as wages. Brethren, forgive me; I did not know any better then. I

visited these churches regularly for five years, preaching and talking "missions," until the brethren said I was a "crank" on the subject of missions.

I held meetings in all the churches of that Association except one, witnessing many conversions, some of whom are now preaching the gospel. Often my family suffered for life's necessities; but not a single time did I tell my churches to pay me a dollar—oh, I did not know any better then—and but for the assistance of our State Board—God bless their hearts—I do not know how we would have gotten life's necessities. To turn back and take any sort of secular employment, I could not, because I had given myself to the Lord's work. I was repeatedly offered \$100 a month, and refused, that I might preach the gospel and receive twenty-five dollars per month.

It almost broke my heart to leave that Association. But four years ago I accepted a call to this place (Dunlap), and have labored continuously here and at Pikeville since that time. I feel that the Lord has effected great good to the people and to me since we began our labors together. But feeling that it is the Lord's will I have resigned here to accept a call to Bell Buckle and Christiana churches, and will begin work there January 1. J. B. ALEXANDER.

Dunlap, Tenn.

#### Covington Letter.

The Covington Baptist saints have enjoyed the privilege lately of having in their midst Rev. Nathan Maynard, a former pastor here, and his splendid wife, who was a member of this church when they married. On last Sunday morning he spoke to us about their work in Japan. The address was earnest, forceful and instructive. Maynard's goodness of heart and sweetness of spirit were in every word of it. At the close of the service Deacon W. A. Owen, the Committee on Foreign Missions, took the regular collection for that purpose, receiving about seventy dollars. This is three times as much as was given last year, and we think it pretty good for a church that has only about one hundred members. This is especially true when the fact is taken into consideration that for eight months they have been without a pastor, and have lately made extensive repairs on their pastor's home.

At night Rev. T. W. Young, of Ann Arbor, Mich., preached a soul-stirring sermon on "Hope." Brother Young was on a visit to his parents who are honored members of our body. He returned to his field of labor Monday.

Mrs. Maynard will remain here for the winter months, while her husband goes to the Seminary at Louisville to take a special course of reading and study.

I hope your readers will not forget that the West Tennessee Sunday School Convention is to be held with the Covington church next April. It is our desire to make this the best meeting in the history of that body.

W. H. MAJOR.

Covington, Tenn.

#### To the Clerks of the Churches in New Salem Baptist Association.

Dear Brethren.—Please be careful to keep an account of all moneys paid out to help educate our young ministers in a column marked "Ministerial Education;" and all moneys given to aid our aged and infirm ministers, in a column marked "Ministerial Relief," and so report it to our next Association. Moneys paid to ministers and singers to aid in revivals should be placed in the "Church Expenses."

Ministerial Education and Ministerial Relief are two separate objects fostered by our State Convention, and our several Associations. If you will examine our minutes for 1901 you will see that only seven of our churches gave anything to these two objects. Now I suggest that our churches take up two or three collections this winter especially for Ministerial Education and forward it to W. M. Woodcock, Nashville, and designate when or for whom you want it used. New Salem Association cannot afford to be so deaf to the urgent calls.

Punch, Tenn., Dec. 23, 1901.

J. W. BAILEY, Clerk.

#### From Missouri.

We see some signs of progress in our work here. Yesterday a brother was reinstated who separated from the church some years ago. He is a man of influence as well as means, which, he says, he is going to use for the glory of God. The church rejoices in his return. Our prayer meetings are well

attended, and a spirit of revival seems to be getting hold of the membership. This church, which has been operating for some time on the "gospel mission" plan, has returned to the "Board" plan. This was in keeping with a desire expressed by the pastor, who has always supported, as you know, the "organized work." I rejoice in this movement. We have been kindly received here. In addition to many other expressions of generosity, the young men of the church presented the pastor with a fine suit of clothes as a Christmas gift. We are in love with the work and expect great things from the Lord.

Pray for us. W. ALEX. JORDAN.

Charleston, Mo., Dec. 30, 1901.

#### Service of Song.

The large and thoroughly drilled choir of the Central Baptist Church of Memphis gave another of its delightful services of song last Sunday evening to a thoroughly appreciative audience. An organ recital prefaced the program which was composed of sacred music beautifully rare. The grand organ was played by the South's most skilled musician, Mrs. Joseph Reynolds, with Mrs. S. J. Latta as leading soprano. An interesting program was rendered. The main auditorium of Central Church is undergoing a thorough overhauling and when the work is finished and the four thousand dollars recently collected with which to beautify the interior of the large room is expended, it will present a most beautiful appearance indeed.

#### For Richmond College.

Dr. Hatcher is on the last week's pull for the \$75,000 to gain Mr. Rockefeller's offer of \$25,000 for Richmond College. The Richmond churches are doing grandly. About \$60,000 has been raised in the State thus far and the excitement is now over the tremendous effort to raise the last \$15,000. I believe Dr. Hatcher will win the victory. If he does not I know of no one who could.

My church, the Bainbridge Street church, Manchester, is in fine working order, and my people are engaged in raising \$7,000 to be spent in remodeling our house of worship.

E. V. BALDY.

Manchester, Va.

#### To Prospective Students of the Southwestern Baptist Theological Seminary.

The second half session will begin Monday, February 3rd. Classes are so arranged that students can enter with advantage and profit at that time, and pursue their studies regularly with the classes, and complete their courses without loss of time. All expecting to enter at the opening of the second half session should be present by February 1st. For information address E. Y. MULLINS, President.

Louisville, Ky.

#### A Request.

I have been attending fifth Sunday meetings for many years, and I do not now remember that I ever asked that ministerial education be made the special subject in all of these meetings in Middle and West Tennessee. In as much as no special line of work means more for our denomination in the future than ministerial education. Will you allow me to ask that it be given the right of way in the fifth Sunday meetings to occur this week? Not much help came in this month.

G. M. S.

#### A Familiar Story.

A young man; a city treasurer, handling large sums of money; society, with its drain upon his private purse; a bucket shop, with its temptations and its losses; a saloon, with its distilled damnation to fire the brain embezzlement; discovery; a pistol shot; suicide; disgrace to himself and family. This is the story of a young man which comes from Louisville. And it is not the only story of the kind. Such tragedies are continually being enacted in real life, sometimes in the foreground and sometimes in the background of the stage. How long shall these things continue?

#### Gospel Singer.

Mr. H. A. Wolfsohn, gospel singer, has just closed engagements with the First church, Augusta, Ga., and the First church, Cordele, Ga., and is now with the First church, at Union, S. C.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Dr. Spilman present from an extended trip in North Carolina.

Overtown and Division Street Mission.—One hundred and six in Sunday school.

Murfreesboro.—Brother Van Ness preached in the morning on "The Thorn in the Flesh." Good day.

Third.—Pastor Golden preached on "Sent Across a Stormy Sea" and "Safety with the Savior." Good day.

Waverly Place Mission.—Brother Gupton preached at 3 o'clock on "Citizenship in the Kingdom of Christ."

Lebanon.—Rev. J. E. Trice preached in the morning on "Christian Vocation," and at night on "The Soul's Longing."

Rains Avenue Mission.—Sixty-six in Sunday school. Brother Claiborn preached at night on "Souls Under Sin."

Immanuel.—Pastor Ray preached on "Strength to Yield" and "How far is Christianity Profitable?" Good congregations.

First.—Pastor Burrows preached on "The Closing Year" and at night "Song Service." Large congregations. Dr. Burrows just returned from Georgia.

Brother Harvey Whitfield, from Cumberland Association was present at the conference. Brother Sherman, of Gallatin, was present. Dr. Folk was present.

Howell Memorial.—Pastor Peyton preached at both hours. Morning subject, "The Coming of Jesus—the Fact," evening subject, "The Coming of Jesus—the Purpose."

Edgefield.—Pastor Rust preached on "Conflict Between Christianity and Civilization" and "Love for Laborers." Good day. The men of the church give Laborers." Good day. The men of the church have a banquet Tuesday night.

Seventh.—Pastor Lannom preached on "Joyful Recognition of God's Benefits" and "Benediction." Brother Lannom goes to Carthage to take charge of the church there next Sunday. Dr. Frost was present.

Central.—Brother Gupton preached on the Strength of the Church" and "Good Soldier." Large congregations. Two hundred and thirty-eight in the Sunday school. Dr. Lofton is in Atlanta, Ga.

Centennial.—Pastor Stewart preached on "Pressing Forward" and from the text "Hear Ye Him." Good day.

North Edgefield.—Brother Sherman preached on "Some Lessons from the Providences of God as Seen in the Life of Christ" and "The Spirit-Filled Man." Large congregations. One hundred and twelve in Sunday school.

#### Chattanooga.

Second Church—Good services; small audiences and small Sunday school.

Hill City—Small crowd at morning service; one received by letter and one for baptism. No service at night.

First Church—Good Sunday school. It was Decision Day, and twenty decided to be Christians. Pastor preached to good congregations. Baptized one, received one by letter and one under the watch care of the church.

First Church—The congregations were remarkably good for such an inclement day. Dr. Brougher preached in the morning on the subject of "The Christian's Personal Liberty—How Regulated," and at night a New Year's sermon on "Turning Over a New Leaf." The Christmas entertainment for the Sunday school on the 26th was a great success. The Woman's Association will entertain on January 3 with a "Talent Social," each lady reciting in rhyme how her "dollar" was earned.

#### Knoxville.

First—Pastor Egerton preached at both hours; 249 in Sunday school.

Third—Pastor Murrell preached at both hours; five professions of faith; good Sunday school.

Centennial—Pastor Snow preached at both hours; one appeared for baptism; 257 in Sunday school.

During my pastorate here of about thirteen months we have had fifty professions, forty-five baptisms and seventy-three additions to the church, and the work continues to grow. A happy New Year to you. I wish you could be here to eat turkey with us that day.

Knoxville, Tenn.

I. G. MURRAY.

I have just come home from Cedar Grove Church, where we had a glorious meeting which resulted in the conversion and restoration of thirty-seven souls. The church was greatly revived. Rev. A. C. Atchley did the preaching. His sermons were pure gospel and had the desired effect.

J. R. DYKES, Pastor.

Trundle's Cross Roads, Tenn.

Dear Brethren.—As we go into the new year let us take a deeper hold on God and upon the great interests of the church represented by us. What have we done for our preacher boys who are struggling with difficulties incident to college life? Let a thousand of us give one dollar each on the first day of the New Year to help pay their board. Let us stand with our own Henderson and Savage. In the name of God let us help. S. H. JOHNSON. Johnson City, Dec. 23, 1901.

Christmas has come and gone. I spent the holidays at home with wife and children. I had strong persuasions that I ought to hang up my socks Christmas Eve night. I did so and like never to have gone to sleep. Next morning socks were missing, and have not been seen or heard from since. If I live till next Christmas I'll sleep with socks on or sit up and shoot the old pretender. New Year's gift to all the brethren. Now for a great year's work all along the line.

J. T. OAKLEY.

The Sunbeams of our church gave an appropriate Christmas entertainment on Tuesday night, December 24, closing with a good collection for missions. Following this the Sunday school gave a "treat" to all who had been members of the school during the year. While the "treat" was being distributed the pastor received a large package, marked "To the pastor—from his members." It was found to contain a very fine suit of clothes—the finest this pastor ever wore. It is needless to say that such a Christmas gift was highly appreciated.

A. L. DAVIS.

Rockwood, Tenn.

Dr. Hatcher is on the last week's pull for the \$75,000 to secure Mr. Rockefeller's offer of \$25,000 for Richmond College. The Richmond churches are doing grandly. About \$60,000 has been raised in the State thus far, and the excitement is now over the tremendous effort to raise the last \$15,000. I believe Dr. Hatcher will win the victory. If he does not I know of no one who could.

My church (the Bainbridge Street Church, Manchester) is in fine working order, and my people are engaged in raising \$7,000 to be spent in remodeling our house of worship.

E. V. BALDY.

Manchester, Va., Dec. 23, 1901.

I have just read this week's paper, and will not resist making another remark or two. I see several names in this week's paper that are quite familiar to me—J. H. Burnett, of Glasgow, Ky., formerly of Auburn, Ky., where the mother of this writer is buried; the father of Dr. J. O. Rust is known to us, as a Miss B. Reid, with whom I am well acquainted, went to school to him at Hopkinsville, Ky. Of course Texas writers are all read after with interest. Indulge this remark: Texas Baptists are "true blue" (as you know) and fear no man or set of men. Not even the devil himself can bluff them and permanently retard their progress to any extent. "Glory!" They are standard goods.

B. TAYLOR.

Dallas, Texas, Dec. 21, 1901.

Rev. J. B. Alexander has resigned his pastorate at Dunlap. He goes to accept work in Middle Tennessee. Brother Alexander has been in Sequatchie Valley now four years. Most of this time has been spent with the Dunlap and Pikeville Churches. When he came to Dunlap we had no regular preaching. Now, by the help of the State Board, we have preaching twice a month. We have a fine Sunday school and as good a prayer meeting as there is in the State. About three years ago our brother began work at Pikeville. They had no place then to meet for worship. I think they met in an old store building and sat on planks laid on goods boxes. Now they have a nice church house and have it paid for. The Pikeville Church is a noble little band. Brother Alexander has done a good work in the Valley. Our best wishes will follow him to his new field.

L. S. EWTON, Colporter.

Baptist affairs at Elizabethton are moving along nicely, and everything seems bright for the future. Our beloved pastor received a call to the Dayton Church, but to the delight of all he has declined the call. We are to have Brother Holt with us Sunday, and we have sent out invitations to several laymen and preachers of the Association, inviting them to spend Sunday with us. We hope to make this a good day for missions. Our Ladies' Aid Society are doing well under the leadership of Mrs. J. S. Flint. Mrs. Flint came here from Washington and is developing into a good church worker. She was ably assisted in the entertainment by Mrs. F. R. Whiting, formerly of Boston, who has had a great deal of experience in getting up entertainments. The net proceeds of the entertainment were over \$50.00. We are expecting Brother R. M. Murrell to be with us soon to begin a series of meetings, and all are anxious to have him come.

J. D. JENKINS.

I spent ten days recently in a revival meeting with Brother Sharp and his most excellent people in the old historic town of Jonesboro. I must say that I did enjoy my stay and labors there as I seldom have done since I have been trying to preach the gospel. I was never more kindly received, better cared for or more attentively and earnestly heard anywhere. The people came in great numbers and the Lord was with us. Brother Sharp is succeeding in this his first pastorate beyond the expectations of everybody. The blessing of the Lord on his labors is really remarkable. He is dearly beloved by his own people and held in the highest esteem by the entire town. Industrious, consecrated, affable, he preaches the gospel, understands the people and is leading them in the ways of the King. I am sure the Lord intends to make this young man eminently useful in his kingdom. With the saloon out of Jonesboro, it would be an ideal country town. That this awful curse continues its deadly work in Tennessee is monumental to the stupidity, brutality and criminality of her sons. God grant that this worst of tyrants may be slain and that the people may be free.

J. M. ANDERSON.

Newport, Tenn., Dec. 23, 1901.

I have just closed my year's work, having held five protracted meetings with other brethren. These meetings resulted in eight additions to the churches. I held these meetings with two brethren—Brothers Howle and Stewart—one of Illinois and the other of Kentucky. They are most lovable brethren, and are doing a great work for the Master. Besides, I was in four meetings in churches I preached to during the year. In one of these meetings I was assisted by Brother Stewart; in the other by Brother G. W. Perryman, of Paducah, Ky. I organized a church at Oscar, Ky., in July, with ten members during that hot, dry weather in July and had twenty-two additions, as a result of a ten days' meeting. Besides I put many of our denominational papers in the homes of our people and more than two hundred Bibles and as many more denominational books, and preached more than an average of a sermon a day. I am still in the work. Owing to the distance to travel through the country, and to the fact that I believe my work is in the field as an evangelist, I shall devote my time during the year to evangelistic and paper work. I shall represent the BAPTIST AND REFLECTOR where I may go, in Tennessee especially, and I shall be glad to correspond with any pastor or pastorless church about a series of meetings. I am not averse to pastoral work if I can secure such work where I don't have to travel too far through the country, or where I can locate with a church for all my time.

W. J. COUCH.

Fulton, Ky., Dec. 30, 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.

### WOMAN'S MISSIONARY UNION.

The topics suggested for our Week of Prayer, January 5-11, 1902, are as follows:

Sunday—"Prayer;" Bible reading on commands to prayer, promises to hear, examples of answered prayer.

Monday—"China, Africa, Japan;" Scripture, Luke 2: 1-20.

Tuesday—"Home Missions;" Selections from Deut. 8.

Wednesday—"Ingathering of Christmas Offerings for China."

Thursday—"The Southern Baptist Convention: Its Boards—Home, Foreign, Sunday School; also the Woman's Missionary Union." Bible light on giving.

Friday—"Italy, Mexico, Brazil, Cuba;" precious promises from God's Word.

Saturday—"Saved to Serve;" John 15: 1-16.

May not we hope for a concentration of prayerful thought upon these themes during the opening week of the new year? How we labor, how we worry, how we bow beneath burdens! Surely we are striving to accomplish in our own strength what can be done only in the strength of the Lord.

### "WHAT YE WILL"—A CALL TO PRAYER.

"Thou art coming to a King—  
Large petitions with thee bring,  
For His grace and power are such,  
None can ever ask too much."

"The Lord is rich unto all that call upon him, able to do exceedingly above all that we can ask or think." Wonderful is the power which God put into the hands of his children when he promised to answer believing prayer. So often the promises are repeated as if to take from our minds all possible doubts as to the granting of our petitions. The Old Testament is bright with assurances that God's listening ear and responding love are over his people; while in the New Testament the promises are even more emphatic. Numerous are the proofs in modern times that prayer, according to his will, never fails to bring the blessing sought. Fifty years ago the burden of prayer was for the opening of doors and, one after another, the iron doors opened as of their own accord. At a critical period when the whole progress of missions was threatened, in answer to prayer, a spirit of great liberality was bestowed upon a few chosen ones. Then came the prayer for more missionaries, and a host has come forth saying: "Here am I, send me." George Muller gloried in having taken God at his word, and, in eleven years, received five thousand direct answers. Charles Spurgeon declared: "It is not a matter of faith with me, but of knowledge and everyday experience. I am constantly witnessing the most unmistakable instances of answered prayer."

The continued success of the work which, in the providence of God, has been committed to us as Southern Baptists, will be largely dependent upon our prayers. If during this week of the new year, an announcement were made in each local society that the doors of a rich treasury would be opened and representatives would be given what they would for the asking, what an eager, joyful crowding to the place there would be! How large the requests! How great the sense of power in having access to such supplies! Why then do we hesitate to accept the invitation of our heavenly Father, the King of kings who holds the riches of the universe material and spiritual in his hands? Oh, let us give up halting and doubting. Let us take God at his word, bringing to him definite requests. Above all, shall we not plead for the Holy Spirit to comfort and sustain missionaries and converts; to guide our Mission Boards; to reprove the world of sin; and to cause the hearts of all God's children to be responsive to appeals for help in behalf of his work?

Sunday, January 5—Prayer.

Cold prayer, like cold air, sinks; hot air rises, and fervent prayers are world-escaping, heaven-moving agencies. — Maltbie D. Babcock.

Opening Hymn—"Sweet Hour of Prayer."

Reading—"What Ye Will."—1st page of program.

Thought for Leader—Profitable Prayer: its foundation is Bible knowledge; its walls, love for God's service; its doorway, thanksgiving; its windows, petitions; its roof, adoration. There are as many rooms as needs in life. For every Christian this house is the home of the soul.

Thanksgiving—For the privilege of prayer.

Bible Reading—Three divisions with comments by three persons. Commands to prayer, Isa. 55: 6; Matt. 7: 7; Matt. 26: 41; Phil. 4: 6. Promises to hear, Isa. 66: 24; Matt. 21: 22; Mark



In every receipt that calls for baking powder use "Royal." It will make the food of finer flavor, more digestible and wholesome.

11: 22, 26; James 1: 5; John 14: 13. Examples of answered prayer, Gen. 32: 24-30; 1 Kings 18: 36-39; Acts 10: 30-35; Acts 16: 25-34.

Ask—For greater faith to lay hold of God's promises.

Missionary Morsels—Only one hundred years ago Carey was told to "sit down" when advocating missions. Last year \$15,000,000 was contributed for foreign missions; 76,000 converts brought out of heathendom. The Christian constituency of the heathen world is 3,500,000. The gospel has been translated into 400 languages. One hundred years ago the picture could scarcely be darker. To-day it could scarcely be brighter.

Prayer—For a clear conception of the thought that to be a Christian one must be missionary in spirit and action.

Monday, January 6—Pagan Fields: China, Japan, Africa.

The Lord's Prayer—In concert.

Scripture Reading—Luke 2: 1-20.

Seed Thought—The angel's song is great in prophecy. The hour approacheth; the first streaks of the sunlight have made glad the age in which we live. The time is coming when heathen temples shall be closed forever. The echo of the angel's song was:

"Hallelujah! Christ, the Lord  
God omnipotent shall reign."

Gleams of the Dawn—All the mighty forces of nature wait to do our bidding, helping us to carry out the last commission of our Lord. There is more giving for missions, more readiness to go, more study, more prayer than ever before.

Prepared Paper—Subject, Christ's two injunctions: to the unbeliever, "Come;" to the believer, "Go."

Missionary Search Light (Silent Prayer)—Have I any interest superior to the interest of Christ's kingdom?

Items of Interest—Missionaries of the Foreign Board, S. B. C., baptized last year 1,009. Of China, Rev. Wm. Ashmore, one of the best authorities, says: "Yet a little while and we shall see marvels of grace in China." Of Africa, Henry M. Stanley said: "The natives are enthusiastic converts." In the history of Christian work in Japan nothing is more significant or promising than the great spiritual quickening which has recently occurred there. Thousands are deciding for Christ.

Pray—For our missionaries in foreign lands; that God may cause all things, even famine and suffering, to work together for the good of Christ's cause; that the world may be converted.

Tuesday, January 7—Home Missions.

"Long may our land be bright  
With freedom's holy light,  
Protect us by thy might  
Great God our king."

Queries for Thoughtful People—Is it true? As a people, are we indeed free? (John 8: 36.) Is God our acknowledged king? As a nation of loyal and obedient subjects, can we rightly claim his protection?

Scripture Selections—From Deuteronomy, 8 with careful application by the leader to the condition of our own land people.

God's Call to Women—Isa. 32: 9, 10, 11, 13, 14. Remember in the days of old the call was unheeded and desolation came. Let us be warned; rise up, shake off indifference, asking "Lord, what wilt thou have me to do?"

Prayer—That our eyes may be opened to individual sin and the sin of our nation; that there may be a great turning to God in repentance and in service.

National Perils—Three-minute talks on each: Romanism, Mormonism, Infidelity.

Little Sentences on a Great Theme—Opportunity is derived from *opportus*—at the gate. Foreigners, colored people, thousands of our native family, are at our gate in the thralldom of sin. Are we embracing our opportunity to help them into the liberty of the children of God? Increase of cities means more crime, more suffering, unless they are permeated by gospel influence. The opening of new settlements in Oklahoma emphasizes our responsibility for frontier work.

In Faith—Ask that God may incline the hearts of the people to receive the message of truth; that divine wisdom and power be given our home missionaries, that gifts to home missions may be increased.

Wednesday, January 8—Ingathering of Christmas offering.

A special program has been prepared, to be ordained from the Central Committees in the various states, or Woman's Missionary Union, 233 N. N. Howard street, Baltimore, Md.

Thursday, January 9—The Southern Baptist Convention. Its Boards—Home, Foreign, Sunday School—also the Woman's Missionary Union.

Seed Thought for Talk or Paper—Missions means the mind, the motive, the might of the Master, multiplied by his messengers.

Important Questions for the New Year—How shall there be gathered a steadily increasing income for mission work? Shall we not in the new period of time turn over a new leaf and write as one of the "things to be done," Systematic and proportionate giving for the interests of Christ's kingdom?

Bible Light on Giving—Prov. 3: 9, 10; Mal. 3: 10; Haggai 2: 8; Matt. 6:



19-21; Luke 6: 38; 2 Cor. 8: 7-12; 1 Tim. 6: 17, 18.

Prayer for the grace of liberality.

Personal Testimonies—Regarding the value of missionary literature.

Suggestive—Christ was master of himself, the servant of others; therefore let us serve the boards of the convention, our general organization and local society by prayer.

Themes for Prayer—God bless the Foreign Board, continue to increase means and missionaries. God bless the Home Board; incline the people to give liberally for plans new and old. God bless the Sunday School Board in its various departments of work. As a true "yoke-fellow" may W. M. U. continue to "go forward." May divine guidance be given to leaders, and may all, as "laborers together," glorify God. Friday, January 10—Papal Countries—Italy, Mexico, Brazil, Cuba.

"The aspect of the work may be very dark, but the prospect is always bright, because God goes before us every step of the way."

Prayer—For the conscious presence of the Spirit.

Precious Promises from God's Word—His help, Psa. 32: 8; Psa. 55: 22; Isa. 26: 3-5; Isa. 40: 28-31; Isa. 41: 10-18; Isa. 40: 8.

Sowing and Reaping of Missions—(Suggestive of an address.)

We sow money, we reap lives.

We sow prayer, we reap conversions.

We sow Bibles, we reap churches.

We sow a handful of men and women, we reap a nation.

We sow time, we reap eternity.

Testimony of Missionaries—To know the papal church, one must see it in Roman Catholic countries. The gambling in church yards, the raffling of souls out of purgatory, the worship of idols—are almost beyond belief. In referring to the polity of the Church of Rome, Macauley wrote: "The experience of twelve hundred years has shown that among all contrivances for deceiving and controlling mankind, the Church of Rome occupies the highest place."

Praise—For missionaries, whose lives are living epistles.

Food for Thought—"Young man," said a gray-haired Romanist of Brazil to Rev. G. W. Chamberlain, a noted missionary, "what was your father doing that my father died and never knew there was such a book as the Bible?"

Needs for Prayer—That the boards may be able to increase the number of missionaries; that prejudice may be overcome; that converts may be faithful.

Saturday, January 11—Saved to Serve.

God is calling us to service;

'Tis our king who gives commands, Shall we, dare we, when he calls us,

Idly sit with folded hands?

Hymn—"Stand Up, Stand Up, for Jesus."

Scripture—John 15: 1-16.

Significant Sentences—J. R. Miller. "We have it in our power to put untold gladness into other lives. We can do it by learning the divine lesson of service and by regarding every person as one to whom we are sent on an errand of love" David Livingstone: "My Jesus, my king, my life, my all, I dedicate myself to thee."

Our Reasonable Service (Silent Prayer)—How much time each week do I dedicate to missions? Which do I pray for more, missions or self?

Open Parliament—The importance of training young people, as a foundation for future success.

Paper—The delights of service. (a) The joy of helping the needy. (b) Intercourse with other Christians. (c) Co-workers with God.

Confession of Need—Higher Ideals of service; revival of the missionary spirit.

Note—Miss Witterly's "China," a very interesting narrative, has been published in leaflet form for reading when the Christmas envelopes are distributed. It may be obtained from the Central Committee of your state, or from Woman's Missionary Union, 233 N. Howard street, Baltimore, Md.

#### FROM KENTUCKY.

I am at a loss just what to write, as so many things enter my mind when I think of Tennessee. It was there I first saw the light, and it was there I was saved, baptized, and entered the ministry. I have served several churches in that State and had some precious meetings, in which many souls were saved. Time rushes on, and I will find myself an old man some of these days; but I am slow to own it. I will never forget those who have so nobly stood by me in the Lord's work in that dear country, and I feel sure I will serve no other church in Tennessee, for my heart and face are set westward, and where the door is open and the invitation given, I will enter in.

Arkansas has charms to me, and her people are noble of heart and generous of spirit—just such people as any one can love. When she gives the invitation I will cross the Father of Waters, and, with the noble preachers of that State, labor for the furtherance of the kingdom of God.

The work in the western end of Kentucky is prosperous. Hickman's new house of worship is finished, save the windows, and they have been ordered two months. The company is so far behind with orders that we must bide our time. The house is a credit to the Baptists, and will cost, when finished, something like \$4,000.

Fulton Baptists are doing well under the leadership of Pastor Turnley. They are preparing to build a new, commodious house of worship. The old one is being torn down, and by early spring they will have the new house completed.

Mayfield and Arlington Baptists have just completed nice buildings, and Wickliffe will begin the erection of a house of worship soon. Poplar Grove, five miles east of here, has a new house of worship.

Clinton College, the pride of West Kentucky Baptists, is doing the best work of its history. It is like a revival, and many are saved there every year. A young man wrote me the other day that he had decided for Christ, and that he would serve him the remainder of his life. He had been in Clinton College but a few months. He was wild and reckless when he entered college. There is no better place to send our boys and girls than Clinton College.

I must not fail to say something for the Baptists of Huntingdon, Tenn. I gave five years of as hard work to that field as I ever did anywhere, and left them with one hundred members; but they have suffered in the last year by several of their members moving away. Besides, very few of our members belong to the faculty of the school there now, and the influence of the school is not so much for our cause. The president of the faculty is a Campbellite preacher, and is pastor also of the Campbellites in Huntingdon. We need a strong man to live in the town and to give at least half his time to the church. Campbellism will take that town if something is not done. I trust the Board will uphold that church. There are some as noble men and women in Huntingdon Baptist Church as can be found anywhere.

The BAPTIST AND REFLECTOR is one of "my best," and I rejoice to see so

many indications of prosperity. Long live Drs. Folk and Holt. The work being done by the BAPTIST AND REFLECTOR is of God, and it is a benediction to the Baptists of Tennessee. I send greetings to all my friends and true yoke-fellows in the Volunteer State, and pray God's richest blessings to rest upon all. The Orphans' Home lies near my heart. May God bless the dear little unfortunates. God bless all Tennessee.

W. S. RONEY.

P. S.—Have accepted the care of Immanuel Baptist Church of Little Rock, and will take charge the first of the new year. The Hickman Baptist Church is in need of a pastor. It is a good field for the right man. Some preacher with a small family can get a good living here.

The BAPTIST AND REFLECTOR will follow me to Arkansas of course.

Hickman, Ky.

#### A TENNESSEAN IN TEXAS.

I do not want Tennessee to forget that I was born, reared, educated and started off to preach in her bounds. I really prefer to live in Texas, but at the same time I don't claim to have lost any of my love for that great and noble State. My heart's affections cling around many noble and consecrated people in Tennessee. When the BAPTIST AND REFLECTOR reaches my desk I peruse it, first to see the news from the Southwestern Baptist University and her noble corps of teachers. I am always gratified with the reports. I watch eagerly for the names of my classmates in former days, viz., H. F. Burns, S. A. Owens, R. A. Kimbrough, R. P. Mahon, Forrest Smith, W. L. Davis, J. W. Mount, W. F. Dorris and a host of others whom I love as dear brethren. It seems strange to think eleven years or more have passed since we recited in the university. We are now scattered over different States, preaching Christ to the lost millions. It seems strange to me that we are now regarded as men and preachers, instead of schoolboys. Oh, how time flies and changes everything! God only knows what eleven years more will bring forth.

Let me say to my Tennessee friends and brethren that I am in the busiest pastorate of my life. God has crowned my labors with great success. During this year, under my ministry, God has added between eighty and ninety members to the Liberty Avenue Baptist Church. We have enlarged all our work. We have given more: We have worked harder and prayed more faithfully. The Lord has put me down in a thriving city of near 90,000 inhabitants, and I can scarcely find any time even for recreation.

The first Sunday in January, 1902, Evangelist Sid Williams and J. A. Brown will assist us in a meeting. We are expecting great things from the Lord then.

I often think of my pastorates in Tennessee, when I was a boy preacher, viz.: Holly Grove, Pinson and Charleston. The Lord blessed my labors among these noble people. Oh, how often I watch for news from dear old Woodland Church. I was baptized in that church when a boy; was licensed to preach, and ordained to the full work of the gospel ministry by that consecrated body of Christian workers. That noble church helped me financially when I was in the university. God has blessed them for their deeds of charity. How much I love them they can never know, and I know my affections grow more tender for them each year. And here I want to say I often pray for all those I have mentioned, and do most earnestly crave an interest in their prayers.

What shall I say of the BAPTIST AND REFLECTOR? It is a clean, nice, dignified religious journal. It is clear and positive on all important subjects. It is dignified and courteous in the discussion of all questions. I love the paper. I tried about seven months to do without it. I found it rather inconvenient. So at our great Texas Convention—we don't have anything that is not great in Texas—Dr. Holt asked me to subscribe, and I did so without studying the matter over much. I did not take it because Brother Holt is connected with it. It was good enough for me before. I close, praying God's blessings upon the paper and all Tennessee.

ROBT. D. WILSON.

Houston, Texas, Dec. 17, 1901.

#### THE REBAPTISM OF THE TWELVE. (Acts 19: 1-5.)

As so much error has existed and still exists about this baptism, I hope I may be able to make it plain to others as I see it. It is a historical fact that John Calvin, perhaps on account of the malignant hatred existing against rebaptism, was the first man to deny water baptism in this Scripture. A Dr. Worcester, of Massachusetts, was the first one to try to prove from this Scripture that "John's baptism was not Christian." Now, as John the Baptist had been dead twenty-seven years, and Ephesus was distant from the Jordan about 700 miles, it seems incredible to believe that twelve men had crossed and recrossed the Mediterranean in the then frail boat, 700 miles, to John's baptism, and remained there twenty seven years. Paul visited Ephesus (Acts 18: 19, 20) about one year previous to this visit, carrying there with him Aquilla and Priscilla, and remained long enough to reason with the Jews in their synagogue, at their earnest solicitation. Now, if there had been twelve disciples there at this visit who had traveled 700 miles and been true for twenty-seven years, Paul would have found them. But look (Acts 18: 24)! Apollos visited Ephesus in a few months, or less than a year, after this visit of Paul's—a man eloquent and mighty in the Old Testament Scripture, and taught diligently and boldly in the synagogue, knowing only the baptism or doctrine of John. Aquilla and Priscilla taught this mighty man the scriptures more perfectly. Now, whose converts are these twelve that Paul found the next year when he revisited Ephesus? All will say Apollos', for such men will gain followers. Now, we are safe in the inference that the twelve were imperfect disciples, with imperfect baptism, made so by the imperfect teachings of the not fully instructed Apollos. A knowledge of the similarity of John's and our Savior's baptism and teachings, a knowledge of the chronology of the time and of distance of space and a careful study of Acts 18: 19-28 will enable any one to escape error in this Scripture.

J. B. MOODY.

Jackson, Tenn.

#### WHY BE A MISSIONARY?

O. C. PEYTON.

The grace of liberality is so divine a gift, so full of heaven's odors, that we should pray for it with all our hearts. There is no affliction so great as a narrow, selfish heart. No man is deeply and truly converted until his "pocketbook too is converted." The liberal spirit reaps rich reward. It keeps from wasteful habits. It keeps from the "misery of miserliness." It tends to promote diligence. It brings to the life the highest and noblest motive.

Take counsel of a brother and enlarge your soul by improving the privilege of giving to the Lord.



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## THE POWER RECEIVED.

Last week we left the little band of disciples, 120 of them, in an upper room engaged in a prayer meeting, praying and waiting for the power which had been promised. This prayer meeting was continued for ten days. It was the first protracted meeting. It lasted from the ascension of the Lord, forty days after the resurrection, to what was then known as Pentecost, or the fiftieth day after the passover. This was a festival celebrating the ingathering of the wheat harvest. On that day, remembering the promise of the Master, and with trembling expectation of the fulfillment of that promise, "they were all with one accord in one place." When a church is in this condition after a season of earnest prayer and faithful waiting, asking and expecting a blessing, the blessing is very apt to come. The Lord is always ready to bless, when we are ready to receive the blessing.

And now the time was ripe. The hour had struck. In the midst of their prayers, and while there was a general expectation in every heart, suddenly there came from heaven a sound as of a mighty wind borne along. It was the outpouring of the Holy Spirit upon them. It "filled all the house where they were sitting" and there appeared a mighty flame of fire which distributed itself throughout the room and sat upon each one. And then, not only the house but each one present was "filled with the spirit." And as a result, they "began to speak with other tongues, as the Spirit gave them utterance." When the Holy Spirit comes into the heart he raises the natural power of a person to such a degree that he will be able to say and do things he never thought of saying and doing before. The Holy Spirit is the greatest dynamic force in the world. He gives a power and

an influence which nothing else can give. It is thought that this speaking with tongues was a special and miraculous gift to these disciples. Probably so. We may not be able now to speak in foreign languages through the influence of the Spirit. And yet we are enabled to speak in a language utterly different from that which we formerly used. How different is the talk of a Christian from that of an unsaved man, and how different is the talk of a consecrated Christian from that of a worldling! When the heart is purified by the baptism of the Spirit, the tongue speaks forth its thoughts in terms of love.

When the Spirit gives utterance, this utterance is pure and holy.

No wonder that the report of what occurred in that upper room was noised abroad. No room, no house, can contain the Holy Spirit. When He comes into a heart, people are going to be sure to know of it. No wonder, either, that the multitude was "amazed and marveled" at what had occurred. The idea that these Jews, these provincial Galileans would be able to speak in the various languages to which these people were accustomed. It was marvelous. But it is always so. The multitude is amazed at the language spoken by those who are filled with the Holy Spirit. Nor is it astonishing that the people should have attributed this power to the wrong source and accused the disciples of being "filled with new wine," of being drunk. The uninitiated, the men of the world, cannot understand the Holy Spirit. They know nothing about Him and His workings and when they see the manifestations of the Spirit, they are very apt to attribute them to some natural source. But thank the Lord, the Holy Spirit is a real, living personality. Thank God, he does operate upon the hearts of men. Thank God, he does give to them a peculiar power and influence, which may seem strange to the world, but which is very real to him who feels that power, and which is accompanied with signs and wonders.

## A QUESTION UNANSWERED.

Some one asks Brother Lipscomb of the *Gospel Advocate* the question: "Whom do you baptize, a child of God or a child of the devil?" Brother Lipscomb makes the following reply:

"This question grows out of an effort to make an illustration intended to present one point in the work of conversion apply in all its parts to conversion. It is as if a man were to ask how Herod had four feet like a fox, since Jesus called him a 'fox.' I baptize one who believes in Christ and shows his faith by demanding baptism into Christ. The Bible plainly requires this. This is the plain, literal requirement, about which there can be no mistake. To these, and not to the figurative, illustrations we must go for clear definition of duty. The birth of the water and the Spirit is a figure illustrating relations, but does not plainly state duties. An illustration is not an argument; it may make plain and enforce an argument, but it is not one. Paul says: 'We who died to sin, how shall we any longer live therein? or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.' This seems to me to illustrate the man dies to sin, and then the old man of sin is buried, and the new man is raised to walk in a new state—in Christ. That is about as plain as I can make it. To make things used to illustrate one point comply in every part will involve in confusion."

Evidently this is about "as plain as he can make it," and it is as plain as mud. The question still remains unanswered, and we repeat it: "Whom do you baptize, a child of God, or a child of the devil?" He must be one or the other. Which?

## SOUTHERN BAPTISTS SLANDERED.

The *Western Recorder* copies in full from the *New York Evening Post* an article which recently appeared in that paper, reflecting very severely upon Southern Baptists in general and upon Dr. F. H. Kerfoot in particular. We saw extracts

from the article when they appeared in the *South Carolina Baptist* several weeks ago, but they were so full of ignorance, and also of malignity, that we scarcely deemed them worthy of notice. The editor of the *New York Evening Post* says, however, that the data for the article was furnished him by a trustee of the Seminary. This makes the matter rather a serious one, if true. But we are very much inclined to doubt its truth. We think the editor of the *Post* must have been imposed upon. We do not believe that there is any trustee of the Seminary who would so wilfully and maliciously misrepresent his brethren. If so, he has no business occupying the honorable position of trustee. We are sure that no trustee of the Seminary believes the statements published in this article. Any one with even the slightest modicum of acquaintance with Southern Baptists knows, in the first place, that a great majority of the Baptists in the South, and those who were recently concerned in what was known as the "Whittitt Controversy," are not Hardshell Baptists. In the second place, that no Baptists, whether Hardshell or Missionary, ever believed that "unless a man is immersed, he cannot get to heaven." One of the cardinal principles of our Baptist faith is that salvation is a matter of grace through faith, and that baptism has nothing to do with it. We have fought the Campbellites on that point for nearly three quarters of a century. In the third place, we do not believe that any trustee of the Seminary thinks that Dr. Kerfoot would have been capable of the miserable farce attributed to him. And in the fourth place we utterly refuse to believe that any trustee would be so base as to make an attack upon Dr. Kerfoot before the grass has grown over his grave, and especially such a vicious one.

The *Recorder* says that sixty-two of the trustees have denied any responsibility for the article, while seven have failed to do so. For their sakes, and for the sake of Southern Baptists, we hope that all of these seven will at once deny responsibility. If any one should prove to be the guilty party, we think that he should at once resign his position as trustee. In the name of Southern Baptists we demand of the *Post* that it give the name of its informant.

## A QUESTION OF RESPECTABILITY.

Mr. Justice Jerome, the newly elected District Attorney of New York, on the reform ticket, who disappointed all of his admirers by expressing himself soon after the election as in favor of open saloons on Sunday, is reported to have said in a recent speech:

"In New York there are 130,000 people connected with the retail liquor business. I have met recently many of these people in conference. They have told me that their business is looked on as disreputable. I have asked them if the social line is drawn on their wives and daughters; if their children are not recognized at school on account of their business, and they have, many of them, with tears in their eyes, told me of such instances. When you, by your action, condemn 130,000 people to a loss of self-respect you have dealt a serious blow to the body politic."

But it is not so serious a blow as these 130,000 people are continually dealing to the body politic. They themselves condemn every year about 100,000 people in this country to a loss of self-respect. More than that, they condemn them to a loss of health, loss of property, loss of home, loss of friends, loss of character, loss of life, loss of soul. More than that, they condemn their families to poverty and misery and disgrace. What would Mr. Jerome have us do? Admire, honor, pet the saloonkeeper? That is what politicians do. But the people of this country are coming more and more to look upon the saloonkeeper's business as disgraceful and nefarious and devilish, and more and more they are frowning down upon not only those who are engaged in the business but those who uphold them in it, and no speech of Mr. Jerome or Mr. anybody can check the tide of public sentiment so strongly turning in that direction. If saloonkeepers want to be considered respectable, let them get out of their disreputable business.



## THE BASIS OF REPRESENTATION.

Our brethren of the North are discussing the question of a change in the basis of the organization of their societies. In an interesting address, Dr. W. C. Bitting of New York, proposed to do away entirely with the money basis and with life memberships (not interfering with the present life memberships) and to have the societies made up entirely of representatives from district Associations on the basis of one messenger for each Association and one extra for each 2,000 members in excess of 1,000.

The *Western Recorder* raises the question as to whether the time has not now come when the Southern Baptist Convention can do away with its money basis entirely. It will be remembered by some that the editor of the BAPTIST AND REFLECTOR worked on this problem for several years as chairman of the committee on the basis of representation in the Southern Baptist Convention. The majority of the committee was in favor of adopting the numerical basis, but the minority insisted upon the financial basis. The Convention could never decide the matter itself. It is argued, and with plausibility, that those who give the money ought to have the right to control it. That is true; but is it not equally true of the small givers as of the large givers? As a matter of fact, do not the majority of our contributions for Home and Foreign Missions come from individuals and churches contributing less than \$250, which amount is required to entitle a church to membership in the Convention? But the great thing which we need is to get all the people, as far as possible, to give something to our mission work. As we argued at the meeting of the Convention in Dallas, we believe that this can best be done by adopting the numerical basis, and so making each one feel that he is a constituent member of the Convention.

## NEW YEAR'S THOUGHTS.

The old year is dead—gone into the past, with all its hopes and fears, its expectations and disappointments, its successes and failures, its prosperity and adversity, its loves and hates, its sweet and bitter, all gone except the memory of them.

From a national point of view, it has been a peaceful and happy year, except for the one great, overwhelming tragedy which plunged the nation into gloom and put a belt of crape around the globe. Financially, it has been generally a prosperous year, despite the long drouth of last summer and the consequent shortage in crops, especially the corn crop. The bank clearings show that there has been a larger volume of business transacted in the country than ever before.

Spiritually, the year has been marked by some notable revivals, as also by many failures in meetings. On the whole, it has been about an average year in this respect.

How has it been with us as individuals? Have we grown any in grace during the year? Have our own lives been blessed? Have we been a blessing to other lives? Have we made others happier and the world brighter and better because of our having lived during the year?

And what about the year 1902 which has just dawned upon us? It has a fair look. It seems to promise much. But what it holds in store for us no one can tell.

"The future's dark veil our breath fitfully flaps,  
And behind it broods ever the mighty Perhaps."

And it is well that we cannot penetrate that veil and read the secrets concealed there. If we could it would take away the zest of pursuit, the buoyancy of hope, on the one hand, and would cause us to experience disappointment and sorrow before their time. But while we cannot know what shall come to us during 1902 let us resolve to make it the best year of our lives. Let us determine that we shall live nearer to God, and that we shall be more devoted to the Master's service than ever before.

## PERSONAL AND PRACTICAL.

Blessed is he who bears the little everyday worries of life without growing impatient and fretful under them.

It is not the big temptations to which we yield, usually. It is the little ones. It is not the goods boxes that throw us. It is the banana peelings.

The *Nashville American* well said on December 26th: "Those Americans who get drunk in celebration of the birth of Jesus Christ have a peculiar idea of the fitness of things."

A little four and a half year old boy who lives in the city, where they burn coal and have small chimneys, and who had received a desk and a wheelbarrow and a few other things, remarked on Christmas morning very thoughtfully, "Well, I don't see how he got down the chimney with all of these things."

Referring to the fact that Mr. John D. Rockefeller has just given \$250,000 to Bryn Mawr College and \$200,000 to Oberlin University the *Western Recorder* says, "We believe Baptists give more money to Pedobaptist institutions than Pedobaptists give to Baptist institutions." Yet we Baptists are supposed to be narrow, bigoted, stingy and everything else.

The *Western Recorder* says that Governor Tyler of Virginia proposes to have a great exposition in his state in 1907 to commemorate the settlement at Jamestown in 1607. It was Dr. R. H. Pitt, editor of the *Religious Herald*, who first suggested the idea of this Exposition. We suppose that fact had escaped the editor of the *Recorder*. Honor to whom honor is due.

It has been found necessary to issue a second edition of the opening address by Dr. E. Y. Mullins before the Southern Baptist Theological Seminary this session on "The Task of the Theologian of To-day." It can be had free of charge upon application, and will be sent shortly to those who have applied but have not received it. This is a great address. We are glad to know that it is having so wide a circulation.

The *Christian Advocate* announces 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 in the country, would consider himself an agent for the BAPTIST AND REFLECTOR, like the Methodist pastors do for their denominational papers.

On Christmas evening Miss Mittaise Pansy Holt, daughter of Dr. and Mrs. A. J. Holt, was married to Dr. Robert Peyton Lackey, of Nacogdoches, Texas, at the home of her parents in West Nashville. The ceremony was performed by Dr. G. A. Lofton in an impressive manner. The room was beautifully decorated for the occasion. Dr. Lackey is a promising young physician of Nacogdoches. His bride is quite a lovely and cultured lady. We wish for them all the happiness and prosperity in life which they so fondly anticipate.

Ex-Governor St. John, of Kansas, recently said: "I made a speech not long since to an audience of one thousand people composed of 991 men and nine women. Then next week I attended a meeting where there were five men and fifty-five women. The former was made in a penitentiary, the latter was a prayer meeting." And yet people speak of woman as the "weaker vessel." Evidently she is—especially in crime. But when it comes to faith, prayer and good works, she seems to be much the "stronger vessel."

In order to make room for editorial comments on current events, we publish the editorial correspondence on page three this week and will continue to run it on that page until its conclusion, which will be some weeks yet. It will probably require two or three weeks more to relate our experiences and observations in New York. After that we shall have an article about Philadelphia and one or two about Boston. We judge from expressions that the correspondence is being read with a good deal of interest by many people.

Do you want a nice New Year's present to give to some friend? What nicer present could you give than a Bible? If, in renewing your subscription you will add \$1.25, we will send you an elegant Teacher's Bible. Or if you will send us a new subscriber and \$2.00 we will send you the Bible for 75 cents extra. We pay the postage in each case. For 25 cents extra we will have the name engraved on the book in gilt letters. Or suppose you give the paper and Bible both to your friend. The paper will be a constant reminder of you all the year. Let us hear from you.

The *Standard*, of Chicago, relates the following incident: "A professor who died in Vienna left £3,000 to the National Museum on condition that all his belongings—clothes, furniture, books and letters—should be packed into airtight cases and kept for 200 years. His object is to enlighten the people of the twenty-second century as to the manners and habits of those of the twentieth." The *Standard* then proceeds to make this the text for a very excellent editorial on the subject, "What Will Endure."

Statistics have recently been gathered in regard to the number of young men attending church. Counting as young men those between the ages of 16 and 35, it finds that in the country one out of every two go to church regularly and only one in fourteen do not attend church at all. In the cities one out of four go regularly to church, and only one in seven habitually stay away. Those who do not attend were asked their reasons, and they gave such reasons as: "No time because of work;" "Can be as good out of church as in;" "Don't see the need." Commenting upon these facts, the *Western Recorder* says, "These reasons do not indicate any marked hostility to religion on the part of any class of our young men." But the last two reasons do indicate ignorance of real religion on the part of these young men. They show that these young men have the popular idea of religion, that it consists simply in doing right.

"Day of Bloodshed in Many Towns; Christmas Brings its Usual List of Fatalities; Memphis Has a Tragedy; Henry Burrow's Jugular Severed by Two Men; Busy Birmingham Police; Several Bloody Scraps in the Iron City—Lively Times at Knoxville and Other Places." These were the headlines of the leading article on the first page of the *Nashville American* the day following Christmas. The article following these headlines contains dispatches from numerous places, telling about the drunks, fights and brawls in those towns. Oh, it was a shameful record, a most disgraceful record for a so-called Christian nation. In nearly every one of the dispatches the words "whisky," "saloon," appeared with sickening iteration, showing the cause of all the trouble. What shall we do about it? It is becoming more and more evident that either the American people must put down the saloon or the saloon will most assuredly put down the American people.

Under the extension of the four mile law to towns of 2,000 and under, the town of Erin sometime ago voted out saloons. But a few people got out a charter for a little town near by, they called Midway, and started a saloon there. The matter was carried to law and went through all the courts up to the Supreme Court of the State, which, as we mentioned a week or two ago, decided, in three opinions rendered by three different judges, against the saloon and in favor of the good people of Erin. But the saloon-keeper attempted to defy even the Supreme Court and continued to run the saloon anyhow. The result was that there was a good deal of drinking and drunkenness in Erin during Christmas. The good people of the town, feeling outraged, met on last Friday and marched in a body to Midway, armed with axes, hatchets, etc., knocked down the front door, smashed in the heads of the whisky barrels, spilt the liquor, marched the saloon-keeper and the so-called mayor of Midway to Erin and gave them notice to leave. This may seem like taking drastic measures, but they appeared to be rendered necessary by the circumstances. The good people had the law on their side. They were simply abating a nuisance. The people of Dickson have also had a good deal of trouble with a saloon in their midst contrary to law. They are threatening to resort to force. We shall be sorry to see this done. But no man has a right to defy the law and the public.

The *Nashville American* of December 26th spoke about "drunken ruffians" who "shoved and pushed" the "citizens who came out to shop and make merry" on "Christmas eve night" and "seriously interfered with the Christmas shopping of many people, poor people particularly, who were forced to put off their purchasing until the last." The *American* very properly says of these people: "Better fine the ruffians the police arrested Christmas eve night rather heavily, Judge Buchanan." This is all right. We agree with the *American*. But what about the rascals who sold the whisky to these people, and so converted them from peaceful citizens into "drunken ruffians?" The *American* said nothing about them. Shall nothing be done with them? Is their nefarious business to be licensed? Are they to be encouraged and petted and allowed, for the sake of gain to themselves, to make "drunken ruffians," and then is all the vengeance of the law to be vented upon their victims and none upon them? It seems to us unjust, unchristian. As we have had occasion to say before many times, the best way to stop the stream is to dam up the fountain. We say that not only should the "drunken ruffians" be fined, but that the men who made them so should also be fined. We go further than that, and say that they have no right to be engaged in the business of making "drunken ruffians." What does the *American* say? We shall be glad to have an expression from it on the subject.



## The Home.

### MY DAILY PRAYER.

To grow a little wiser day by day,  
To school my mind and body to obey,  
To keep my inner life both clean and strong.  
To free my life from guile, my hands from wrong,  
To shut the door on hate and scorn and pride;  
To open, then, to love the widows wide,  
To meet, with cheerful heart, what comes to me.  
To turn life's discord into harmony,  
To share some weary worker's heavy load,  
To point some straying comrade to the road,  
To know that what I have is not my own,  
To feel that I am never quite alone—  
This would I pray  
From day to day,  
For then I know  
My life will flow  
In peace until  
It be God's will  
I go.

—Ram's Horn.

### THE TWO WORDS.

One day a harsh word rashly said  
Upon an evil journey sped,  
And, like a sharp and cruel dart,  
It pierced a kind and loving heart;  
It turned a friend into a foe,  
And everywhere brought pain and woe.

A kind word followed it one day,  
Flew swiftly on its blessed way;  
It healed the wound, it soothed the pain,  
And friends of old were friends again;  
It made the hate and anger cease,  
And everywhere brought joy and peace.

But, yet, the harsh word left a trace  
The kind word could not quite efface;  
And, though the heart its love regained,  
It bore a scar that long remained;  
Friends could forgive, but not forget,  
Or lose the sense of deep regret.

Oh, if we could but learn to know  
How swift and sure one word can go,  
How would we weigh with utmost care  
Each thought before it sought the air,  
And only speak the words that move  
Like white-winged messengers of love!

—Sunday School Times.

### HOW NORRIS HELPED WITH THE MUSIC. — A NEW YEAR'S STORY.

BY ELIZABETH PRICE.

Up in the organ loft the choir-boys were practicing their music for the New Year's service. Clear and sweet as a chime of bells the fresh young voices rang out on the air, upheld by the strains of the great organ.

Down below, in the half twilight of the dimly-lighted church, Norris, the sexton's son, sat listening. He had his duster in his hand, but he was not using it. Instead, he sat idle, with rapt face upturned to the wonderful music, drinking it into his very soul. He gazed at the young soloist, whose fair face looked from its frame of curling hair, as the boyish lips sang joyously:

"Ring out, wild bells, across the snow."

Norris choked back a sob. To think that there were boys of his own age who could sing like that! and he—well, he was an earthworm—and that other boy, the one in the choir, was a gorgeous butterfly whose wings were woven of song. Such sounds as that in the plodding world, and he, Norris—so far below them!

He tried to imagine himself singing like that, but the thought almost

took his breath. How could God love him, poor as he was, and lowly and humble, when there were boys to love, who could sing?

Did God love him, or was it a mistake? What was there about him worth loving?

The music stopped at last. Rehearsal was over, and the boys rioted down the stairs, scuffling and teasing in good-natured fashion, never noticing the face that peered eagerly from the gathering darkness for one last glimpse of the beautiful singer. But when they had gone and the door closed behind them, Norris turned back to the empty church, and falling on his knees, buried his face in the velvet cushions.

That night the bells pealed a musical welcome to the new year. From far and near the joyous clangor rang, waking the echoes with their merry din. All over the great city, people were greeting their loved ones with good wishes, and many earnest prayers winged their way to heaven on the first breath of the new-born year.

Down in Norris Aultman's home the sexton turned in his bed, grumbling at the noise which disturbed an honest man's sleep; but his wife stood at the window, looking up at the starry sky and thinking of God, who holds the years in his loving hand, dispensing them singly to his children as he sees they can use them for his glory.

A smothered sob struck her ear, and she hurried into the next room, where Norris slept. "My child, what is it?" she asked, gathering him to her, and kissing him tenderly. For awhile he could not answer, but at last he described to her the music he had heard. "Mother, it was like heaven," he sighed; "and the boy who sang was an angel—and I am so poor and useless and ugly. If I sing in school they laugh at me, yet—I love it so it hurts! Why can he sing and not I? Mother, is it because God loves him best?"

The secret of his trouble was out, and the wise mother held him close and told him of the loving heart of the great Father, who himself is Love.

"Norris, my laddie, if God has not given you a voice to sing his praise it is because he knows you can serve him better some other way—yes better, dear. He has given to some of the children gifts of song, of poetry, of art; but not to all. The same Father who gave the singer his voice, gave the poet the words the choir sang, and gave you the power to appreciate the music and poetry. 'He giveth us richly all things to enjoy,' and he is not glad to have us grieve over other things he has withheld.

"There is one gift we all have: the power to do his will, not only patiently, but cheerfully, whether that will places us in the choir loft to sing, or in the room below, dusting cushions."

"Not dusting mother," interrupted the boy.

"Yes, even that; or learning disagreeable lessons. We are told to do all things to his glory, and many more of his children spend their lives in humble duties than in singing to the public.

"Do you not know we can all make melody in our hearts to God?

and, after all, it is the heart melody God loves to hear, rather than the lip melody, which may be sung for the praise of men.

"Keep your heart in tune, my laddie, and set your life to its accompaniment, and God will be pleased, even when your voice is still."

"But, mother, I want to do something worth while, and can't. It isn't enough to dust the cushions on both sides, or even to learn my lessons, though I do mean to do both. I want to do something to show him that I love him, this new year, like the boys in the choir. If I could help the least little bit in the music to-morrow, I'd be satisfied; but I can't to-morrow or ever," and his lips trembled again.

"Listen, Norris. If you truly want to serve him, he will show you what he has for you to do. Look for the opportunities, but don't neglect the little duties while watching for larger ones. All he asks is cheerful obedience, while we do all things heartily as unto the Lord. Now, go to sleep, dearie. A happy New Year to you, and may its every day be spent in serving your Master;" and the mother slipped back to her room, while the boy whispered tremulously: "God help me to be good, and to be willing to do what you want me to do, even if it's only dusting cushions. But oh, if I could only help a little bit some day in the music, I wouldn't mind waiting a long time."

New Year's day dawned clear and beautiful. It was Sabbath, and the crisp air was resonant with the sound of church bells. Up at St Andrew's the large auditorium was filling fast, and the choir boys chattered noisily in their ante-room.

The choir-master came in looking worried and anxious. "Where's Aultman?" he demanded. "Somebody get him quickly. The electric motor is out of order, and the organ will have to be pumped by hand. Of all the days in the year, none could be more unfortunate!"

"Here's Aultman's boy. Will he do?" said one of the strangers.

"Too little—not strong enough," decided the organist. "Boy, where's your father?"

"Gone home, sir. He'd finished his work, and said his head ached and he wanted to rest awhile," stammered Norris. The organist turned away with an angry exclamation. "I must have somebody and quickly. The people are crowding in, and it's within five minutes of time to begin!"

"Please sir, couldn't I try? I'll be very careful, and I'm strong as anything. If you'd trust me, sir," and Norris stopped, frightened at his own daring.

The organist looked at him reluctantly. "I don't see anything better to do," he said at last. "But, mind, you do as I tell you. If worst comes to worst, I'll have to spare a couple of the chorus boys to help. Come with me and I'll show you how to manage it," and Norris followed with a radiant face.

No, he did not fail. When God answers our prayer for work, failure is out of the question. The choir boys marched in, the soloist stood forward and sang his heavenly music with a self-conscious look on his beautiful face, while the people listened with an admiration which

could be felt in the very atmosphere. The choir-master beamed with satisfaction, the organ had never sounded more sweetly, and the entire program passed off without a break.

But in his narrow corner behind the organ, tugging away at the lever that made his arms ache and his breath come heavily, stood the happiest one of them all. God had let him help with the New Year's music without making him wait at all, and in the great assembly no heart sent truer incense of praise to the Giver of all good, than the boy in his humble place, pumping the great organ "as unto the Lord."—Observer.

### HOW TO USE SMALL TALENTS.

Little talents well employed are better than big ones half used. A kildee has a smaller foot than a crow, but it makes a crow look lame. When God promised Joshua that he should have every place that the sole of his foot should tread, the old hero did not beseech the Lord to enlarge his pedestals, but busied himself keeping those which he had in motion. If we prayed God to help us use what we have, we would do better than we do when we ask God to give us what we have not.—Ex.

It is stated that the last words of the will of Patrick Henry were these: "I have now disposed of all my property to my family; but there is one thing more I wish I could give them, and that is Christian religion. If they had that, and I had not given them one shilling, they would be rich; if they have it not, they will be poor, even if I had given them the whole world." What stronger praise could be given to the excellency of the gospel of the Son of God?

## St. Vitus's

Dance, or chorea, is one of the most pitiable afflictions humanity is called on to endure. That this disease can be cured, however, is proven by the fact that it has been cured by the use of Dr. Pierce's Favorite Prescription. The



tranquilizing effect upon the nerves exercised by this remarkable medicine is witnessed to by thousands who have found healing and strength in its use. It not only cures womanly diseases, but it promotes the health of the whole body. It is a nerve-feeding, strength-giving, sleep-inducing medicine. It makes weak women strong and sick women well.

"Favorite Prescription" contains no alcohol and is entirely free from opium, cocaine, and all other narcotics. It cannot disagree with the weakest or most delicate constitution.

"When our daughter Lizzie had St. Vitus's dance, I happened to get one of your small books and read it," writes Henry L. Miller, Esq., of 1016 North 7th St., Burlington, Iowa. "Among other things I found that Dr. Pierce's Favorite Prescription cured patients suffering from that trouble, so I went out and got a bottle. She was very bad at that time and could hardly talk. When I read about your medicine in that small book, I said to myself, with the help of God and that medicine we can cure our daughter. We did so. Four bottles of 'Favorite Prescription' cured her, and I did not have to take her to the doctor any more. She is well, thank God and the 'Favorite Prescription' for it."

Dr. Pierce's Pleasant Pellets cure biliousness.



## 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.

The Young South wishes all its read-  
ers a happy new year.

Mission Topic for January—WO-  
MAN'S MISSIONARY UNION.

"Be thou faithful unto death, and I  
will give thee a crown of life."

The Baptist women of the South  
gave last year through the missionary  
societies \$88,262, an increase of nearly  
\$5,000 over the year before. Does not  
that fill your heart with thankfulness?  
And this year they have for their high  
aim the forming of a society and young  
people's mission band in every church,  
and increasing the membership of  
every one already organized. Won't  
you help? Mrs. A. C. S. Jackson,  
Nashville, Tenn., will give you all  
needed information. Write to her  
early in this new year. L. D. E.

### YOUNG SOUTH CORRESPOND- ENCE.

I am writing this on Christmas  
morning. I hope you are as happy as  
can be with Santa Claus' treasures  
about you. I have been so lovingly  
and so unexpectedly remembered that  
I feel quite overwhelmed with grati-  
tude. Last spring, during our carni-  
val season, I lost my watch—a simple  
little thing I had carried for the past  
ten years. I had no idea how much  
I would miss it, but I have felt "lost"  
ever since. I had no thought of re-  
placing it. Imagine my delight to find  
in my gifts a morocco case containing  
a beautiful little gold watch! The note  
with it said it came from "friends in  
the First Church!" I am so pleased,  
and you will lay all that I say out of  
the way to-day to my unwonted elation.

I have a rare feast for you to-day—  
a royal beginning for January, 1902.  
Our dear missionary is found again!  
First of all I give you her Christmas  
letter:

Covington, Tenn., Dec. 20, 1901.

My Dear Children: I wish with all  
my heart that I were able to write you  
a Christmas letter from Japan this  
year, not that I am not happy to spend  
one Christmas in America, but as the  
season draws near I find my heart  
yearning for my little Japanese. I  
have sent them a large number of  
lovely cards, paper dolls, etc., which I  
hope will reach them by Christmas.  
I wrote Marhimo San to send me an  
account of their Christmas for the  
Young South. We will not receive it  
for a month at least, but we will en-  
joy it none the less. Now, what shall  
I give you at this happy season? First,  
my love and gratitude for your interest  
in me during the past year, al-  
though some of you may have felt that  
you no longer had a missionary—in  
Japan at any rate. I think it would  
have made my heart ache if our work  
had fallen back this year of all others.  
But it has gone its steady gait, and I  
think we are not much, if any, behind  
our report of last year this time. Al-  
though for two months I have been  
traveling around from Virginia to Ten-  
nessee, then to Maryland, through Vir-  
ginia and back to Tennessee again, I

have kept up with you all. In Balti-  
more I saw the familiar heading of  
our paper, as it lay with a lot of other  
Baptist papers on the table of our  
former missionary to Italy; then again  
in Richmond and in Norfolk, so I kept  
posted, and now I have just laid down  
the BAPTIST AND REFLECTOR of the  
19th, and what a fine report we have  
this week! Let me take off my hat to  
the "Algee" band. Isn't that splendid?  
Where do you get your money, chil-  
dren? Can't you put some other  
Young South folks on the track?  
Think of ten dollars from one home  
band. I do trust that it will inspire  
others, and that we shall have many  
such reports for our new year, which  
is just before me. I have often wanted  
to tell you of two little boys in lar-  
away Japan—not Japanese—but two  
little missionaries trying to teach Jap-  
anese children about Jesus. I am sure  
that it will inspire you to work more  
earnestly for the same purpose. Their  
names are John W. and Collins Mc-  
Collum. J. W., as he is familiarly  
called, is twelve years of age. I am  
not sure about Collins' age, but think  
he must be about nine. They are  
curly-headed, blue-eyed boys, as full of  
fun and frolic as you little Americans,  
and yet, as this little story will show  
you, with hearts that can appreciate  
the sadness of the little heathen's con-  
dition. About two years ago they be-  
came very anxious to have a Sunday  
school of their own. They had been  
helping the Japanese Bible woman in  
her school by studying and reciting the  
lesson in Japanese with the children,  
then encouraging them to study too.  
They also greatly assisted in teaching  
them the Japanese songs, as they both  
have good voices. But they felt that  
they could get a great many boys to  
come if they had a school especially  
for them. So father and mother con-  
sented, and soon they had their two  
classes, J. W. teaching the larger boys  
and Collins the little fellows. It is  
wonderful what an interest was soon  
aroused and what good has resulted.  
A letter from the mother says that on  
July 5 her two boys—J. W. and Col-  
lins—and a young Japanese girl of  
sixteen were all baptized in the sea at  
Fuhnoha. I will quote from her let-  
ter: "I have thought for some time  
my boys were Christians, but I am so  
glad to have them show to others their  
faith. They had their examination be-  
fore the church in Japanese. It was a  
stormy day and the waves were high,  
but the boys were not afraid." And  
then her letter goes on to say that  
through J. W.'s instruction one of the  
larger boys had become a Christian,  
and had asked for baptism, but  
that his heathen parents opposed  
it. However, the elder brother, who  
is head of the home in Japan, was  
willing for him to join the church.  
This same Japanese boy had gotten his  
parents' consent for the boys to open a  
school in his home, so that the chil-  
dren in his neighborhood might be  
reached. These children had mocked  
him for becoming a "Yasu" boy, but  
he said, "They do not know any bet-  
ter. When they know about Jesus'  
love, they will not feel that way." Now  
isn't this a lovely true story for  
you at the beginning of 1902? Will it  
not make you more in earnest this  
year, as you think of what a child can  
do? God grant that it may. These  
boys would not want me to praise their  
work, and it is not with that object  
that I write you of them; but they will  
be glad to do all the good they can in  
Christ's name, and I feel that they will  
forgive me if they hear that their ef-  
forts to spread the gospel inspires any  
other boy or girl to greater interest.  
If you feel it in your heart, send Mrs.  
Eakin a proof of it, and write a note

telling her so. Don't wait! Write  
while the Spirit moves you, while your  
heart is stirred, and we will send all  
such messages to Japan, and those two  
precious boys will rejoice with us.

With joyous Christmas and New  
Year's greetings, I am your own mis-  
sionary,

BESSIE HARLOWE MAYNARD.

I feel sure you have read this mes-  
sage from our beloved friend with full  
hearts. I trust the story of these brave  
little fellows and their noble work will  
come very close to the Baptist boys  
and girls of Tennessee and wherever  
our page is read. Let us have an in-  
crease in our offerings to Japan, thus  
proving your wish to help them. God  
bless them with many souls won to  
Jesus this year! The Young South  
greet them, and will be so pleased to  
hear directly from them in 1902. And  
fondly we greet our dear missionary,  
and wish her the very best year of  
her life in this one just beginning.  
In a private note to me she says her  
heart aches to be back at her work,  
much as she is enjoying the holidays  
with her sister and other friends in  
Covington. She is rested again after  
her arduous trip. Let us pray daily  
that strength may be given her to plead  
for the Japanese here in the home  
land until she and her husband once  
more sail away on the broad Pacific  
to take up their chosen and beloved  
work. We thank her so much for this  
encouraging letter, and "Japan" will  
not be behind when January ends.

But that is not all! Mexico talks  
to us to-day.

Sanitarium de Guadalajara, December  
12, 1901

My Dear Mrs. Eakin: You will be  
kind enough to acknowledge through  
the pages of the Young South cards  
received from J. J. Lipsey, Clinton,  
Miss., and from Miss Lillie Shipe,  
Knoxville, Tenn. I have received and  
used up two bundles of calico scraps,  
the first from Miss Gertrude Hill,  
Nashville, Tenn., and the second from  
Mrs. R. A. Kimbrough, Shelbyville,  
Tenn. Miss Hill speaks in her letter  
of having mailed me a package of  
cards at the same time she sent the  
scraps, but they were never received.  
I am sorry, for the cards are very val-  
uable aids in the ranch mission work.  
Dr. Chastain is now off on an extensive  
ranch trip and took with him every  
card he possessed, and might have  
used to advantage double the number.  
As for the scraps, I cut them up into  
bedquilt squares and took them to our  
Woman's Sewing and Bible Society.  
The women sew while I read them  
some simple, moral, or instructive  
story, and thus an hour passes pleas-  
antly by. Then work is put aside, and  
we spend another hour in Bible study,  
prayer and hymns. Of course some  
few women may come in just to get a  
few bits of calico that compose a  
square; but, if you could see the pov-  
erty and unattractiveness of the homes  
of the most of these poor women, you  
would not wonder at their desire to  
brighten them up—even by a calico  
quilt that it takes them about a year  
to complete, making only one square  
at a meeting. We are glad for them  
to have some inducement to come and  
gladder of the opportunity to teach  
them the Bible after the sewing class.  
Will not some one else send me some  
scraps? I can use them to such an  
advantage, and I love to tell the wo-  
men that they come from "sisters in  
the States" who love them. Who will  
send me some Christmas cards and  
scraps? I have had so few answers  
to my request that I am a little dis-  
couraged. I hope to get off a collec-  
tion of stamps to Master Lipsey some  
time during January. But few are  
working for the Mexican curiosity.

## IS IT AN EPIDEMIC?

### Vital Statistics Show an Alarm- ing Increase in an Already Prevailing Disease—Are Any Exempt?

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

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

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

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

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

Shall I tell you what it is? Well, you  
will have till the end of January to  
try for it. A merry Christmas and a  
happy New Year to all the Young  
South family. Sincerely and in Chris-  
tian love,

LILLIAN WRIGHT CHASTAIN.

I am so glad that Mrs. Chastain has  
remembered us with these kind words.  
I feel sure you will send her "lots"  
of calico or percale or gingham scraps.  
Just think of the delight these poor  
Mexican women take in the sewing,  
and then who knows what will follow  
the reading and the prayers? God so  
often uses what we call "little things."  
Send them on then, and all the pretty  
cards you can find. Tie them up se-  
curely, and ask the postmaster what  
the postage will be. An ordinary let-  
ter is only two cents. Direct to Mrs.  
Lillian W. Chastain, Guadalajara, Mex-  
ico. Let us begin the year with a  
grand offering to our "nearest neigh-  
bor." That "Mexican curiosity" is  
worth working for I am sure. Mrs.  
Chastain will send it by February 1.

Now, most of our space is gone, but  
I know each one who has written will  
gladly forego the pleasure of seeing  
his or her letter in print this week.  
I must hurry through them, and I  
thank all of you collectively for so  
beautifully beginning 1902.

No. 1 distresses me greatly. It  
comes from Lucy (a town, not a girl),  
and I am so sorry to say that neither  
in September nor October did any let-  
ter come to me. I wonder if Brother  
Williams did not send to Dr. Holt in-  
stead of Mrs. Eakin. If so, the Home  
has the money. We only acknowledge  
what actually passes through Mrs.  
Eakin's hands in these columns. I  
do not recall losing a cent this past  
year, and I hope Mr. Sullivan will find  
that this \$2 has gone to Dr. Holt, at  
Nashville.

No. 2 brings \$1.15 from Ernest L.  
Rader, Whitesburg, for the orphans.

No. 3 sends \$1 to be divided between  
the orphans and Japan, from Arthur  
B. Jones, Adairville, Ky.

Continued on next page.





CENTURY MF'C CO.

## AMONG THE BRETHREN.

The Second Church, Statesville, N. C., is to be congratulated on securing the pastoral services of Rev. R. H. Gilbert.

It is announced that Prof. Geo. B. Eager, of the Seminary at Louisville, will leave for Palestine about February 1.

Evangelist J. H. Dew is holding a revival at LaBelle, Mo., which has already resulted in twenty-five accessions.

Rev. J. S. McLemore, of Gunton, Ga., having received a call to the care of the church at Statesboro, Ga., decides to accept.

The Second Church, Newberry, S. C., has secured an excellent pastor in Rev. N. N. Burton. He has been heartily received.

Rev. E. R. Osborne, of Georgia, has decided to become pastor at Okolona, Miss., and has begun the work with much hopefulness.

Rev. C. A. Ridley, of Monticello, Ga., has been called to the pastorate of the Second Church, Macon, Ga. He has not accepted as yet.

The last service held by Dr. P. S. Henson in the pastorate of the First Church, Chicago, was watch-night service last Tuesday night.

The Crisfield Church, Baltimore, has engaged Rev. E. S. Tuttle, of the Randolph Street Church, Richmond, Va., as permanent supply.

The article, entitled "The Disappointment of Success" by Prof. S. C. Mitchell in the *Religious Herald*, of last week, is a classic production.

The High Street Church, Charlottesville, Va., has begun worship in the new, neat building. Rev. H. W. Tribble and his people are happy.

Rev. G. W. Hill, pastor of Oakdale Church, Louisville, Ky., has been called to the care of the Third Church, Covington, Ky., and has accepted.

Rev. B. J. W. Graham, having become associate editor of the *Christian Index*, has been compelled to give up his successful pastorate at Jonesboro, Ga.

## 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, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney trouble. Yours truly, W. E. BRUTON, Pastor Baptist Church, Ripley, Tenn.

**PRICE \$33.50** It will pay you to send for our Catalogue No. 6, quoting prices on Buggies, Harness, etc. We sell direct from our Factory to Consumers at Factory Prices. This guaranteed Buggy only \$33.50; Cash or Easy Monthly Payments. We trust honest people located in all parts of the world. Write for Free Catalogue. MENTION THIS PAPER. DEPT 460 East St. Louis, Ill.

Rev. Ren. M. Bogard, of Searcy, Ark., becomes doctrinal and field editor of the *Arkansas Baptist*. He adds considerable strength to the paper.

Rev. W. M. Pinson, of the Second Church, Newberry, S. C., has been called to the care of the church at Walterboro, S. C., and has accepted.

Rev. R. F. Kilgore, of Olney, Ill., has closed a revival with Rev. W. C. Rutherford at Cairo, Ill., which resulted in twenty-four accessions—six by letter.

Rev. C. L. Neal, of Paris, Tenn., has resigned the care of Bethany Church, near Paris, to become pastor of Salem Church, near Murray, Ky. He will still reside in Paris.

Dr. J. W. Conley, of Oak Park, Ill., is considering a call from the First Church, Omaha, Nebr. Dr. Conley has visited the South frequently and is very popular. We would hate to see him go so far away.

It is going the rounds of the press that Dr. Len. G. Broughton, of the Tabernacle Church, Atlanta, Ga., has received calls to Tremont Temple and Clarendon Street churches, Boston.

Rev. F. W. Irvin, who has been called to the care of the church at Leadville, Colo., was ordained at Clifton church, Louisville, last week. Dr. E. Y. Mullins preaching the sermon.

Prof. Noah K. Davis, of the University of Virginia, is announced to deliver the Gay Lectures before the students in the Seminary at Louisville this spring. The general subject will be "Ethics."

The glorious meeting in Baylor University held by Rev. Geo. W. Truett, of Dallas, Texas, resulted in over 100 professions. Such a religious awakening has scarcely ever been known in that great school.

Dr. Madison C. Peters, of New York, will conduct a revival with the Immanuel Church, Baltimore, in January. This church continues working to get Dr. Peters to locate permanently in Baltimore.

Rev. D. T. Spaulding, of Paris, Tenn., has resigned the care of the Enon Church, near McKenzie, Tenn., and has accepted the pastorate of Spring Hill Church, near Paris. He is a faithful pastor.

Rev. Howard W. Smith, of the Fulton Avenue Church, Baltimore, has been called to the pastorate of the South Broad Street Church, Philadelphia. He has been in Baltimore more than six years.

Dr. H. W. Tribble calls attention to the fact that Dr. Geo. C. Lorimer, sixty-three years old, and Dr. P. S. Henson, seventy years old, have been the ministers most eagerly sought after by large Eastern churches. He says this is the old preachers' age and always will be.

Bales Chapel church, Kansas City, Mo., of which the redoubtable Dr. Fred D. Hale is pastor, has lately lost twenty-four of its members—fifteen by exclusion and nine by letter—so that the membership now numbers only 965. It is said that the spiritual gain from this step will be incomparably great.

## Young South.

Continued from page 11.

And No. 4 brings \$3 from our own little Memphis girl, Miriam Martin, and her father and mother.

No. 5 brings twenty-five cents from Pearl Smith, of Antioch.

Brownsville sends No. 6 with \$3, from Hattie Stewart and her father.

In No. 7 Maud Turner, Brush Creek, sends thirty cents to Japan.

No. 8 brings \$1 from J. E. Fisher and Mollie F., W. H., and R. E. Turner, Carthage—all for the orphans.

Dandridge sends fifty cents for Japan and a subscription to the Foreign Journal in No. 9.

One of our oldest, truest friends sends a thank offering in No. 10 for the recovery of a beloved daughter from fever.

No. 11 brings \$3 for the orphans from our West Virginia friend.

We round the dozen with the "banner" letter for our first week in the last quarter of the eighth year of the Young South under the present leader. It brings \$4 from "The Harvesters," our Carthage Band, for Japan.

In last week's issue I said I had written a private letter to Miss Rachel White, but when I came to send it I found it unnecessary.

Again thanking every one of this week's coworkers, I am, with holiday greetings, yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

## RECEIPTS.

First half year.....	\$427 16
October offerings.....	80 37
November .....	26 93
December, 1901.....	99 22
First week, Jan. 1902.	

## FOR JAPAN.

Arthur B. Jones, Kentucky....	50
Miriam Martin and parents, Memphis.....	1 50
Pearl Smith, Antioch.....	13
Hattie Stewart and father, Brownsville.....	1 50
Maud Turner, Brush Creek....	30
Mrs. C. E. Harris, Dandridge...	50
Mrs. W. M. Pendleton, Mission Ridge.....	50
Harvesters, Carthage, by Miss Annie Flippen (star).....	4 00

## FOR ORPHANS' HOME.

Ernest L. Reader, Whitesburg...	1 15
A. B. Jones, Kentucky.....	50
Miriam Martin and parents, Memphis.....	1 50
Pearl Smith, Antioch.....	12
Hattie Stewart and father, Brownsville.....	1 50
Carthage friends.....	1 00
Mrs. W. M. Pendleton, Mission Ridge.....	50
West Virginia friend.....	3 00

## FOR FOREIGN JOURNAL.

Mrs C. E. Harris, Dandridge...	25
Total.....	\$652 13
Received since April 1st, 1901.	
For Japan.....	\$432 28
" Orphans' Home.....	120 53
" Bibles' Branch.....	24 93
" State Board.....	11 99
" Home Board.....	32 65
" Foreign Board.....	19 63
" Foreign Journal.....	2 50
" Sundries.....	4 52
" Postage.....	3 12

Total.....	\$652 15
Star card receipts.....	\$105 82

We ever recognize the presence and guidance of a supreme Being, who rules with a will as unbending as iron; yet his will is always sweet to those who love and serve him. So when the third Sunday in December, the regular meeting day at Bethpage, was so very disagreeable, we could but say it is God's will. But it was not too cold for our brave pastor, Rev. C. V. Hale, who was at his post and delivered an excellent sermon. There was also a meeting on Monday, and the services were never to be forgotten by the few who attended. COMMITTEE.

Estill Springs, Tenn.

Rev. J. W. Beville, a former Tennessean, has left the Seminary at Louisville and is temporarily sojourning in Jackson, Tenn. He might be secured as pastor by some of our pastorless Tennessee churches.

## 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.



## RECENT EVENTS.

Rev. B. J. W. Graham, field editor of the *Christian Index*, has become associate editor of that paper.

It was a pleasure to his many friends in this city to have Brother A. R. Bond with us last week. He was spending the holidays with relatives in the city.

It has been decided that the next meeting of the B. Y. P. U. A. will be held in Providence, R. I. This is the home of the Baptists in America. It is expected that there will be a large attendance.

The *Word and Way* asks the following pertinent question: "The organized work"—what is it? And have we any other kind than organized work that is worth the mentioning?"

Dr. W. H. Arnold and Miss Mary D. Young, both of Franklin, Ky., were married at the Maxwell House, this city, on December 19. The ceremony was performed by Dr. W. A. Whittle, pastor of the Baptist church at Franklin.

The handsome New Providence Church, near Roswell, Ga., was burned last week. It was the work of an incendiary. For fifteen years the band of sixty members had struggled to build the house, which had just been completed.

The property of the Broadway Tabernacle Congregational Church, New York City, at the corner of Broadway and Thirty-fourth streets, was sold last week. It contains 15,000 square feet of land. It was bought in 1857 for \$78,500. It was sold for \$1,300,000.

The General Committee of the World's Christian Student Federation has issued an address calling "upon all Christian student organizations, and upon Christians in general, to observe Sunday, February 9, 1902, as a day of special prayer on behalf of students."

Dr. J. M. Weaver will celebrate his golden jubilee as a Baptist minister in June. He was ordained in 1852. Dr. Weaver has been pastor of the Chestnut Street Church, Louisville, Ky., for about thirty-five years. He has done a great work there, and still seems to be fresh and vigorous.

We were glad to have a visit last Monday from our friend Rev. Geo. W. Sherman of Hartsville. He preached Sunday at the North Edgefield church to the delight of his old congregation. He is now pastor also at Gallatin. He recently held a meeting at the latter place, in which he did all the preaching and which resulted in some twelve or fourteen additions to the church. He has many friends in this city who are always glad to welcome him.

At the First Baptist church last Sunday night, instead of the regular services, there was a sacred Cantata called "The Search of the Wise Men." It was arranged, adapted and, in part, composed by Dr. Lansing Burrows, pastor of the church. He announced that instead of preaching his sermon, he would have it sung. The music was arranged and composed by Minnie Crudup Vesey. The attendance was very large and the exercises were said to be very solemn and impressive.

The Alabama Baptist announces that "Rev. S. M. Provence, D.D., lately of Tallahassee, Fla., and the father of the gifted and scholarly young pastor of the Clayton Street Church, this city, has yielded to our solicitation, and will be on the editorial staff. He will make his home in Montgomery and be in the Alabama Baptist office. He is known by the prominent ministry of our denomination as an able preacher, a strong writer and a man of deep piety." Dr. Provence is well known to our readers as a facile writer. We welcome him to the field of journalism.



## SENATOR COX AND ROGERSVILLE.

In the BAPTIST AND REFLECTOR of December 5th I noticed an article written by Mr. W. D. Lyon, of Bluff City, Tenn., defending the temperance record of Senator John I. Cox in the last session of the Tennessee legislature. I have no desire to quarrel with Mr. Cox, or with any of his friends, but I do desire to give to the public some of the facts as to the temperance record of Mr. Cox in regard to the abolition of the charter of the town of Rogersville. Mr. Cox made the promise that if the "good people" desired the abolition of the charter he was ready to work, and to use his influence to have the present charter abolished. Upon this promise the "good people" began to circulate petitions. The Presbyterian Church sent in a petition with many signers, the M. E. Church (South) sent in a petition, the Baptist Church sent in a petition, with nearly every member's name signed to it; the Rogersville Synodical College sent in a petition almost unanimously signed, if not entirely so, by both faculty and students. Besides these, there was a general petition sent in, signed by from sixty to seventy-five per cent of the property holders of the town. In addition to all these petitions, many personal letters were written to Senator Cox by leading citizens of the town, urging him to use his influence for the abolition of the charter. But alas! as to the result. The bill to abolish the charter was introduced in the House by the local representative here, Mr. Bray, a citizen of the town; and notwithstanding the fact that Mr. Bray is a staunch Republican, yet it carried in a Democratic House by a large majority. But what of Mr. Cox in the Senate? He absolutely refused to introduce the bill in the Senate, and declared that he would vote against it if it should come before that body, notwithstanding his promises to the "good people." I am satisfied that had Mr. Cox taken up the bill and used his influence for its passage in the Senate, as he had promised to do, that to-day the town of Rogersville would be free from the accursed saloon. This is the record of Senator Cox on the question of temperance as pertains to the town of Rogersville. J. C. SHIPE, Pastor Baptist Church.

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

The sermon in the Baptist Courier of last week by Rev. J. S. Corpening, of Timmons ville, N. C., on "The Grace of Liberty," is a splendid production. Brother Corpening was formerly pastor at Union City, Tenn.

Dr. T. P. Bell, the able editor-in-chief of the *Christian Index*, of Atlanta, has been sojourning for several weeks in and near Charleston, S. C., where his ancestors for several generations dwelt. We are sure the time was happily spent.

## A LAWYER LICENSED TO PREACH.

At the regular business meeting on Thursday night, December 19, our church granted license to preach to Brother Eben G. Vick.

Mr. Vick has been county attorney for Logan County for several years, and in November last was elected for another term. He has been a successful lawyer, but has for a number of years felt impelled to enter the ministry. Finally, in a quiet way, without making known his purpose save to a few intimate friends, he yielded to the call of conscience and decided to give his life to a higher work. He expects to enter the Seminary soon and take a theological course.

Surely it is convincing evidence of God's ruling and guiding in the hearts and lives of men, when one who has almost reached middle life, who has a family to care for and is without accumulated means, and who has made a success in a secular calling, has the courage to abandon a lucrative profession and depend upon Providence and his brethren for a temporal support. The church should thank God for men of such strength of convictions and such loyalty to their conceptions of duty.

Brother Vick has served his church in the capacity of deacon for two years, and the zeal and faithfulness and ability displayed by him in that office warrant the prediction that he will be a valuable addition to the ranks of the ministry.

Without consulting him, Pastor Cheek announced that Brother Vick would preach at the Baptist church here Sunday evening, January 5.

W. E. FARRAR.

## For Croup use CHENEY'S EXPECTORANT.

Dr. W. L. Pickard, of the First Church, Cleveland, Ohio, decided Sunday to accept the hearty call to the care of the First Church, Lynchburg, Va., to succeed Dr. F. C. McConnell. He has been in Cleveland four years.

The Baptist Standard of December 19 has a superb likeness of Dr. A. J. Barton, Missionary Secretary in Arkansas. Brother Barton is beloved in Tennessee, having been a pastor in this State some years.

## WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A trial bottle of Vernal Saw Palmetto-Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Baptist and Reflector may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a bottle free to all who write for it. It quickly and permanently cures constipation, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and bladder troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

## Consumption Cured.

An old physician retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection, also a positive and radical cure for Nervous Debility and all Nervous complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full direction for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 817 Powers' Block, Rochester, N. Y.

It is announced that Revs. L. B. Warren and J. R. Straton, two of the brightest students in the Seminary at Louisville, and sons of lamented Atlanta pastors, will supply for the First Church, Atlanta, during the month August.

We Cure  
CANCERS TUMORS, AND ALL  
CHRONIC SORES  
WITHOUT USE OF A KNIFE  
Kellam's Hospital  
Richmond, Va.

ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.

For Asthma use CHENEY'S  
EXPECTORANT.

Rev. F. Y. Campbell, of Warrensburg, Mo., lately assisted Rev. J. E. Hampton in a revival at Lee's Summit, Mo., which resulted in forty-one accessions and a great spiritual awakening among Christians.

LADIES. If you have superfluous  
HAIR ON THE FACE  
send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelopes. Mrs. M. N. PERRY, C 112 Box 93, Oak Park, Ill.

For Whooping Cough use  
CHENEY'S EXPECTORANT.

Our newly elected pastor, Rev. J. F. Hale, is fast taking hold on the hearts of our people. We are now in the midst of a gracious revival. Brother Hale is preaching with great power and demonstration. There have been four professions up to date, and the interest seems to be deepening at each service. We pray that there may be a great ingathering of souls ere this series of meetings closes. The church observed Thanksgiving Day with appropriate essays and songs, after which all bowed and gave thanks to almighty God for his mercies and goodness that he has so graciously bestowed upon us the past year. We are pained to chronicle the death of our beloved brother and friend, Mr. T. H. Newman, of Alpha, who passed gently away at his home on the morning of the 29th inst., after a lingering illness from that dread disease, consumption. Mr. Newman was a Christian gentleman and a consistent member of the Baptist Church at Alpha. Funeral services were conducted by Drs. J. M. Phillips, of Jefferson City, and Rev. M. D. Early, pastor of the First Baptist Church of Morristown. The large and spacious church was filled almost to its utmost capacity with mourning friends who testify to the worth and Christian character of Brother Newman. Perhaps a more extended notice of the life and Christian character of Brother Newman will be written. To the bereaved relatives and friends we extend condolence.

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## OBITUARY.

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

**CLEMONS.**—Sister Mollie, wife of our beloved Brother J. W. Clemmons, was born April 7, 1840; professed faith in Christ and united with the Mt. Olivet Baptist Church in her youth; was married to J. W. Clemmons December 18th, 1869. After an illness of only a few days she was called to rest from her sufferings and labors of love here below July 16, 1901. She was a loving and faithful companion, an affectionate and indulgent mother, a neighbor distinguished for her love and care for those around her, and her remarkable freedom from selfishness. She was not only willing to share her temporal blessings with her neighbors, but often made diligent inquiry about their lack that she might do so.

As a Christian and church member, so far as we are able to judge, her whole life was without a stain. Her love and care for the saints was unsurpassed, as will be attested by many a faithful minister who has enjoyed the hospitality of her home. Her zeal for missions and the Orphans' Home was praiseworthy and unabating. Notwithstanding the fact that she was so badly crippled that she could not attend her church meetings for the last fifteen months of her life, she did not fail to contribute regularly to all the interests fostered by the church until death released her. Therefore, be it resolved:

1. That it is the sense of this body that in the death of Sister Clemmons we have lost one of our most worthy and efficient members;
2. That we extend to the husband and son our heartfelt sympathy in their bereavement.
3. That a copy of this be sent to the BAPTIST AND REFLECTOR for publication.

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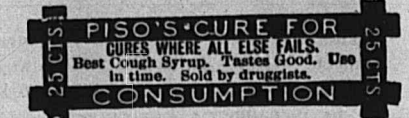
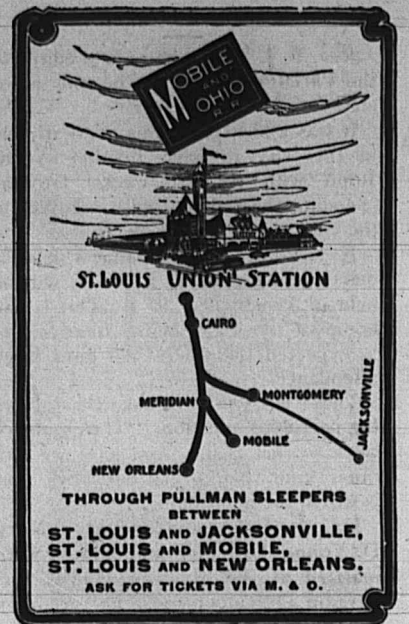
**LUNTSFORD.**—Lee, the son of Granville Luntsford, born December 16, 1895, was buried November 15, 1901, at Mt. Pleasant, near Jefferson City, Tenn. All our hearts were overcast with gloom when the news came of this bright little boy's death, November 14, from scarlet fever.

The young life will be sorely missed by those who loved him so tenderly, and his going away has left home and heart desolate. Beautiful indeed was his youth here; there he shall be forever young and happy, radiant with the light of perfect purity and immortal loveliness. Everything was done for this dear child that affection, skill and means could suggest. But the struggle was in vain, and after a few days of patient suffering, he gently yielded his young spirit to the God who gave it. It is dark just now to the loved ones left behind in their sorrow, but "it is well with the child now and evermore."

Let this comforting thought dry all your tears. He will awake to the joys of a glorious resurrection, changed, complete, the dust swept from his childish beauty, with a long eternity to spend at the side of One who said he would "gather the lambs with his arm, and carry them in his bosom."

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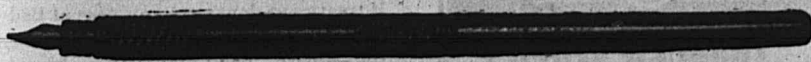
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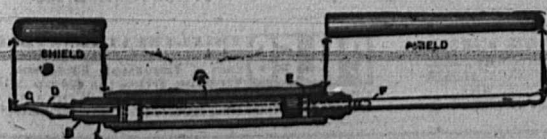
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#### OBITUARY.

WHITWORTH.—Edmund Daniel Whitworth was born March, 1824, and died December 2, 1901, in the 78th year of his age. Such is the record of the beginning and ending of the life of an honest, good man.

The writer of this knew him well for about thirty-five years. Well does he remember the good counsel and encouragement received from him in early life; and while it has not been his fortune to have always kept in so close touch with him as in earlier life, when the deceased was in active public life taking a lively interest in the affairs of his community and church, yet it is keenly felt that in his death a true and good friend is gone. He was one of the few survivors of old McCrory's Creek Baptist Church near this place.

Uncle Ed, as we had learned to call him, was true to his convictions and duties as he saw them in all the relationships of life; as a citizen, a great respecter of law; as a public official, trustworthy; as a husband, true and faithful; as a father, good and kind; as a member of the church, a steadfast Missionary Baptist. Yet while strong in the Baptist faith he believed all should walk in the light of the truth, as they saw it. He so encouraged his children, and the most of them to-day are members of the Church of Christ.

He was married in 1851 to Miss Maria Buchanan. Thus he was blessed with a true, good wife for half a century, who, with tireless devotion, stood faithfully by him till the last hour. They were blessed with eight children. Two died in childhood. His wife and six children survive him—three sons and three daughters; also one brother older than himself—M. C. Whitworth—and two sisters—Mrs. Martha Page and Miss Missouri Whitworth.

Brother A. Sperry, of the Baptist Church, assisted by Brother Trice, of the same faith, and Brother F. Srygley of the Church of Christ, conducted the funeral services at his residence. Many earnest words of comfort were offered the sorrowing relatives and friends, of which there was a large crowd. Especially was it shown with striking emphasis that the sting of death and the victory of the grave had been lessened and overcome by the victory given the saints through our Lord Jesus Christ. After the services the remains were laid in the old family graveyard.

To the sorrowing and grief-stricken ones we would say, Dwell not upon the grave, but look to the home beyond. Let us sorrow not as those who have no hope: "for if we believe that Jesus died and rose again, even so them which sleep in Jesus shall God bring with him; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

Blessed thought to be ever with the Lord, and ever with our loved ones, where there shall be no more sad partings, and where all tears shall be wiped away. Let us all so live as to have and keep that blessed hope.

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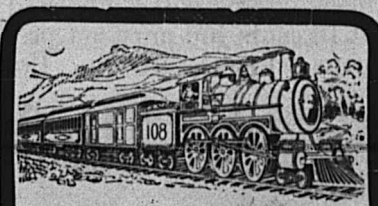
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