

Baptist and Reflector

Speaking the Truth in Love.

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CURRENT TOPICS.

Some one called the saloon "the poor man's club." He is right about it. It is a club with which to beat out the poor man's brains. As a matter of fact, it is the poor man who suffers the worst of any one from the saloon.

Admiral Schley spent from last Friday night until Tuesday morning in Nashville. He was received with great honor and given many receptions. He seemed to enjoy his stay in the city very much and the people of Nashville certainly enjoyed having him with them. By his courteous and dignified bearing, he made many friends while here.

Mobile, Alabama, has been celebrating the bi-centennial of its founding. The first settlement of white men was made in that region in 1702 by the French under Le Moyne de Bienville, who built Ft. St. Louis, not far from the site of the present city. The colonists were a few years later moved to the exact spot on which Mobile now stands.

A Senator, who last year misrepresented his constituents and disgraced himself by voting against all temperance legislation in the State Senate, staggered into one of the hotels of this city one night last week, and fell into a seat, drunk as a loon and covered with mud, caused by a fall in the muddy streets. He had to be taken up stairs and put to bed and his clothes washed and cleaned while he slept. His constituents are among the best people in the State. We are glad to know that they expect to send a better man to the Senate next time.

In its session in this city, last week, the Grand Lodge of Masons adopted a resolution that after the first of January, 1903, no man who makes or sells intoxicating beverages shall be allowed to become a member of the Masonic order in this State. That is good, very good. It is another sound, indicating the crack of doom for the saloon. The Knights of Pythias adopted a similar resolution some years ago. With churches, railroads, business men, insurance companies, and secret lodges against them, the men who make and sell and drink intoxicating liquors have but little to look for in the future, so far as this world is concerned, and still less in the world to come.

The first State Convention of the Anti-Saloon League of Virginia was recently held in the Grace Street church at Richmond. Dr. J. P. Hutson says: "Though the Virginia League is but little more than ten months old, almost every county in the Commonwealth was represented by intelligent, active, and efficient temperance workers. A marked feature of the body was the presence of many of the most distinguished and influential men of the State. Doctors of Divinity, college presidents, editors of religious and secular newspapers, judges, lawyers, physicians, wealthy farmers, merchants, and manufacturers constituted the larger part of the delegation. A number of the speeches were profound, statesmanlike, eloquent, and convincing." He adds: "We think that we are fully warranted in saying that the anti-saloon movement has a bright future, and that the day is not distant when it will be strong enough to secure the repeal of all laws that sanction and support the saloon."

The Burning Bush.

BY MISS MAYME NEWMAN.

(Suggested by Dr. Egerton's sermon Sunday morning.)

I think we close the windows of the soul,
And though God sends us visions, day by day,
We shrink within our sordid walls of clay.
We do not read the words on heaven's scroll.
Oh, that like Moses, we could see his name
And glory, in the bush, along the way
Of duty! For the thoughtless crowd, each day,
May see the bush, but Moses saw the flame.
Oh, let us hear the music angels fling
Around us! Learn how close he is, how kind!
How he is hid in nature! Let us find
'Sermons in stones, and good in everything,'
Till, ris'n above life's battles and its scars,
We reach the calm, sweet stillness of the stars.
Knoxville, Tenn.

Growing Old Gracefully.

BY J. S. FELIX, D.D.

In an account, recently, of an aged minister's death, it was said: "Life was sweet to him to the last; he never soured on the world." This brings up a matter of the greatest importance: the art of growing old gracefully. I would not confine it to ministers, and yet I write of them. I have seen both sides. I have seen the old minister with a soured heart. He felt that he was neglected, forgotten; that all he had done had been lost sight of; his heart was chilled when the younger were chosen to places he felt he could fill better. I have also seen the old minister with a heart abounding in happiness. He rejoiced to see others coming on to take up the burdens; he felt he had been greatly blessed in what he had been permitted to do; he recognized that in the coming time he could not be in the forefront of the battle, but he could advise, help, and cheer. And when I have seen this I have wondered if he was ever more useful. I am not old, but I have thought much of being old some day, and my desire is to grow old gracefully, and to do so I think there must be intention and preparation. Let me give some of my thoughts on this subject: As we grow old we must expect gradually to put down the heaviest burdens and take up lighter work. The higher places we cannot fill—they must go to men who exult in the battle. Quiet, peaceful places are more suited to the aged. I fix no time, no limit—there can be no inflexible rule—only we must certainly expect it, if we abide long enough. There must be no feeling of lowered dignity, a stepping down—rather a glad welcome of any work that the Master finds for us to do. The smaller place well filled is all the Lord asks of us. If this is well fixed in the mind, you are fortified against chagrin, and, besides, are enabled better to do your hard work, for lack of worry about the future. It is a pitiable sight to see a man in a place he feels he is above.

Then, while in health and labor, every man, whatever his station, should seek to provide something against the wants of old age. I have noticed that a dependent old age is more apt to be an unhappy one. This is no place for money-loving preachers. There is a vast difference between a man who seeks to be rich, and one who seeks to provide a modest competency for old age. You may say you just cannot do it. There are, perhaps, exceptions, but this is simply a question of indomitable will and forethought. No man ever lived so poor that he couldn't live poorer. And a few years of living poorer will relieve him of further necessity of doing so. His discipline, management, and plan of living will take care of the rest. And it is

simply a question of where to put his poor living. A man who hasn't anything, and cannot make it when he is old will live poor. The strength of youth, when life is at its flood-tide, will certainly bear poverty better than when the infirmities of age are sapping the life forever. Let one, also, teach himself to put inward possessions above outward gain—character above riches. If he grows rich in these, no condition can make him unhappy. As in his vigorous life he has looked to the attainment of the Christian graces as the main thing, so, in his old age, he can rejoice in these, the abiding things. I asked an elderly minister not long since if he had lost his zest in life. He replied that so far as worldly things were concerned he had, but so far as religious things, he had not. Rather, he felt an increased interest in them. He was in the world, but not of it. God grant that his setting sun may beam upon a happy closing day.

A cultivation of a strong-conscious trust in God will help one to a peaceful close. We may not fortify ourselves with definite convictions, we may not have that gift of acquisition; we may begin poor, die poor, but a firm trust in God sweetens the bitter waters of life. If he trusts in God, and believes in his guidance, he receives the various conditions of life as of God's ordering, and then he walks serenely down to the end, feeling that God's hand is about him.

But let all remember that a potent power in producing contented old age is to pray to God to give grace for this time. He surely will not fail such at the close. Long years ago I read of a minister who prayed "for grace to go to a place, grace to stay, and grace to leave." So let us trust life, looking to God for grace for every period.

Louisville, Ky.

What Are The Baptists Doing?

BY N. J. PHILLIPS

(Read before the fifth Sunday meeting at Johnson City, December, 1901, and requested for publication in the BAPTIST AND REFLECTOR.)

First, it might be asked: "What were Baptists commanded to do?" And the answer is found in Jesus' great commission: "Go ye into all the world and preach the gospel to every creature." In other words: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

After the great meeting at Jerusalem on the day of Pentecost, when these disciples were endued with power from on high, they went forth everywhere preaching the gospel of the kingdom, preaching that men should repent; and the gospel has, ever since and everywhere, proved to be the power of God unto salvation to every one that believeth.

And Baptists have, all through the ages, through prisons, persecution, fire and sword, been preaching to a sinful world this glorious gospel of the blessed God.

Second, while Baptists have not done, and are not doing, what is their privilege to do, yet they have done very much to bring the world to Christ, and to teach mankind the true principles of Christianity as contained in the Bible in its entirety, adding nothing, omitting nothing, changing nothing.

It would be impossible to set forth in one short article or discourse, "what the Baptists are doing," and I shall have to content myself to give a few salient points. What are Tennessee Baptists doing? Taking the record of 1900, which I have before me, the annual report of the State Mission Board shows ninety missionaries and colporters under appointment during a or a part of the year, and that they baptized 553 persons,

organized fifteen churches, built twenty-seven new meeting houses, etc. The Baptists of Tennessee paid during the year 1900 to State Mission work \$8,041.22; Home Missions \$6,371.57; Foreign Missions \$8,687.77; Sunday school and colportage \$976.44; Orphanage \$2,969.97; Ministerial Education \$885.45; total, \$28,167.76; to which might be added the Ministerial Relief Fund collected, \$232.34.

The Baptist Orphans' Home at Nashville has thirty-seven or more children under its care. One has died and ten have gone out into homes. During the nine years of its existence the Home has sheltered 141 children.

The Baptist women of the State, through the local branches of the Missionary Union, are doing a great work in furthering the progress of Christ's Kingdom. I have not the figures before me.

Georgia Baptists, for 1901, had receipts from all sources for missions..... \$25,632.16
For Indigent ministers..... 2,558.00
For Orphans' Home..... 5,833.38
For Ministerial Education..... 2,039.99

Total for Georgia, for 1900..... \$33,763.55

Let us see what Virginia Baptists are doing: Eighty-five State Missionaries preached 7,730 sermons, organized six churches and thirty-one Sunday schools, and baptized 834 converts. Collected \$1,281.69 for the Convention treasury.

Virginia Baptists, total receipts for State Missions last year..... \$16,188.20
For Sunday school and Bible Board..... 5,563.14
For the Virginia Orphanage..... 35,000.00
Education Board..... 4,448.30
Ministers' Relief Fund..... 3,379.72

Total for Virginia for 1900..... \$64,579.40

But time would fail me to speak of all the States and Territories of this Union, and tell what the Baptists are doing in them all. Suffice it to say that several cities and States of this great country of ours are Baptist beehives. I will mention a few States:

Alabama has over 311,000 Baptists; Georgia over 410,000; Kentucky, 253,000; Mississippi, 310,000; North Carolina, 309,000; South Carolina, 238,000; Texas, 323,000; Virginia, 349,000. [These figures include white and colored Baptists.—Ed.]

Total in all the States and Territories in 1900, 4,181,686. In 1901, 4,233,226.

The last Baptist Year Book shows over 30,000 ordained Baptist Ministers in the United States, and that there were 378 ordained in 1900, and the probability is that the Year Book does not contain them all.

There are more than five millions of Baptists in the world, and these do not include infants, nor others than professed believers.

The American Baptist missionaries in foreign lands number about 666. The American Baptist Year Book gives their names in alphabetical order, with their fields of operation, and post office address (including the wives of missionaries). These missionaries are baptizing thousands of converts every year, and organizing them into churches and Sunday schools.

Baptists are doing more along educational lines than any other denomination. It is admitted by the well informed that they have more schools and more money invested in them than any other denomination.

The American Baptist Education Society, organized in 1888, is composed of liberal and broad minded Baptists, many of whom like John D. Rockefeller, Joshua Levering and many others are wealthy as well as liberal. This society helps colleges and universities north and south in proportion, the total increment for educational purposes last year being over five million dollars. Mr. Rockefeller alone has given several millions to the Chicago University, besides numerous other generous gifts.

The Baptists believe in education, and are bringing thing to pass along educational lines. They have seven theological Seminaries in the United States, with seventy-one instructors, 1,040 students, (995 of whom are studying for the ministry), with \$2,640,952 endowment, and 165,420 volumes in libraries. Also 105 universities and colleges with 1,700 instructors, 27,241 students (1,192 of whom are studying for the ministry), with nearly \$14,000,000 of property, nearly \$14,000,000 of endowment, and 862,876 volumes in libraries.

And this is not all; they have, besides the foregoing, ninety academies, Seminaries, and institutes, with 692 instructors, 11,127 students, (309 of whom are studying for the ministry), with over \$3,000,000 of property, one and one-fourth millions of endowment, and 81,134 volumes in libraries.

Here are some of the Baptist general societies: American Baptist Home Mission Society; Southern Baptist Convention; American Baptist Historical Society;

Woman's Baptist Foreign Missionary Society; Woman's Baptist Foreign Missionary Society of the West; Woman's Baptist Home Mission Society; Woman's American Baptist Home Mission Society; The Baptist Congress; Woman's Missionary Union; Baptist Young People's Union of America; Baptist Young People's Union of the South; Baptist Commission on Systematic Beneficence; German Baptist Conference; National Baptist Convention; The Lott Carey Baptist Foreign Missionary Convention; The American Baptist Publication Society at Philadelphia, with a branch house at Boston, New York, Chicago, St. Louis, Dallas and Atlanta, able, doubtless, to supply all the Baptists in the world with literature if they had no other publishing houses, but they have numbers of others.

Wish I had time and suitable space in which to speak of Baptist charitable institutions, some of which I will barely mention, namely:

Baptist Home for Aged Women at Cambridge, Mass.; Baptist Home for Aged Women at Richmond, Va.; Baptist Home for City Missionaries, New York City; Baptist Home of Brooklyn; Baptist Home of New York; Baptist Home of Philadelphia; Baptist Home of Washington; Baptist Hospital of Boston; Baptist Hospital of Chicago; Baptist Hospital, Philadelphia; Baptist Hospital, St. Louis, Mo.; Baptist Ministers' Aid Society, Michigan; Baptist Ministers' Home, West Farms, N. Y.; Baptist Sanitarium, St. Louis, Mo.; Baptist Widows' and Orphans' Home at Evergreen, Ala.; Deitz Memorial Home, N. Y.; Faith Home for Aged Widows, New Orleans, La.; German Baptist Home for the Aged, Chicago, and at Philadelphia; George Nugent Home, Germantown, Pa.; Tennie Clarkson Home, Katonah, N. J.; Kodiak Baptist Orphanage, Alaska; Samaritan Hospital, Philadelphia; The Baptist Orphans' Homes in Maryland, North Carolina, Illinois, Pennsylvania, Virginia, Mississippi, Arkansas, Georgia, Kentucky, Missouri, Texas, Tennessee, and other States.

Concluded in next issue.

"Dead Churches" No. 1.

A. J. HOLT, D.D., COR. SEC.

That was an able discussion of an important subject published in the BAPTIST AND REFLECTOR under the head of "Dead Churches," by my beloved Brother John T. Oakley.

This same problem has perplexed every secretary in the Southern Baptist Convention, and I am glad that Brother Oakley is turning on the search-light of investigation.

It is quite evident that the sweeping statement that "our non-contributing churches are dead" is not correct. They are not dead, but sleeping.

I greatly rejoice, and devoutly thank the Lord for every gospel sermon preached by the unlettered, uncultivated, rugged backwoods preacher. We all rejoice with the angels of God over every sinner brought to repentance in the rude country church house. I add a glad testimony to the piety, honesty, virtue, and sterling religious zeal of many of these country churches that do not contribute to missions.

There is incalculable good done for the cause of Jesus Christ in many a dark corner, through some non-contributing church, by some unpolished, unlearned, and ignorant preacher.

It is evidently unfair and unjust to say that all non-contributing churches are dead. I suppose that there are churches that have given up regular service, that have no pastors, no Sunday schools, no prayer meeting, no conference meetings, which might be called dead, or, at least, dormant. But I take my stand unflinchingly by Brother Oakley in the praise of any church of Jesus Christ where the gospel is preached and where sinners are saved.

I deeply deplore the lack of the missionary spirit in many of them. I most devoutly desire that they may be brought into co-operation with the organized forces of our missionary enterprises, but they are far from being "dead." For over twenty years I have been trying to secure the co-operation of the non-co-operative churches. I suppose that in this length of time, fully a thousand non-co-operative churches have been induced to become co-operative. But a large number of non-co-operative churches still exist in Tennessee. While my good Brother Oakley is fair and just in his statement of the condition of these churches, I am not so sure that he is correct in his proposed solution of the problem. He states that there are eleven hundred non-contributing Baptist churches in Tennessee, and that hundreds of these churches never saw or heard a Missionary Secretary preach or speak. He suggests: "Let the Missionary Secretary go out among the churches needing his advice and encouragement; let

him visit as far as possible, the non-contributing territory of the State; let them know that he is in sympathy with them." "It is a sorrowful fact," he adds, "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 would greatly disabuse their minds, and pave the way for future developments."

All of these suggestions are good. The secretary has been doing this very thing, and yet the conditions are not greatly changed in some, in many places.

In my next article, I will show that my good brother is mistaken in his supposition and statement that the secretary has not circulated among these non-contributing churches. We must look elsewhere for the solution to the problem.

Nashville, Tenn.

"Dead Churches."

I have just read Brother Oakley on "Dead Churches—Are They Dead?" for the second time, and I want to endorse what he says and emphasize the statement that the large number of non-contributing churches of the State—1,235 last year—will not be reached by present methods. I, like Brother Oakley, believe that the pastors and deacons of our local churches can do much more to reach these 1,235 churches than any additional machinery or organizations. Let us keep what we have, but let us send them to the destitute and unorganized portions of the State. I would make Brother Oakley's fourth and last suggestion the first. Change our basis of representation from a financial to a numerical one, put us all on an equality; make the Association or church that has given but little, or even nothing, feel that they are as welcome and have as many rights and privileges in our meetings as those that give the most. I don't believe that the Baptists are dependent upon the money basis in any of our States, or even in the Southern Baptist Convention, for money to do our missionary work with. I believe we would get more on the numerical plan than on the financial plan. At any rate, we have tried the present plan for a long time. Suppose we try some other way. It might be well for me to say, just here, that I have nothing against Brother Holt. I think he is the best man for the place we could get. I don't know of a better one anywhere. I know him well; have known him for a long time, and the longer and better I know him the better I like him. As Brother Holt knows, I, as an individual, and our church and Association have always given him a hearty and liberal support in all his work.

You suggest putting the BAPTIST AND REFLECTOR in each church, and, so far as possible, into each family. That would do a great deal of good, but would still fall far short of accomplishing what we very much desire. I believe that if the BAPTIST AND REFLECTOR would advocate the numerical basis in all of our meetings and the non-contributing Associations and churches should be recognized and invited to take a part in devising plans and prosecuting our work along all lines, that the BAPTIST AND REFLECTOR would go into more of our homes and more of our churches would join us in giving the gospel to the destitute portions, not only of Tennessee, but of the world. We don't like to be measured by dollars and cents, and when a vital question comes up for solution, we don't like to be told that we can only talk or vote as we have given \$5.00 or \$250. as the case may be. Trust the brethren and they will trust you. Most of the trouble we have had as a denomination is due, I think, to the fact that all of our educational institutions and Convention work generally are too far removed from the mass of our people, and some of them are so hedged about by the money basis as to be practically independent of the great majority of Baptists.

I would suggest, for immediate trial, that the pastors and deacons of every Baptist church in the State, at their next regular meeting, divide the membership of their respective churches among the deacons, distance considered, as nearly equal as possible, and if they have not enough deacons let them elect more and urge them to see every member of the church, giving each a personal opportunity to give to the Master's cause and when each member has been seen and collection taken, report the same to the church, and let the church, by vote, direct what shall be done with the money. By this plan every church and individual that gives will become interested in our work, and when once interested and informed and made to feel that they are a part of our work, they will give enough to carry it on. Suppose, as a matter of information, the BAPTIST AND REFLECTOR give us the number of colporters and missionaries in the State and where they are located. Let us be workers together for Christ and Tennessee.

Hanley, Tenn.

H. P. HUDSON, M. D.

Short Papers on Theological Subjects.

BY REV. S. E. JONES.

I. SCOPE.

Theology, as science, presents the fundamental truth or facts with reference to God and the universe; as philosophy, it discusses the relation of these. In its broadest acceptation, therefore, it includes the whole circle of knowledge. It is, therefore, the science of sciences and the philosophy of philosophies.

II. ITS STUDY.

Its study is of special importance to teachers of divine truth, absolutely indispensable, if they are ordained to present it clearly and forcibly. There is neither beauty nor power in confusion. Throwing thought together promiscuously, in utter disregard of logic or system, is to confound and is anything but conducive to edification. There are some fairly good theologians who are not scholars, but will it be argued that ignorance of letters is in the interest of the attainment and the preaching of the truths?

Nature is logical; it is for man to find its logic. No one thinks of teaching physics apart from a scientific grouping of its facts. All science is just that. One must first be a scientist, then, before he can be a philosopher. No one can over estimate the importance of the study of systematic, or what is the same thing, theology logically expressed. The importance of the study demands method. To be "apt to teach" is to have the facts in view, and then present them in their own bearings or relations. It was not so much Paul's learning that seemed to make him mad, as that learning all ablaze with the stern logic of divine truth. Theology, as a system, is comparable to, and has its illustration in, the structure and functions of the human body. It has its spinal column and spinal cord, the parts articulated to these, and the intervals all nicely adapted to each other and performing each its own office. Theology is not the dead thing some people imagine—a mere skeleton of dry facts. It has a heart as well as a head. It has all the vital functions in it, circulation, innervation, respiration, and when standing before us in its true form and meaning, it is a living thing. "The words that I speak unto you they are spirit and they are life."

True, some preachers, dry as dust, for example, are in the habit of bringing out the skeleton all the time, and would have you look at it all the while, but just as the skeleton is not all of man, so certain great necessary fundamental framework structures are not all of theology.

The writer has no hesitancy in saying, however, that if a man had no boney structure, no vertebra, he would be a helpless thing. God's theology is not without a vertebra and its articulated parts.

A man may study *materia medica* and administer a few pills, calomel, and the like, but the real physician studies anatomy and physiology. In fact, these are basal to the study of medicine. The law expects a physician to know the fundamental structure and functions of the human body. There are "quacks" and "sacred quacks."

The times demand intelligent preaching. There never was a time when God did not demand it, whether a message is to come from a Moses, as a lawyer, or one of the prophets, or Peter or Paul, the apostles of Christ. God never intended a fool though dubbed with the title of "sacred," to be an expounder of truth or an evangel of mercy.

If Paul thought Timothy, a young minister, who knew the holy scriptures from a child, ought to give attention to reading, studying, etc., is it any less the duty of all young preachers to make themselves skillful in handling the word of life?

The minister should magnify his office, and he can not do that unless he knows how to divide the word of truth rightly, giving to each his portion in season "till we all come into the unity of the faith, and of the knowledge of the son of God, into a perfect man, into the measure of the stature of the fullness of Christ, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Let our preachers be grounded in a sound theology, and they will not flounder in the high seas of modern doubt, nor the inky tides of the higher criticism.

In these papers the purpose is to inquire for "the old paths" in which the saints, in all the ages, have walked; and in which all must walk if they inherit the kingdom of God.

Editorial Correspondence.

There are various ways of getting around in New York, such, for instance, as by means of electric cars, cable cars, and even the old horse cars; the elevated railroads, of which there are several lines and which are the quickest means of transportation from the Southern to the Northern portion of Manhattan Island and vice versa. They are also now constructing a subway, to run under ground the length of the Island, with stations at various places along the route. This system of subways is in very effective operation both in London and Boston.

Then, there are, of course, the carriages and cabs and automobiles, both public and private. The best way, however, to see Fifth Avenue, which is called the "grandest of American thoroughfares," is on top of a stage. Yes, sir; an old-fashioned stage, the Deadwood stage coach of the Rocky Mountains. It is a curious blending of the new and the old to see the automobile and the stage coach side by side on Fifth Avenue. But there they are. These stages are very popular. No street cars are allowed on Fifth Avenue, and the stages take their place. As with street cars, they will carry you any distance for 5 cents. They run every few minutes.

By permission of the driver, I climbed up on the seat by his side so as to have him point out to me the places of interest along the route. It was a fine morning, bright, cool and bracing. It was quite a novel but, at the same time, an interesting experience to ride along this magnificent Avenue for a distance of perhaps ten miles, watching the busy throngs as they hurried to and fro, on foot or in their handsome equipages with their liveried servants. On nearly every carriage there were both the driver and the footman, both dressed in livery exactly alike, the driver holding the reins and the footman with his arms folded, which was his invariable attitude.

Our driver was rather an original character. He was an Irishman, and had been in this country for only a few years. He seemed to take pleasure in pointing out the places of interest to me as we passed along. Here is the house in which the famous Russell Sage lives. The driver called him "old Russell Sage." He did not seem to have much respect for him. The house is not a very pretentious one; being a plain brick house in a row with dozens of other similar houses, and jammed up between two of them. The driver told me that Mr. Sage does not own this house, but rents it because he is "too stingy" to spend his money in buying a house. In passing the elegant home of Miss Helen Gould, the driver remarked about her, in his Irish brogue: "She is a fine woman, all right." I could not help contrasting the impression which the two people, Russell Sage and Miss Helen Gould, had made upon the mind of this humble driver of a stage coach, and asked myself what was the difference.

The difference lies in the fact that Russell Sage lives for himself and seems to stingy to care anything for others, while Miss Gould lived for others. She spends the wealth which has come to her for the uplifting of humanity. The whole idea of one is to get, of the other to give. One believes that it is more blessed to receive than to give the other has learned the divine truth, that "it is more blessed to give than to receive." One is a miser and the other a generous soul. As a result, one is hated and the other loved, one cursed and the blessed. It is not the possession of money which brings either blessing or curse, but it is the use of it. Miss Gould has part of the same money which her father had. He, like Russell Sage, used it only for himself. She uses it for others. His name is a by word, hers is applauded, the world over.

Here also are the homes of John D. and Wm. Rockefeller, both fine, but not especially costly buildings. The homes of Wm. K. Vanderbilt and Perry Belmont are much more expensive. They are like palaces, or perhaps rather I should say like castles, being separated from the other buildings around by high walls and iron fences. They seem to say to the public: "Do not come in here. You have no business in our halls." And yet in those elegant mansions, not happiness, but misery, dwells.

As many of our readers know, Mr. Vanderbilt was divorced from his wife some years ago. Immediately she married Mr. Belmont across the street, and he married another woman. I do not know which place their children call their home. One of the finest places on the Avenue is being built by Mr. Andrew Carnegie. The driver said that the costliest place of all will be built by Senator Clark of Montana, the Copper King, who it is said has recently refused \$500,000,000 for one of his mines. This, if true, would make him the richest man in the world next to John D. Rockefeller, whose wealth is estimated at between \$900,000,000 and \$1,000,000,000. The lots along Fifth

Avenue are worth anywhere from \$1,000 to \$2,000 a front foot. The driver remarked: "I wish I had a lot along here, I would not be driving a stage." And if I had one, I don't think I would have been riding on the top of a stage, but in a carriage or an automobile.

I shall not have time to describe Central Park at any length. I spent half a day in it and could have spent a whole day, or even several days, there. It is regarded as probably the finest park in America, and one of the finest in the world. It is not so large as Golden Gate Park, San Francisco, but is improved with walks and drives and shrubbery and flowers throughout its whole length, while Golden Gate Park is improved for only a short distance on the San Francisco side and the Pacific side is still in its native state. The Park was beautiful in its fall garments. The best way to see the Park is in the public carriages, which will carry you around the Park for 25 cents, giving you stop over tickets at different places of interest. I spent some time in the Museum, which is probably the most extensive in this country. I was especially interested in the mummies, one of them purporting to be the mummy of Rameses II, the Pharaoh of Moses. I enjoyed, also, the art gallery and particularly the pictures of Napoleon at St. Helena, Columbus at the court of Ferdinand and Isabella and the statue representing the Laocoon Group, the serpent twining around father and sons. It is a fit picture, I think, of the serpent of the still, coiling its folds around individuals and families and even States and nations. The obelisk, or Cleopatra's Needle, is only a short distance from the Museum, though it requires a circuitous route to get there. As my readers know, perhaps, this was brought to Central Park from Egypt, some fifteen or twenty years ago. I walked up to it, but could not read the inscription upon it. I felt a good deal like the Irishman: I wondered what Cleopatra wanted with such a big needle.

I completed the tour of Central Park on the stage, left at the gate I had entered, took a car on Madison Avenue and went to the tomb of Gen. Grant, which is located in Riverside Park, overlooking Hudson River. This is a magnificent mausoleum, built of solid granite, dome shaped and with the remains of General Grant and his wife resting each in a granite sarcophagus side by side in the center of the mausoleum. This is probably the finest tomb which has ever been erected as a monument to a person since the Pyramids in Egypt were built. As I stood there, I thought not so much of the great accomplishments of General Grant in time of war, nor of his deeds as President for two terms of the United States, but I thought of the words which fell from his dying lips: "Let us have peace." Those words showed the magnanimity of his soul towards a conquered foe, as it was shown also at Appomattox, and coming from one who had done more than anyone else to bring to a conclusion the fratricidal war between the two sections of this country, they went far toward reuniting these sections, and entitle him to be held in the highest honor by the people of the whole country.

EDGAR E. FOLK.

East Tennessee Items.

I filled my regular appointment at Mouse Creek (Niota) last Sunday. This church is in a prosperous condition, and has in its membership some of the best people in this section. One thing especially may be said of it: It never falls behind one cent in the pastor's salary.

Our work at Sweetwater is prosperous. We have ten candidates now awaiting baptism. Our Sunday school numbered 191 last Sunday. It has been steadily increasing since the first of the year. The pastor and his wife were the recipients of a Christmas present from the church and Sunday school of enough money to buy a nice carpet. The gift was, it is needless to say, very much appreciated.

Mr. D. L. Smith, clerk of our church, editor of the *Sweetwater Telephone*, and one of the most prominent young business men of our town, was recently honored with the appointment of Assistant Commissioner of Agriculture for East Tennessee. He is well worthy of the honor, and will fill the position with credit.

Christianburg, a strong country church near Sweetwater, is in good condition. I baptized seven candidates there recently, and three others await the ordinance. They have recently re-covered their house of worship, painted the seats, and put in a splendid baptistery, for all of which they deserve much credit.

Rev. J. H. Martin, of Sherman Heights, has recently been called to Athens and Mt. Harmony churches. Rev. J. A. Roberson, the recent pastor, returned to his home at Skaggsston. He was much beloved by the Athens people, and did a good work there. He will still preach at Cog Hill and Prospect churches in this

part of the country. Mt. Harmony is one of our strongest and best country churches, and Bro. Martin seems well pleased with his new field.

Loudon, Philadelphia, and Old Sweetwater, left vacant by the going of Rev. J. E. Johnson to the Seminary, are still pastorless. This is a good field for some energetic young man.

It is rumored that Rev. T. R. Waggener, the present efficient pastor at Madisonville, is being sought after by a strong church in another part of the State. We could ill afford to lose him from our Association. Instead of losing him, we need a few more just like him. We enjoy the BAPTIST AND REFLECTOR more and more.

WM. A. MOFFITT.

Sweetwater, Tenn., Jan. 28, 1902.

From the Field.

I will make a little off-hand report from a few fields of labor. The first days of July, the hottest and as dry as the driest, I held a few days' meeting at a school house, six miles west of Springfield, near the Washington farm. Some interest was manifested among the unsaved, as well as Christians considerably built up in the faith of the gospel. The people in this community have known little, except the Methodist circuit rider's preaching, and it is not all wholesome for food to the soul. By the way, Baptists ought to look more to these points of wide destitution of Baptist preaching.

On the third Sunday in the same dry, hot month, the church, with the pastor, at Mt. Carmel began a week's meeting, which resulted in several professions of faith, with four additions by baptism and a good degree of spirituality in the church. This is one of the best young churches I know about. They tried an experiment, having day services only, beginning each day at 1 p.m. They were much gratified at the outcome. Had good congregations, growing from start to finish, notwithstanding no dinner spread. The outlook for this church is certainly promising. Several excellent people are expecting to unite by letter, who live near the church, but are members of neighboring churches. I will continue with them the ensuing year, and also at Rock Spring. Here we began and continued a week, from the first Sunday in October. We had the assistance of Bro. T. W. Willis, who is a member here. The professions of faith ran up in the teens, with fourteen additions. This church is taking on new life and is preparing to repair its house of worship, which is much needed. We lately purchased an organ from the BAPTIST AND REFLECTOR.

Wednesday after the fourth Sunday in October, I went to assist Pastor Featherstone at Bethel church. We continued till the first Sunday. The visible results were two professions and two accessions to the church during the meeting. Prayer services continued at night on later into the week. It is a treat to labor with Bethel church and her pastor.

By request and arrangement of the people at Ridge Top, Brother Featherstone and the writer began a meeting at that place on the fourth Sunday in November, and closed on account of snow-blockade December 4th. The services were quiet but the Holy Spirit moved in great power on both saint and sinner. "The word had free course and was glorified." Some dozen or more souls gave evidence of conversion.

There being no organized church there, no opportunity for these to attach themselves to God's people was given during the meeting. They have a magnificent, beautiful union church building at Ridge Top, and some of the best Christian workers it has been my lot to labor with during my ministry. Among these are Baptists, Presbyterians, Cumberland Presbyterians, Methodists, and a few Disciples. The majority of those converted are from Baptist families and will doubtless go to the nearest churches. They have an excellent Sunday school, with splendid officers and fine teaching forces, and, at present, are using Baptist literature.

I was about to forget to say a word about the Greenbrier meeting. We had Brother Wm. Wilks from Enon College to assist pastor Rather, beginning second Sunday in November, closing Tuesday after third Sunday. Brother Wilks preaches the old gospel in simplicity and love. The church and town were delighted and showed their appreciation by a handsome purse presented at the close of his work. There were several professions and renewals, with one approved for baptism. God bless all these churches and people with the BAPTIST AND REFLECTOR.

F. P. DODSON.

Greenbrier, Tenn.

[This should have been published sometime ago, but was unintentionally overlooked.—Ed.]

Carson and Newman College.

To-day was the sixth anniversary of the pastorate of Dr. Phillips. He celebrated the occasion with a strong and appropriate sermon on the pastoral relation. At the close of the service he offered his resignation to take effect the last of May. He has done faithful and efficient work here and enjoys the esteem of the entire community. He has been invited to supply the church at Sedalia, Mo., for a month, and leaves this week for that place. His son, John, is in business there.

Prof. J. M. Burnett has been called as pastor of the church at Del Rio. This is his home church, where he was converted and baptized, and of which his father was pastor for many years. Most of the members are his relations, and he is to be congratulated that "he is not without honor in his own country and among his own kindred." This is his first pastorate and our church here is to ordain him Tuesday night, Dr. S. E. Jones preaching the sermon.

The joint missionary meeting of the two departments of the College B. Y. P. U. last Sunday had a crowded house and an interesting meeting. Papers were read by Maude Henderson and Miss Browder Cate; talks were made by E. L. Andrews and G. O. Kerr. China was the field considered.

Dr. Willingham is to stop here next Saturday on his way to Knoxville and will address our students. He will have a hearty welcome and a large hearing.

The B. Y. P. U. of the First Baptist church of Knoxville recently adopted one of our most worthy young ministers. I had a nice check last week from our Northern friend for Ministerial Education, but he says we must learn to depend more on ourselves and relieve him to some extent. I hope the pastors will heed the recent appeal of Rev. J. H. Snow, chairman of the Ministerial Board.

Students continue to come and we are to have the largest enrollment this year the College ever had. Our latest addition at the Girls' Home is Miss Martha June of Wartburg, the daughter of a Lutheran preacher. Rev. W. M. McGregor and new wife from Middle Tennessee entered last week. We now have three married men and their wives in school; also five other married men. Our prosperity is expensive. It calls for new furniture, more room, and last week we had to buy our fifth piano for this year.

The Hon. A. J. Tyler, who was nominated for Circuit Judge at Jonesboro last week, is a graduate of Carson and Newman and a brother-in-law of Dr. S. E. Jones.

Rev. Kerr Boyce Tupper, LL.D., of Philadelphia, has consented to preach our Baccalaureate sermon and deliver our lecture at the coming Commencement.

W. Powell Hall returned last week from Florida, where he was engaged for a month in giving entertainments. He was very successful and had to leave with many other points calling for dates. He has just left for Texas, where he has a large number of engagements awaiting him.

J. T. HENDERSON.

George G. Needham at Chattanooga.

Dr. George C. Needham, the world-famed Irish evangelist, and Bible teacher, of Philadelphia, has been in Chattanooga during the past three weeks, conducting union revival services at the First Baptist, Second Presbyterian, and First Methodist churches.

The services were largely attended, the interest having been deep and wide-spread from the beginning, and the meetings were in many respects the most wonderful ever held in our city. The conversions have been many; little children have been led to the Master, strong men and women have confessed their faith in a risen Lord, and the good the Christian people have derived from the earnest teachings of this consecrated student of the Bible is incalculable. There is a great awakening among Bible students within our gates and men and women are searching with zeal and earnestness never before experienced, for the blessed gospel truths contained within "the pages of the Book."

Dr. Needham, a man of such lovable qualities, so big hearted and genial and loving, might well be termed the "Apostle of Sunshine," and it is not very hard to catch gleams of the Christ life, of which he preaches so forcibly, in his own beautiful daily "walk and conversation."

He has been doing evangelical work and conducting and establishing Bible schools in the United States and foreign countries for thirty-five years, the dedication of his life to this work being in some measure due to the influence of Mr. Spurgeon, with whom he was associated in the early days of his ministry.

As is well known, Dr. Needham was also a warm friend and co-worker of D. L. Moody until the great evangelist was called up higher. He is still connected

with the various lines of the Moody work and will spend the month of March lecturing to students and ministers at Mr. Moody's Chicago institute.

Mr. Needham is a Baptist, a man of strong convictions and unbounded faith, absolutely fearless of speech, and, to quote from the *Chattanooga Times*, "with his inexhaustible fund of anecdote and native wit, together with his wide and varied experiences and travels, he is eminently qualified as a speaker and preacher."

Chattanooga, Tenn.

JESSIE LEE M'HANN.

Ordination of Rev. E. W. Reese.

On Wednesday afternoon, January 29th, a presbytery was organized by call of pastor Haywood of the First Baptist church, for the purpose of examining Brother Ed. W. Reese regarding his qualification for the full work of the gospel ministry. The presbytery was composed of the following brethren: Oscar Haywood, David Heagle, G. M. Savage, Ross Moore, J. W. Dickens, F. C. Flowers, C. W. Knight, W. C. Sale, A. J. Castellow, and S. E. Tull. Dr. Heagle was made chairman and S. E. Tull secretary. Brother Moore was asked to question the candidate in regard to his conversion, Brother Haywood in regard to his call to the ministry, and Brother Savage in regard to his knowledge of the doctrines. The examination was very satisfactory, and Wednesday night at prayer meeting the presbytery recommended that the church proceed with the ordination. On account of the rain and snow, the crowd was small and the services were brief but very impressive. Brother Haywood extended the hand of fellowship to the candidate, and, in welcoming him to the clerical brotherhood, made some beautiful and appropriate remarks. Dr. Savage, in his own splendid way, delivered the charge. Brother Dickens presented the Bible and Dr. Heagle lead the ordination prayer. Brother Reese is a senior in the University and stands high with his fellows. He has fine gifts in speaking and already has a splendid rating as a preacher. We bespeak for him a hearty welcome into the brotherhood, and may the Master call many more such efficient laborers into his vineyard.

S. E. TULL, Secretary of Presbytery.

Adams Hall, Jan. 30, 1902, Jackson, Tenn.

We had very interesting services at our church the fourth Saturday and Sunday of this month, which were the first meetings we have had since our revival in November on account of the cold weather in December. Our pastor, Eld. A. J. Watkins, endeared himself to the church and congregation by preaching fine gospel sermons. Brother J. H. Moore was with us on Saturday and made an enthusiastic address on temperance and urged the church to petition the citizens of Jonesboro to close the saloons, which are such dens of vice and wickedness. According to his request such a petition was prepared and was adopted unanimously by the church and congregation, after some appropriate addresses were made by the pastor and others upon the subject. Brothers Moore and Watkins are bold and fearless in their denunciations of the hell-born saloons of the town of Jonesboro, which are a disgrace and stigma to the place. Our neighborhood is also being corrupted by the hellish stuff that comes directly from the old town. Our church and community have declared war against these dens where the devil has his headquarters. Allow me to compliment you, Brother Folk, for the bold and fearless sledgehammer blows that you are wielding against the saloons that are corrupting the youths of our land and sending multiplied thousands to a devil's hell. Lay on, dear brother; strike harder and faster until the devil and his agents are utterly routed and the beautiful banner of temperance will wave triumphantly as an emblem of peace and happiness.

WM. SMITH.

Clarkson, Tenn., Jan. 28, 1902.

We have finished another year's work with our churches. The Lord has blessed us wonderfully in our work, for which we feel grateful. Chapel Hill church was at a very low ebb spiritually when we began our work there but it has taken on new life along all lines. We had ten conversions at this church with sixteen or seventeen additions. We are glad to note that it is more determined along the line of going. We have endeavored to arouse a missionary spirit in this church for the past year. We are now living at Atwood, Tenn., endeavoring to give all of our time to the ministry. We have one unoccupied Sunday at present which we would give to some church in reach of Atwood. May God bless you and the BAPTIST AND REFLECTOR in your fight for our mission cause.

Atwood, Tenn.

THOMAS L. BARROW.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First.—Pastor Burrows preached on "The Prevailing Spirit," and "Feeding on Ashes;" good congregations.

Mill Creek.—Pastor Trice preached on "The Highway of the Redeemed," and "The Way to Happiness."

Centennial.—Pastor Stewart preached on "Saul's Vision," and "Saul and Ananias." Nine'y in Sunday school. Good day.

Seventh.—Brother Clyde Bailey preached on "Christian Gratefulness," and "Preparation to Meet God." Good congregations.

Shelbyville.—Pastor Kimbrough preached on "Missions," and "Pure Religion;" good day; Brother Kimbrough on his way to the Seminary.

Central.—Pastor Lofton preached in the morning on "Profit and Loss in the Christian Life," and lectured on "Pilgrim's Progress" at night; 220 in Sunday school; good day.

Howell Memorial.—Pastor Peyton preached thirteenth and fourteenth discourses on "Glimpses of Jesus." Subjects: "Jesus Tempted," and "The Wise Seek Jesus." The discourses under above general head will be continued for some time.

Knoxville.

Third Creek.—Pastor Dance preached at both hours; good Sunday school.

Bearden.—Pastor McLain preached at both hours; good Sunday school.

Second.—Pastor Jeffries preached at both hours; 230 in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours; 100 in Sunday school.

First.—Pastor Egerton preached at both hours; four received by letter; 323 in Sunday school.

Third.—Pastor Murrell preached in the morning, Brother Snow in the evening; 107 in Sunday school.

Centennial.—Pastor Snow preached in the morning, Brother Murrell in the evening; 286 in Sunday school.

Memphis.

Collierville.—Pastor B. F. Whitten preached.

First.—Pastor A. U. Boone preached at both hours.

Central.—Pastor T. S. Potts preached at both hours.

Rowan.—Pastor R. M. Richardson preached at both hours.

Seventh.—Pastor T. T. Thompson preached at both hours; good congregations for the day, and afternoon Sunday school a success.

Chattanooga.

First.—Fine congregations in spite of the very cold weather. Pastor Brougher preached on the "Crowns of the Seven Churches of Asia." The hand of fellowship was given to eight new members; 271 in Sunday school. At night Dr. Needham preached; many stood for prayer. Dr. Broughton of Atlanta, begins a meeting on Feb. 10th.

Please change the address of my paper from Lucy, Tenn., to Carmi, Ill. I regret leaving the State, but the Lord seems to direct. I have been called to the pastorate of the First Baptist church of Carmi, and I enter hopefully on my work. I must have the news from Tennessee, therefore continue to send the BAPTIST AND REFLECTOR.

Lucy, Tenn., Jan. 25, 1902.

Pastor H. L. Winburne, of Taylorville, assisted us in a meeting of nearly two weeks, resulting in fourteen conversions and as many additions to the church. His series of sermons have never been excelled in our town

and he has won the confidence, esteem and best wishes of all the people. If Tennessee has any more such as Winburne, Illinois will take them.

JO. B. ROGERS, Pastor.

Morveaqua, Ill., Jan. 29, 1902.

I have resigned the work here to accept a call to Fayetteville. Since I became pastor the first of April last, our relation as church and pastor has been of the most cordial, harmonious, and fraternal character, and whoever succeeds me will find a band of loyal brethren and sisters, who will be faithful in every good word and work.

A. L. DAVIS.

Rockwood, Tenn.

We have called Brother J. B. Lawrence of Greenwood, Miss. We had a letter this morning saying he would accept the call. We had him to preach for us one Sunday. Our people were charmed with his preaching and were unanimous in their call. Our church is in fine condition and out of debt. Brother Anderson did a fine work here; had the church finely organized. I hope under Brother Lawrence's guidance we may do even greater work for the Master.

T. E. GLASS.

Brownsville, Tenn., Jan. 30, 1902.

In the *American Baptist Flag* of January 30th there appeared an editorial reflecting upon the action of a "Commission of the Tennessee Baptist Convention," and upon the honor of the Trustees of the Southwestern Baptist University. We wish to say that the statements and insinuations in said editorial in regard to the actions of this University are not true. Our records and transactions are open to the inspection of any Baptist brother that is interested in them.

THE EXECUTIVE COMMITTEE.

I was at Prosperity Saturday and Sunday. Small crowd Saturday, and on account of a telephone message at five o'clock Sunday morning, from Nashville, announcing the death of our son-in-law, Dr. J. M. Alsup, we did not remain for Sunday services. Brother Ogle says he "can't see the point Brother Oakley makes in asking the brethren where they were converted." I am glad I am not responsible for Brother Ogle's blindness. He is the only preacher in the State who failed to see the point.

J. T. OAKLEY.

Hall-Moody Institute is prospering. There are nearly 200 pupils in attendance. The Baptist church here has a membership of 218 and the members are enthusiastic workers for the school, church, and Sunday school. Notwithstanding the rain last Sunday morning, there were 131 in Sunday school, and 104 members of the church responded to the roll call at the church services. Brother Penick is doing a great work at this place. With best wishes for the BAPTIST AND REFLECTOR and its editor,

S. C. PARISH.

Martin, Tenn., Jan. 27, 1902.

Dr. B. H. Carroll has formally been installed as one of the theological faculty in Baylor University, and lectures on the English Bible to a class of about one hundred. The theological department also has Dr. A. H. Newman, who teaches Church History, Systematic Theology and New Testament Greek, and the writer, who has Hebrew, Homiletics and Missions. Two of us also teach in other departments for the present. Great enthusiasm is manifest. A fourth theological professor comes in next September. By that time two splendid new buildings are to be occupied, one a chapel to seat 2,500 people.

ROBT. N. BARRETT.

Waco, Texas.

The West Tennessee Sunday School Convention will meet with Covington Baptist church in April next. This is the first meeting in our end of the territory. I am especially desirous that every Association, church and Sunday school be well represented by messengers. Come prepared to give a full account of your Sunday school work, its needs and desires. If possible, let us arrange a few Sunday school rallies preparatory; say several schools agree on a meeting place, and some of us help to organize our work. If this is agreeable to you, please reply at once.

R. G. CRAIG, Chairman Ex. Com.

Memphis, Tenn., Feb. 1, 1902.

Notice.

I have been asked what it will cost to have pictures made for my forth-coming book. If anyone will send me pictures of ministers or church houses and the money, I will have them made as follows: Ministers, single column size, \$1.50 each; church houses, double column size, without steeples, \$2.50; with steeples, \$3.00. When the book is out they can have the cuts for future use. Hope a number will send in. Don't be backward. Let me know what you are going to do. This applies to any minister to whom I have sent a card.

J. H. GRIME.

Cave City, Ky.

Seminary Notes.

J. S. Kinsey has been called for two Sundays to Cedar Creek church. He is also serving one Sunday each at Hatton and Clearmont, Ky.

A number of new men have come in for the second half of the session. Among them J. F. Ray, R. E. Pettigrew, and A. J. Foster, from Tennessee; and R. A. Kimbrough is also expected.

The second half session began Monday, the 3rd.

Rev. Johnson Meyers, pastor of Immanuel Baptist church, is to do the speaker on missionary day, Tuesday the 4th. On the afternoon of that day the faculty give the students a reception in the library building.

U. S. Thomas was one of the two speakers at the ordination services of deacons at the 22nd and Walnut Street church last Sunday morning.

Dring Dr. Eger's absence on his Palestine trip, the Pastoral Duties class will be taught by Dr. Mullins, and Biblical Introduction by Drs. Robertson and Carver. Dr. Eager expects to be away till September.

H. B. FOLK.

A Fine Meeting.

Since I last wrote anything for your columns, I have had a great meeting at Liberty Avenue church. Was assisted by Sid Williams and J. A. Brown. We had a great meeting. One hundred and five professed faith in Christ. We had seventy-eight additions and the Methodists twenty-five. Others will join some of the churches of our city. We raised a thousand dollars for different purposes. Sid Williams and singer Brown have great power in reaching men. I have baptized some of the strongest men, intellectually and physically, in Houston. I consider these men great evangelists. I did not make any mistake in having them to hold a meeting for me. They did us great service that will glorify God. My year's work will close next month. We have received up to this time one hundred and sixty. Many are joining at nearly every service. We have raised six hundred and thirty dollars to pay off a debt of some standing. Sid Williams and Brown are in great demand in all the States. I consider them safe evangelists. Williams is plain spoken and tells the people the truth in a way that does great good. May God bless the BAPTIST AND REFLECTOR.

Houston, Texas.

ROBT. D. WILSON.

Orphans' Home Corrections.

Dr. Holt, Superintendent of the Orphans' Home, has made several references to fifty new beds needed for the Home. In one of these references in the BAPTIST AND REFLECTOR a typographical error made him say 150. The printer pleads guilty, but we must forgive him as he got it right all the time before.

Some of our friends do not understand why it takes \$50.00 to fit a room in the Home, and they have a right to know. The \$50.00 covers painting of all wood work, including floors, the papering of all the rooms, pays for new mattresses, beds, etc., furnishing the rooms anew and complete.

We find, however, as the work goes on, that \$50.00 hardly covers all expenses per room, counting in the parlor and halls. We also find that some of the friends of the Home desire even more expenditure per room than we have made. We are doing the best we can. We are glad to have the suggestions of any friend of the Home, and we try to strike the average of these suggestions, in keeping with the best we are able to do. Let each friend of the Home keep watch for orphans and report them to the Board, and papers will be sent at once for their commitment.

Very truly,

W. C. GOLDEN, President.

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.

MISSIONARY EXPERIENCES.

BY THE MISSIONARIES.

"I found a poor Christian woman whose husband was an infidel. She had no Bible, and her husband would not give her money to buy one. I donated one out of the colportage stock, and left her rejoicing.

"Found a family, the oldest girl aged sixteen years, sick with whiteswelling. Her mother said they had never had a Bible in the house. I donated one, and left them happy.

"I found a church so far in darkness that one day after dinner I found seven homes with no Bible in the territory of that one church. I visited the clerk of that church but he would not invite me into his house. . . . I visited one community that had no church and Sunday school, and on my proposing to get up a Sunday school, could not find a Christian man in the community to run it."

R. H. ANDERSON.

Colporteur of Chilhowee Association. "We are about ready to begin building at Iron City."

J. R. WIGGS, Missionary.

"We occupied our new, beautiful house on Seventh street last Sunday. Praise the Lord."

T. T. THOMPSON, Missionary, Memphis, Tenn.

"Our new house is up; the brick work is completed. We lack only the doors, windows, flooring, ceiling and seats."

R. M. FAUBIAN, Missionary, Lawrenceburg, Tenn.

"Our new pastor's home is now occupied, and the church moves right along."

R. M. RICHARDSON, Rowan, Memphis.

"We are having a genuine revival at Rogersville. Over twenty additions."

J. C. SHIPE, Missionary Pastor.

"We have selected a most convenient and valuable lot for our new Mission Chapel in West Plains. One good sister gives us \$500 toward the building."

MARTIN BALL,

For the Missionary.

"We are to begin the erection of a tabernacle at once for the city missionary work of Nashville."

S. M. GUPTON, Missionary,

"Pushing the building at Dickson with all possible speed."

C. W. GREGORY, Missionary Pastor.

"We are prepared to burn the brick for our new church house at Camden."

A. NUNNERY, Missionary Pastor.

"Making fine progress with our substantial rebuilding at old Maryville. Come and help us rejoice."

W. L. CATE, Missionary Pastor.

"Prayed with seven families the other day, one woman converted. If I can't preach I can pray, thank God!"

J. A. HOUSHOLDER.

Colporteur, Sevier Association.

Brother Housholder is a member of the Legislature, but he carried his religion with him. He was glad to get back to his colportage work.

A. J. H.

"The above are specimens of the progress now being made by our missionaries and colporters. The work of the Master committed to our hands is moving steadily forward. Gradually the light is driving back the darkness. The seeds of truth are being sown beside all waters; and the blessed harvest will be sure to come by and by."

A. J. HOLT, Cor. Sec.

WOMAN'S MISSIONARY UNION.

"Then there came some that told Jehoshaphat, saying: There cometh a great multitude against thee from beyond the sea. And Jehoshaphat feared, and set himself to seek the Lord . . . and Judah gathered themselves together, to ask help of the Lord . . . and Jehoshaphat . . . said, O Lord God of our fathers, art not thou God in heaven? and rulest thou not over all the kingdoms of heaven? and in thine hand is there not power and might, so that none is able to withstand thee? . . . Behold, we have no might against this great company: neither know we what to do; but our eyes are upon thee."

"Then upon Jahaziel came the Spirit of the Lord . . . and he said, Thus saith the Lord unto you: Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's . . . Set yourselves, stand ye still and see the salvation of the Lord . . . and the Levites stood up to praise the Lord God of Israel with a loud voice on high."

"And they was early and went forth . . . and Jehoshaphat appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army . . . and



Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts

when they looked toward the multitude, behold, they were dead bodies fallen to the earth, and none escaped . . . "and they assembled themselves and blessed the Lord: therefore the name of the place was called the Valley of Blessings." (2 Chron. 20.)

Cold and sickness and bad roads are having a depressing effect upon some of our dear workers, but we bid them take cheer and hope, if they cannot be up and doing. It is good to press on; it is good sometimes to wait patiently. A quiet time for planning counts when the hour for action arrives. Let us keep a song in our mouths and be praising the beauty of holiness. "Praise the Lord, for his mercy endureth forever." Yes, even sickness and bereavement are sent in mercy. Sometimes they soften the heart and enlarge the sympathies and prepare the way for higher perception of religious duty. Never, for a moment, is there cause for discouragement. "The battle is the Lord's." All power is given unto me . . . I am with you." Only let us be sure that we are wholly yielded unto the Lord, that he may work in us and through us.

A sweet experience came to one of our sisters during the "Week of Prayer."

"When I was asked to lead a meeting," said she, "I was about to refuse, having never done anything of the kind before. But the thought came, 'Cannot I do this for the one who did so much for me?' I sat up nearly all night in preparation, and they said we had a good meeting, but—" her eyes glistened with happy tears—"It was not I. God spoke through me."

AS TO LAYING ON OF HANDS.

I attended last week the minister's meeting of Graves County Association, held in Mayfield, and had a delightful time. Brother Roberts is very justly proud of one of the most beautiful houses of worship in the State of Kentucky. Perhaps there is not another town the size of Mayfield in the United States with such a fine building. The Methodists also have a handsome new house, and business seems quite brisk. Prohibition is a decided success in Mayfield both as to its enforcement and its effect upon business. Would that Fulton could get rid of her saloons and build a few fine churches upon the strength of such a riddance! We are not dead, by any means, to the call for temperance reform. We have organized an active and efficient Prohibition Alliance. It is No. 2 for Kentucky. Of course I am in it.

We expect soon to ordain three deacons. Ought it to be done with or

without the laying on of hands? I have never seen the imposition of hands omitted; but that fact proves nothing. It only raises the presumption that the custom is according to God's word. We, in this "landmark" section of country, believe in a strict construction of our Constitution, the Bible. Hence, we observe the Lord's Supper at night rather than at noon, and use the unfermented "fruit of the vine" instead of the saloon-bought grape wine, sparkling with alcohol, so often used by churches of loose doctrine. Why, would you believe it? our Association, the West Kentucky, has a regular annual report upon "prohibition." The brethren here are not so nervous as some in the grand old Association of Cumberland, who succeeded a few years ago in getting the word "temperance" stricken out, and a report on Current Evils substituted in its stead.

But the idea of an ordination without the imposition of hands had not occurred to these stalwart Baptists until I called their attention to the following argument: In Acts, 6:1-6, we have an account of the ordination of seven deacons in the church at Jerusalem. The apostles prayed and laid their hands on them; but there are no apostles now to confer the gift of the Holy Spirit. In Acts, 8:1-6, we have an account of Philip, the deacon, turning preacher and doing wonderful work at Samaria, the apostles having remained at Jerusalem (v.1). "But when the apostles heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost." (v.15); "for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Thus we see that although Philip, the evangelist, could work miracles, and baptize his converts, yet the laying on of hands must be done by the apostles.

In Acts, 19:1-6, we find Paul, the Apostle to the Gentiles, laying hands on twelve disciples of Ephesus, who had twice been baptized, conferring upon them the gift of the Holy Spirit. There are other references to the laying on of hands, viz: Acts, 13:15; 1 Tim. 4:4; 2 Tim. 1:6; but there is only one reference to such being done by any other than an apostle. In 1 Tim. 5:22 Paul commands Timothy to "lay hands suddenly on no man." But we must remember that Timothy was Paul's deputy to do his full work in his absence. Read 1 Tim. 1:2; 4:13 and 16:20; 2 Tim. 1:14; 2:2.

Hence, I have concluded that the laying on of the apostles' hands con-

ferred miraculous power or authority, in fulfillment of Christ's word to them: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." I am afraid, therefore, to presume to solemnly lay hands on anybody.

May I ask for an editorial expression of opinion?
W. D. TURNLEY.

A NEW BOOK FOR BIBLE STUDENTS.

The University of Chicago Press announces the appearance of Constructive Studies in the Priestly Element in the Old Testament, by President William R. Harper of the University of Chicago. The scope of the work includes a comprehensive study of everything pertaining to the work of the priest in Old Testament times as distinguished from that of the prophet and the sage. Special attention is given to the great institutions of Israel's religion, such as sacrifice, feasts, prayer.

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REV. L. J. LELAND.

A few days ago I traveled with Corporal Ernest McDaniel of the First Tennessee Regiment. I have known him from a child, a mere boy in school in the Southwestern Baptist University several years ago. This was the brave young soldier who was on outpost as guard with a few of his comrades in one of the block houses, when a comrade, a young Middle Tennessean, stepped out to go to camp having, been just relieved of guard duty. The enemy had crept up by. When seventy-five yards away a volley was heard, and the young soldier was heard to groan. He had fallen. But should he be allowed to lie there and suffer, exposed to the bullets that were flying? This was the question that tried the stoutest heart. It seemed certain death to go. After a moment's hesitation Ernest McDaniel said: "I will go and bring him, or die."

He sprang out of the block house. He told me that as volley after volley fired, he would bat his eyes. On, on he would go; he picked up his comrade and got back with him without being hit. But his comrade was dead.

He nest can be relied on, not only in action, but in speech.

I asked him about Leland, and found out that Ernest had kept a diary throughout the war; in fact, he still keeps a daily record of his experiences. I further asked him to copy from his diary notes made Leland, and particularly of his death and burial. These notes have been received in a letter dated Jan. 6, 1902.

The letter reads: "Dear Dr. Savage: True to promise, I enclose a transcript of my diary concerning Chaplain L. J.

Leland of the First Tenn. Reg. I have copied it just as it appears in my diary, without any changes, and have indicated lapse of time, or omission, by lines of stars." After a few lines of kind, personal expressions, he signs himself, Ernest McDaniel.

I never see room 29, Adams Hall, without thinking of Leland.

G. M. SAVAGE.

Partial copy of Corporal Ernest McDaniel's diary, relative to Chaplain L. J. Leland.—On board transport enroute to Manila.

SUNDAY, NOV. 13, 1898.

"Nothing out of the ordinary has transpired since I last opened this book. To-day our Chaplain, Capt. L. J. Leland, preached a very pretty sermon, warning all against the debauchery and sin prevalent among the men. He said: 'To-day the ship of life rides smoothly, yet to-morrow you may be wrecked amidst the billowy flames of eternal punishment.'"

* * * * *

Thanksgiving day, Thursday, Nov. 24, 1898.

"Chaplain Leland conducted a special Thanksgiving service at three o'clock this afternoon on the upper deck. His sermon was a model so far as feeling, truth, and thanksgiving are understood by men. He said: 'We have much to be thankful for; we ought to thank God for preserving our lives, for the happy homes we have left far back over the sea, for our great nation and her brilliant victories. We ought to thank him for the safe old ship which bears us swiftly and safely o'er the waves, and thank him for the storms we have not had to ride thus far.'

"After the sermon and prayer, the services were closed by all singing 'America,' and tears glistened in the eyes of all as we turned our faces heavenward and sang that song of songs."

* * * * *

Manila Bay, Sunday, Dec. 4 1898.

"To-day Chaplain Leland held service on the upper deck. He preached a splendid sermon, vigorously denouncing gambling and intemperance. He appealed earnestly to officers and men to forsake the paths of sin and turn to Christ for salvation. He touched and softened the hardest heart when he said: 'There are some, and perhaps many, on this deck to-day who will never live to see our native land again. It may be me, it may be you, but be that as it may, let us all live for God and our country.'

"Some of the officers make sport of our Chaplain and even go so far as to tell slanderous tales on him, but I think it is because he is so vigorous in denouncing their vices. I do not believe any of their defamatory gossip, but believe implicitly in the character and Christianity of our beloved Chaplain."

* * * * *

Iloilo, P. I., Friday, Feb. 24th, 1899.

"The regiment is in mourning for our Chaplain who died of small-pox and was buried yesterday. I was on quarantine guard at the pest house when he died. His funeral was by far the most pathetic I ever witnessed. The casket was placed on an ox cart, the regimental band marched a hundred paces ahead playing the dead march; then came the cart drawn by a single ugly water buffalo, with three pall-bearers on each side. Myself, the Adjutant, and two others were all the escorts allowed. We marched fifty paces to the rear of the cart. The grave was reached, the body was lowered, the grave was closed, three muffled volleys were fired which mingled with the deep, hoarse moan of the nearby surf. We turned sadly away, leaving him to rest in the shadow of the tropical palms to the lullaby

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of the whispering waves. Thus passed from earth a good and great soul, a hero of the camp, and a valiant soldier for Christ. Capt. Leland was ever first to minister to the suffering ones, and to give hearty cheer to the lonesome, homesick soldier. He met his death in ministering to the sufferings of others, and the boys of this regiment will ever cherish his name and memory as a hero and martyr."

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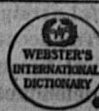
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REJOICING IN PERSECUTION.

Not willing to have the apostles continue preaching Jesus and stirring up the people, unable to silence them by persuasion or to overawe them, anxious to stop them in some way but afraid to kill them, the rulers had the apostles thrown into prison. But God was with them, and as with Paul and Silas in the Philippian jail, he opened the doors and set them free, commanding them to continue preaching the gospel, which they did with such power and effect that they were again arrested and brought before the rulers, who said to them: "Did we not give you strict commands not to teach in the name of Jesus. And yet, instead of obeying, you have filled Jerusalem with your doctrines, and you seem determined to make us responsible for the blood of Jesus." The simple reply of the apostles, through the mouth of Peter was: "We ought to obey God rather than men. God has commanded us to teach and preach, and you have commanded us to desist. Our allegiance and obedience must be given first to him." He pressed the matter upon them by saying: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

Then comes our lesson. It was certainly a fearful arraignment Peter brought against these rulers. The accused had turned the accuser. The defendant became the prosecutor and the prosecutor the defendant. The rulers were exasperated at this

unexpected turn. They had no answer. And as in the case of a man who can make no reply, the only thing was to resort to physical force. They began to consider how they could kill the apostles, and thus get rid of them and their troublesome doctrine. But there was among them one far wiser than the others, the famous Gamaliel, who was honored by all the people. Hewas the grandson of the equally famous Hillel, and the teacher of the still more famous Saul of Tarsus, who, as a young man, sat at his feet. After having the apostles removed so that they should not hear the discussion as to what was to be done with them, Gamaliel reminded the Sanhedrin that one man by the name of Theudas and afterwards another by the name of Judas had raised an insurrection, carrying off a number of people with them, but that after a while they had been killed, their followers scattered and their movements had come to naught. Now, he said, the best way to deal with these men is to let them alone. There is no use in trying to stop them by putting them in jail or by killing them. If this movement is of men, it will be overthrown. "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Whatever is contrary to God's will and God's law may make much headway for a while, but sooner or later it will fall of its own weight. But whatever is in accordance with God's will, although it may not seem to advance as rapidly as we would wish, will nevertheless grow and flourish and cannot be overthrown. Before attacking anything or any institution you be very sure that it is contrary to God's will. Otherwise you may be found in the attitude of fighting against God. Numerous illustrations may be given to this. On the one hand is the saloon, which you know is not only of man, but also of the devil. In fighting that, you are fighting with God and for God. On the other hand is missions. God is on the side of missions, as shown in the Bible and as is evident in the progress of the work. If you are fighting missions, either actively or passively, you are fighting against God.

The advice of Gamaliel struck the rulers very forcibly. So they called the apostles back and, instead of killing them as they at first intended or putting them again in prison, they let them off with a severe scourging, commanding them not to speak in the name of Jesus. What was the effect upon them? Did they go away sad, despondent, hanging their heads in silence? By no means. On the contrary, they went away rejoicing. Rejoicing? What, men who had just been beaten and who had been commanded to cease preaching their doctrines, rejoicing? That was certainly very remarkable. What were they rejoicing about? There did not seem to be any special occasion for rejoicing under the circumstances. Why were they rejoicing? "That they were counted worthy of suffering dishonor for the name." We are reminded of our Savior's words to his disciples in his inaugural address: "Blessed are ye when men shall revile you and persecute you; and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The apostles were also probably reminded of these words. They may have wondered at the time what they meant. Now they could understand. They were in line of prophetic succession. It was a glorious thing to know that they had the honor of suffering for the sake of Jesus. It gave them an opportunity of showing their love for him. It made them martyrs, witnesses, for his cause. It stamped them as faithful followers of Jesus, and brought them closer to him and him closer to them. Suppose you should be called upon to endure suffering for his name. How would you take it? Would you be glad or sad? Would you rejoice or weep?

Instead of heeding the command of the rulers, "not to speak in the name of Jesus," they ceased not to teach and preach Jesus as the Christ, the Messiah that was to come. This they continued to do every day, both publicly in the temple and at the homes of the people. Persecution had only stimulated them the more and also had aroused greater interest on the part of the people in their doctrines. It is always so.

A SUGGESTION.

We want to make a suggestion. It seems to be agreed that one of the very best ways for developing these dead churches—or rather these sleeping churches—of which Brother Oakley has been speaking is to get their members to read the BAPTIST AND REFLECTOR. But unfortunately a good many of their pastors do not read it, and so do not know about our denominational work and do not tell it to their members. The reason which most of these pastors give for not taking the paper is that they are not able to do so. And this is probably true of a good many of them. They work hard during the week on the farm or in the school, make a bare living, ride from five to thirty miles on Saturday to preach on Sunday and get a very scant salary; so that they are not able to pay for anything more than the very necessities of life. They would be glad to get the paper if they could. It would be a welcome boon in their home.

Some of them are old men who have worn out their lives in the Master's service, and now in their old age they find their income, which was never large, greatly reduced, and they themselves are perhaps dependent more or less on relatives and friends for their support. They would enjoy the paper. It would be a rich treat to read in their declining years, but they just have not the money to pay for it.

Now, we want to make this suggestion: There are a great many of our readers who are abundantly able, not only to pay \$2 for their own subscription, which they gladly do, but to pay much more than that. They give anywhere from \$1 to \$100 for missions each year, and could give more. Now, why can they not send us anywhere from \$1 to \$100 to be used in sending the paper to these ministers in the State? We will meet them half way and, for every \$1 they send us, we will send the paper a year to some of these ministers who are not taking it. We should be very glad to have them designate the minister to whom they would like to have the paper sent, but if they do not know of any one whom they can designate, if they will send the \$1 to us with the request that we send the paper to some minister, we will find him, which will be an easy thing to do, with the aid of the Baptist Year Book and our State Convention Minutes.

The paper underlies all of our mission work. As we have said, it is to a large extent the solution of the problem as to these undeveloped churches which we have before us. Every time you put the paper into the hands of one of these ministers who is not now taking it, you go far toward solving the problem—in fact, it is probable that \$1.00 spent in that way will go farther than \$1.00 spent in any other single direction. If, in this way, we can put the paper into the hands of every minister in the State, they will know about our work and will tell their churches about it, so that the churches will become interested and will give to the work—for as we have said, when you show a Baptist his duty, he will gladly do it. They will also give more for pastor's salary. The pastors will then be able to pay for their own paper, and as the years go along, they will preach better, the churches will pay them better and better salaries. So that there will be a gradual uplifting process, until all of our churches shall become missionary, not only in name but in fact. It cannot be accomplished in a day nor in a year. It will probably take twenty-five or may be fifty years for its accomplishment. But the starting point is right here. The key to the situation, not entirely, but to a large extent, is the BAPTIST AND REFLECTOR.

We hope to hear from a large number of our subscribers, sending us anywhere from \$1.00 to \$100 to be used in the way suggested.

OUR OLD MINISTERS.

The *Christian Register* recently had the following suggestive paragraph, which contains much thought for Baptists:

"The Baptist ministry seems to be in a bad way. For a long time the length of pastorates in the Baptist church has been much below the Unitarian average, which, we believe, is still above that of any other denomination of New England. One

thing is certain: Any church which draws a dead line for its ministers and discards them at the age of forty has a dead line of its own, and that not very far ahead."

We believe in the young men. We are a young man ourselves, always have been and always expect to be. But, at the same time, we believe in the old men also. We have the greatest reverence for age and respect for experience. Lawyers, doctors, politicians, merchants, farmers, teachers, and men in every other walk of life are considered in their prime at forty, and at fifty they are just coming to the maturity of their powers. Why should it not be so with preachers?

As a matter of fact, however, every man draws his own dead line. When two of the most prominent pulpits in New York were vacant, the men who were called to them were two of the oldest men in the ranks of our Baptist ministers—Dr. P. S. Henson, aged seventy, and G. C. Lorimer, aged sixty-five. In his last address before leaving Chicago, Dr. Henson said that the best years of his life were in front of him.

QUESTION BOX.

Do you think that preachers, deacons, or laymen, for any reason, are justifiable, in the light of the New Testament, in opposing a petition to drive whiskey from our midst? A BAPTIST.

It does not seem to us that they are. Certainly the reason would have to be a mighty good one. As a matter of fact, the saloon is the antipode of the church, its greatest enemy, tearing down what the church builds up and building up what the church would tear down. The church represents all that is good, the saloon all that is bad in the world. In other words, the church represents God and the saloon represents the devil. Whoever works for the saloon or opposes any movement for putting down the saloon is to that extent working against God and working for the devil.

It should be said, however, that there are different ways of putting down the saloon. Good people are divided as to the best way of doing so. Discretion must be left to their individual judgment in regard to the matter, if only they show sincerity of purpose and earnestness of heart to accomplish the desired end.

PERSONAL AND PRACTICAL.

If necessity is the mother of invention, who is the father? Intelligence?

The saloon is only a segment of hell—and sometimes it is a pretty big segment.

Rev. J. C. Shipe of Rogersville, sends us in a good list of subscribers, nearly all of them new. There ought to be a thousand pastors over the State to do the same thing.

The motto of Puck is: "Lord, what fools these mortals be." He is right about it. It is astonishing what fools some men can make of themselves—such, for instance, as the drunkard, the glutton, the debauchee, the miser, and the slanderer.

We were told the other day of a remark made by a brother, that when he reads a certain paper he feels like fighting, but when he reads the BAPTIST AND REFLECTOR he feels like praying. We take it as the highest compliment that could be paid us.

Dr. T. T. Eaton, the distinguished editor of the *Western Recorder*, was in Nashville last Friday, having come to bury his brother-in-law, Mr. Andrew Tyler, formerly of this city, but who had been living for some time in Louisville. His friends in this city are always glad to see Dr. Eaton.

Well, Europe begins to loom up in sight. Two of our good friends, one from West Tennessee and one from Middle Tennessee, send us in some new subscribers on our European Trip Fund. One of them sends

two subscribers, so that we have \$3.00 as a starter for that fund. We can almost see the dome of St. Peter's Cathedral—though it looks rather indistinct at present.

We beg pardon of Brother W. H. Bruton (cf Ripley). He was one of the brethren to whom we wrote on the subject of temperance, as we mentioned last week. We said that Brother J. H. Anderson was the only one from whom we had heard anything. But before the paper left the post office here, we received a reply from Brother Bruton on the subject—and a very substantial one, too.

The *Examiner* says very pointedly: "Of all the ways of getting rid of a pastor, the meanest and least excusable is to attempt to 'starve him out.' If a majority of the church thinks it desirable that the relation should be terminated, let a vote be taken, and the matter decided in a frank, manly fashion. The 'starving out' process is discreditable to the church and dishonoring to Christ."

In mentioning last week the names of those who recently investigated the charges brought against Secretary Frost, we left off the name of Dr. J. C. Armstrong of St. Louis. The omission was quite inadvertent. We meant to copy the names as they were signed to the report, but Dr. Armstrong's name was left off through mistake of the printer. It was not noticed until after the paper was published.

The story is told that when John D. Rockefeller, as a boy, joined the church of which he is now a member, one of the deacons remarked: "Why can't we take in some men with money, and not so many boys?" Save the boys! They make men. And it may be that as, in the case of Mr. Rockefeller, they will make rich men. But that does not matter so much. Save them, and you not only save a soul but you save a life as well.

The *Examiner* says that "a poll of fifty-one counties in New York State shows that the public opinion, as represented by the Republican, Democratic and Independent papers, is strongly against permitting the sale of liquor in New York City on Sunday during certain hours." That is good. Now, we should like for some one to take a poll of those papers and see what they think about permitting the sale of liquor in their own cities and towns and counties, not only on Sunday but any day of the week.

We publish this week two other articles on "Dead Churches." We are glad that Brother Oakley started the agitation of this subject. We hope that it will continue, not only until we have reached satisfactory conclusions as to the remedies for these non-contributing churches, but until these remedies have been applied and the churches have awakened out of their lethargy. If any one else has a suggestion to make which he thinks will throw light on the subject and help along the cause, we shall be glad to hear from him also.

In renewing his subscription last week, Brother P. H. Hurt of Obion, Tennessee, said: "I send you \$2.00 so you can move up my figures for another year. I expect this will be the last time I will ask that of you, as I am in my seventy-ninth year, but if we never more meet here, we will meet on the other shore." Brother Hurt is one of the most useful and liberal laymen in this State, as well as one of the noblest men and strongest Baptists to be found anywhere. We hope that his useful life may be spared many other years.

It was with much regret that we learned of the death of Rev. W. A. Keen of Morning Star, Tennessee, of which Brother N. J. Phillips told us last week. A strong man physically, mentally, and spiritually, an able preacher and a thorough Baptist, he was a tower of strength to our cause throughout all the bounds of the Holston Association. He will be greatly missed in that Association. With both Brother Asa Routh and Brother W. A. Keen gone, a great vacancy is left in the Association. But it only puts greater responsibilities and duties upon younger shoulders, which we trust will be able to bear them bravely.

We were glad to see the statement last week in the papers that Hon. Ed. T. Seay, of Gallatin, has announced himself as a candidate for re-election to the State Senate and also that he will be a candidate for the Speakership of that body. It is stated that he will have no opposition for re-election to the Senate and we hope that he may be elected to the Speakership by a large majority. He was the leader of the temperance forces in the Senate during the fight on the Peeler Bill and by his coolness and Parliamentary skill and strength of character, he won not only the gratitude of all temperance workers, but the plaudits of the people over the State. Such men are needed in our legislative halls and in positions of trust.

The pastors all over the State are lending their assistance to the BAPTIST AND REFLECTOR. We have never had so many pastors who seemed to be interested in it and who are working for it as there are now. We thank them. It seems to us, however, that there are about 1,000 other pastors in the State who should and could, if they only would, get their members to subscribe for the paper. It requires only a few words and a little work as a rule to get them to do so. Remember that every pastor in the State is an authorized agent for the paper, and so also is every subscriber. If only every subscriber would send another, we should soon double our list. What say you? Can you not at least send us one new subscriber?

With regard to the suggestion made by Dr. Hudson in his excellent article on the subject of "Dead Churches" published on another page in this issue, that the BAPTIST AND REFLECTOR advocate the numerical basis of representation in our denominational meetings, allow us to say, that is exactly what it has done at every opportunity. As we stated before, as chairman of the committee on the basis of representation in the Southern Baptist Convention several years ago, we worked and wrote and spoke for the numerical basis. That it was not adopted was not our fault. But when the Convention declined to adopt it, we thought it unnecessary to continue the effort to secure it until the time seemed to be more ripe for it. We may say that we recognize the strength of the arguments in favor of the financial basis of representation. But, at the same time, we think the arguments in favor of the numerical basis are stronger.

The *Religious Herald* calls attention to the inscription to the memory of Dr. Robt. Ryland on a tablet placed in the Ryland Hall at Richmond College by the trustees, which reads as follows: "Eminent in service and character, efficient in office and faithful to every trust, the trustees dedicate this building to the memory of his tireless energy and successful devotion to the cause of Christian education." The *Herald* says that this is an example of "false apposition" as the words, "Eminent in mind," etc., apply, by strict grammatical construction, to the trustees and not to Dr. Ryland. This is true. But allow us to remind the *Herald* that there is the same example of "false apposition" on the monument erected to the memory of Dr. J. B. Jeter, so long the editor of the *Herald*. It was Dr. Robt. Ryland himself, if we mistake not, who called attention to this fact in the columns of the *Religious Herald* some years ago. It seems the irony of fate that the same grammatical error should be made in the inscription to his memory which he criticized in the inscription to the memory of Dr. Jeter.

We had a pleasant trip to Hall's last Sunday. Despite the severe weather, with its cold and ice and sleet and snow, there was a good attendance at Sunday school. At the close of the lesson Dr. Powell made a talk on Mexican Missions and took up a subscription to support a native missionary in that country. In a few minutes the whole amount asked for, \$150, was subscribed, with something over. The Sunday school, through its excellent Superintendent, Isaac Tigrett, pledged one-half the amount, and individual members the balance. This was quite remarkable, considering the fact that some of the best contributors in the church were not present. Dr. Powell says, though, that he is going to ask them to support a Home Missionary and a State Missionary in the same way. The congregation in the morning was quite good for the day. In the afternoon, by request, we delivered a lecture on "Temperance." Dr. Powell is doing a fine work at Hall's, and other churches around, as pastor. We enjoyed being in the hospitable home of our friend Mrs. Tigrett, widow of the lamented Rev. S. K. Tigrett.

The Home.

MARY ANN SLICER'S LEGACY.

"There, there, boys! Stop your fussing. If there's one thing I can't abide, it's to see boys squabbling, more particular if they happen to be brothers. No, you can't either of you ride that there cutter. If you can't guide your own tempers straight, how am I going to trust you with my dumb creatures? Here, Moses, get up and start this machine going."

Ross and Edgar stood back crest-fallen. They had lost their chance to drive the reaper around Mr. Figgat's wheat-field; but there was no help for it. Good-humored to a fault though the farmer was, when he said a thing it was said, and few people ventured to question the old man's decisions.

But Ross felt a little sore about this rebuke.

"Didn't you ever quarrel, when you were a boy, Mr. Figgat?" he asked, reproachfully.

The farmer turned and looked at Ross with surprise; then his eyes seemed to look quite beyond the boy in knee-pants and blouse, away down a vista of nobody knows how many years. Finally he broke into a hearty laugh.

"I did," he said; "once I did quarrel with my only brother for a whole day; but by sunset it turned into a huge joke, and whether I laughed at Bill most or whether he laughed most at me, I dunno to this day."

"How was that, Mr. Figgat?" Edgar asked, thinking secretly that a good story might make up for the lost ride.

"Well, it was this way," said the farmer, taking off his straw hat to wipe the glistening beads of moisture away. "Father was sent for one day to hear a will read. 'Twas Cousin Mary Ann Slicer's will, and Bill and I took a great interest in it. We knew, if father was sent for, it must be because he was named in the will, and we had big thoughts of what it might bring us. But, as father and mother said nothing to us about it, we daren't ask any questions. That's the way children did in old times. So we went off to our work of weeding the garden, and there we did more talking than work."

"We 'lowed it wouldn't be less than a hundred dollars, and to us a hundred dollars looked like a whole fortune. 'I guess pap'll get a horse and buggy,' said I; so's we can drive ma to church like Mrs. Simpson 'stead of goin' in the spring-wagon."

"'Horse and buggy,' says Bob, very scornful, 'much good that would do! I'm going to ask him to send me to the Valley High School, where I'll get a chance to go to college.'"

"'And how much good,' says I, 'would that do the rest of us, to have you spoutin' long words at us that we couldn't understand?'"

"Well, Bob sass'd me back, and I giv' him as good as he sent, until mother heard us, and sent me to pick stones out of the three-cornered lot, and Bob to carry water to the men

TRAINED NURSE CURED BY SWAMP-ROOT.

USED BY HOSPITALS—PRESCRIBED BY DOCTORS.

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 sent free by mail.

Miss Alice Brown, the well known trained nurse, is in a position to speak with knowledge. She was formerly with the St. Louis Baptist Hospital and has had many trying experiences in her arduous vocation. She adds her valuable testimony to the thousands already received by Swamp-Root. She said in a signed interview with a reporter of the St. Louis Star:



MISS ALICE BROWN.

"Although a woman in my position can receive plenty of prescriptions from physicians without cost, it was upon the advice of a well-known West End doctor that I began to take Swamp-Root. No, I will not tell you his name for he might not like it. But all the same I took it when I was run down from night work in the sick room. I was thin and yellow and tired, even when I rose from my sleep. Swamp-

EDITORIAL NOTE.—If you have the slightest symptoms 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 by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Nashville 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 the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

in the field. But every chance we got we jeered each other. I made signs like a dandy, walking with a cane in my hand and cigar in my mouth, and Bob, he pretended to be driving a fiery horse, swelling out his cheeks to look like Mr. Simpson.

"But I wasn't enjoying myself a bit, and I'm sure Bob wasn't. You see, we were used to being partners. The work came easier, because we helped one another, and as for the play—well, it just wasn't any play worth counting, the day we quarrelled."

"When supper-time came around, there was father, looking just the same as ever. We gazed hard at his pockets, but they showed no sign of bulging. Bob was always plucker than me. 'Pap,' says Bob, 'what did Cousin Mary Ann Slicer leave you in her will?'"

"Our father looked as much surprised as if the setter dog had spoken; but he was too much taken aback to reprove Bob's forwardness. 'She left me her big bell-metal, appli-but-ter kettle,' said he; 'the one I've always borrowed from her in the fall.

Root gave me a relish for my food and cleared my blood from its stagnant impurities. Of course I do not praise Swamp-Root as a cure for all troubles, but it is splendid for the kidneys, stomach and bowels and relieves female disorders when all other remedies have failed to give relief. I know of many cases in the hospital cured by this wonderful remedy."

Alice Brown

1519 Semple Ave., St. Louis, Mo.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend, or an acquaintance apparently well, but in a few days we are grieved to learn of their severe illness or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and the extraordinary effect of the great 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. 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. A trial will convince anyone—and you may have a sample bottle free, by mail.

If you have the slightest symptoms 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 by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Nashville BAPTIST AND REFLECTOR.

"I looked at Bob, and his face was as red as fire. I didn't know whether he was going to burst out laughing or crying. I felt my own face in a blaze, too, and I was about as near one as I other; but fortune favored us—not with a legacy from Cousin Mary Ann Slicer, but with the tinkle of a cow-bell in the front yard."

"'Boys!' mother said, as much excited as if a hundred dollars was at stake, 'there's Pollie in the front yard. She'll eat every flower I've got!'"

"'Bob and I had already bolted through the window, and Pollie did not even get a chance to smell the sweet-peas, if that's what she was after.'"

"'I say, Bud,' old Bob said to me, when we made the side gate fast, 'as you ain't going to ride in a buggy, and I ain't going to college, s'pose we go down and finish our new dam before dark.'"

"I agreed, with a whoop of joy, and I was so glad to get out of that fuss with my pard that I never got into another's long as we lived under

one roof—nor afterwards, for that matter."

"Did you ever get the buggy, Mr. Figgat?" asked Ross.

"I had the pleasure of driving my old mother to church many a Sunday, year in and year out, in a buggy bought with my own earnings," said the farmer; "which was a long sight better for me than if Cousin Mary Ann had left us a coach and four."

"And Bob—how about Bob?" asked the other young listener.

"Bob!" exclaimed Mr. Figgat, in surprise; "don't you know the Hon. Robert Figgat, of the State Senate?"

"Oh-h-h!" cried the boys.

"Of course, you know him," said the Hon. Robert's brother, proudly.

"He took himself to college, and that's the reason he came out on top. Bless him! he's the best man at the Capital. We're pards yet, and me and him have often agreed that if Cousin Mary Ann had left us a hundred dollars a day, it wouldn't have paid us for what we would 'a' lost, if we had quarreled over it. Here, Mose, stop that machine, and give the boys a chance. All right, Edgar; let Ross try his hand—your turn'll come."—Elizabeth Preston Allan, in Sunday School Times.

THE PETTY-MORRIS DEBATE.

McCains, Tenn. January 7-8-9 1902.

THE PROPOSITION.

"Baptize, in the classics and in the scriptures, invariably expresses the idea of immersion, and invariably excludes the idea of affusion; hence, scriptural baptism is performed exclusively by immersion." A. S. Pettie affirms, W. C. Morris denies.

A good congregation having assembled at the appointed hour, the debate opened by singing "My Faith Locks up to Thee," "Rock of Ages, Cleft for Me," "Jesus Lover of My Soul," prayer and reading of the rules of the debate. A. S. Pettie (Baptist) made his appearance and began by saying: "The practice of error benefits no man, but if the truth shall make you free ye shall be free indeed."

"Men discuss politics, astronomy, geology, and other things, then why not discuss the scriptures in a Christian and brotherly way?" He continued by saying: "I am here to prove the truthfulness of this proposition, and Brother Morris is here to assist in the investigation."

His propositions were summed up in the following briefs:

1. The classics which include the writings from B. C. 500 to 285.
2. The scriptures, which are the Old Testament, beginning with Genesis and closing with Malachi, and the New Testament, which begins with Matthew and closes with the Revelation.
3. Immersion, which is defined by the Universal Dictionary, "to dip."
4. Affusion, the meaning of which differs a little in the various dictionaries.
5. Exclusion, which shuts out the idea of affusion, not from the practice of men, but from the classics and the scriptures.

Baptizo shuts out sprinkling and pouring as baptism. Proof: "Go teach all nations, baptizing them," etc.

He then referred to the selection of one to take the place of Judas as found in Acts 1:20-22, and made the point that it was absolutely necessary to select one that had witnessed the bap-

Continued on Page Twelve.

Young South.

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

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

Mission Topic for February: "THE
COLORED PEOPLE."

There are 10,000,000 negroes in the
South. Of these, 1,600,000 are Baptists.
Are we doing all we can to show
them what real religion is? Ask your-
self that question.

Bible Learners.

Learn Ephesians 4:25.

The Student Band.

The subject is Cuba, and seven have
answered the following questions: 1.
What is the size of Cuba? 2. What its
population? 3. What its principal
city? 4. Its chief products? 5. What
the language of the people? 6. What
their religion? 7. The first Baptist
missionary? 8. What do you know of
the church in Havana? 9. How many
mission stations have we? 10. Name
three of them. 11. Why should we
send more missionaries now? 12. What
Board of our Southern Baptist Con-
vention has charge of the work in
Cuba?

The names of those sending in an-
swers are as follows:

Hattie Jones Everett, Trenton.
Bettie D. Arnold, Wartrace.
George S. Range, Whitesburg.
Lemma Drake, Verona.
Ethel Gaddis, Stage, Miss.
F. F. Gillard, Newbern.
Clarence Allen, Brush Creek.

I give you the answers sent in by
Hattie Jones Everett. They are beauti-
fully written, and fulfill all the condi-
tions and are correct. Look them
over carefully and see if you made any
mistakes in your:

Answers to January questions.

CUBA.

1. 780 miles long; from twenty-five to
100 miles wide; a little larger than Vir-
ginia.
2. One and one-half million.
3. Havana.
4. Sugar and tobacco.
5. Spanish language.
6. Catholic religion.
7. Mr. Diaz.
8. It was a theatre building and was
bought by the Home Board for a
church. They paid \$60,000 for it. Diaz
has been the pastor. It has increased
rapidly in membership and is the cen-
ter of the Baptist work in Cuba;
9. Six stations.
10. Havana, Matanzas, and Cien-
fuegos.
11. Because the people have lost all
their faith they had in the Catholic
priests and are groping in heart-dark-
ness.
12. The Home Board of Atlanta,
Georgia. HATTIE JONES EVERETT,
Trenton, Tenn.

YOUNG SOUTH CORRESPONDENCE

"And how is February?" Did some-
body ask that? February is begin-
ning very nicely indeed, as you will
see when you read our page this week.

No. 1 is from Sweetwater:

"Enclosed please find \$1.09 for our
dear missionary, contributed by the
two infant classes of our Sunday
school, taught by Mrs. Hudgens and
myself. We send also two-cents for a
coin-taker, and we hope to get it filled
soon. I cannot close without thank-
ing Mrs. Eakin for the loving and tact-
ful way by which she encourages our
young people to work for Jesus."

"Mrs. W. A. MOFFITT."

Mrs. Eakin appreciates the kind
words and is most grateful for them as
well as the offering from the little
ones, whom the editor hopes to meet
again some day. The coin-taker will
be sent as soon as it comes. Mean-
while, be gathering in the pennies and
changing them to dimes.

No. 2 is from Cedar Bluff:

"After so long I have gathered up a
dollar for the Japanese children, and I
am so glad to send it to you."

"E. B. HUGHES."

We never needed it worse! Many
thanks! Won't you order one of the
new helps, the coin-takers?

In No. 3. Ruby Ivy Petty of Paris,
asks an address of a missionary to
whom she can send cards. Tie them
up securely, not more than twenty-five
in a package. Don't put any writing
with them, but send a separate letter
or card. Address Mrs. Lillian
Wright Caustain, Guadalajara, Mex-
ico, or Rev. A. Trevino, Monterey,
Mexico. Cards are preferred upon
which hymn or Bible verses can be
written. These little helps are much
appreciated.

No. 4 is from our dear little worker
at Jackson, Estelle Decourcy, and
sends three subscriptions for the
Foreign Journal, and twenty-five
cents for Japan. I have been wonder-
ing if Estelle had forsaken the Young
South. I have sent the names to Dr.
Willingham with great pleasure.
Thanks for the offering for Japan. I
know she will want a coin-taker.

No. 5 is from Whitesburg, and sends
thanks for literature from George S.

The Truth

Is told by most people. If it were not,
the whole commercial and social fabric
would fall to pieces. There are thou-
sands upon thousands of people who
testify to the cures effected by Dr.

Pierce's Golden

Medical Discovery.

They are representa-

tive people in their

communities. You

would believe their

word on any ques-

tion of knowledge.

They speak the sim-

ple truth when they

testify that Doctor

Pierce's Golden

Medical Discovery

cures dyspepsia,

"weak" stomach and

other diseases of the

stomach and its al-

lied organs of diges-

tion and nutrition.

It cures when all

other remedial

means have failed.

It cures perfectly

and permanently.

There is no alco-

hol in the "Discover-

ery" it is free from

opium, cocaine and

all other narcotics.

Accept no substitute for Dr. Pierce's

Golden Medical Discovery. There is

nothing "just as good."

"I was a total wreck—could not eat or sleep,"

writes Mr. J. O. Beers, of Berryman, Crawford

Co., Mo. "For two years I tried medicine from

doctors, but received very little benefit. I lost

flesh and strength, was not able to do a good

day's work. I commenced taking Dr. Pierce's

Golden Medical Discovery, and when I had

taken one bottle I could sleep, and my appetite

was wonderfully improved. I have taken five

bottles and am still improving."

Dr. Pierce's Medical Adviser, paper-

covered, is sent free on receipt of 21 one-

cent stamps to pay expense of mailing

only. Address Dr. R. V. Pierce, Buf-

falo, N. Y.



PEWS—PULPITS

Church Furniture of all kinds
Grand Rapids School Furniture Works
Cor. Wabash Av. & Washington St.
CHICAGO

Range, and a dime for Cuba. He has
studied this month with good effect.
The Home Board needs every cent we
can give for Cuba.

No. 6 reports those dear babies in
East Nashville and elsewhere:

"Enclosed find \$3.04, the first quar-
ter's collection of our Babies' Branch.
I send also three new names; Martha
Hill Abernathy, Pulaski; Ada May
Fletcher, Rome Ga., and Louise Suth-
erland, Nashville.

"One of our little ones, Coleman
Young of Pueblo, Colorado, has died
since I enrolled the Band, but her
aunt here, Mrs. Prince, will continue
to contribute in her memory.

"Our Sunbeams attended the 'Week
of Prayer' meetings every day and
contributed \$1.25 to China.

"GERTRUDE HILL."

How I wish every church had a con-
secrated young lady who would take
up this work of the "Babies' Branch"
as Miss Hill has done. Can't you do
it in your church? Miss Gertrude
sows beside all waters. May God
make her more and more useful! Many
thanks for this first harvest of "Babies
Branch" offerings. May our Father
comfort those who have lost the baby
for a little while on earth, and lead
them to find her in heaven.

Wartrace sends No. 7:

"My little sister and I made some
pop corn balls yesterday and sold
them. Cousin Mabel Arnold will send
you the money soon.

"BETTIE D. ARNOLD"

We shall look for it. Those "Little
Workers" at Wartrace are never long
away. I count on them with the coin-
takers. Miss Mabel will order some I
am sure. You make fine little sales-
women certainly. Won't some others
try Betty's way?

No. 8 brings \$1.14 from the infant
class of the Sevierville Sunday school
by Mrs. A. B. Clapp, and we give it to
Japan with sincerest gratitude.

No. 9 comes from our devoted friend
at Trenton:

"We have sent the Young South all
of our 'bug-money,' but papa is giving
us \$1.00 for every 100 in deportment
we win. So we send fifty cents to
Mrs. Maynard.

"Mary E., Hattie J., and Nannie
E. Everett."

You are very kind to divide with us.
May you earn many more rewards for
good conduct.

In No. 10, Miss Josephine Winn
sends twenty-four cents for a dozen
coin-takers, to be used by the children
of the Little Hope church. They shall
be sent just as soon as they come from
Baltimore. Start the little workers
gathering up the pennies, Miss Winn,
and be ready.

No. 11 brings fifteen cents for Japan
from Clarence Allen, Brush Creek.
Thanks!

No. 12 sends in a star dollar from
Mary Lucile McAnahan, Roberson
Fork, Tenn. We are much obliged
and we hope she will order a coin-
taker and press on.

At the meeting of the Ocoee Union
not long since those dear "Little
Gems" of the Second church, Chatta-
nooga, sent in \$1.47 by Miss Brown,
and we are most grateful.

No. 13 brings \$3.00 from the "Willing
Workers" of Stanton for the Orphans'
Home, by Mrs. T. L. Martin, and we
send by her our heartiest thanks. We
appreciate their sweet "willing" ser-
vice to the utmost.

Continued on Page Twelve or Thirteen



Giant Flowering Caladium

Grandest foliage and flowering plant yet introduced.
Leaves 3 to 5 feet long by 2 or 3 feet broad, perfectly
immense, and make a plant which for tropical luxuriance
has no equal. Added to this wonderful foliage effect are
the mammoth lily-like blossoms, 12 to 15 inches long, snow-
white, with a rich and exquisite fragrance. Plants bloom
perpetually all summer in the garden, or all the year
round in pots. Not only is it the grandest garden or lawn
plant, but as a pot plant for large windows, verandas,
halls, or conservatories, it rivals the choicest palms in
foliage, to say nothing of its magnificent flowers. Thrives
in any soil or situation, and grows and blooms all the
year, and will astonish every one with its magnificence—
so novel, effective, free growing and fragrant.

Fine plants, which will soon bloom and reach full per-
fection, 25c. each; 3 for 60c.; 6 for \$1.00 by
mail, postpaid, guaranteed to arrive in good condition.

OUR GREAT CATALOGUE of Flower and
Vegetable Seeds, Bulbs, Plants and Rare New Fruits, pre-
cisely illustrated; Large Colored Plates; 136 pages; FREE
to any who expect to order. Many great novelties.

JOHN LEWIS CHILDS, Floral Park, N. Y.

BLMYER
BCHURCH
BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CHURCH BELLS, PEALS AND CHIMES,
OF LAKE SUPERIOR INgot COFFER AND
EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUREN CO., Cincinnati, O.

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.

BELLS
Best Alloy Church and School Bells. Send for
Catalogue. Write to BELL CO., Baltimore, Md.

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

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 ef-
ficient young preacher.

Sunday School Board

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. 40 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.

Young South.

Continued from page 11.

In No. 14, Mrs. Lamar of Nashville, adds twenty cents to our postage fund, and has our thanks.

In No. 15, Miss Armstrong tells us that Miss Annie Bell of Andrew Chapel, is using a star-card from which we shall hear soon. We will be delighted to number her among the Young South workers.

Now, No 16 brings the grand climax from our little Parisians:

"God has taken one of our brightest Sunbeams, little Fannie Lasater, but she had her mission box ready for the Master's work ere she left us. We join her in sending

SEVEN DOLLARS AND FIFTY CENTS

to our dear Mrs. Maynard.

"We add also fifty cents from William Lasater and Sue Garner for the Babies' Branch. The Young South ever has our best wishes.

"MRS. BALL."

Don't you agree with me that February begins well? Such a finale is most gratifying. That's a wonderful Band of Mrs. Ball's. May it shine more and more unto the perfect day! That one of its member shines now in heaven must be an incentive to letting the lights of those left on earth shine more clearly. May the dear Savior be very near those who miss the little one gone before.

I want "lots" of valentines this month! Who will send one to the orphans, or the Japanese children right away? In the old times, valentines were "messages of love." Let us go

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

back and send ours to those who need the blessed gospel that proclaims the love of Christ.

Most fondly, yours,

LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

First three quarters	1	\$633 70
January offerings, 1902	94	04
First week in February		

FOR JAPAN.

Infant classes of Sweetwater S. S., by Mrs. McMillan	1	09
E. B. Hughes, Cedar Bluff, (star)	1	00
Estelle DeCourcy, Jackson	25	
Infant class, Sevierville S. S., by Mrs. Clapp	1	14
Everett Band, Trenton	50	
Clarence Allen, Brush Creek	15	
Mary L. McAnahan, (star)	1	00
Little Givers, S. Chattanooga, by Miss Brown	1	47
Paris Sunbeams, by Mrs. Ball	7	50

FOR ORPHANS' HOME.

Willing Workers, Stanton, by Mrs. Martin	3	00
--	---	----

FOR BABIES' BRANCH.

From Miss Hill's Band, East Nashville	3	04
Wm. Lasater and Sue Garner, by Mrs. Ball, Paris	50	

FOR HOME BOARD.

George S. Range, Whitesburg	10	
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FOR FOREIGN JOURNAL.

For three subscribers, by Estelle DeCourcy	75	
For postage	48	

Total.....\$749 71

Received since April 1st, 1901.

For Japan	\$473 38
" Orphans' Home	161 99
" Babies' Branch	31 53
" State Board	12 49
" Home Board	33 25
" Foreign Board	23 93
" Foreign Journal	4 50
" Sundries	4 52
" Postage	4 12

Total.....\$749 71

Star-card receipts.....\$109 82

Subtract \$473 38 from \$500.00.

Yes, \$26.52 is the result. Send it in at once for Japan. Will yob?

L. D. E.

Rev. Jas. H. Bennett of Kaufman, Texas, has resigned the pastorate of the Baptist church at that place to give himself fully to the evangelistic work. Many of his closest friends have urged him to do this for several years. He was unanimously recalled at Kaufman for the third year. He is a good man; We hope he will come over into Tennessee sometime.

THE PEITY-MORRIS DEBATE

Continued from page Eleven.

tism of Jesus by John, so that he would not have a mistaken idea as to how baptism should be performed. He said: "Jesus' baptism fixed the mode of baptism forever. He was baptized one time one way. If he was baptized by sprinkling, then he was not baptized by pouring or immersion; if he was baptized by pouring then he was not baptized by sprinkling or immersion, and if he was baptized by immersion then he was not baptized by sprinkling or pouring." The apostles practiced one mode and not three.

Here he gave the various words in the Greek which denote immersion, pouring, sprinkling, wash, etc., and then said: "If Jesus had intended baptism to be performed in more ways than one then why did he not select a word to denote it? The fact is, he used one word and one only, when Christian baptism was to be performed, and that word was 'baptizo' invariably."

He then made eight references to the classics to show that baptizo invariably expresses the idea of immersion.

He then referred to the standing offer of \$1,000 made by the *Western Recorder* for a passage in the classics or the scripture where the word baptizo expresses the idea of affusion.

He then went to the scriptures and made two references where the word baptizo appears. One was in the case of Naaman, where the word "dipped" him, and then closed with this remark: "If baptizo dipped Naaman in the Jordan, why could it not dip Jesus in the Jordan?"

W. C. Morris, Cumberland Presbyterian. He began his speech proper by a quotation from Joel, 2:28: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." He then went to Acts 2, for the fulfillment of this prophecy, where it speaks of the Holy Spirit as coming by pouring. He then took up Matt. 3:11 and Acts 1:5 to show that this pouring out is called baptism by both John and Jesus.

"If to baptize with the Holy Ghost means to pour out the Holy Ghost upon the people, then to baptize them with water must mean to pour water upon them. This is a clear case of affusion. Holy Ghost baptism fixes water baptism." Next he went to the passage in Acts 10:44, where the "Holy Ghost fell on them which heard the word." "In this case the Holy Ghost fell upon Cornelius, and, therefore, water must be poured upon them in baptism." To impress this fact upon the minds of the audience, Brother Morris took a pitcher and poured some water upon the floor to illustrate how the Holy Ghost came down and how the water is poured out in baptism, and with some few references to the classics he closed his first speech.

Pettie—second speech:

"When Brother Morris prays for the baptism of the Holy Ghost, does he ask God to give it in the same proportion that he pours water upon his candidates? If so he gets but little!" With some other notices of Brother Morris' speech he closed by saying that Brother Morris did not reach his arguments.

Morris' second speech: He said one atom of the Holy Ghost was sufficient for him. Baptism being symbolical of cleansing, one or two drops of water is sufficient. In referring to the classics he said: "A bladder you can baptize but it is impossible to make it sink or to immerse it. Baptism is a sacramental act and not a modal act."

The moderator announced that "the time was about out." Brother Morris remarked that he was out, too. Thus closed the first day. D. E. DORTCH, Columbia, Tenn.

Reward of Merit.

A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor, and yet within one



year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics.

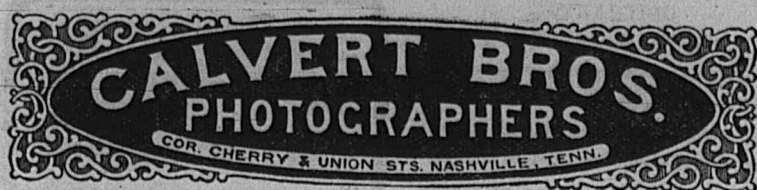
They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitter, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty-cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh mailed free. Address, F. A. Stuart Co., Marshall, Mich.



Missouri Baptist Sanitarium, 319 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.

MORE ABOUT THE SAN JACINTO OIL FIELDS.

By J. B. CRANFILL.

I am sure that your readers will be glad to learn of the substantial progress of the San Jacinto Oil Company of Beaumont, of which I am President. Our company is now actively engaged in marketing our oil. We have made contracts for the sale of more than 2,500,000 barrels of oil, the proceeds from which will more than equal the entire capital stock of the company, which is \$250,000. These contracts include more than 100 plants, and we are adding contracts daily. We have practically closed a contract with one of the chief railway companies in the Southern and Western States, which does an immense business. Our contract with this company provides for the use of more than one million barrels of oil, and the company kindly agrees that at the expiration of the contract, all things being equal, they will renew with us.

We have wired our agent in the East to close a contract for a vessel to be used in transporting oil from Beaumont to the Atlantic seaboard. We have purchased our own cars, the first large shipment of which is to be delivered Feb. 1st.

Your readers will probably be interested to know something of our great oil wells. The following letter was voluntarily given us by Mr. Geo. A. Hill, Government Inspector and Chairman of the Safety Committee in charge of Spindletop Oil field:

Beaumont, Texas, Dec. 5 1901.

Dr. J. B. Cranfill, President San Jacinto Oil Company, Dallas, Texas.—Dear Sir: I take great pleasure in testifying in my official capacity as Chairman of the Safety Committee and Government Inspector in charge of Spindletop Oil Fields, that I am perfectly conversant with all of the wells on said field and have personally had official supervision in the bringing in of over two-thirds of them, and that your two wells are the equal of any in said oil field.

In addition to the above I beg to say that your well (San Jacinto No. 1) which was drilled in by Mr. Halverson on the 3rd and was spouted at an angle of forty-five degrees on the 4th and partially opened again in your presence to-day, is in my opinion the strongest well on the field and has a daily capacity exceeding one hundred thousand barrels.

I will further state for the information of yourself and associates that the said well was photographed on the 4th inst., and I feel certain that the picture then taken will readily verify this statement. GEORGE A. HILL.

This letter speaks for itself and I call the particular attention of your readers to it. Our two wells will easily produce more than two hundred thousand

barrels of oil a day—barrels, not gallons.

Another point of interest is that the market for the oil is extending much more rapidly than the possibility of delivering oil to those who need it. This point we have covered by placing in charge of our shipping department, Mr. W. V. Newlin, one of the most experienced traffic men in the Southwestern railway service. He looks after our shipments, keeps track of our cars, and keeps a general oversight over that part of our business.

The outlook under our present auspices is limitless. There seems now to be no doubt of the permanency of the oil supply. An oil gusher has been found at Columbia, some seventy-five miles from Beaumont, and oil is being found on other sections of the southwestern portion of the State. Interest in the oil business constantly increases and oil properties of all kinds are constantly increasing in value. As an evidence of the confidence the officers of the San Jacinto Company have in its stock, I recently bought more than 100,000 shares of the stock; Geo. W. Carroll, our treasurer, bought 20,000 shares, and J. W. Pinson, our secretary, bought 10,000 shares. Naturally, those in charge of the affairs of the company are in the best possible position to judge of the value of the company's holdings.

Referring to our landholdings, I list them as follows:

We have 3,335 acres in Nacogdoches County, which is believed to be oil land; we own one acre in the Bullock league, a few hundred yards northwest of our No. 1; two acres in the C. Williams league, a little farther in the same direction; ten acres near Sour Lake where an oil gusher has recently been brought in; ten acres near Saratoga in Hardin County, at which point, as stated, a flowing well was finished a few days ago, and which produces a very superior grade of oil; ten acres in the H. Williams survey between Sour Lake and Beaumont; five acres two and one-half miles south of the gushers; two acres southeast of the gushers; ten acres three miles west of Sabine Pass, opposite the oil pool in the Gulf; seventy-five acres just south of and adjacent to the known oil fields of Corsicana, and a lease on forty acres in Sabine County, upon which there are four natural gas wells.

We have yet a limited amount of this stock for sale at twenty cents a share until February 25th, at which date it has been decided to advance the price to twenty-five cents a share. It is therefore to the interest of all those who desire to purchase this stock to order promptly. As to the standing of the officers of the company, I refer to

Mr. A. V. Lane, cashier of the National Exchange Bank, of Dallas; The Beaumont National Bank, Beaumont; Mr. G. W. Carroll, Beaumont; who is the treasurer of our company and on whose land the original oil wells were discovered; Boston W. Smith, Minneapolis, Minn.; N. B. Bairden, Omaha, Neb.; Hon. Joshua Leveing, Baltimore; Dr. George L. Spinning, South Orange, N. J.; and I also refer to the editor of this paper who will be glad to answer all questions concerning the company.

Address all orders for stock to J. B. Cranfill, President, Dallas, Texas, and they will be promptly filled. Half-tone engravings of our great wells will be sent free to all who buy our stock.

RECENT EVENTS.

The Second Baptist church, Little Rock, Ark., has extended a unanimous call to Dr. T. W. O'Kelly, pastor of West End, Atlanta, Ga.

+++

The Baptist Social Union of Richmond and vicinity held a meeting at the Masonic Temple on January 31st. It was a delightful occasion. Mr. B. F. Johnson is President of the Union, which insures its success.

+++

Mr. Howard E. Frost, son of Dr. J. M. Frost, who has been cashier of the Equitable Life Insurance Company in this city for some years, has recently been appointed inspector of agencies. This is quite an important and responsible position. The friends of Mr. Frost are very much gratified at his promotion.

+++

We stated last week that Rev. W. D. Turnley of Fulton, Ky., had accepted a call to the church at Orlando, Fla. The *Florida Baptist Witness* states that "owing to some misunderstanding" he will not go there. It says "that the cancellation of the agreement was entirely satisfactory to both the church and Brother Turnley, and that the church has now extended a hearty call to Rev. A. E. Crane, of Ulmerville, S. C., who is expected to begin his work there early in February."

+++

We understand that our friend Brother F. S. Yager of Chattanooga is a candidate for Judge of the County Court of Hamilton county, Tennessee. Says the *Central Baptist Church News*: "Brother Yager has been a practicing lawyer in Chattanooga for many years, and has never been before the people for an elective office. He worked faithfully on the Executive Committee of Ocoee Association for four years, and was for two years the chairman and is yet a member of the committee, and for the past two years has been the Moderator of the Association." We should be very glad to see Brother Yager elected to the office.

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. WALKING, 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.

The First Baptist Church of Tallapoosa, Ga., recently called to its pastorate Rev. J. C. Jackson. The remarkable part about it is that Brother Jackson is in the seventy-third year of his age. Evidently he does not seem to have crossed the dead line.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 0 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

In this week's paper we give another article from Dr. J. B. Cranfill of Dallas, Texas, concerning the developments of the San Jacinto Oil Co., of which he is President. The success of this company has been marvellous. To have contracted for the sale of 2,500,000 barrels of oil within less than three months after the first well was brought in is an achievement of which any company ought to be proud. The proceeds from the oil which this company has contracted to sell will more than equal the entire amount of their capital stock. Additional particulars concerning the stock and oil properties of this company will be cheerfully furnished. If any of our readers wish to buy oil stock, we do not hesitate to advise them to invest in the stock of the San Jacinto Co.

For Whooping Cough use CHENEY'S EXPECTORANT

HAVE YOU LEARNED HOW TO PREPARE A SERMON?

Would you like a twenty-weeks' course by correspondence, at \$1.00 a week? Subjects will be assigned, outlines criticised, the method of theme-development handled, style criticised, teaching context of Biblical sections required, suggestions for reading in English made. Every week for twenty weeks this work will be carefully done for you. A rate of \$1.00 a week and postage will be charged.

Mr. Rabb, who offers this work, is a graduate of Louisville and Rochester, and has specialized in Theology, New Testament Literature, and English Literature. He is at home in the work he offers. Address

ROBERT MORRIS RABB.

445 Delaware Ave., Buffalo, N. Y.

Rev. C. H. Bailey of Fayetteville, at was Seventh church, this city, last Sunday. He is one of our most promising young ministers.

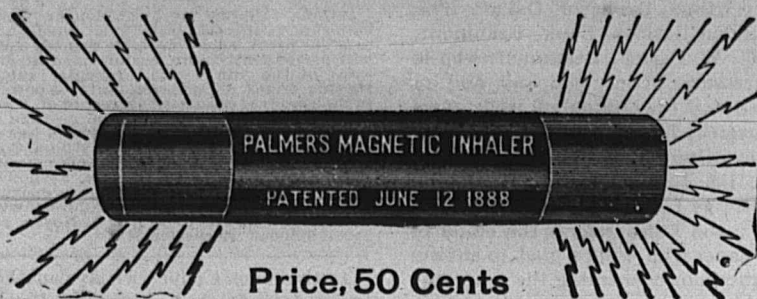
It was with much regret that we learned of the death on last Sunday of Dr. J. T. Alsop in this city. He had been practicing medicine at Henderson's Cross Roads for some time and only recently moved here. He was a very clever man and an excellent physician. He was the son-in-law of Rev. J. T. Oakley. Besides his wife, he leaves several children and numerous friends to mourn his loss. We tender them our deep sympathy.

Mr. S. L. Benham of Waco, Texas, manager of the Texas Branch of The Southwestern Company, is in the city visiting Mr. P. B. Jones, Gen. Mgr. of the Co. Mr. Benham is a deacon in the First Baptist church at Waco, and is an excellent man every way.

The list of contributions for the Baptist Orphanage was crowded out of this week's issue, but will appear next week.

For LaGrippe and Influenza use CHENEY'S EXPECTORANT

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 in-
 cements by the dozen. Indorsed by all physicians.
 Send all orders to the

**BAPTIST AND REFLECTOR,
 NASHVILLE, TENN.**

There's a Difference

Manufacturers
JESSE FRENCH
STARR,
RICHMOND
 Representatives
STEINWAY,
KNABE,
VOSE

in Pianos discernible only to experts. It is a differ-
 ence of material and workmanship.

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

The difference between our instruments and oth-
 ers is always in our favor.

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

Jesse French Piano & Organ Co.

240-242 N. Summer Street
 Sell-Exchange-Rent

Our New Church Roll and Record.

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

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

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

OBITUARY.

NOTICE.—Obituary notices not exceed-
 ing 200 words will be inserted free of charge,
 but one cent will be charged for each succeed-
 ing 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.

JAMES—Deacon Joseph H. James
 died in Columbia, Tenn., Oct. 15, 1901,
 after seven months of intense suffer-
 ing, in the eightieth year of his age.
 He was born in Surry County, Vir-
 ginia. His father was a physician and
 made a good record in the Mexican
 war. He learned the jeweler's busi-
 ness early in life, and was for some
 years in Richmond, Virginia, in his
 chosen vocation. It was in Richmond
 that he became acquainted with the
 Rev. Magoon, who was pastor of the
 First Baptist church in Richmond,
 and one of the first preachers of his
 day. In later life Mr. James loved to
 recall the sermons and counsels of that
 great preacher, who was his personal
 friend as long as he lived.

In 1857 Mr. James located in Colum-
 bia, Tenn., where he brought up his
 family and conducted a successful busi-
 ness until a few years previous to his
 death.

When he came to Columbia he found
 no Baptist church, but being a mem-
 ber of that denomination, and a man
 of strong convictions, he made every
 effort to have a Baptist church orga-
 nized, and, after its organization, he
 stood by the church with his influence
 and financial support for nearly half a
 century. He assisted in the building
 of two Baptist church houses and
 frequently had to assume the burden
 of the church expenses. He was for
 years the superintendent of the Sun-
 day school and was always a faithful
 attendant upon the prayer meeting
 and all other services of his church.

He was always the friend of his pas-
 tor and stood by him with loving
 counsel and sympathy. He was a fine
 type of the "old Virginia gentleman,"
 courtly, dignified, and gentle in all his
 intercourse with his fellow-men. His
 spirit of humanity was noticeable on
 all occasions. He had no patience
 with ostentation and braggadocio, and
 was often thrown in the background
 by those less deserving than himself.

The Baptist church at Columbia
 owes its existence and success to Dea-
 con James more than to any one man.

He, with a few others, noble old men
 of God, who have long since gone to
 their reward, stood like pillars of
 strength when the life of the struggling
 little church was despaired of.

Such men are rare. We shall not
 soon see his like again. His life was a
 blessing to his many friends. His
 death was the completion of a great
 Christian character. His memory is
 sweet to all who knew him. His
 Heavenly Father, whom he loved and
 served so long, has called him home.

Mr. James leaves three children to
 mourn his loss, but they weep not as
 those who have no hope.

His funeral was quietly conducted
 by his pastor in the church he had
 loved so long, and his body was laid
 to rest beside the body of the wife of
 his youth, who had preceded him in
 death some years.

"A great man in Israel has fallen,"
 but his work was done—well done—
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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.

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

BAPTIST AND REFLECTOR, Nashville, Tenn.

OBITUARY.

HAWKS—God in his wisdom has again visited our church and taken from us one of our most consecrated members. Sister Hawks departed this life September 20, 1901. She was born in Marion, N. C., January 20, 1851. Professed faith in Christ and united with the Missionary Baptist church at Fisherville, Fayette County, Tennessee, in 1874. She was married to A. W. Hawks May 13, 1868, and left seven children. Sister Hawks was a kind, patient and true mother and a fond and devoted wife. She had been a constant sufferer for twenty years but was always cheerful and bore her suffering with Christian fortitude.

Resolved that a copy of this resolution be sent to the BAPTIST AND REFLECTOR for publication.

MRS. ANNIE WINBURNE NEIL.
MRS. S. J. HAYNES.
MR. J. W. TURNER.

WHITAKER—God in his goodness saw proper to summons Brother J. J. Whitaker home on the morning of November 28, 1901. He was a consistent member of the Oak Hill Baptist church, also a faithful deacon. He was baptized by Rev. W. J. Couch. He was born November 15, 1850. He leaves a wife and three children to mourn their loss. May the Lord bless and comfort them, and keep them by his power.

MRS. ROSS WHITAKER.
M. A. PROPER,
Committee.

OGLE—Rev. E. W. Ogle of Gatlinburg, Sevier County, Tenn. departed this life January 18, 1902, at the age of fifty. He had been a Christian forty years and had been a minister twenty years. During his ministerial career, he has been pastor of Evan's Chapel, White Oak Flats, Lebanon, and other churches. His life was blameless, no man was ever held in higher esteem by his own people. He was much interested in the cause of God, laboring earnestly to build up his home church, White Oak Flats, at which church on Sunday, January 19, the writer, assisted by others, conducted his funeral; and we laid him to rest on the hill-side to await the resurrection morning.

H. B. CLAPP.

PATON—On October 9, 1901, God in his infinite wisdom saw fit to send his death angel to visit the home of Mr. and Mrs. James Paton Jr. He took from them their daughter, Hattie. Her short life was but thirteen years but she had obeyed the admonition: "Seek ye first the kingdom of God," and was proving herself a true child of the King. May the rod of affliction and sorrow become the staff to strengthen the faith of the bereaved ones.

LAVERNIA GALYON.

CASON—Tharp Cason, the second son of Deacon John M. and Ann M. Cason died September 25, 1901. Tharp's life was an exemplary one, for he impressed every one with whom he came in contact, with two cardinal virtues of this life: truthfulness and honesty. None ever impeached or called in question anything he said or did. He was a dutiful son, an affectionate brother and husband, a devoted step-father, courteous and gentle to all. He exemplified his Christian profession daily by a chaste conversation and a Godly walk.

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Dr. J. P. Bashaw,

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By the Colgate Historical Collection at Hamilton, N. J., the minutes of the Holston Association, for 1786 to 1857, 59, 60, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80.

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