

Baptist and Reflector

Speaking the Truth in Love.

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CURRENT TOPICS.

The English Parliament reconvened last week. It was opened in a speech from the throne by King Edward, which was characterized by Lord Rosebery as "one of the most jejune ever placed on the lips of a monarch."

On last Monday the President transmitted to Congress the supplemental report of the Isthmian Commission, unanimously recommending that the proposition of the new Panama Canal Company to sell that canal to the United States for \$40,000,000 be accepted, as, taking all things together, that is considered the most practical route for an isthmian canal. It remains to be seen what the Senate will do. There are strong arguments on both sides.

Mr. Andrew Carnegie, the philanthropist, recently said in an interview: "I have to use just as great care in spending money and give as much time and thought to it as I did in making money when I was younger. If I did not do this I would never be able to spend it fast enough and at the same time wisely. When appeals come to me for aid to small objects I can only reply that I do not give in a retail way. My business is all done wholesale. Why, if I attempted to give away my money in retail fashion, I would never be able to die poor. It takes all my time to give it away in large sums. It is these larger gifts and undertakings that must necessarily occupy all my time and attention; projects that reach the greatest number of people and accomplish the greatest amount of good."

The Supreme Court of the State on last Saturday decided a case of considerable interest in temperance circles. It was that of the State against W. M. Swain, appearing on the criminal docket of Davidson county. Swain was convicted in five cases of violating the four-mile law. He opened a saloon at Dickson, claiming that the town was of more than 2,000 inhabitants, and he therefore had a right to sell liquor. The last Federal census gave Dickson less than 2,000 inhabitants, but the contention of Swain was that by natural growth and by the annexation of new territory the requisite population of 2,000 was secured. The court held that the law fixed the Federal census as the guide and it could not be altered. The higher court affirmed the decision, but relieved Swain of the jail sentence in each case, leaving only the fine. This decision was rendered by Chief Justice Snodgrass. This decision will also effectively dispose of the appeal made to the Supreme Court by a liquor dealer in McMinnville, of which we made mention last week. It is a matter of gratification, by the way, to know that every question of liquor selling which has come before the Supreme Court has been decided in favor of temperance. When the four-mile law was contested, the Supreme Court declared it constitutional. The same was true of the law extending the provisions of the four-mile law to towns of 2,000 inhabitants and under. The same was true with the cases which came from the little town of Midway, near Erin, which was incorporated in order that liquor might be sold. The incorporation was declared void, three of the Supreme Court judges giving separate opinions on the subject, and all to the same effect. It is a matter of congratulation to temperance workers to know that they have not only right but also the law on their side.

Our Reward.

BY ETHEL SLOANE PARK.

Only a kind word spoken,
Of sympathy or cheer,
Will help heal a heart that is broken,
Will quickly banish a tear.

Only a prayer for assistance,
Only an effort to save,
Will conquer a sinner's resistance,
Will rescue a soul from the grave.

Then why can't kind words be spoken?
For we'll surely receive our reward
If we help heal the hearts that are broken,
If we lead them unto the Lord.

And when he has gathered us yonder,
And our life record is read,
To how many of us, I wonder,
Shall it be lovingly said:

"Thy prayers have been many and fervent,
Thy crown has been worthily won,
And to thee, my good and faithful servant,
I gladly say: 'Well done.'"

What Becomes of the Young Men Who Go From the Country to the Cities?

BY REV. T. W. YOUNG, D.D.

This is a practical question. We are all interested in it. The tide of young men is steadily flowing from the country into the cities. They have no desire to remain upon the farms. The younger brothers are anxiously looking forward to the time when they, too, can leave for the city. There is no use to tell the young men that the great centers of industry and life are already overcrowded; that for ever positions there are a hundred applicants. You might as well talk to the swollen stream, as it rolls oceanward. The impetuous migration goes on. The cities increase; the country decreases; the untilled acres cry out for ploughmen, and promise life of independence and peace; the streets groan with the tramp of loafers, and are lined with perils. But, despite all this, the young men abandon the farms, forsake the solitude of the country, and rush on impetuously to try their fortunes in the city. We cannot change these conditions. The only thing to do is to get hold of the young men, at the proper place and time, and do for them the only thing that can be done, to keep them from being lost to their families, to humanity and to God.

This incoming tide of young men from the country is a wholesome thing for the cities. Emerson tells us "the country must come to the city every ten years to save it from moral putrefaction and death." This introduction of pure blood from the country, like pure air from the mountains, is of the highest importance to the overcrowded settlements where physical, moral, and spiritual deterioration are all the while going on. Their rural surroundings have kept the young men, for the most part, pure, incorrupt, honest, and truthful. They are free from affectation and artificiality. And it is a good thing for these gusts of fresh and ingenuous humanity from mountains and valleys to be blown through our crowded streets and stifling shops.

From European and Asiatic countries a tide of immigration is ceaselessly rolling upon us. Last year 487,918 came; of these 331,055 were men and boys. They come with their old world ideas, morals, religion. They establish themselves in our cities. They constitute a threatening danger, socially, economically,

morally, religiously. The stream of our young men from the country is facing this tide of aliens, and saves the country from many a perilous hour. Their previous life of rural solitude and freedom was not conducive of treason. In the city they may stray from their early ideals, but they do not consort with dreamy socialists, dynamiters, and anarchists. They impart, even unconsciously to themselves, to these storm centers of crime, surcharged with forces of desolation and devastation, something of their own serenity that comes from belief in God, confidence in man, and loyalty to law. "And if calamity shall be averted, and if existing problems be peacefully solved, probably it will be measurably due to the migration of this American spirit from the farm to the workshop, from the wayside store to the counting room, and from the solitude of vale and hill, where thought is born, to the noisy thoroughfare where reckless passion is inflamed by greed. . . . These rugged children of our soil and of our institutions have not been educated out of belief in God, or out of belief in the rights of property, or out of confidence in what the stars and stripes symbolize; and in the hour of peril, if such shall ever rise, they will give the force of their convictions, and the weight of their ballots, and, if need be, the strength of their arms, to repel alien innovations, as the farmers of Concord and Lexington villages banded together heroically to resist the aggression of the British."

The opinion prevails that the majority of our successful business men, in the cities, came originally from the country. They dreamed their dreams of wealth, fame, and greatness while following the plow, plying the hoe, or resting in the summer's shade, or shut in by winter's long evening hours. Forty-seven per cent. of our population of working age live in the country, but they furnish fifty-seven per cent. of our successful men. The cities, with twenty per cent. of our population of working age, furnish only seventeen per cent. of our successful men. The majority of our famous men were farmers' sons. "The grandest crops of our farms have been men." Recall some of these illustrious "clodhoppers." From the plowhandles prophecy summoned Elisha; patriotism, Cincinnatus and Putnam; poetry, Homer, Goldsmith, and Burns; science, Newton and Rittenhouse; art, Benjamin West; the ministry, Scott, Latimer, and Fuller. Time would fail me to tell of others in our own land.

In the march of progress, the youth of the city are left behind by their "backwoods" rivals. It is not difficult to see why. They are unwilling to struggle for existence. They begin to live where their fathers left off. They are weakened by luxurious surroundings. They are born of overtaxed parents, weakened by excessive business and social demands. Heredity starts them out at a disadvantage. The New York Independent, Nov. 28, 1901, says: "There are internal destructive forces fostered by this civilization which are persistently lowering vital force, and weakening the successive generations. They are such factors as indolence, luxury, effeminacy, alcoholism, opium eating, cigarette smoking, and certain diseases which reduce brain power and tend to a retrogressive selection. It is to be expected that rich men's sons, because of their luxurious surroundings, will begin life under a disadvantage which modifies the benefits of their general superior talents." These conditions prevail more largely in the city than in the country. Lest some one may conclude that a "city born and bred" youth has little or no chance for success, it is well to remember that the issue depends largely upon personal will and energy. Seventeen per cent. of our city youth do rise to be successful men. And we must not forget that Longfellow, Neal Dow, Schuyler Colfax, Peter Cooper, President Eliot, Charles Francis Adams, and Phillips Brooks were "city born and bred." The present tendency is more favorable for the city youths, due, no doubt, to better college training, to the Y. M. C. A.'s, gymnasiums, and athletics.

Ann Arbor, Mich

Dead Churches—Are They Dead? (Concluded.)

BY REV. JOHN T. OAKLEY.

From the facts learned and stated in my first article I am of the opinion that the non-contributing churches found in the list of ministers responding to my questions were not "dead churches." While they were non-contributing churches they were alive sufficiently to furnish the Baptist brotherhood some of its brightest and most useful ministers, editors, missionaries, professors, and secretaries. I have reached the conclusion that it is unsafe and untrue to brand all non-contributing churches to the various objects of denominational interest fostered by the State Convention as "dead churches." While I indulged in the statement that "there are more than one thousand 'dead churches' in Tennessee," I am frank to confess that such statements are wide of the mark, and result in harm. I believe we do ourselves and the churches and the cause of missions and the development of the churches an injustice to denounce, or class, in a public way, all churches that do not contribute to the objects of the Tennessee Baptist Convention, as "dead churches." I wish to say a few things about these churches:

1. A large number of them are among the hollows, hills, mountains, where the people are poor and have poor advantages. Hundreds of these churches never saw or heard a missionary secretary preach or speak; our educated and better informed preachers never go among them; their pastors are poor and unlettered; they work hard for a living and receive next to nothing for a salary; they sometimes walk from ten to twenty miles to fill their appointments; they are unable to attend the meetings of the State Convention; they are good, humble men of God; they are doing great good in carrying on the work of saving souls in their several localities. In these humble, non-contributing churches, we hear the songs of triumph and the shout of new born souls. In their rude meeting houses, among the hills and mountains, we behold the salt of the earth reverently worshipping God and pleading for the salvation of sons, daughters, and neighbors. These are not "dead churches." Now and then, from some log meeting house on the slope of a mountain, or from some remote "owl hollow," where not a cent was ever given for missions, comes a boy with the grace of God in his soul in search of a new world. What tremendous possibilities lie in the path of that boy! An unknown youth, in the days of Israel's oppression, under an oak tree frailing in secret a few shocks of wheat, received from God a call. From his quiet retreat he rushed into life's combat crying "the sword of the Lord and of Gideon," and swept the foe from the face of the earth. So these boys, with the stamp of God's approval, emerge from their mountainous retreats and become "mighty men of valor."

In a rude place of worship, amid the mountains of Virginia, sat, in other years, an uncultured youth yielding his heart to God. That boy became the well known and beloved W. E. Hatcher, always in the council chambers of the leaders of our denominational work. Fifty years ago a young man, unknown to fortune, subscribed as a starter ten cents for missions in his church. As clerk, he presented a bill against his church for eight cents postage which was never paid. That church is now famous as a giver, and the youth who espoused the cause of missions is John D. Rockefeller, the richest man and largest giver in America. I know many churches and pastors who give nothing to denominational work, but are doing good at home. Some twenty-eight years ago a humble man of God, uneducated, living at Watertown, Tenn., organized a church in the edge of Cannon County, amid creeks, hills, and hollows. That church now numbers between four and five hundred members, and gave last year one dollar to missions. This is not a "dead church;" for it has brought in almost the entire community. Brother Ogle is now its pastor.

2. Many of the eleven hundred non-contributing churches in the State are able and would give to Home, Foreign, and State Missions, but their pastors have not these things on their hearts. They never ask their churches to give nor instruct them in the duty of giving. These pastors are good men, but having had but poor advantages, and having never come in contact with mission-filled ministers and churches, they think but little, if any, about giving to pay preachers in the regions beyond. They do their best at home on next to nothing as a salary, and many of them think a collection for missions will lessen that.

These churches need developing in the spirit and grace of giving for the glory of God in the salvation of souls in the regions beyond. They need assistance and encouragement instead of blame and censure.

How to reach them is the burning question of the hour. All admit the seriousness of the undertaking. I humbly submit, in conclusion, a few suggestions:

These 1,235 churches in Tennessee, which gave not one cent for State Missions last year, will never be reached by present methods. Fewer churches contributed to State Missions last year with one exception (1897) than for the past eight years. And fewer churches contributed to all objects of the Convention than for the past eight years. These facts demonstrate that we are not reaching the churches of the State.

I am not criticising the present plan, but stating facts which I hope will pave the way for more effective work in reaching the 1,235 non-contributing churches in the dear old State of Tennessee. Brother Holt read a fine report before the Convention at Harriman. Including his own labors, the "colporteur and statistical table" show 13,904 days work, 153,978 miles traveled, 5,855 sermons preached and 735 baptisms. This is certainly a gratifying report. But we must remember that these splendid results came from colporters who spent much of their time with the best churches in their respective Associations, and from pastors whose salaries are apportioned by the State Board, and the Missionary Secretary in visiting Associations, churches, board meetings, Conventions, in and out of the State, and office work—all busy, but the great field of undeveloped churches will never be reached by the present plan. What is to be done is puzzling our best planners. Brother Fristoe seems to have fallen upon a plan to work up a city church, but this will prove ineffective out of the cities. As a help in making at least some advance upon this unoccupied territory, I suggest the following remedies: First, let the pastors do their duty. Much depends upon the part they play in the conflict. As these pastors in the strong contributing churches have the work at heart and plans matured for raising mission money, let them do this without the presence of the Missionary Secretary. Second, let our secretaries go out among the churches needing his advice and encouragement. Let him visit, as far as possible, the non-contributing territory of the State. By coming in contact with these pastors and churches who never saw or heard him he can do much good. Let them know that he is in sympathy with them. It is a sorrowful fact that large numbers of these non-contributing churches and pastors have unfavorable ideas about the State Board, its Secretary and the work of the Convention. To go among them will greatly disabuse their minds and pave the way for future developments. Third, in each Association or adjoining Associations a strong man, capable of preaching in any pulpit and facing the most formidable foes should be appointed or provided for by the Associations or State Board and paid well for his work. His work should be to preach strong doctrinal sermons all over the Association. I mean by doctrinal sermons, the great truths which Baptists stand for, and our obligations to preach them everywhere. Our colporters, generally, are young and inexperienced men, and looked upon more as "book peddlers" than ministers of the gospel. Let them remain but have doctrinal men of power and influence to keep up the fight, and in a few years no investment will have yielded better results. Fourth, and lastly, have a numerical basis of representation in the State Convention and invite every Association and church in the State to come and be welcome to sit together in devising plans and measures for the furtherance of the Redeemer's kingdom on earth.

I believe these suggestions, if faithfully followed, will greatly aid in reaching the twelve hundred and thirty-five non-contributing churches in the State. Let us hold the ground already secured. Let us advance. Every man to his post. Tennessee for Christ—the world for Christ.

The Beautiful Easter Lily, or the Star of Bethlehem.

Many centuries ago there originated in the wonderful Levant a most beautiful and dazzling white lily. Many flowers and trees have become famous for their great age and beauty, but none have ever admitted of favorable comparison to this one in durability and magnificent splendor.

At first thought it seems very remarkable, and most incredible, that a plant would be so hardy as to endure so many centuries; but when we remember there are yet in the Orient several of the very same ancient olive trees that were there at the dawn of our Christian era, we need not wonder about this Easter lily.

The wonderment of this famous plant will be seen when the writer shows you how that, in all parts of the world, in all soils and climates, as no other plant has ever been known to do, some species of this same Easter lily grow and bloom and bear.

Do you ask how we are able to recognize it to be from the same original stock when we see it in so many variations? Well, although the foliage and bloom of various species differ in size, color, form, etc., the fruitage or seeds are always the same in some certain respects not necessary to mention. We know we can identify the species of this famous lily by the fruitage, as the scriptures tell us that "by their fruits ye shall know them."

MY DREAM.

In my slumbers, as I wandered along the shores of that beautiful and serene sea of Genesaret in the ancient Palestine, I beheld, a few feet in the earth, a huge bulb of this world-renowned plant. The portion below the surface, down to within a few inches of the giant bulb, was as it were dead. But, lo! as I looked, to my amazement, it ascended, full of life and beauty, high into the heavens, culminating in a lustrous star of dazzling brightness. This lily is often called the Star of Bethlehem. Lower your eyes with me and we see coming up from the base of the main trunk, as with all lilies, flowering branches, some bearing more flowers than others, and some not any.

The same night of this vision I had attended prayer meeting at the Hallettsville Baptist church where was discussed the subject: "Shall we know each other in heaven?"

While at the meeting I was thinking of those Christians who would get to heaven—"as by the skin of their teeth," having failed to exert their influence for the salvation of others, while many, upon entering heaven, would see redeemed ones there as a result of their influence on earth.

My dream resulted from the discussions and thoughts of that night, and may be interpreted as follows: The wonderful Easter lily, or the bright and shining star of Bethlehem, that I saw in the heavens at the top of this giant stem is no other than the Savior of the world, providentially uniting earth and heaven, the bulb, so large and absolutely perfect, representing the embryo of the grand Christian consummation; the portion that I next saw above the bulb underneath the surface, seemingly dead, corresponds to his body while in the tomb awaiting the resurrection; the various branches are the true Christians of the Christian denominations, the fruitful ones being those consecrated Christians who have caused as many salvations as there are fruits or flowers thereon, while the barren branches are those selfish Christians who are barely saved—"so as by fire"—but have no witnesses in heaven to testify to their influence.

Now, these various branches are the true Christians we find throughout the world.

You wonder and ask "If we shall know as we are known?" Certainly! Let me ask you, if we know each and every member of our earthly family, why should we not know each other in heaven as members or branches of Christ's body, this great Easter Lily, or Lily of the Valley? "Those that be planted in the house of the Lord shall flourish in the courts of our God."

G. W. NANCE,

Hallettsville, Texas.

"The Quiet Hour"

BY JESSIE LEE M'HANN.

Take a little time for thought each day. Take stock. Find out what God has given you and then consider how you are using those gifts. Is your life helpful or hurtful to those with whom you come in daily contact? What are you doing to make the world happier? Is anyone happier because you have lived? Does your smile bring sunshine to tired hearts? Do something for somebody, quick.

You have not been as good as you meant to be since you heard the Master's voice and put your hand in his and promised to follow in his footsteps. But he understands. The love that forgives so much is tender and long-suffering. Take heart and begin anew. Put the past, with its failures, behind you. The present is yours; take up the duty of the hour with gladness, with confidence. God is with you, you cannot fail.

Make up your mind to do something for Jesus to-day; and despise not the "little things." The smallest service is precious in his sight and the plainest duty becomes beautiful, when touched by the light of love.

Do not be discouraged if your work is hard and your efforts seem not always fruitful. God will take care of the results. Give unto each task the best that is in you and blessing will surely follow.

Give sympathy to those who sorrow, love to the erring, hope to the despairing, help to the fallen. Remember the Father's goodness to you and be ye patient with his little ones.

Form a little searching party of one with your soul and begin each day with the determination to search

or beauty. We will always find what we look for. If we are searching for good in the people we meet, we will find it, never fear. Every nature has some pure gold. It may be deeply covered sometimes, but it is there and we may always find it if we set for ourselves the beautiful task. Suppose we were blind to sin and uncleanness and all things unlovely, and could see only the brightest and best in people, only that which tends to uplift and make better, wouldn't this be a beautiful world? These are old thoughts and old questions, you say. Yes; but love is old and the beautiful religion we love so dearly is all the sweeter because it is the "old, old story" ever new and welcome to aching hearts.

Life is what we make it. Remember this, if your heart cries out for love, if the soul within you hungers for beauty. Even as we give, will the sweets of life be measured unto us. If it be our desire, the "beauty of the Lord" may come very near unto us, always. If it be our desire, with his help, we may have every day "the peace that passeth all understanding," the joy that only his redeemed can know.

Chattanooga, Tenn.

Editorial Correspondence.

One afternoon I strolled down Wall Street. This is a short, narrow street running out from Broadway, with Trinity Church standing at its head. But this short, narrow street is the financial center of America, and is fast coming to be the financial center of the world. It is lined on both sides with banks and brokers' offices. There are some half dozen men in it who control the financial destinies of this country, and who can precipitate a panic or bring prosperity almost at any time they wish. As to which they will do depends not upon any consideration they have for the interests of the people but only for their own pocketbooks.

Here is the Stock Exchange. This does not mean a market where what is usually called stock, such as horses, mules, and cattle are bought and sold, but it means a place where railroad, coal oil, and other such stocks and bonds and securities are exchanged. It costs a small fortune now to be a member of this Exchange. Recently a seat there sold for \$80,000. Of course the man who paid that exorbitant price for it expects to make it back and a good deal more. But, on the other hand, he may lose much more than that. It depends partly upon his financial backing, partly upon his own shrewdness, and largely upon how well he stands in with the leaders of the Exchange. These can make or break him at any time they choose, and with a suddenness which would be startling to him. The whole Exchange is simply a large gambling house. The prices paid for stocks do not always represent their real value, but frequently represent a fictitious value, or their probable future value. For instance, they will calculate the price of wheat months ahead and will buy or sell it at what they think it will be worth at that time, without, however, exchanging a single bushel.

There are two sets of men on the Exchange, the bulls and the bears. The bulls are those who try to raise the price of everything, and the bears are those who try to depress the price. A lively war goes on constantly between these two, sometimes one and sometimes the other gaining the advantage. As I stood up in the gallery, and looked down upon the crowd below, in what is called "the pit"—I suppose the word is taken from the vocabulary of cock fighters, and if so is quite appropriate—they looked to me like a lot of crazy men. They were moving about like bees in a hive, laughing, talking, yelling at each other like mad men, holding up their hands, snapping their fingers like school boys, smoking, rushing to the brokers' or telegraph offices which line the sides of the room. Every now and then a shout would come up as if a shout of victory from the bulls or the bears. And that shout probably meant that some other sheep had been sheared—poor, innocent little lambs, who came to New York thinking that they could compete with these bulls and bears, but who found, to their dismay, that the bulls and bears were really wolves—sometimes wolves in sheep's clothing, but wolves who made it a business of devouring sheep. I would rather 100-fold live in a quiet country home, only making enough for food and clothing and books and benevolence, than to live such a feverish, and at the same time precarious, existence as these men must live in this Stock Exchange. I would rather make an honest living by digging it out of the ground than to make a dishonest one by fleecing lambs and squeezing it out of human hearts. A recent writer has urged that the Stock Exchange is necessary. I do not believe it. Some sort of a place for an exchange of stocks is of course necessary, but not this kind. This is an excrescence which has grown up on our American body commercial, and is the outgrowth of

our rapid ways and our gambling mania and our disposition to try to get all we can for nothing.

In striking contrast with the Stock Exchange is what is known as "Cooper Union," which I visited that night. This is a large building erected through the beneficence of the philanthropist, Peter Cooper, near the business center of the city. In it there is a free library where anyone may go and read as he wishes. It was very gratifying on the evening I was there to see a large number of men and boys sitting at tables and quietly reading books and magazines and papers. And those men are, as a rule good and useful citizens who contribute something to the world's welfare, though they may not be rich in goods. The idea of the men on the Stock Exchange is to get all they can. The idea of these men is to give all they can; or, if they get, they get to give. In another part of the building is a hall used for lectures and similar helpful public entertainments. It had been announced that Mr. Seth Low, candidate for Mayor, would speak there that night. I wanted to hear him. I found after I got there that it was to be a negro meeting, but while the body of the audience was composed of negroes, there were also a good many white people present. Most of the speakers were negroes. Some of them made remarkably fine speeches. The way they did score Tammany was enough to make the cheeks of the policemen who were stationed all over the hall blush with shame and make their ears tingle.

The closing speech was made by Mr. Low. It was a calm, dignified, temperate speech without any effort to fire the passions of his audience, but addressed to their reason. He did not arouse the enthusiasm which some of the other speakers did, but at the same time his speech was effective because it showed that back of it was an honest, sincere man. I was very much impressed with it, and it was on that account all the more surprising to me when I read after the election that he had made a bargain with the Germans that if they would vote for him, he would not have the saloons closed on Sunday. I earnestly hope that there was some mistake about this. After seeing and hearing him, I can hardly believe that Mr. Low would make such a bargain. And I am glad to see it stated that since he was inaugurated as Mayor on the first of January the laws against Sunday opening of saloons, against gambling, etc., have been vigorously enforced. I hope that Mr. Low will keep up this good record.

EDGAR E. FOLK.

Washington D. C., Letter.

The Christmas holidays just passed, were certainly a season of enjoyment in the Capitol City. Thousands of dollars must have been spent for gifts, and everybody seemed to be happy. President Roosevelt had compassion on the government clerks, and ordered all departments closed at noon on December 24th, and again on December 31. This, with the two Sundays and two holidays which occurred after December 21, gave us five days rest which we greatly appreciated.

Public receptions are quite a feature much of the time here, and, during the holidays, there seemed to be no end to them. This scribe attended one at Columbian University on the evening of December 26, and another at the Y. M. C. A. building on January 1, both of which were greatly enjoyed. For the latter meeting, over 4,000 invitations were sent out and it is our impression that quite a large majority of these were accepted. The President's reception on New Year's day was said to be one of the most splendid ever witnessed at the White House. The weather was fine, and more than 8,000 people passed through the lines.

Calvary church was not lacking in the festivities of the season and several successful programs, suited to the various departments of the church and Sunday school work, were carried out. A leading feature of two of these occasions was the baptism, by pastor Green, of a number of young converts from the Sunday school. Mr. N. S. Faucet, the treasurer of Calvary Sunday school, has been away in Kentucky for some time on account of the illness of his mother. He is the teacher of a splendid class of young ladies at Calvary and during his absence we have been called upon to supply for him as teacher. Superintendent Miles Shand is still in bad health and does not often get out to Sunday school. In his absence affairs of the Sunday school are ably and pleasantly directed by Assistant Postmaster General Shallenberger.

The attendance of students at Columbian University is said to be considerably larger this year than for several years past. I have been told, by those who should know, that some large plans are on foot for greatly strengthening the University, by securing the services of a leading educator as President, and also adding considerably to its finances. It is further stated that if the present plans materialize the University will

not have any fears about competition from Mr. Carnegie's great National University.

Congress convened for the long session on the 6th instant. One of the great questions that will be considered is the Nicaraguan Canal. It is said that a powerful lobby is being formed here to oppose the measure, and that the opposition is composed of two elements: one representing the great trans-continental railways, which do not want any canal at all, and another which is interested in the Panama route and Isthmian railway and is therefore opposed to the route proposed by the Canal Commission. We hope the bill will pass, since it means so much for the South, but we will see what we will see.

JOHN C. WELSH.

Prohibition Does Prohibit In Lebanon.

Lebanon, Tennessee, has been without liquor saloons now for about six months. The experiment is most gratifying to all concerned. Some who had honest doubts in the beginning as to whether the law could be made effective are now among the strongest friends of the measure. Very few can now be found who are willing to acknowledge that they were not in favor of the law from the beginning.

The merchants bear the most unmistakable evidence as to the prosperity of the town since the saloons have been closed. Perhaps it is too much to claim that the good times are wholly due to the closing of the saloons, but all will admit that more is to be credited to this than to any other source. If we could see the joy in certain homes the past Christmas as compared with previous occasions of the same kind, we would have another evidence of the prosperity and happiness that comes in banishing the saloon.

During the Christmas holidays there was but one arrest as against about twenty-five last year. The following from the *Lebanon Democrat* will be interesting reading to the friends of temperance: "Probably the largest crowd that has been in Lebanon for a year was in town Monday, and, so far as we were able to learn, there was not a drunken man to be seen on the streets." On the first Monday last year there were about thirty arrests for drunkenness.

J. V. STEPHENS.

Lebanon, Tenn.

Quite Misleading.

A very large number of people entertain the idea that whatever goes by the name of Christian church involves in it the right to expect that God will vouchsafe special blessings to that church, that he will guard it, guide it, and cause it to prevail among men. But this is a misleading view. It by no means follows that because a company of men and women have banded themselves together in the organization of what they call a "church," it receives the sanction of God, and that, therefore, he will make his glory known unto those people as a body. It requires much more than the organizing of a number of people for religious purposes, and a house built expressly for religious services, and the employment of a man called a minister, to perform such services, to constitute it a real church of God. There may not be any essential sacredness in the whole thing. And yet there is many a so-called church to-day, regarded by its members as receiving the approval of God, when, in fact, God disapproves of the thing entirely. It is a human organization, so human that the members deny the divinity of Christ, disbelieve in those portions of the Bible which are against their own conceits, and, because of these things, are yet in the grave of their sins. There is no virtue in one's supporting such a "church." It rests upon no ground which justifies any member in expecting that God will graciously preserve and perpetuate it. It is useless for its members to ask God to favor it with the light of his countenance. We often hear members of churches exhorting certain ones to "stand by the church," as though there were something so peculiarly sacred in the organization that they were solemnly bound to cleave to it under all circumstances. But the real question is: Is it a true Christian church? Was its organization approved by Christ? I do not mean to say that a true Christian church may not, in some respects, be out of harmony with some teachings of the Bible. I will not say that a church which holds to some doctrines that I do not believe are strictly scriptural, is not a real Christian church. I have no moral right to judge such a body as being anti-Christian. I may believe that it is imperfectly Christian. But my present point is, not every organized body of religious people, under the name of a church, has any claim on God. A so-called church, not founded on the absolute divinity of Christ, and not recognizing the necessity of his atoning death, is by no means a Christian church.

C. H. WETHERS.

Dr. Heagle's Salary.

Dear Brother Folk:—I wish you to keep the list of contributions to Brother Heagle's work. Buena Vista church, in conference on Saturday the 11th, agreed to pay five dollars by June 1, 1902. I wish each pastor in Middle Tennessee to bring the matter before their churches at their next conference meeting and get them to help in the good work.

It seems to be an absolute necessity that we do this work. There are so many preachers who cannot go to the Seminary and the teaching they will have while they are pursuing their regular course in college will help so much. How glad I would have been to have an opportunity of this kind. I never had the opportunity of attending the Seminary, nor the benefit of instruction by a trained teacher, such as I understand our brother to be.

Brethren, let us hear from you. Oakley, Ogle, Bryan, Kimbrough, Sherman, Lofton, Burrows, Rust, Golden, Price, Steward, and others, write a card to Dr. Folk and tell us what your churches will do to help in this matter.

Send all money to Dr. Folk, who will receive and pay over the amount to Brother Heagle or the treasurer of the University.

Our prayer is, or ought to be, for the Lord of the harvest to send more laborers into the harvest. Let's see that they are fully equipped for the work.

T. J. EASTES.

Grant, Tenn., January 13, 1902.

A Note of Thanks.

Dear Brother Folk:—Very gratefully received were the kind, gracious words of friends and the letters of sympathy that came to us in the dark hour of affliction and sore bereavement in the death of our dear boy Kenney, the joy and pride, the light and hope and comfort of our lives. Two dear ones are left us, and we should be glad for them, but, like the shepherd in the parable, whose absorbing grief over the one "lost sheep" made him forget the "ninety and nine" that were safe in the fold, our sense of loss and all-absorbing grief over the missing one shuts out the light of blessing and comfort that might be ours. "The heart knoweth its own bitterness." Alas! that we should be doomed to walk solitary and alone in the sorrows and shadows of life; but the heart-touch and fellowship in suffering of our friends, genuine, human sympathy, next to that of the great, divine friend, is as the sweet aroma of flowers and the healing balm. Kindly allow us hereby to tender our sincere thanks to the dear brethren and sympathizing friends, who so greatly helped us in our weakness to bear our great burden. We assure them, as though we wrote each of them personally, that we most heartily appreciate, and will ever cherish, their considerate kindness, and tender, helpful ministry to us in a time of need.

J. J. BURNETT,
ALICE BURNETT.

The Baptists Waited too Long.

During the fifth Sunday meeting at Tobaccoport, I made my home with a pious Presbyterian lady who has an intelligent family of children consisting of two sons and a daughter, all of them grown. One of the sons remarked to me: "The Baptists waited too long to organize a church here. There is a Presbyterian church here of about forty members. It would never have been organized if the Baptists had organized first. Nearly all the members of the Presbyterian church would have joined the Baptist church in preference if there had been one for them to join." A good Methodist brother told me about the same thing at East Fork, Stewart County. Is not this true everywhere? If we could "get there first," the people would prefer to be Baptists, but, alas! we don't get there, and some one else gets there first, and the people join some other church. Gen. N. B. Forrest attributed his great success to the fact, not that he had the most men, but that he got the most men there first. Hundreds of places in this destitute field are still waiting for us with "opportunity" written over their doors. Baptists, to the front in Tennessee.

B. F. STAMPS, Colporter.

Model, Tenn.

Harriman Notes.

At the suggestion of Dr. Willingham, the Trenton Street Baptists decided last Sunday to support a native Chinese missionary for all his time. A collection was at once taken, sufficient for the first year's salary.

The financial report for 1901 shows a gift of \$500.00 to missions and other benevolent objects.

Pastor Tunnell's salary was raised by a neat sum at the last business meeting of the church. Our shepherd is worth many times his hire.

The American University of Harriman has the largest attendance in its history, so I am told by those who are well acquainted with its history.

I am glad to say the Baptists are well represented here, half or more being members of this denomination.

Though a "dry" town, we offer the finest Adam's ale in the State. I have been firmly convinced, after a residence of nearly two years in this happy prohibition city, that the number of saloons is not the index of business prosperity in cities, and we can thrive and prosper without the aid of what Dr. Folk terms "distilled damnation."

H. L. JONES.

January 16 1905.

A Correction.

It has been reported through the papers that the man by the name of Brooks who was killed sometime ago near Mt. Pleasant, Tenn., was a Baptist preacher. This is a mistake. The facts are as follows: Sometime ago this man came to the community near Williamsport, Tenn., and after being there awhile, he claimed to be a Baptist, and wished to join Mission Chapel Baptist church. He could not show a letter and had no other recommendations and so he was refused. Afterward he gained entrance in the Greenfield Bend Baptist church. By and by he claimed to be a Baptist preacher. He could not show papers of this fact and so was not recognized as such. He desired that his church should set him apart for the work, and an attempt was made to call a presbytery to do the work. The preachers of Ebenezer Association refused to ordain him. He any way exercised himself some in public, but the brethren of our Association did not and would not recognize him as a preacher. These are the facts in short. Other papers please copy.

Columbia, Tenn, Jan. 18, 1902.

D. E. DORTCH.

Martin News.

Our fifth Sunday meeting was very good for such bad weather. Our debate at Mt. Pelia did good. The Lord was with us. I hear that two men were converted during this debate.

Our first service here was well attended, and two claimed conversion; had six additions. Brother W. D. Nowlin from Lexington, Ky., preached for us at night, to the delight of his many friends.

Professor S. C. Parish from Murfreesboro is here to help us in our school. The school offers two new and special courses, one to teachers and the other to preachers.

Our mission work moves up under the efforts of Brother R. J. Willins.

Gardner church takes the lead in mission work. Several members subscribed \$20.00 each. They mean business. Let all of our churches move forward.

I. N. PENICK.

Seminary Notes.

Rev. N. Maynard is giving a series of helpful talks on Japan in the Monday night missionary meeting.

Dr. Eager has left for a trip to Palestine.

Rev. J. N. Foreman, one of the traveling secretaries of the Student Volunteer Movement, and a former missionary to India, spent several days with us last week, and gave an interesting and quickening missionary talk. The students expect to send delegates to the Intermediate Student Volunteer Convention which meets in Toronto, February 26-March 2.

Intermediate examinations began Monday to last two weeks.

The students have subscribed about \$380.00 toward the support of a foreign missionary.

H. B. FOLK.

The Home Department of the Sunday School.

The Sunday School Board is going to emphasize especially this year the Home Department. If any Sunday school superintendents would like to know more about this work, a postal card addressed to the Board at Nashville, Tennessee, will bring the one asking for it a leaflet telling all about it. It will help your school. Try it.

Nashville, Tenn.

B. W. SPILMAN,

Field Secretary.

From Dayton.

Rev. D. B. Clapp has accepted the pastorate of the First Baptist church at this place and has entered upon his labors. He is a young man of ability and culture, and is rapidly winning golden opinions. The people are taking new interest in church affairs, and the prospect is flattering for a prosperous year's work. Opportunities for doing good here are inexhaustible, and any pastor who opens his eyes to the situation can find profitable labor, not only for his own hands but also for the hands of all his people. The field is broad and almost uncultivated, and the church is hopeful of a new era of progress and usefulness. May the Lord add his blessings.

D. V. CULVER.

Last Tuesday night a mass meeting of the members of Howell Memorial Baptist church was held. All say it was the best meeting in the history of the church. Brother F. O. Wallace presided with grace and dignity, and by his wise and appropriate remarks, made on taking the chair, he helped to give sweetness of tone to the whole meeting. It was a meeting for which the prayers of many devout souls had ascended. So it is not surprising that it was a peaceful, harmonious and effective meeting. The entire balance due the pastor on salary was raised. A resolution endorsing the pastor and pleading sympathy and loyal co-operation in his work, was passed with hearty unanimity, and there were many kind and cheering things said about the pastor and his labors. What a stimulus to a pastor who tenderly loves his people and yearns to do them good! Such a meeting puts new life into him and he resolves to labor more earnestly than ever for the spiritual good of his people. How much better to put some flowers into the pastor's life than to save them all for his coffin! I have many true, noble people among my flock here. It is a blessed privilege to serve them, and my fervent, unceasing prayer is that the Master may give me wisdom and grace to lead them to higher and richer things.

O. C. PEYTON.

West Nashville.

I have moved from Athens and have just gotten settled in my old home at this place; so my friends may address me at Skaggsston, Tenn., instead of Athens. I closed two years' pleasant work as pastor of the First Baptist church at Athens the last of December. During that time I tried to lay my hand in the hand of the great Shepherd and ask him to lead us. He led us in green pastures, and there were added to our number about thirty-two. We had a good, live Sunday school and peace and harmony in the church. One has to know the people of Athens to appreciate them. They do not begin at the top of the mountain with a pastor and his family and come down, but at the foot and ascend gradually until they have reached the top, and in that way they very much endeared themselves to me and mine. The church showed its appreciation of my services before I left by passing some nice resolutions in commendation of me and my work, and also by paying me every dollar they owed on my salary, besides a number of donations they brought to our home during the last year. Rev. J. H. Martin of Chattanooga takes my place, with a very encouraging outlook.

J. A. RYBERSON.

Skaggsston, Tenn.

I am again at the S. W. B. U. Many friends here seem glad to see me, and I am glad to get back again. Sorry that my work here had to be interrupted, but hope that matters will now go on swimmingly. All we need is a good financial foundation, and a great theological school can be built up here. The university in general seems to be in its usual prosperous condition. Thanks to the BAPTIST AND REFLECTOR, I was kept during my entire absence from the school well posted on all matters here. Very truly, as ever,

D. HEAGLE.

Jackson, Tenn.

Permit me to speak to the sisters of the churches whose pastors go from the S. W. B. U. Will you not send by your pastor a pound or two of butter for the table of our preacher boys? Think of twenty or more contributions coming in each Sunday night! It may be a pound of butter or a jar of fruit or some other small bundle easily carried. The aggregate will be considerable. Do not forget this. I have this understanding with my churches, and am able almost every time to bring some help of this kind.

G. M. S.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First.—Pastor Burrows preached on "A Fruit of Christian Maturity" (Rom. 15:12) and "Satisfied." One received by letter.

Central.—Pastor Lofton preached on "Eternal Punishment versus Universalism," and "Pilgrim's Progress." Over 300 in Sunday school.

Third.—Pastor Golden preached on "Love's True Logic" (1 John 4:19) and "Seeking Salvation." Received five by letter; funeral of Brother L. Bennett in afternoon, preached by Brother Rust.

Edgefield.—Pastor Rust preached at both hours to large congregations. Five professions, five approved for baptism and four by letter.

N. Edgefield.—Brother S. M. Gupton preached at both hours to large congregations.

Centennial.—Pastor Stewart preached on "Soul Winning" and "Mighty to Save." There were 138 in Sunday school; good B. Y. P. U.

Immanuel.—Pastor Ray preached on "How to Live the Spiritual Life" and "The Habit of Victory." Good day.

Seventh.—Brother J. T. Oakley preached at both hours to good congregations.

Howell Memorial.—Dr. A. J. Holt preached at both hours; subjects, "The Great Things of the Gospel" and "Immortality of the Soul." Good congregations; one received under watch care and one baptized and one approved for baptism.

Murfreesboro.—Brother Van Ness preached on "A Throne of Grace."

Mt. Juliet.—Pastor Lamar preached to good congregations. Good day.

Waverly Mission.—Brother Gupton preached at 3 p.m. to a larger congregation than usual.

B. Y. P. U. Mission, Overton St.—There were 126 in Sunday school.

Mill Creek.—Pastor Trice preached on "Gideon's Band," and Brother Baker at night on "The Samaritan Woman at the Well."

Mt. Zion (Col.).—Pastor Mason preached at both hours to very large congregations. One received by letter.

Brother Folk preached at Walden University in the morning. Good service.

Brethren J. M. Frost, A. J. Holt, J. T. Oakley, A. W. Lamar, E. E. Folk and I. S. Baker were present at the conference.

Memphis.

Seventh Street.—Pastor preached on "Gathering and Scattering," and "What Must I do to be Saved?" Fine audiences and promising outlook.

Rowan.—Pastor Richardson preached; subject: "The Privilege of Prayer." Pastor Boone preached in the morning on "Soul Saving." At night two deacons were ordained. Interesting services.

The Executive Committee of West Tennessee Sunday School Convention is called to meet in the pastor's study of the First Baptist church, Memphis, on Monday, eleven a.m., Jan. 30th, for the purpose of preparing a program for the coming meeting at Covington next April.

Chattanooga.

Central.—Dr. Spilman was present and occupied the pulpit; delightful service.

East Chattanooga.—Fine attendance; Brother Shipp reports a fine Sunday school, and things are being well organized; one received by letter.

Hill City.—Fine day; Sunday school growing and the outlook is hopeful; one received by letter.

Second.—Good day; pastor preached in the morning to a good congregation on "Fishing for Men;" Dr. Spilman gave a stirring address at night on Sunday school work; fine Sunday school.

Dr. Spilman was with us at the conference, to the delight of us all.

Knoxville.

Bearden.—Pastor McLain preached at both hours. Seventy-eight in Sunday school.

Centennial.—Pastor Snow preached at both hours. Two additions by letter and two approved for baptism. 305 in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours. One approved for baptism. 161 in Sunday school.

Second.—Pastor Jeffries preached at both hours. One addition by letter. 286 in Sunday school.

First.—Pastor Edgerton preached at both hours. Two additions by letter. 391 in Sunday school.

Third.—Pastor Murrell preached at both hours. 178 in Sunday school. One approved for baptism and one addition by letter.

Third Creek.—Brother J. R. Smith preached at both hours. Six baptized; good Sunday school.

I certainly do enjoy reading the BAPTIST AND REFLECTOR, and feel like I could hardly do without it. It is a source of great comfort to me. MRS. MARY REDD.

Chattanooga, Tenn.

The BAPTIST AND REFLECTOR is full of good things every week. I am still deeply interested in the State of my birth and education. I rejoice in the good you are doing through the splendid ministry of your excellent paper. T. W. YOUNG.

The first Sunday I began my seventh year as pastor of Friendship church, Unity Association. This church is in sight of where I was born and raised. The Lord has done great things for us and we are endeavoring to do more for him as the years go by. A. L. BRAY.

Mifflin, Tenn.

Elder E. H. Hicks of Pandora, Tenn., and the pastor, Elder L. A. Wilson, have just closed a revival meeting at Union church which resulted in twenty-five additions to the church, twenty-two by baptism and three by restoration. The preaching will long be remembered by our people. Rev. E. H. Hicks possesses rare attainments as a pulpit orator. DR. F. M. GREER.

Mabel, N. C., Jan. 10 1902.

In the acknowledgement of boxes received at the Orphans' Home given in the BAPTIST AND REFLECTOR some weeks ago, was a box of canned and dried fruits, preserves and jellies that was credited to Sweetwater. The box was sent by the generous-hearted people of Christianburg church, shipped from Sweetwater, the markings on the box being defaced in transit. A FRIEND.

Good day with us yesterday. I go to Louisville next month to take the spring course in the Seminary. My church here granted me leave of absence for the four months. I am to be with the church the first Sunday in each month. The church has received seventy-five into her fellowship since I became pastor two and a half years ago. We are making effort now for final payment on the parsonage. R. A. KIMBROUGH.

Shelbyville, Tenn., Jan. 20 1902.

I have recently engaged in two revivals in North Carolina. The first was at Zionville, in which sixty-one were added to the church. Brother E. F. Jones is the efficient pastor, with whom it is a pleasure to work. In the second I assisted Brother Wilson at Mabel, North Carolina. There were twenty-five accessions to the church. Brother Wilson's people love him and regard him as a consecrated man. Good wishes to THE BAPTIST AND REFLECTOR. E. H. HICKS.

Pandora, Tenn., Jan. 14, 1902.

The church building project at Dickson progresses. Last Sunday night I preached at Clarksville to Dr. Acree's noble people. After two days' personal canvass I returned to my work richer by all the windows, doors, and frames worth more than \$150, saying from the depth of my soul: "God bless the Clarksville Baptists and their generous-hearted pastor." To day a remittance from the pastor of the Nashville Immanuel Baptist church is gratefully acknowledged. Who will be next? C. W. GREGORY.

The first Sunday of the year was a good day with the Tiptonville saints; congregations were fairly good. Twelve dollars paid in to Foreign Missions, and ten dollars to Orphans' Home. The new tower to our house of worship has just been completed, and the repair work is moving on nicely. We will soon have a neat house in which to worship. A good congregation greeted us at Blue Bank church in the afternoon. This is a small band of noble people and they are undertaking some noble things for the Lord this year. Praise his holy name. EDGAR T. THORN.

We had two good services at Wartrace last Saturday. It was the day for our contributions to Ministerial Education, and a liberal contribution was given. We find this church ever ready to help in the work of the Lord. The band of "Little Workers," under their efficient leader, gives regularly to the mission cause, and the children are being trained for a greater work when they grow older. Since coming here, the pastor and his family have been the recipients of many kindnesses from the church. We are expecting great things from God, and we are attempting great things for him.

Wartrace, Tenn.

G. L. BOLES.

The first and second Sundays of this new year, though cold and disagreeable, were made pleasant to the writer by large, attentive congregations at Mt. Lebanon the 1st, and Prairie Plains the 2nd. We were caused to forget the external cold by the warm love from the hearts of the Lord's people, expressed to one another and their pastor in many ways. We are in our same field again, and are asking the Lord to more wonderfully bless Mt. Lebanon, Prairie Plains, Bethpage, and Union Ridge churches this year than ever in the past, and we believe he will. C. V. HALE.

Shelbyville, Tenn.

I am delighted with my pastorate here. The Marselena Baptist church is as noble a band of Christian workers as I have met anywhere. They know how to take care of the pastor and his family. They gave us a great "pounding" soon after we arrived, and every few days some of them bring or send something to help us. God bless them all. And may he help us to prove ourselves worthy of their kindness. May the Lord's richest blessings go with the dear old BAPTIST AND REFLECTOR and its editor. Wishing you much success and a large increase in subscription.

Marselena, Texas.

J. W. CUNNINGHAM.

Good day at Snow Creek Sunday; large crowd at church services, and good Sunday school. Pastor recalled for another year. The writer was recently called to the pastoral care of the Ball Camp church. The Lord has some chosen people in both of these churches. The Lord has graciously blessed me during the past year, for which I am glad and shall try to do more for his cause the coming year. The BAPTIST AND REFLECTOR has been of great help to me with its weekly messages of spiritual strength. I love to read the reports of the brethren of what they are doing for the Lord and what he is doing for them. T. A. PAYNE.

Knoxville, Tenn.

One month ago I was called to the pastorate of Una church, accepted the work, and preached my first sermon as pastor there the first Sunday in January to a good and attentive audience. The church there is small in number, but they are whole-souled Baptists, and I began my work hopefully. The Concord church is moving along nicely. The brethren and sisters there have endeared themselves to me and family by many kindnesses shown us. They sent a box to the orphans' Home last week. Besides, there are five or more of our homes where the orphans receive not only food and raiment, but the warmest love that a parental heart can bestow. God will bless such homes. S. C. REID.

Nolensville, Tenn.

Our week of prayer was a delightful one to us; fine attendance and much interest; we closed with a missionary rally from Thursday night to Friday night. Several brethren from over the Association were present and rendered valuable service. The church enjoyed the meeting very much and the attendance at Sunday school and the preaching service yesterday proved that the meeting did good. Brother Powell is happy in having such a fine young layman for his superintendent as I. B. Tigrett. Brother Tigrett was here at great inconvenience and made a fine talk. We were also blessed with the presence of Brother Watts of Louisville, Ky., who also is a layman of great value. It always makes my heart glad to see young laymen entering the Lord's service with enthusiasm. Many of the brethren of the First church encouraged us during our week of prayer. GEO. H. CRUTCHER.

Dyersburg, Tenn.

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.

IS IT A DREAM?

A. J. HOLT, SECRETARY.

A vision persistently arises before my mind. Shall I attempt to describe it? The State Board is to have a colporteur in every county in Tennessee. These colporters will visit every home in the State and supply every family with a Bible. They will organize a Sunday school in every neighborhood where one is needed. Fifty colportage wagons will be employed daily in distributing Bibles and tracts all over the State. Two Baptist boats, one to ply the waters of the Cumberland, and one the waters of the Tennessee River, are to be built for church service, and to be furnished with Bibles and tracts.

Then there are 100 missionaries who supply, with pure gospel preaching, every needed point in the State. From this labor will spring annually the organization of 500 Sunday schools, the distribution of 25,000 Bibles, the conversion of ten thousand souls, the building of 100 houses of worship, and the salvation of thousands and thousands of our people. This would cost perhaps \$100,000, for a few years, and then the cost would annually grow

less as the thorough evangelization of the State was attained.

Shall this be all a dream? It is a large thing to hope for, but the Baptists of Tennessee are fully equal to the task, and fruit unto life eternal would be gathered in great abundance, so that the glory and value of the results would far outweigh the cost of bringing them about.

Shall the Baptists of Tennessee step out on a broader, higher plane and project a work, the scope of which shall be commensurate with the will of God whom we serve, or with the real crying need that confronts the Lord's people in this great State? We are now giving pennies where we should be giving pounds. Will not someone step forward and set the pace by a noble gift of such generous proportions as will stir us all up, and set us at work with a will and let us have a hundred thousand dollars for missions in Tennessee this year? Many may say that this is purely visionary, but it is in the power of someone who reads these very lines to make it a living and blessed reality. I am letting down the net on the other side of the ship, for I have toiled all night and have caught nothing. May it not be that the net may now break for the multitude of fishes caught this time? May God move upon the hearts of his people to do great things for his cause. Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

When the disciples objected to the "waste of ointment" poured upon the Lord's head as an offering of love, he replied: "Me ye have not always with you." It has been said that our duty is to the one who is passing. Christian growth comes, not by our kind service only, but from all the experiences of life, where the believer is surrendered to the Lord's will. Deep revelations are made to the patient watcher by the invalid's couch. Rich fruit is borne of self-forgetfulness learned in the sick-room. So, from the mystery of pain springs the grace of submission, as from the dark world arises the fragrant flower.

The ministry of our beloved co-worker, Mrs. Golden, to the brother stricken in young manhood, is ended, and she returns to her home worn in body, it may be, but enriched in spirit. May comfort from above be granted her and the bereaved family. She has greatly appreciated messages of love and sympathy, and has rejoiced in the sustained interest in our work shown by societies during all the months of her absence.

From a point visited by our President comes news of progress: "We have failed to meet until to-day, some of us thinking we were too busy. I believe Satan hindered us, but the ice is broken and we have begun in earnest. Eleven were present, six being members, and five of these led in prayer. We expect two more to join, and several subscriptions have been made to the *Foreign Mission Journal* and *Home Field*. May the good work go on until our town is revolutionized! There are those here who do not even believe in foreign missions."

In a church where very little had been done for missions, the Woman's Missionary Society distributed mite-barrels and in two months collected \$28.00. Mite-barrels are furnished free of charge by the Union to be used for missionary purposes. The postage (20 cents per dozen) or express charges, which is generally cheaper, should be forwarded by those asking for barrels.

A worker in a field composed of country churches says she is favorably impressed with the Home Department of Missions and hopes to intro-

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duce it. She is correct in regarding the plan of great value. It is entirely feasible, if one faithful worker can be found to keep it in operation.

An East Tennessee pastor says he wishes churches would realize the excellent methods of the Woman's Missionary Union. Our Union claims no selfish exclusiveness. We shall be glad to hear of churches making use of our programs and literature.

December, 1901, frontier boxes not previously reported:

Central ch., Chattanooga.....	\$ 86 93
Second " Knoxville.....	50 00
Friendship church, Wiseman Association	19 05
Murfreesboro — value not reported.	
Second ch., Chattanooga.....	62 56
Gallatin	25 00
Bell Ave., Knoxville.....	37 27
Memphis (Trinity church).....	30 00
Springfield.....	91 02
Columbia.....	101 53
	\$ 503 86
Previously reported.....	1 390 51
Total for season	\$1 893 87

December, 1901.	
Letters received.....	54
Cards	3
Total.....	57
Letters written.....	34
Cards	6
Total.....	40

EXPENSE FUND.	
1901.	
Dec. 3, on hand.....	\$ 73
Central Nashville	50
Immanuel Nashville.....	50
Mrs. Roth, "	25
Clarksville.....	2 08
Trenton	16
Harriman	27
Mt. Pisgah.....	50
Mrs. Bryan, Auburn.....	10
Central, Chattanooga	25
Springfield	02
Jan. 6, 1902, Jackson.	
First church.....	1 00
	\$6 36
Debt.....	56
	\$6 92

EXPENDED.	
Postage on letters.....	\$1 14
Cards.....	06
Express on mite barrels.....	25
Postage on packages.....	76
Paid on debt.....	4 71
MRS. JACKSON, Sec. pro tem.	

WHY BE MISSIONARY.

BY O. C. PEYTON.

It is infallible proof of our love for God. We may ask ourselves why we should care about far distant human beings who are vastly beneath us in

the social scale? Simply because God's love for us begets in us love for them. The distance that separates us from the most degraded of men is infinitesimal when compared with the distance that separates us from God. Yet, we may look devoutly into God's face and say: "Who loved me and gave himself for me?" This is the missionary spirit and the only spirit that will ever conquer the world. No human being is so low, so degraded, as to be beyond the sympathy and love of the child of God who has any just sense of God's love for him. As we love God, we shall love the creatures of God, even though they be coarse and vulgar and unlovely.

MISSIONS VS. TOBACCO.

A few days since a country merchant, near Model, remarked: "I had a light trade last week on everything but tobacco. I sold forty dollars worth of tobacco, which was more than all the rest of my sales put together. If they would let me sell whiskey, I'd soon make a fortune on tobacco and whiskey."

This merchant is a Christian man and would not sell whiskey if the law allowed him to do so, yet it did not seem to occur to him that it is equally wrong to sell tobacco. Why should it occur to him? Do not nearly all church members use it? Do not deacons, Sunday school superintendents and teachers and even some preachers use it? Right in his neighborhood is a little Baptist church. It called a preacher who was willing to make a sacrifice of his time and preach for them for forty dollars, thus giving the church about sixty dollars. The church could not raise the amount, but her members could pay several times forty dollars in a year for tobacco. They could give up their pastor, but not their tobacco. The church is preparing to build a house of worship. On this account a good deacon, who paid, the pastor eight or ten dollars last year, headed the subscription for pastor's salary this year with two dollars and fifty cents. Others followed his example. So the church lost her pastor because of this false idea of economy. If the deacon had set the church the example of quitting the use of the weed, and doubling his contribution to pastor's salary, someone would have called him a fanatic or a crank, and who wants to be called such names? Of course the proper place to economize is to begin with the pastor's salary; then stop your religious paper; then stop your contribution to missions, if you have ever contributed anything to the cause. This is the "usual way," and no one

will ever call you a fanatic if you pursue this course.

While in the Indian Territory a few years ago, I ran down to North Texas where I have a brother who is engaged in selling family groceries in a town in the blackland country. Stopping at a hotel at Van Alstyne, I got acquainted with a drummer who knew my brother. He said: "I always sell your brother a good bill of groceries when I visit his town, but never sell him any tobacco. If a man were to go into his store smoking a cigar he'd invite him out of doors." "He don't do much business, then," I suggested, "if that is his style." "Yes," replied the drummer, "he sells more groceries than any man in town."

When will Christian people realize that the tobacco business is a twin brother to the liquor business? The day-star of hope is rising in our moral horizon. The rising generation is being taught the evils of the tobacco habit by the text-books in our public schools. Thanks to the Woman's Christian Temperance Union for this achievement in behalf of God and humanity. Retribution follows money. The white man gave the Indian whiskey, and the Indian gave him tobacco in return. The one has numbered its thousands of victims among the red men; the other has numbered its ten thousands among the whites. I hope the W. C. T. U. will go on with its God-given work till demijohns, plugs, pipes, snuffboxes, cigars, and cigarettes will be numbered among the relics of a past age. The money part of this question is the least evil connected with it. But this is the surest way to some men's hearts, so I'll say a word on this line, as it has been about three years since I made a like calculation for the BAPTIST AND REFLECTOR. There are 130,000 white Baptists in Tennessee. Let us suppose that 30,000 of these do not use tobacco. (I do not think there are near so many who do not use it.) Then there are 100,000 smokers and chewers and dippers, who live mostly in the rural districts and are moderate users of the weed, and will average five cents worth a week, or \$2.60 worth a year, aggregating \$260,000. Then let us put down 10,000 who have taken the second degree, and have advanced to a weekly expenditure of twenty-five cents, which is equal to \$13,000 a year, or an aggregate of \$130,000. Then there are at least 10,000 more who have advanced to the third degree in the ancient order of the weed, who use at least one dollar's worth a week, equal to \$52 worth a year, aggregating \$520,000. This would make a grand total of \$910,000, which is very far below what the white Baptists of Tennessee spend annually for missions—no, tobacco! Money that God has lent them with which to evangelize the world they are spending for that which will injure themselves and their posterity and "defile the temple of the Holy Ghost," while they are playing at missions.

One million dollars spent by the white Baptists of Tennessee; or, rather, thrown away, every year for tobacco! What a means for good it would be if used as the Lord intended that we should use it. One hundred thousand sent to Brother Holt for State Missions would enable our missionaries to preach the pure gospel to the million lost souls in Tennessee. One hundred thousand more would send colporters, with Bibles and other good Baptist books, to every home in the State. One hundred thousand dollars for Foreign Missions would send joy and gladness to those who sit in the shadow of death. One hundred thousand dollars for Home Missions would cause the mountains and the hills to break forth singing, and all the trees of

the field to clap their hands. And this would leave us \$600,000 of the Lord's money—enough to support a pastor in every church, build church houses, endow our colleges, Orphans' Home, etc.

This is no mild, utopian dream. It is just what the Lord has commanded us to do with the money entrusted to our care, instead of spending it for "that which is not bread," and "that which satisfieth not." "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil."

B. F. STAMPS, Colporteur.
Model, Tenn.

TO THE CHURCHES OF CUMBERLAND ASSOCIATION.

Your Executive Board is earnestly endeavoring to carry out the recommendation of the Association at its last session in regard to volunteer service in protracted meetings with our weak and discouraged churches. It is hoped that both pastors and churches will aid the Board in this important undertaking; pastors by giving their services for one meeting during the year at some point to be suggested by a committee appointed for that purpose, and churches by willingly granting their pastor leave of absence while engaged in this work. The pastors, so far as heard from, are gladly offering their services.

This plan, of course, is not intended to interfere in any way with arrangements churches may make for holding their own meetings, nor to take the place of such meetings. It is simply an effort to help build up the cause in the weak places.

I would respectfully invite correspondence from churches needing such help, and also from pastors and brethren throughout the Association who may know where such work would count the most for good.

B. R. DOWNER,
Secretary of Executive Board.
New Providence, Tenn.

The church at Mt Lebanon met Saturday January 4, 1902. After a short discourse from first three verses of Galatians VI chapter the regular church work was attended to, getting the new year's work arranged. The attendance on Saturday was good notwithstanding it was a very cold day. On Sunday our pastor preached from Romans VIII chapter 28 verse. "We know that all things work together for good to them that love God." Our pastor, being very much impressed, gave us a beautiful lesson from the beloved text. We were glad indeed to have with us both services visiting members from Texas. May our prayers mingle with theirs in their Western home. On Sunday after services some work was arranged for the girls to do for the Orphans' Home which they wish to complete next meeting. May the Lord bless the church, the pastor and the dear editor of the BAPTIST AND REFLECTOR.

A MEMBER.

Dr. J. P. Bashaw,
OSTEOPATH.

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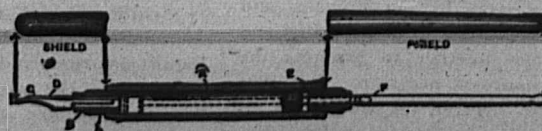
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 M. and F. BALL Corresponding Editors.

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THE ONLY NAME.

As we saw last week, in his speech to the people after the healing of the lame man, Peter told them that it was done by the name of Christ whom they had killed but whom the Lord had raised from the dead. While he was speaking, the priests and the captain of the guard of Levites who had charge of the temple, and the Sadducees, hearing about the excitement which had been occasioned, came upon them. The Sadducees, you remember, did not believe in the resurrection of the dead and they took offence at the apostle teaching that doctrine in the temple. They were the cultured and aristocratic folks among the Jews, and their influence seems to have been in the ascendancy at this time. Here were some unlearned men who were proclaiming the very teaching which they had so often denounced. So they had the apostles arrested and thrown into prison over night.

But it was too late. The seeds of the truth had already been scattered. Some of them had fallen in good ground and had borne fruit. "Many of them that heard the Word believed." The ranks of the disciples grew until "the number of the men was about 5,000," to say nothing of the women, of whom there was probably at least an equal number. Starting with 120, they had increased to 3,000 on the Day of Pentecost, and now a short time after to about 10,000. The next morning, Annas, the old high priest, and Caiaphas, his son-in-law, who had been made high priest in his stead by the Romans, and others of their kindred, together with the rulers and elders and scribes, came together to examine the apostles. It was an important occasion. This new religion seemed about to overrun the whole city, to capture all the people. Then to think that these people should back up their teachings by the performance of a miracle like that of the healing of a lame man! Something must be done about it. So they

brought out the apostles and asked them, "By what power or by what name have ye done this?" Then Peter, "filled with the Holy Ghost," as the Master promised that they should be when they were brought before rulers, answered very boldly that if they were to be subjected to examination for having done this good deed, let it be known that it was in the name of Jesus Christ of Nazareth. And then he adds the severe charge, "Whom ye crucified" and then the statement so offensive to the Sadducees, "Whom God raised from the dead." But this was only in accordance with the prophecy of the Psalmist, "The stone which the builders refused is become the headstone of the corner." The stone which the builders rejected as useless afterwards became the very cornerstone of the temple. So it was with Jesus. Rejected by these elders and scribes and Sadducees he was to be the cornerstone in the temple of the new religion which God established on the earth.

Then follows that beautiful verse:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

In Matt. 28:19, 20, we have the authority for missions. Here we have the reason for missions. Outside of Christ, there is no salvation. Christianity is an absolute religion. It is the world religion. Jesus Christ has no rivals. He has enemies, but no rivals. Will the heathen be saved without the gospel? How can they? No one will be saved without the gospel. "The gospel is the power of God unto salvation to everyone that believeth," and nothing but the gospel is. There is no other name by which we may be saved, except the name of Jesus. It was faith in a coming Savior that saved Adam, Noah, Abraham and Isaac and Jacob, and Joseph and Moses and all the rest of those who lived before the days of Christ. And it is faith in a Savior who has come, a crucified and risen Savior, that saves all who have lived and now live since then. Is he your Savior? Do you believe on that name?

THE REMEDY.

We are sure that our readers have enjoyed the two articles by Brother Oakley on "Dead Churches—Are They Dead?" They are timely and we hope will do much good. His suggestions in conclusion are also quite good. We wish to say one or two things, however, in regard to them:

1. As a matter of fact, Dr. Holt has been doing to a large extent just what Brother Oakley suggests, since he has been State Secretary; that is, going out among the non-contributing churches and trying to arouse them to activity. He is compelled to go more or less to the stronger churches in order to get sufficient funds to keep the mission work going, as the main dependence of the Board is necessarily upon these churches; but he has by no means given all of his attention to them. We write this without the knowledge of Dr. Holt, but we know whereof we speak; and we are sure that many brethren over the State can bear witness to this fact.

2. Brother Oakley is right in saying that the pastors and members of these churches need information. We think that this is the secret of the whole trouble. We have confidence in Baptists. We do not believe that they are stingy. We never saw a stingy Baptist in our life—mark you, we said stingy Baptist, with the emphasis on the Baptist. The human part of him may have been stingy, but the Baptist part of him was not. The Baptist part had been regenerated by the Spirit of God, with new impulses, new dispositions, new affections; and that part of him is not stingy. Show a Baptist his duty and he will do it. He may be a little slow to see it, but he will do it to the best of his ability when he does see it. If not, he is to that extent not a Baptist.

What he needs, then, is to be taught his duty. How can that be done? How can these pastors and members receive information about our mission work? It is all right for the Secretary to go among them. As we said, he has done this to a considerable extent. We hope that he will be able to do so still more in the future, and believe that he ought to do so as much as possible. It is all right, as suggested by Brother Oakley, to employ a strong man in each Association to go among the churches, preaching Baptist doctrines and impressing upon them their obligations to the world in view of those doctrines. The only trouble about that will be the expense, and the question whether they will be able to stimulate the churches to give with sufficient liberality to make back their salaries. It would be well also to circulate books and tracts among them.

3. But we want to suggest that the best and cheapest way to give the needed information about our mission work and all of our denominational interests to these pastors and people is to get them to read the BAPTIST AND REFLECTOR. This will come to them every week, laden with the information of the very kind they need, telling them about our doctrines, about our work, about what others are doing for the advancement of the Master's kingdom. It will interest them in the cause of missions, and will stimulate them to want to do something themselves. This is not theory. It is fact. Many a pastor over the State will testify that wherever the BAPTIST AND REFLECTOR goes into a home in his church, the members of that home are informed about our denominational work and are apt to be liberal contributors to it. But where the BAPTIST AND REFLECTOR does not go into a home, the members of that home do not know about the work, and consequently are not disposed to contribute to it. The same is true of a church. Take the church with five hundred members, to which Brother Oakley refers. It is composed of good people, but there are very few, if any, of them who read the BAPTIST AND REFLECTOR. If it went into every home in the church, or a good many of them, we feel sure that the church, or a good many have given considerably more than \$1.00 for missions last year. There are exceptions, of course, but as a rule the readers of the BAPTIST AND REFLECTOR are givers to our mission work, and the givers are the readers.

Now the conclusion of the whole matter is this: The BAPTIST AND REFLECTOR must be made the medium of communication for reaching these people. If the Secretary were to go to one of these churches a week, it would take him twenty years to get around. If he should go to one a day, it would still take him nearly three years. But the BAPTIST AND REFLECTOR can reach not only all the churches, but all the members of the churches, each week, and at an expense to each one of only four cents a week. The paper is therefore a denominational necessity. The pastors who wish their people to be informed about our work and contribute to it should make earnest and constant efforts to get them to read it. In doing so they are not working for the paper—they are working for themselves, for their members, for the church, for our denominational work in the State, and for the cause of Christ in the world. We do not suggest this as the only solution of the problem before us, but we believe that it will go a long way toward settling that problem.

What say you, Brother Oakley, and other brother pastors all over the State? Shall we not have a forward movement all along the line, and shall we not begin that movement by placing the BAPTIST AND REFLECTOR into every Baptist home in Tennessee as far as possible? Who will help do it?

A CANDID ADMISSION.

The *Gospel Advocate*, of this city, announces that its expenditures last year amounted to about \$2,300 more than its receipts. It gives four reasons for this:

1. "A general religious indifference to reading religious papers."
2. "A failure of so many subscribers to pay for the paper."
3. The fact that some "have imagined that the editors of the paper were rich and did not need the amount due."
4. "The divided condition of the church has greatly retarded our work, as well as the growth and prosperity of the church itself. Such a condition is deplorable."

All of these causes will apply to religious papers in general, except the last. And they are all true. In regard to the last, we wish to say:

(1) In speaking of the church the *Advocate* has reference evidently, not to all Christians but only to its own people. It does not expect to get subscriptions from Baptists and Methodists and Presbyterians, etc., but only from those whom it calls "disciples," or "Disciples" who are commonly known as "Campbellites." So the *Advocate* admits that they are a church in a denominational or sectarian sense, though it has objected heretofore to having its people called a denomination or sect.

(2) The *Advocate* also admits "the divided condition of the church." It is a well-known fact that its people are divided into various factions, such, for instance, as "disciples" and "Disciples," or "little d's" and "big D's," Organists and Anti-Organists, Convention Party and Anti-Convention Party, The McGaryites and the Anti-McGaryites, etc. And yet these are the people who started out to unite the Christian world. Better unite your own selves first.

MRS. NATION.

Mrs. Carrie Nation, of saloon-smashing fame, recently made a tour through Nebraska, which closed at Lincoln on Sunday before Christmas with what was said to be the greatest prohibition meeting ever held in the history of the city. There were two audiences, aggregating not less than 8,000 people, which came out to hear her. A correspondent of the *New Voice* says:

"The impression made by Mrs. Nation was exceedingly favorable, and even the daily papers commented in most kindly tone upon her appearance and her address. As seen by the thousands of people who listened to her here, she is as far as possible removed from the violent, belligerent creature that the whisky-fed daily press throughout the country have pictured her as being. Hundreds of people who had formed an unfavorable impression of her from the press reports, found her to be a quiet, motherly, sweet-spirited, Christian woman, and many thronged round her to ask her pardon for the opinion that they had entertained."

This is certainly very different from the impression which the daily papers have given of Mrs. Nation, as a rough, uncouth, half crazy old woman. Speaking of her work in Kansas, Mrs. Nation said:

"I have often been asked why I did not proceed along methods more ladylike. I will answer that. Before I took upon myself this work I exhausted all the peaceable means at my command. I went to the prosecuting officers in Kansas, and they referred me to the attorney general of the State. I went to see him, and he referred me to the prosecuting officers. My mind that I would not wear my life out running. This was kept up for a short time—till I made up between them."

QUESTION BOX.

Question 1. Is the secret lodge system conducive to good government?

Question 2. Is the secret lodge system conducive to active church membership?

JESSE McCARTER.

Jefferson City, Tenn.

Answer. We have never been a member of any secret lodge or order of any kind. The nearest we ever came to it was when we were a member of a semi-secret literary society at college. We are also now a member of an insurance order which has some semblance of secrecy about it, though we have never attended but one meeting, and that was seven or eight years ago. So we are not well prepared to answer the above questions, knowing as we do so little about these secret orders. We have always felt that for ourselves the church was all the order to which we needed to belong. We prefer that our activities should be extended in that direction. At the same time we have no disposition to dictate to others in regard to what order they should or should not belong. We know a great many true, consecrated Christian men who are members of various secret lodges or orders. It is a matter for each one to determine for himself. We see no special harm in belonging to these lodges except the expenditure of time and perhaps money which might be used in other ways that would perhaps be more profitable. The pope objects to them because he wants to know all the secrets of his followers, and the members of these lodges will not tell them. But Baptists have no such objection.

SOME DENOMINATIONAL STATISTICS.

Dr. H. K. Carroll, who was in charge of the religious statistics in the United States census of 1890, and has since then annually made up figures on the growth of the churches, has just completed the statistics for the year 1901. He finds the total church communicant membership, in the United States alone, and exclusive of members on foreign mission fields, to be 28,000,637, out of a population that must, if population growth has been the same this year as during the decade from 1890, be about 77,000,000. This is for actual membership and does not include adherents and members of congregations. The increase, according to Dr. Carroll, was 730,027 last year, or 2.67 per cent. This is an increase slightly greater than the annual increase of population from 1890 to 1900. The latter rate of increase was 2.18 per cent. Thus, if Dr. Carroll be correct, the churches of the United States are growing slightly faster in membership than is the population.

The following table gives the number and rank of the different denominations in the United States:

RELIGIOUS BODY	Rank, 1901	Communicants	Rank, 1890	Communicants
Roman Catholic.....	1	9,158,741	1	6,231,417
Methodist Episcopal.....	2	2,762,291	2	2,240,354
Regular Baptist, South.....	3	1,664,108	4	1,280,000
Regular Baptist, colored.....	4	1,610,801	3	1,348,989
Methodist Episcopal, South.....	5	1,477,180	5	1,209,976
Disciples of Christ.....	6	1,179,541	8	641,051
Regular Baptists, North.....	7	1,005,613	6	800,460
Presbyterian, North.....	8	999,815	7	788,224
Protestant Episcopal.....	9	750,799	9	532,054
African Methodist.....	10	698,354	11	452,725
Congregationalist.....	11	634,835	10	512,771
Luth. Synodical Conference.....	12	566,375	12	357,153
African Methodist Zion.....	13	537,337	13	349,788
Lutheran General Council.....	14	346,563	14	324,847
Latter Day Saints.....	15	300,000	21	144,532
Reformed German.....	16	248,929	15	204,018
United Brethren.....	17	240,007	16	202,474
Presbyterian South.....	18	227,991	18	179,721
Colored Methodist.....	19	204,972	23	129,384
Lutheran General Synod.....	20	204,098	17	187,432

It will thus be seen that Southern Baptists, white, are third in membership of the denominations in this country, being surpassed only by the Catholics and Northern Methodist. As we have frequently pointed out, the Catholics count in their membership the total Catholic population, men, women, children, babies, saloonkeepers, gamblers, and everybody. If Southern Baptists should count their adherents, in addition to their actual membership, they would number about 5,000,000, and all the Baptists of the country would number nearly 13,000,000.

PERSONAL AND PRACTICAL.

The *Examiner* has been keeping a record of gifts for charitable and benevolent purposes. It says that thus far, and not counting additional gifts, the total is \$1,648,500 for this year.

It is announced that King Edward has decided to devote the special gift of \$1,000,000, which Sir Ernest Cassel placed in his hands for philanthropic purposes, to the establishment of a hospital for consumptives.

Rev. W. M. S. Wilks, of Enon College, Tenn., has been called to the care of the church at Greenbrier, Tenn., for one-fourth of his time, and will begin work at once. A good man and a good church. We wish much success to them.

Gov. A. H. Longino, of Mississippi, has sent a special message to the legislature, suggesting the adoption of State prohibition. It is earnestly hoped that the bill will pass. A large majority of the towns in Mississippi are already dry, but this law would wipe the saloons out of every town in the State.

Rev. J. E. Gwatkin has severed his connection as associate editor of the *Baptist Argus* for the purpose of accepting a call to the pastorate of a church in Virginia. He has made many friends during the time he has been connected with the *Argus* who will wish him much success in his pastoral work.

The saloon keepers in McMinnville who persisted in selling whisky against the law since the new charter of the city became effective were last week fined \$10 each and sentenced to six months' imprisonment. An appeal was taken to the Supreme Court, which, we presume, will be decided against them.

In response to numerous requests, we have decided to offer the book on Mormonism, "The Mormon Monster," by the editor as a premium with the BAPTIST AND REFLECTOR. The price of the book is \$2, but you may have that with the paper for \$3.15, or \$2.65 if a minister. We shall hope to receive a large number of orders from this proposition.

Rev. H. B. Clapp, of Sevierville, sends us a club of eighteen subscribers, nearly all of them new. He says that they are not all, and that he expects to get a number of others to take the paper. That is good. Why cannot a thousand other pastors in the State do the same thing? It will only require a little effort on their part to do so. If they will, that will go far toward settling all of our missionary problems.

The death of Dr. David Shaver at the home of his son in Augusta, Ga., on January 13 removes one of the old landmarks of our denomination. He was born in 1820. From 1857 to 1866 he was on the editorial staff of the *Religious Herald*. After his removal to Georgia he became one of the editors of the *Christian Index*, serving in that capacity during two periods, the first from 1867 to 1874, the second from 1880 to 1889.

By invitation of President James Benson Hamilton, we had the pleasure of preaching last Sunday at Walden University, this city, formerly known as Central Tennessee College. It enrolls about 700 pupils, giving it the largest number of any school for the colored people in the city. It is under the auspices of the Methodist Episcopal Church, and is doing good work. Dr. Hamilton, who is a brother of Bishop Hamilton, is an excellent gentleman and seems to be well fitted for his responsible position.

"The new handbook of the English Baptists gives the total number of members at 372,998, an increase of 12,000 over last year, the baptisms for the year numbering 7,320." The *Journal and Messenger* thinks that the disparity between the increase and the baptisms is due to the fact that full half of the additions to English Baptist churches are of persons unbaptized. It adds: "And this would lead us to conclude that of the 372,000 nominal Baptists only half are genuine." We hope it is not that bad. But it is bad enough.

It is very sadly true, as Brother Oakley says in this week's paper, that there exists all over the State a misapprehension in regard to our State Board and its Secretary. Now why is this? Who is responsible for this misapprehension? How can it be corrected? It seems to us that we come back again to the conclusion that, to correct this misapprehension in the minds of the people, our pastors need to put the BAPTIST AND REFLECTOR into their hands, so that they may have a correct understanding about our work. Then they will feel like contributing to it. This is the key to the situation.

Prof. W. N. Clark, who has just returned from France, said recently in the *Watchman*: "With all the unbelief that France contains, there is nevertheless a genuine religious interest. There is now in progress a considerable movement out of the Church of Rome. Priests are leaving their old connection. Parishes are becoming Protestant. Among the intelligent men, especially of the younger generation, there is a widespread conviction that in a simple spiritual religion lies the only hope of France." And this is true of every other country. Evidently the world is getting ready for the reception of Baptist principles, which are only New Testament principles.

The *New Voice* publishes the following challenge: "If the Rev. A. L. Hazlett will show from the official statistics of arrests in the city of Manila that the arrests for drunkenness and disorderly conduct in that city, during the three years preceding the American occupation, were one-tenth as many as the arrests for the same offenses, during a like period since the American occupation, we will pay to the said Rev. A. L. Hazlett, or to his order, \$1,000 in gold.—The *New Voice* Company, Chicago, January 13, 1902." The *New Voice* charges that Mr. Hazlett was sent to Manila by the War Department for the purpose of whitewashing the officials there. We shall see whether he accepts the challenge.

Mr. Richard Croker has resigned the leadership of Tammany Hall, and Mr. Lewis T. Nixon has been elected in his stead. Mr. Nixon is a very different type of man from Mr. Croker, or, indeed, from any leaders of Tammany for a good many years. He is a cultured and refined gentleman, which is certainly much more than could be said of either Croker or Kelly or Tweed. This change was rendered necessary by the revelations in the recent campaign in New York and the result of the election. The indignation aroused against the methods of Tammany under the leadership of Richard Croker seemed to grow greater instead of less the more these methods were known. It remains to be seen how a man like Mr. Nixon will be able to manage the unwashed and unregenerated hordes of Tammanyites.

The Home.

THE MESSAGE OF THE NEW YEAR.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet.
I asked, and paused; he answered, soft and low:
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried,
And, ere the question into silence died
The answer came: "Nay; but remember, too,
"God's will to do."

Once more I asked: "Is there no room to tell?"
And once again the answer softly fell:
"Yes; this one thing, all other things above,
God's will to love."

—Selected.

PRINCESS LOUIT-SEU AND THE WORMS.

"Once upon a time"—and in this story that means about 4,550 years ago—there lived a little princess in China by the name of Louit-Seu. She lived with her father and mother in a wonderful palace set in a shady, flowery park. Her father, who was emperor of China, was called Hoang Ti.

One morning in spring, it is said, the emperor started out for a little walk with his daughter. They were accompanied by many mandarins and officers of the royal household.

They made a little procession when they had left the garden gate and entered a long avenue of mulberry trees, but they were all obliged to come to a standstill when little Louit-Seu paused before a small shrub that grew near the path.

What she saw was hundreds of black worms, busily eating the green leaves, and crawling up and down the twigs. She was so interested in the sight that the emperor ordered the branch transplanted into a huge pot in his daughter's bedroom, that she might watch them at her leisure.

Little Princess Louit-Seu had not many playmates, and few games, and so she was delighted with her new pastime of watching the worms feed, and of providing them with mulberry leaves. The color of the worms gradually changed from black to milk white.

One day she discovered that the caterpillars had grown stout and thick, and were sitting on twigs apparently wrapped in a fabric of shining, yellowish threads. They were moving their heads to and fro, and a fine thread seemed to be coming from their mouths. This thread they kept on winding rapidly about themselves.

Little Louit-Seu was so surprised and excited that she did something which was forbidden—she ran into her father's privy-council chamber, and, interrupting him in his talk, begged him to come and see what the wonderful caterpillars were doing.

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism? Do You Have Bladder or Uric Acid Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

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

Backache and Urinary Trouble.

Among the many famous investigated cures of Swamp-Root the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy. DR. KILMER & Co., Binghamton, N. Y.

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.
Oct. 1901.

F. THOMAS,
427 Best St., Buffalo, N. Y.

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

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

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

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

To Prove What Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, every reader of the Baptist and Reflector may have a sample Bottle absolutely free by mail.

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

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

Now, as it happened, the subject the emperor was discussing was the extermination of the mulberry trees, and the officers were urging him to get rid of all the loathsome caterpillars in this way. They were very indignant when he left the room to go with the little princess to watch these very worms.

Before very long the worms had so wound themselves in the silken threads that they were completely hidden from view. Then they could do nothing but wait, wondering what would happen next.

In a few weeks, from the small end of the silk house there came, first, tiny white feet, then a tiny white creature slowly crept forth, and when it had opened its wings Louit-Seu saw that it was a dainty white butterfly.

The little butterflies hovered about and laid their eggs upon the mul-



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DR. KILMER & CO.

berry trees, which in time hatched out the black worms again.

Now comes the strangest part of the story. The emperor, Hoang Ti, had been puzzled about the strange little worms, and one day he invented a little machine which made it possible to unwind the silk from the cocoon, or the little "silk houses," as they called them. When this was done, he took the fibre to the empress, and she wove in her loom a beautiful piece of shining yellow silk. This was the beginning of silk weaving in China, and, before Hoang Ti and Louit-Seu died, it became a great industry in the country.

The people were so grateful for the discovery that they wished to erect a monument to the emperor, for, in that country, there were many monuments and temples; but one very wise philosopher said it would be im-

possible to build a monument which would not perish in time, and so he told the people to teach all the children to look up at night and seek out the brightest stars in the heavens, and name them for the emperor.

And, so, when night falls, the children run out of their houses and look about the sky until they find the four brightest stars in the constellation of Scorpion, and then they cry out, "Tsan-Fang—the little silk house!" And then they remember the great emperor, who learned to discern God's laws in the lowliest things, and to make that knowledge a benefit to his kingdom and people.
—The Household.

THE VALUE OF MILK.

BY B. J. KENDALL, M. D.

The last quart of the milking, or "strippings," taken immediately after milking, before it has parted with any of the animal heat, is the most valuable thing known to build up a person who is thin and emaciated from any disease. My theory for years has been that the "strippings" are nearly all cream, which I have demonstrated to be a fact. I also believe that when taken immediately after milking, while it contains all the animal heat, and before any changes have taken place, it would be absorbed at once into the circulation without going through the ordinary process of digestion. This I have also found to be true.

I direct my patients to begin with one-half pint and gradually increase the quantity until at the end of a week they are taking a quart at a time, or as much as they can possibly drink without too much discomfort. This should be followed up regularly twice a day. I have known of cases who could not drink the cold milk or even milk which had stood for an hour or two, and yet these persons could drink a quart immediately after milking without the slightest derangement of the digestive organs. In consumption the patient steadily loses in weight and although the old methods are used faithfully to try and build up the strength, yet the patient steadily loses flesh. It is no uncommon thing for my patients, who have followed my instructions, to gain five pounds a week in weight. No other plan I have heard of has proved so successful.

It should be remembered that it is important to select a cow that is healthy and one that gives very rich milk. Then it is also of very great importance that the very last of the milking, or "stripping," should be taken, and of equal importance that this should be taken immediately after milking while it contains all the animal heat. No other food is so natural and none has ever proved so successful. The consumptive will soon find a change for the better if the above instructions are followed. I have tested this plan in hundreds of cases in the last few weeks, and I know that there are thousands of cases whose lives might be saved if the above instructions were followed. Of course, in most cases, a certain amount of medical treatment is also necessary.—Christian Observer.

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 Retrorsum.

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

Mission Topic for January, 1902—
THE WOMAN'S MISSIONARY
UNION.

Bible Learners.

Learn Exodus 15:2.

The Student Band.

Are you studying Cuba? Send in
your answers by Jan. 30th, and don't
forget the offerings!

YOUNG SOUTH CORRESPONDENCE

Dr. Folk has called the Young South
down! The editor is not one bit sur-
prised. Really she has wondered at
his patience. We are taking up too
much room. Instead of one page, he
so kindly gives, we have been taking
up nearly two. Let us beg pardon
and write briefer letters hereafter. You
will understand if I condense more.
The space we occupy is valuable. We
must not trespass any more. But
don't, I pray you, fail to write. Let
us have shorter letters and more of
them.

Let me give you first of all to-day
a sweet greeting from the well-beloved
Secretary of the Foreign Board:

"I was away from home the first of
the year, but I want to write now and
wish the Young South a happy, blessed
New Year, and tell you how much I
appreciate their earnest efforts in be-
half of the great work of Foreign
Missions. You help us much. May
the Master bless you abundantly, and
make you a blessing more and more.

"R. J. WILLINGHAM."

A recognition from the head of the
department is always gratefully re-
ceived. We thank you, Dr. Willing-
ham, and we are hoping this will be
our best year of work for the heathen.

No. 2 brings \$2.00 from Baker's
Gap, from Shady Valley and Pine
Grove churches. We are most grate-
ful. Will "N" kindly tell them how
much we appreciate their aid?

No. 2 is from western Texas:

"Our aunt from Tennessee is visit-
ing us and has told us of the Young
South and the Orphans' Home. We
send you \$1.00 for the Home.

"F. AND B. ENSMINGER."

Thank you so much. Let us hear
what Baptists are doing around you.

No. 3 is from that grand Band of ours
at Rockwood, enclosing \$4.75. They
gave gifts to China at their Christmas
entertainment, instead of receiving
as they had always done before. Mrs.
Odom is doing a noble work. May
God's blessing always attend her! We
gladly send certificates, and we know
she will want a "coin-taker."

Bidwell sends No. 4, and in it two
little workers, Sarah G. and Carrie
Maf Smyth send \$1.00 earned by doing
fancy work. We are so much obliged.

South Chattanooga comes again in
No. 5 and reports Dr. Holt's visit to the
Second church on a recent Sunday.
They have been collecting a Christmas
offerings for his work and were able

to give him \$15.19, and a box besides
filled to the brim. Little socks were
distributed some weeks ago and re-
turned with birthday pennies. I am
sorry we can't include it in the Young
South Orphans' Home fund, but I
only report what actually passes
through my hands, to prevent duplica-
tion. We are charmed to know of the
good work and we hope to incite others.
The plan is an excellent one.

Mrs. Webb's class of girls send fifty
cents, also, for repairs to the Home,
and we are most thankful.

No. 6 is a much belated message. It
is dated Nov. 11, and comes from our
good Memphis friend:

"We send \$1.00 for the Orphans'
Home that we made by selling flowers.
Mamma has, oh! so many chrysanthemums.
We did not see Mr. and
Mrs. Maynard when they were in
Memphis, but we hope to when they
come again.

"Later.

"This letter got misplaced. Now,
we add fifty cents, collected at our
Christmas dinner. 'A. F. K.' is our
papa.

"GEORGE AND ROBERT KILPATRICK.

"JANNIE BROOKS"

This last sentence floors me com-
pletely. All this time I've been think-
ing "A. F. K." was a big boy! But
we are glad to know him in a new
capacity, and hope to hear often from
the "little K's," and accept the com-
bined offerings most gratefully.

Our Clarksville Sunbeams are at
work too! Read No. 7:

"On December 22nd, our 'Sun-
beams' had a Christmas tree for the
orphans at the Home in Nashville.
After a program consisting of songs
and recitations, each 'Sunbeam' pre-
sented brought a gift and put it upon the
tree, at the same time repeating an ap-
propriate verse of scripture. Then
they brought, in bright colored bags,
their pennies for their seven Christ-
mas offerings for China. On account
of the severe cold weather, our plans
were very much interfered with, but
we succeeded in sending a box of
books, toys, candles, etc., to the Or-
phanage, valued at \$5.00.

"The offering to China is \$1.50. I en-
close fifty cents for Japan.

"MARY WARFIELD."

Thank you so much for telling us
about it. Your Band always does well.
May this be a blessed year of work
for you. We are much indebted for
your aid in our lines.

In No. 8, Cuba, Tenn., sends \$1.00.
(See receipts.) The dear Baptist women
there are happy because they have
sent a box to a frontier missionary.
Stovall Jeter sold his pet chickens
"for his half-dollar. Let us hear often
from this "Cuba" of our own. We
are most grateful.

No. 9 orders a "coin-taker" for Hill-
ville. Miss Pattie Powell will set it
to work, gathering in the dimes for
Japan. West Tennessee will want
many, as our own dear missionary is
now at Covington and will doubtless
be heard of often before she goes
again to Japan.

No. 10 ends the list to-day. It comes
from our missionary's beloved relatives
in Virginia:

"Enclosed please find \$4.00 for the
'Young South Missionary' from my
sister and me. We are very much
disappointed in not being able to send
more, but we hope for better times to
come. God bless and crown your
work with success this year."

I want to close with the condition
upon which Dr. Folk will give us "all
the room" we want. He wants 10,000
subscribers. When he gets them,
the BAPTIST AND REFLECTOR will be
enlarged. Now, you can help get
these 10,000 to take the excellent
weekly visitor Dr. Folk is ready to

The Value Of Charcoal.

Few People Know How Useful It Is In Pre-
serving Health and Beauty.

Nearly everybody knows that charcoal is
the safest and most efficient disinfectant and
purifier in nature but few realize its value
when taken into the human system for the
same cleansing purpose.

Charcoal is a remedy that the more you
take of it the better, it is not a drug at all, but
simply absorbs the gases and impurities al-
ways present in the stomach and intestines
and carries them out of the system.

Charcoal sweetens the breath after smok-
ing, drinking or after eating onions and oth-
er odoriferous vegetables.

Charcoal effectually clears and improves
the complexion, it whitens the teeth and fur-
ther acts as a natural and eminently safe cat-
hartic.

It absorbs the injurious gases which collect
in the stomach and bowels; it disinfects the
mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or an-
other, but probably the best charcoal and the
most for the money is in Stuart's Absorbent
Lozenges; they are composed of the finest
powdered Willow charcoal, and other harm-
less antiseptics in tablet form or rather in the
form of large, pleasant tasting lozenges, the
charcoal being mixed with honey.

The daily use of these lozenges will soon tell
in a much improved condition of the general
health, better complexion, sweeter breath
and purer blood, and the beauty of it is, that
no possible harm can result from their con-
tinued use but on the contrary great benefit.

A Buffalo physician in speaking of the ben-
efits of charcoal, says: "I advise Stuart's
Absorbent Lozenges to all patients, suffering
from gas in stomach and bowels, and to clear
the complexion and purify the breath, mouth
and throat; I also believe the liver is great-
ly benefited by the daily use of them; they
cost but twenty-five cents a box at drug
stores, and although in some cases a patent
preparation yet I believe I get more and bet-
ter charcoal in Stuart's Absorbent Lozenges
than in any of the ordinary charcoal tablets.

send into the Baptist homes all over
the south. If you are lending your
own copy, see if you can't get the
borrower to take one of his own. If
you know of anyone not now reading
it, show him yours and gently ask for
a subscription. Send \$2.00 to Dr.
Folk, or if you are not quite equal to
that, send \$1.00 and try it for six
months. We owe Dr. Folk our very
best efforts.

I am hoping for many letters next
week which will close January, 1902
Come on! Work while it is called to-
day. Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

P. S.

I have twenty-seven Coin-takers or-
dered. How many do you want?
Send a two-cent stamp for each.

L. D. E.

Received since April 1st, 1901.

For Japan.....	\$454 26
" Orphans' Home.....	156 19
" Babies' Branch.....	27 19
" State Board.....	12 49
" Home Board.....	33 15
" Foreign Board.....	23 93
" Foreign Journal.....	2 50
" Sundries.....	4 52
" Postage.....	3 62

Total.....\$718 65

10x50 \$500.00, our missionary's salary.
For Japan, \$450.26, as above.

To be raised by Feb. 1, 1902, \$49.74.

RECEIPTS.

First three quarters ending Dec.

31, 1901.....	\$633 70
First week in January, 1902...	18 45
Second week in January 1902...	36 31
Third " " " " " " " " " " " "	12 42
Fourth " " " " " " " " " " " "	

FOR JAPAN.

Pine Grove church, Baker's	
Gap, by N.....	1 00
Rockwood Band, by Mrs.	
Odom.....	1 24
S. G. and C. M. Smythe Bid-	
well.....	50
Clarksville Sunbeams, by M. W.	50
Mrs. J. E. Jeter, Cuba.....	35
Mrs. Mason, ".....	10
Mrs. McCullough, Cuba.....	05
Miss Chiswell and sister, Vir-	
ginia.....	4 00

FOR ORPHANS' HOME.

F. and B. Ensminger, Texas....	1 00
S. G. and C. M. Smythe, Bid-	
well.....	50
Class No. 5, 2nd Baptist S. S.,	
South Chattanooga, by Mrs.	
Webb.....	50
G. and R. Kilpatrick and J.	
Stone, Memphis.....	1 50
Stovall Jeter, Cuba.....	50

FOR CHINA.

Rockwood Band, by Mrs.	
Odom.....	2 70
Clarksville Sunbeams, by M. W.	1 50

FOR BABIES BRANCH.

William Ewing Davis and Her-	
bert Bowden, Rockwood, by	
Mrs. Odom.....	81
For postage.....	02

FOR HOME BOARD.

Shady Valley church, Baker's	
Gap, by N.....	50

FOR STATE BOARD.

Shady Valley church, Baker's	
Gap, by N.....	50

Total.....\$718 65

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New Plates Throughout
25,000 New Words

Phrases and Definitions

Prepared under the direct super-
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competent specialists and editors.

Rich Bindings 2364 Pages
5000 Illustrations

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succeeding the 'Unabridged.' The New Edition
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Get the latest and the best.

We also publish
Webster's Collegiate Dictionary
with Glossary of Scottish Words and Phrases.
"First class in quality, second class in size."

Specimen pages, etc. of both
books sent on application.

G. & C. Merriam Co.
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HOMES IN FLORIDA.

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

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

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

Churches: Methodist, Baptist, Chris-
tian, Northern Presbyterian, Episco-
pal and Associate Reformed Presbyte-
rian.

Healthfulness unsurpassed.
Summer Temperature, lowest in the
United States.

Winter Temperature, highest in the
United States.

Products, nearly every crop grown in
the South, besides many not raised
elsewhere, as well as oranges and other
citrus fruits, peaches, figs, plums, grapes.
Fifteen years' experience in Real
Estate enables me to offer better
bargains than ever before. I will be
pleased to furnish any information in
my line. Don't buy without seeing
what you get.

Write or call on,
E. C. STUART, Bartow, Fla.

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



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

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

PREVALENCY OF KIDNEY TROUBLE.

So prevalent and deceptive is kidney trouble that it very often becomes well advanced before it is even suspected; therefore, it behooves all to be on the lookout. Should you be ill, or not feeling well, it would be wise to first pay attention to the kidneys and ascertain if they are the cause of your trouble.

A simple method of finding out if your kidneys are at fault has often been called to the attention of our readers through Dr. Kilmer's Swamp-Root advertising in the columns of this paper, and it is now repeated for the benefit of those who may be interested. Viz.: "Fill a bottle with urine and set aside for twenty-four hours or so, and if it shows a brick-dust sediment or cloudy appearance, or if the urine is scanty or profuse, or if it is found necessary to go often through the day, or get up many times during the night, you may be sure your kidneys need attention."

After careful inquiry we find Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is remarkably successful in the quick relief and cure of the diseases for which it is recommended. Their is hardly a drug store in the land that does not keep, and highly recommend, this celebrated preparation for kidney, liver, and bladder troubles.

By special arrangement every reader of the BAPTIST AND REFLECTOR may have a sample bottle of Dr. Kilmer's Swamp-Root by mail, free, (if they have not already had one) by sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

MARDI-GRAS CELEBRATION, NEW ORLEANS, LA., AND MOBILE, ALA., FEB. 4-11, 1902.

REDUCED RATES VIA SOUTHERN RAILWAY AND ALABAMA GREAT SOUTHERN RAILROAD.

On account of Mardi-Gras celebration at New Orleans, La., and Mobile, Ala., February 4th, to 11th, 1902, the Southern Railway and Alabama Great Southern Railroad will sell tickets from all points on their lines to New Orleans, La., and return; also to Mobile, Ala., and return, at one fare for the round trip.

Tickets will be sold February 4th to 10th inclusive, and for trains arriving at New Orleans and Mobile during the forenoon of February 11th, with final limit for return passage February 15th, 1902.

For any further information, call on any ticket agent, Southern Ry., or Alabama Great Southern Railroad.

For Whooping Cough use CHENEY'S EXPECTORANT

SEED TIME AND HARVEST.

A good time to think most seriously of the harvest is seed time. The decision you make then will determine the value of your crops later. The growing competition in seed selling is an increasing temptation to unscrupulous dealers to make extravagant claims for their seeds, both in price and producing qualities. The wisest farmers are those who are influenced most by what experience has proven to be good and true. Thousands of seed sowers in all sections of the country sow Ferry's famous seeds year after year, and have the satisfaction of good harvests to justify their continued faith in the Ferry firm. They pay a few cents more at seed time, but realize many dollars in better crops at the harvest. The natural consequence of this confidence is an ever increasing business. D. M. Ferry & Co. sent out last year more seeds than any other seed house in the world. The 1902 catalogue of this house is now ready and will be found a useful guide in selecting the choicest seeds for the farmer, the truck gardener and the flower gardener. It is sent free on request. Address D. M. Ferry & Co., Detroit, Mich.



Cured of Piles After Many Years.

Mrs. D. E. Reed, of Albany, says: "I would not take \$500 and be placed back where I was before I used the Pyramid Pile Cure; I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little book, "Piles, Causes and Cure," mailed free. Pyramid Drug Co., Marshall, Mich.

AGENTS!

Send for our beautiful 32-page Illustrated Catalogue of Bibles.

Also our 72-page Catalogue of General Books. Big commission to live, active agents.

BAPTIST AND REFLECTOR, NASHVILLE, TENN.

AMONG THE BRETHREN.

Rev. H. A. Hunt has resigned the care of Savannah Avenue Church at St. Joseph, Mo., and will join Rev. J. H. Dew in evangelistic work.

Rev. C. C. Cox, of Newport News, Va., has been called to the care of the church at Edenton, N. C. His acceptance has not been signified.

Rev. W. H. Rich has resigned the care of the church at Lexington, N. C., and will enter the seminary at Louisville.

Rev. M. P. Hunt is enjoying marked success in his work at Patee Park Church, St. Joseph, Mo. Last week he baptized eighteen, and no special revival was in progress.

Rev. W. I. Cole, who lately resigned at Moberly, Mo., goes at once to Hamburg, Iowa. He has attained considerable note as a writer as well as a preacher.

The Bales Chapel Church, Kansas City, Mo., of which Rev. Fred D. Hafe is pastor, lately ordained Fred B. Kinell to the full work of the ministry. Dr. J. R. Brown preached the sermon.

The First Church, DuQuoin, Ill., of which Dr. W. P. Throgmorton, editor of *The Baptist News*, is pastor, will soon complete the erection of a new house of worship. Recently the pastor's salary was raised \$200.

Rev. O. P. Miles, formerly pastor at Covington, Tenn., has been recalled to the care of the First Church, Harrisburg, Ill., at an increase of salary.

Rev. H. H. Wallace, a former Kentuckian, has resigned the care of the church at Jonesboro, Ill., to do missionary work in the Clear Creek Association.

Rev. T. J. Ramsdell, after being pastor at South Paris, Me., fourteen years, goes to take charge of the work at Caribou, Me.

The Social Union of Chicago will hold its twenty-fifth annual session February 4, and will be addressed by Dr. W. W. Landrum, of Atlanta, Ga.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT

Rev. Willoughby Pugh, an aged minister of the Southwestern District Association, died at his home near Huntingdon, Tenn., last week. He has served his day and generation well.

Rev. E. L. Watson, of Jackson, Tenn., the popular pastor at Huntingdon, Tenn., was happily married to Miss Jennie Vantrece, a most estimable young lady of Jackson, several days ago. We extend congratulations.

Rev. Rutherford Brett, pastor of the First Church, Huntsville, Ala., and well known in Tennessee, received a call to the care of the church at Stephenville, Texas. He has gone to hold a meeting there.

Prof. S. C. Parish has resigned his position as principal of the academy at Murfreesboro, Tenn., sustained by the Southwestern Baptist University at Jackson, to become a member of the faculty of the Hall-Moody Institute at Martin, Tenn.

The First Church, Jackson, Miss., in appreciation of his services, has done the handsome thing of increasing the salary of Rev. W. F. Yarbrough \$200.

Rev. Luther Rice Burriss, of Geesville, Miss., has for forty-two years been pastor of Mt. Olive church, near that place. Brother Burriss is still one of the most active men in the Mississippi ministry.

One word—

MACBETH—stands for everything good in lamp chimneys.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp. MACBETH, Pittsburgh.

Mr. F. P. Fonville, of Martin, Tenn., has announced himself for floater from Carroll, Weakley and Henry counties. He is a magnificent man, a prohibitionist and a Baptist. More men like him are needed in the Tennessee legislature.

Rev. W. H. Sledge, who is succeeding so handsomely at Helena, Ark., formerly of Milan, Tenn., says he hopes to have the church at Helena give \$500 to missions during the coming year.

The Flores Street Church, San Antonio, Texas, could not prevail upon Rev. J. C. Smith to leave his delightful charge at Pearsall, Texas.

Dr. B. H. Carroff, principal of the Bible School at Waco, Texas, has taken firm hold upon his work. He wants 500 preachers in attendance from the Mississippi to the Pacific.

Rev. Z. Ferrell, of Hawesville, Ky., has accepted the work at Aurora, Mo., and takes charge at once.

OBITUARY.

JENNINGS.—The death angel visited the home of Mr. and Mrs. Will Jennings, near Lucy, December 20, 1901, and took from them their oldest daughter, Lottie, who was well thought of by all who knew her. She was only sick twelve days to the time she died. She was a good Christian girl, and attended church regularly. She was 18 years old, and from the day I first met her, she was the same sweet girl until she died. We were schoolmates until last year, and she was loved by her teachers and all her schoolmates. She leaves a mother, father, one sister and three brothers, relatives and a host of friends to mourn her loss. She was buried at Big Creek Cemetery. We all are hoping to be prepared to meet her on the resurrection morn.

Her schoolmate, ETTIE M. HILL.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRAU, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Evangelist T. T. Martin has issued some tracts called "Why I am a Baptist," by Dr. R. S. MacArthur; "The Conversion of Ruth Martin" and "How to be Saved." These are all excellent tracts. They are issued by the Ruth Martin Missionary Tract Fund for free distribution. Write to Brother Martin for them. His next address will be Meridian, Miss.



20TH CENTURY BUSINESS GUIDE FILLS MANY MEN'S MONEY SACKS!

Here is a book that sells by thousands. Tells all about how to write contracts, mortgages, wills, liens, drafts etc. How to measure coal, wood, cisterns, tanks, lumber, height of trees, land, corn in crib or in pile.
Contains Cotton seller's and Cotton picker's table and lightning methods of calculation for the accountant. It is a Farmer's Ready Reckoner! 400 pages, 250 apt illustrations. The book sells at sight at \$1.50 for beautiful half morocco. 20,000 copies sold in twelve months, demand daily increasing. Agents never made money half so fast. Terms very liberal. Send 25c for Agent's outfit; circulars and terms free.

J. L. NICHOLS & CO., Atlanta, Ga.

WHAT THE PEOPLE SAY.

The "Business Guide" contains all that is practical and useful in Gaskell's Compendium and other books of like character. It ought to be in the hands of every teacher and every young man of sufficient age to understand business transactions; every farmer should possess a copy.

A. A. SMITH, President Northwestern College, SANDERSVILLE, GA.—I have worked three months; have orders for over 1,500 Guides; all but 50 in best binding. I will clear \$150.00 per month.
W. H. CAMP, WILMINGTON, N. C.—I have averaged over 38 orders for the Guide per day—all best binding; have 290 orders.
B. F. GORE, SHEPHERD, ALA.—Ship me 100 half morocco Guides. I have sold over 1,000 copies.
W. L. SHELTON.

RECENT EVENTS.

Rev. W. N. Ferris had a delightful visit recently to Ohio to see his mother and other Baptist friends in his native State. He is doing a fine work at Clinton.

The fourth annual Bible Conference and School of Methods under the auspices of the Tabernacle church, Atlanta, Ga., Rev. Len. G. Broughton, pastor, will begin Friday, February 28, and continue through Sunday, March 9.

The Phillips & Buttorff Mfg. Company, of this city, have the largest establishment of the kind anywhere in the South. They sell all sorts of stoves, tinware, lamps, clocks, etc. If you need anything in their line, write to them.

In the report of the work of Brother W. M. Price as colporter of the Friendship Association, published recently, it was stated that he held a thousand prayer meetings. It should have been 100. As evidenced by the report, Brother Price did a fine work.

Rev. I. N. Strother, of Cadiz, Ky., has been called to the pastorate of the Second Baptist Church, Bowling Green. His many friends in Tennessee will be glad to know that Brother Strother is doing so well in Kentucky. They will be very glad to have him back here some time.

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.

READ THIS

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL

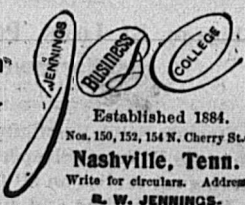
Cancer Of the Breast.

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Nancy F. Billings of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112 page illustrated book on the treatment of cancer in its various forms. Address DR. W. O. BYE, Kansas City, Mo.

Dr. R. D. Crutcher, of Lewisburg, was in our office last week. He was just returning from a trip to Missouri, which was taken in the interest of the Southern Mining and Prospecting Co., with which he is connected. He seems quite enthusiastic about the prospects of the company. We hope that he may make a fortune out of it. He deserves it, and it will be spent in a good cause.

For a Business Education

Attend J. W. JENNINGS
A practical school of established reputation. No catch penny methods. Business men recommend this College.



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Write for circulars. Address
J. W. JENNINGS.

At a meeting of the Trustees of Monteagle Assembly in this city last week, Capt. M. B. Pilcher was elected manager of the Assembly. He expects to devote a considerable proportion of his time to it, spending some seven or eight months of the year at Monteagle. Capt. Pilcher has been identified with Monteagle almost from its beginning. For many years he conducted twilight prayers there with much efficiency. We hope that he may have a very successful administration.

Miss Bird Stapp, of Chattanooga, has for some years been devoting herself to the work of assisting pastors in meetings as a gospel singer. She is a member of the First Baptist Church, Chattanooga, and is highly recommended by Dr. Brougher, the present pastor of the church; by Drs. R. J. Willingham and R. B. Garrett, former pastors of the church, as well as a number of pastors whom she has assisted in meetings. We have known her for some years and cordially commend her to pastors in need of assistance of the kind.

Rev. Harvey Beauchamp has resigned the care of the First Church, Fayetteville, Ark. He has done a noble work there.

Rev. Leon W. Sloan, of Lucy, Tenn., has been called to the care of the church at Carmi, Ill., and has accepted.

Dr. David Shaver died in the home of his son at Augusta, Ga., last week. He had been an eminent minister and writer.

Dr. W. A. Hurt, of Winona, Miss., formerly owner of the Baptist Layman, of Mississippi, died lately. He was an eminently useful man.

Drs. F. C. McConnell, W. W. Landrum and Judge George Hillyer, of Atlanta, Ga., are in Cuba looking after the interests of the Home Mission Board.

The First Church, Philadelphia, Pa., of which Dr. Kerr B. Tupper is pastor, has decided to furnish the pulpit and pulpit furniture of the main auditorium of Grove Avenue Church, Richmond, of which Dr. J. B. Hawthorne is pastor.

The Baptist Advance, of Little Rock, Ark., the new paper in that State, is on our desk. We are well pleased with the first issue. Rev. M. L. Thomas is the managing editor, and Revs. B. F. Whitten, of Memphis, and N. R. Pittman, of Fort Smith, Ark., are field editors.

Rev. W. M. Wood has resigned the pastorate of the churches at Elkton and Trenton, Ky., to accept a call to the church at Harrodsburg in the same State. This is one of the strongest and most delightful pastorates in the Blue Grass region of Kentucky. Brother Wood is a Tennessee boy. His many friends in this State will be glad to know of his success in Kentucky.



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.

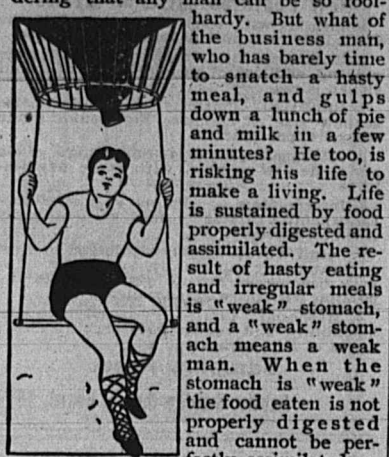
Rev. T. L. Barrow of Lavinia, Tenn., has moved to Atwood, Tenn., that he might be nearer his work. He is an efficient young preacher.



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

Risking Life

To make a living! And we stand and stare up at the man in the clouds, wondering that any man can be so foolhardy.



But what of the business man, who has barely time to snatch a hasty meal, and gulps down a lunch of pie and milk in a few minutes? He too, is risking his life to make a living. Life is sustained by food properly digested and assimilated. The result of hasty eating and irregular meals is "weak" stomach, and a "weak" stomach means a weak man. When the stomach is "weak" the food eaten is not properly digested and cannot be perfectly assimilated, so that there is a daily loss of nutrition, which in time will result in physical collapse.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It enables the assimilation of all the nutritive values of the food eaten, and so builds up the body into sound health and strength.

Mr. Ned Nelson, the celebrated Irish Comedian and Mimic, of 577 Royden Street, Camden, N. J., writes: "We fulfilled an engagement of twelve weeks and the constant traveling gave me a bad touch of that dreaded disease called dyspepsia. I had tried everything possible to cure it till last week, while playing at B. F. Keith's Bijou Theater, Philadelphia, in the Nelson Trio, a professional friend of mine advised me to try Dr. Pierce's Golden Medical Discovery. I tried it, and, thank God, with good results."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

Mr. A. P. Hickson has become traveling representative for the Baptist Courier, of South Carolina. He is the son of Rev. F. C. Hickson.

Rev. A. P. Wilson, formerly pastor at Bishopville, S. C., but late of Baltimore, has accepted the care of the church at Mooresville, N. C.

It is announced that the property of that great Baptist institution, the University of Chicago, is worth twelve million dollars.

Rev. L. J. Mims, of Robinson, Texas, who was called to the care of the church at Stephenville, Texas, to succeed Rev. J. B. Fletcher, has declined to accept.

REV. WALKER'S Famous Dyspepsia Cure

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

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

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

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

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

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Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

New Features but Same Prices.

Beginning with issue of January 1902, the Periodicals will have several new features.

1. Enlargement of Teacher - in size of page making addition of an equivalent of about eleven pages
2. Bible Class Quarterly—40 pp same in size as new size of Teacher. For senior grade work. 4c per quarter.
3. Advanced Quarterly—Same high grade and same size as now, with some new features.
4. Intermediate... Primary Quarterlies—Enlargement in size page with other decided improvements.
5. Kind Words Weekly—Enlarged to eight pages and very superior in every way. The very best paper for our young people and popular with those who are older.
6. Missionary Course—Prepared with care and ability and running through the entire series of Periodicals.

Samples Free.

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

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher (enlarged)	12
Bible Class Quarterly	04
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	18
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	6
Bible Lesson Pictures	7
Picture Lesson Cards	2½

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

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The... "Mormon Monster;"

...OR...

The Story.... ...of Mormonism.

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By Edgar C. Folk, D.D.

Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith claimed to have discovered; the Mountain Meadows Massacre, Polygamy, Roberts case, etc. "Replete with important information." "It is as fascinating as a novel." Nearly 400 pages, 28 illustrations.

Judge John W. Judd of Nashville, who lived ten years in Utah, says:

"Regarding the book as a history and exposition of the 'isms,' it is a decided success. Any intelligent reader can by reading it carefully get a clear and comprehensive insight into the real inwardness of the 'ism.'"

"It is a perfect storehouse of information regarding the Mormon problem. While unsparing in its exposure of the evils of Mormonism, it is singularly free from rancor or prejudice. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused."—*Christian Century*.

"If the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most timely production."—*Dr. A. J. Holt, Nashville, Tenn.*

"The 'Mormon Monster' is a comprehensive and authentic statement of the past history, present propaganda and fundamental principles of Mormonism."—*Christian Evangel*.

"It is replete with important information for those who are unacquainted with the history, teachings, and tendencies of Mormonism."—*The Advance*.

"Many a reader of this book will say: 'The picture is too dark, the colors too sombre,' but the picture is a true one, and more than this, it might have been made much blacker and still have been true. There is much of the life of the 'Mormon Monster' that cannot be portrayed with the pen. No pure man would describe or tell all. The book impresses one by its clearness, its logical arrangement, its completeness, its strict truthfulness, and its authoritativeness. No greater service could be performed than its lodgement in every home, but above all on the table or desk of every public man. The facts should be known. The book tells many of them, and tells them well."—*Rev. Chas. O. Mudge, Montpelier, Idaho*.

We want live, active, earnest agents to sell this book. Liberal commission. Write for terms at once. The field is ready. Address,

HANDLY & FOLK, Nashville, Tenn.

Simpons Eczema Ointment

Cures All Skin Diseases.

Cured to stay cured? yes, cured to stay cured! and that means cured to stay cured. Sent by mail for twenty-five cents. SIMPSON'S CATARRH CREAM an invariable remedy for Nasal Catarrh. Try it. Sent by mail for twenty-five cents.

WM. SIMPSON, PHARMACIST, RALEIGH, N. C.

THE BEST PATENT ON THE MARKET.

\$100 REWARD,

If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Complexion, Irregular-Appetite, Bowel-Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomache or Heart Trouble. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One tablet per day, one-half hour before breakfast.

One months treatment by mail.....\$0.25
Six months treatment, 180 tablets.....\$1.00

Put up by T. J. HUNT, Merom, Ind.

MYSELF CURED. I will gladly inform anyone addicted to COCAINE, MORPHINE, OPIUM OR LAUDANUM, of a never-falling, harmless Home Cure. Address Mrs. S. Mary Baldwin, P. O. Box 1212, Chicago, Ill.



Suffer No Longer! Send 16 cents by mail (if not found at your druggist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. Warranted to cure.
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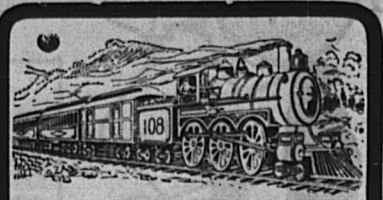
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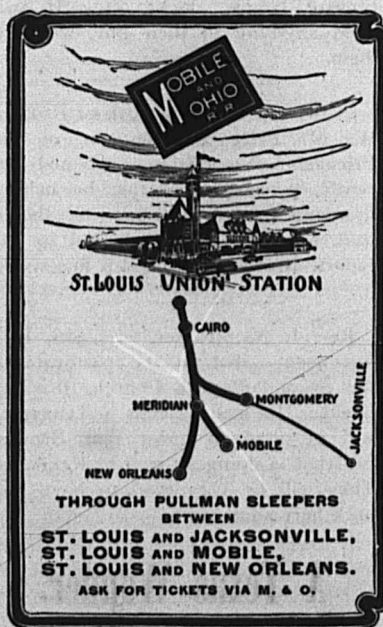
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For Asthma use CHENEY'S EXPECTORANT



BLMYER B. CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Double, Bush & Trailing SWEET PEAS
Double Sweet Peas—White, Pink, Scarlet, Striped. The sorts for 10c. Trailing Sweet Peas—Trails instead of growing upright. White, Pink, Yellow, Lavender and Scarlet. The 6 sorts for 10c. Bush Sweet Peas—Grow in bush form with out support. Striped, Lavender and Brown-red. The 6 sorts for 10c, postpaid.
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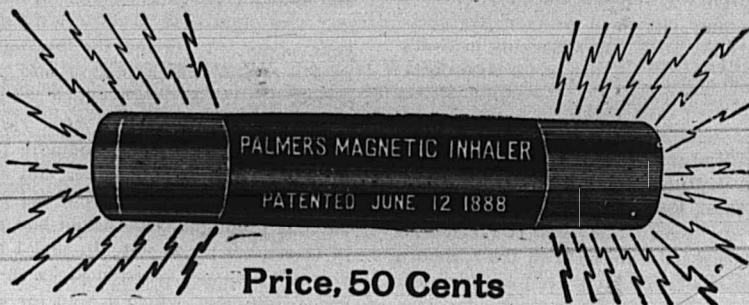
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A WONDERFUL REMEDY.



Price, 50 Cents

For the Prompt Relief and Speedy Cure of

Cold, Catarrh, LaGrippe, Hay Fever, Asthma, Headache, Bronchitis, Sore Throat,

Hoarseness and all Head, Throat, and Lung Diseases.

A Sure Preventative of all Contagious Germ Diseases.

Unequaled for Convenience, Durability, Neatness, Power and Immediate Results.

ALWAYS READY

VEST POCKET SIZE.

One Minute's Use Will Convince You that it is an Absolute Necessity for Every One in Every Family.

Why suffer when you can get relief for 50c. You would not take \$5.00 for it if you knew you could not get another one. If you are not satisfied return it and we will refund your money. We have never had to do this yet. They will last for 2 or 3 years and then can be recharged by us for 20c. The inhalations go right to the spot and kills the destroying disease germs, making a cure of the above diseases quickly.

Dr. J. B. Hawthorne says: "There is no doubt in my mind as to the merits of the Inhaler."

Rev. J. D. Wilson says: "It is a power for good."

Dr. A. J. Holt says: "It is surely harmless, and certainly helpful."

Rev. J. H. Wright says: "I would not be without one."

Rev. T. T. Thompson says: "It will relieve headache and prevent colds."

Dr. E. E. Folk says: "It has saved me from many a cold, and it has relieved catarrh and headaches."

You see from the above you do not have to take our word. Better still, send 50c and convince yourself. They sell so fast that agents make big money. Liberal inducements by the dozen. Indorsed by all physicians. Send all orders to the

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NASHVILLE, TENN.**

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in Pianos discernible only to experts. It is a difference of material and workmanship.

There's another difference discernible to every eye and ear. This is a difference of style, finish and tone.

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We protect those not able to judge the differences for themselves by giving a strong and responsible guarantee with every sale.

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Low Rates to Texas.

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

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

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



RHEUMATISM

**CURED WITHOUT TAKING MEDICINE.
TRIED AND HEARTILY ENDORSED.**

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

James Henry Medicated Belt.

It Cures Rheumatism without taking Medicine.

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

TESTIMONIALS.

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

T. B. EASTIN,
Shoe Merchant.

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

VINET DONALDSON.

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

LULAN LANDIS,
with Landis Banking Co.

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

L. H. DAVIS,
of Yarbrough & Davis.

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

JOHN S. WOODALL,
Real Estate Agent.

Mailed on receipt of price \$2.00.

**Baptist and Reflector,
NASHVILLE, TENN.**

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

Insure

IRVINE K. CHASE, No. 4, Noel Block; Nashville.

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They Have The Oil.

They Have The Orders.

The **MADLINE CONSOLIDATED** has a contract with another company for the use of its loading facilities and tankage until such time as they can secure facilities of their own. While this method brings immediate funds into the treasury of the company, it is the desire of the **MADLINE CONSOLIDATED** management to secure their own pipe line, tankage, loading rack and tank cars and save the middleman's profits. To this end they offer for public subscription, a limited amount of **TREASURY STOCK** at the very Low Price of

50 CENTS PER SHARE

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This price is open for a short time and **MADLINE CONSOLIDATED SHARES WILL ADVANCE ON FEB. 8 to 60 Cents**. The men at the helm of the Company are business men of lifelong experience, and Mr. James A. Carey, the Vice-President, upon whom most of the active management devolves, is a leading director of the American National Bank of Beaumont.

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

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- (9.) Sunday School Record.

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

OBITUARY.

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

MILLS.—Sister Maggie Lee Mills fell on sleep Jan. 3, 1902. She was a consistent member of Lavonia Baptist Church, and was always found at her post of duty. She loved her church above all things else. Her life has been a life of sacrifice for the cause of Christ. She was a kind, loving mother, a devoted wife to her husband. Weep not, dear husband and children, for we shall meet her again in the sunny climes of sweet deliverance, where her soul is now basking in God's eternal love. **THOMAS L. BARROW.**
Atwood, Tenn.

McMILLAN.—Mary Ann Lay, wife of J. T. McMullan, was born in Green County, Tenn, February 6, 1856; died September 21, 1901. She was converted in early life, and united with the Concord Baptist Church, and lived a consistent Christian life. She was indeed a true wife and a loving and devoted mother. She had been an invalid for years, and at last fell a prey to that dread disease, consumption. She was married July, 1877, and to this union were born eight children. The baby died two years ago at the age of six months, whose untimely death she mourned, and from its effects she never recovered. In her last sickness she would say, I will soon be with my baby; I can see his lovely form and his beautiful blue eyes. After the funeral services, held in the Dunkard church, she was interred in the Livingston beautiful Cemetery, amidst her sorrowing husband and children and a host of friends, to await the resurrection morning. We would say, Sleep on and rest, loved ones; for we will not say good-bye, but in some brighter clime bid thee good morning.
J. H. McMILLAN.

Industry, Kans.

GARRETT.—Mrs. Nancy A. Garrett (nee Cunningham) was born August 12, 1832, and died July 2, 1901, aged 68 years, 8 months and 20 days. She was converted and joined the church in early life, to which she was tenderly devoted till death. I formed her acquaintance in November, 1888, and was her pastor, except about four years, till her death. She was a member of New Bethel church, Davidson County, Tenn. She was one of the most lovable Christians I ever knew. The great concern of her life was the prosperity of her church and the salvation of her children. It was her delight to have her pastor visit her home and to make him happy when there. In all of the years that I have been traveling and preaching the gospel of the Son of God, I never met anyone who treated me with more respect and kindness than Sister Garrett. Nor did I ever hear her speak so much as one unkind word of any one that lives. And of how few persons that can be truthfully said!

The burden of her conversation was her church, her children and her hopes beyond this life. In the last conversation which she had with me, she said that she felt that her time in this world was short, and said she was sure that her time was much shorter than any

one was aware. She spoke of her grandson, Marion Garrett, who had been dead but a short time, and of his willingness to die; and said, "I shall soon be with him." She spoke of her husband who had been dead many years, and of others, and said: "Oh, the loved ones up yonder! I shall soon be with them." And it was true, be with them." And it was true; for the next time I saw her she was cold in death. The messenger found her ready and waiting. She left an example that will not be forgotten while the present generation lives. May the blessings of God rest upon her children, for whom she so often prayed, and her church, which mourns her loss.
A. MALONE.

Franklin, Ky.

A FORTUNE IN EGGS.

I receive so many letters from my old home, regarding preserving eggs, that I thought best to answer through your paper. I started the Spring of 1888 with \$36, which bought and preserved 417 dozen eggs, which sold in December for \$121. The next spring I borrowed \$315, and bought 3,400 dozen: I sold in November and after returning the \$315, borrowed, had \$594. In 1900 I bought 6,400 dozen and sold in December for \$1,799. In 1891 I borrowed \$3,000 and invested \$4,500 in 50,000 dozen eggs, which I sold for \$15,061. In 1893 I moved to the city and preserved about 50,000 dozen a year until 1900, when I retired, having all the money I needed. I have a piece that started in 1894 with \$10, which she reinvested each year with the profits, and now she has \$16,340, all made from that \$10 reinvested for eight years. You can buy eggs at from 8 to 10 cents and sell them from 25 to 30; figure the profits yourself. It costs a cent a dozen to preserve eggs. I don't sell egg preservers but anyone sending \$1 to the People's Supply Co., New Concord, Ohio, will receive by return mail enough preserver to preserve 100 dozen eggs and complete directions for preserving them. I got my egg preserver from this firm. Eggs will keep a year, and you can't tell them from fresh eggs. This is a good business for city or country. \$10 reinvested will soon pay the mortgage on the home, or buy a lovely home, and not interfere with your other work either; all that is necessary is a little push.
J. G. GREEN.

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