

Baptist and Reflector.

Speaking the Truth in Love.

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PERSONAL AND PRACTICAL.

"The easy things are the tasks which cowards set themselves to do."

Trickery may check reforms for awhile but it does not stop them. It only makes them all the more sure in the end.

It is stated that the first Baptist sermon ever preached in Louisville, Ky., was by a brother of Daniel Boone—who was a relative of our Dr. A. U. Boone.

Rev. T. F. Moore, of Martin, has accepted a call to Oran, Mo. Brother Moore is a fine preacher and an excellent man every way. We shall be sorry to lose him from Tennessee.

You might as well sing psalms to a dead horse as to preach to a drunken man. And when the one man is multiplied by a whole community it only makes the matter that much worse.

What is needed in reform movements is not so much men as *man*. A man like Luther is worth a million men. One such man "shall chase a thousand, and two shall put ten thousand to flight."

The Associated Press dispatches stated last week that Dr. E. E. Bomar, Assistant Secretary of the Foreign Mission Board, was "missing." It turned out that Dr. Bomar was sick in Pensacola, Fla. We hope that he has now fully recovered.

Revolutions never go backwards. So with reform movements. They do not always go forward with regularity. The waves of reform may advance and then recede for awhile like the waves of the sea, but the general direction is forward and onward until they sweep everything before them.

A Missouri editor wondered how he would get clothes on over his wings when he got to heaven; an Arkansas editor replied as follows: "The Missouri editor should wonder how he will get his hat on over his horns." It should be understood that these were secular editors. Certainly they were not Baptist editors.

"Nil nisi bonum de mortuis"—speak nothing but good of the dead. For this reason we refrain from saying some things about the Nashville News, which we had felt like saying. We will take the occasion, though, to say that no paper which outrages the moral sentiment of a community as the News did recently can expect to live long.

Organizations is scattering literature everywhere for the purpose of informing people upon the subject of Mormonism, its beliefs and practices, and thus trying to keep the Mormon Apostle Reed Smoot out of the Senate of the United States. It is greatly to be hoped that the women will succeed in their efforts.

They tell us sometimes: "You can't make men good by legislation." No, and we do not propose to do so. What we propose is to see that you do not make them bad by legislation. That is all. We have a right to do that. It is our duty as ministers of the gospel and as Christian people to do that. And we propose to keep on doing it until every law encouraging or permitting vice in any form is wiped off of our statute books.

That was a strong editorial in the Midland Methodist on the subject of "A Displeased Press," in which it took to task the Nashville American and the Nashville Daily News for their utterances on the Rice-Ligon race track gambling bill. Dr. Burrow had evidently sharpened his pencil before writing the editorial, though as a matter of fact he usually writes with a sharp pencil.

The Western Recorder in abbreviating its church notes makes some of them rather amusing. For instance in the Recorder recently appeared the following: "Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Jerusalem, Come and see. Broadway—Pastor Jones: Weak brother, Pearl of great price. Highland—Pastor Dawes: A great worker, What's in a name?"

The Sunday School Board last week sold the house on Cherry street which it occupied from March, 1897, to October, 1903. The house served the purpose of the Board quite well during those years, but the business of the Board completely outgrew it. The old house has been rented since the removal of the Board to its present commodious home. The price obtained was satisfactory.

We have mentioned the fact that Dr. G. W. Perryman, of Paducah, Ky., has accepted a call to the pastorate of the Centennial Church in Knoxville. We want to extend to Dr. Perryman a cordial welcome to Tennessee. He has done a great work in Paducah. He will find a large field for usefulness at the Centennial Church, and we predict for him much success in it. His wife is a noble help-meet to him.

Dr. B. F. Riley, of Houston, Texas, in the Religious Herald nominates Hon. Joshua Levering, of Baltimore, for the presidency of the Southern Baptist Convention. Brother Levering is thoroughly qualified for the position and is well deserving of the honor. It was generally expected that Colonel Stephens, moderator of the Missouri General Association, would be elected president of the convention. However, either of them would make a very admirable president.

Dr. J. B. Moody has decided to spend most of his time in Kentucky, traveling and preaching. He will, however, make trips into Tennessee as he may have occasion. While in Kentucky he will work mainly in the interest of the Western Recorder; in Tennessee in the interest of the BAPTIST AND REFLECTOR. We hope that a number of our churches will invite him to be with them. His health is better. We trust that with the return of spring it will be fully restored.

The Baptist of Mississippi says very finely: "The mother who, though wealthy, finds time to bathe and nurse her babies, to train the little ones in ways of early and loving obedience, who helps Mary with her music and drawing, who studies mathematics with Jan, who leads Joe through the dull pages of history, illustrating the lessons with vivid stories of heroes and battles, and above all, leading them to Christ and salvation, is doing what God requires and some day her children will rise up and call her blessed." We commend this paragraph to mothers everywhere.

In a recent speech in the Senate Senator Beveridge, of Indiana, said: "The gentleman has been splitting hairs. He has been trying to prove that two like things are different. He resembles the young lady who defended her sex's reticence. 'A woman can't keep a secret,' someone said to this young lady. 'She can, too,' the young lady answered. 'It isn't the woman who gives away the secret. It is the people she tells

it to who let it out.'" There. That explains why it is that secrets get out. They say that the three quickest modern methods of conveying information are telegraph, telephone and tell-a-woman. In view, however, of the above explanation you can see how unjust is the last remark.

The vote among the Cumberland Presbyterian presbyteries on the question of union with the Northern Presbyterians stands thirty-eight for union and thirty-seven against, with one presbytery a tie. There are forty more presbyteries to vote. It is said that both sides will struggle hard to obtain a majority of these. The Presbyterian, of Philadelphia, thinks that the result of the movement will be a split in the Cumberland Presbyterian Church whichever way it goes. This is greatly to be regretted. The Cumberland Presbyterian denomination is small at most, having less than 200,000 members in the world. If they should split neither side could well exist without union with some one.

As many American Baptists will attend the Baptist World Congress in July, it will be of interest to know something of Baptist strength in England. The present number of churches is 2,907, an increase of 32 over 1903. There are also 3,980 chapels where religious services are held. The number of Baptists in 1904 was 394,811, a gain of 6,454 over 1903. There are 56,367 Sunday school teachers, a gain of 1,737 over the previous year, and the number of pupils is 570,140, a gain of 12,514. During the last three years Baptist churches the world over increased from 58,029 to 71,488. The number of ministers increased 9,375, and the membership from 5,454,699 to 6,976,788, a gain of 1,522,000 in three years. It is estimated that there are about 20,000,000 Baptists in the world, 18,000,000 being found in America.

On Sunday, February 12, a great evangelistic campaign will begin in Louisville, Ky., under the leadership of Dr. J. P. Calhoun, who has had great success in such work. Louisville, New Albany and Jeffersonville have joined forces, there being about twenty denominations and two hundred churches, all desirous of bringing the lost to Christ. Besides regular meetings, there will be special services in shops, that business men and women may be reached. Hundreds of dollars have been spent in advertising, ten thousand song books bought, and about twenty evangelists and as many gospel singers have been secured. We hope that it may rival the Welsh revival movement in saving souls and doing good. While the last century was marked by missionary efforts the twentieth seems to promise a general revival as well as a quickened spread of the light.

At the Congress of Military Surgeons held at the St. Louis World's Fair, it was stated by Major Seaman that less than one per cent of Japan's diseased soldiers had died, while fully seventy per cent of the sick cases of our army in the Spanish War had been fatal. From the landing of Oku's army in Manchuria on May 6 up to December 1, there had been only forty deaths from disease in the Japanese army. There had been 24,642 cases of sickness treated, of which 5,609 were sent back to Japan. Of those sent home only forty died. It was shown that the English army in the Boer War suffered as severely as did ours in our struggle with Spain. The reason why Japan lost only one per cent while our nation's loss was seventy per cent is a strict obedience to the laws of scientific sanitation and the use of rations that do not cause disease. Japan has made the medical branch of her armies of equal rank with the fighting branch. Congress is soon to pass upon a bill presented by our Surgeon-general for improvements in the medical department of our armies. If passed we may hope for a lessening in our mortality list.

God in All.

O Lord, how full of sweet content
Our years of pilgrimage are spent!
Where'er we dwell, we dwell with Thee;
In heaven, in earth, or on the sea.

To us remain not place nor time;
Our country is in every clime;
We can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But, with our God to guide our way,
'Tis equal joy to go or stay.

Could we be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote we call,
Secure of finding God in all.

—Cowper.

MAKING THE CROSS OF NONE EFFECT.

BY GEO. A. LOFTON, F. D.

The Epistle to the Galatians was written to destroy the Judaizing tendency to add the law to the gospel in order to salvation. The Gentile convert was taught that faith in Christ would not justify or save if the believer was not circumcized and otherwise kept the law of Moses. Repentance, faith, baptism, nor any other gospel requirement would be of any value unless the Mosaic law, both moral and ritual, was added. This was the first step in ritualism within the ranks of Christianity, and the apostle Paul effectually demolishes the idea in this epistle.

He demonstrates that no man can be justified by the deeds of the law; that Christ fulfilled the law in order that salvation might be by grace, and that whosoever attempted to keep the law or any part of it for salvation was a debtor to the whole law, and made Christ of "no effect." To believe Christ and be circumcized was to discredit his blood for justification and neutralize the grace of God for salvation which must be "all of grace" and "none of work" or all of work and none of grace. There was to be no mixture or co-operation between grace and work in the salvation of the soul. If you attempt to keep the law, or any part of it, for salvation, you must keep it wholly, perfectly, perpetually; and if you offend in one part of it, you are guilty of the whole of it. If you accept Christ for salvation you must believe wholly in him for justification or else his blood is of "no effect." Not only is it impossible to be saved or justified by the law alone, but any addition of law to grace, of work to blood, compromises the merit of Christ and destroys the virtue of his blood in the justification of the believer.

Now Paul did not find any fault with circumcision as a mere legal ceremony among the Jews, or with the general observance of law, or as the moral rule of life. He held strictly to the duty of "good works" as the characteristic of the new creature in Christ Jesus and as the evidence of his justification by faith in him; but when it came to salvation by grace—justification by blood—he utterly excluded "work" of any kind as having any part or lot in the matter of redemption, as clearly seen in Eph. 2: 8-10. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but only faith working through love"—"a new creature." Circumcision never did save nor help to save the soul. It was only the figure of a clean heart which pointed the Jew to the cleansing blood of the coming Christ.

The same is true of baptism or of any other work under the dispensation of Christ. Neither baptism nor non-baptism, neither good works nor the absence of good works, avail anything for salvation or justification, but a new heart in Christ Jesus. To add water to blood for the remission of sins, to add work to grace for regeneration, is to "make Christ of no effect," to neutralize the cross, to discredit the blood. Baptism, like circumcision, is a figure of cleansing, of washing, as actually procured by the blood of Christ, and points the believer back to Christ who has come and whose blood cleanseth from all unrighteousness; but when it is added to the blood for remission, or to grace for regeneration, or to repentance and faith for justification, then it

shares the merit of all God's redeeming agencies and makes the cross of none effect. So of the Lord's Supper and of every good work which is the fruit and evidence of salvation, but never, in any sense, its production or preservation. In trying to trust Christ for salvation, he who adds water to blood or work to grace, or Mary to Christ, or priest or church or ordinance to the Holy Spirit, discounts the atonement and rejects God's sole method of redemption. He makes the cross of none effect and cannot be saved; and this is the blighting curse of ritualism in every form. Romanism and all its modifications simply followed Judaism, making baptism, like circumcision, a saving ordinance; and there are millions of professed Christians to-day who actually believe that in addition to grace they are doing something to be saved. If so, they are making the cross of Christ of none effect.

Nashville, Tenn.

INCENTIVES TO SERVICE.

BY REV. W. B. HALL.

It is generally accepted among Christians that their allegiance belongs to God, and that we are to be faithful in his service; but in casting about for the motives which prompt us to this allegiance, I fear we too often, either consciously or unconsciously, fall upon wrong conceptions and ideas of what these motives should be.

It is well for us to keep always before us the duty of service, and it is also well that we have a correct idea as to the motives which should prompt us to the performance of that service.

The largest element of some people's religion is fear. Such people never think to pray until they see some impending danger, and then they will pray with might and main. Many men go through each day cursing, swearing and despising God and His service until the day they are struck down and think they are going to die. Then they begin to pray and make vows enough to place them in the highest rank of sainthood if fulfilled. But when they get well their prayers and vows are forgotten, because their fears are gone, and like the sow that was washed they return to their wallowing in the mire. That is a very poor type of service and a religion which, I fear, will never save the soul.

There is another service whose strongest prompting element is the fear of death. To some people death is the great, central point in the universe. Such people always wear a grave-yard face. When they talk in prayer-meeting it is usually about what a loss the church has sustained in the death of such and such a member, or of so many members; and they seek to scare others, and themselves as well, into a better frame of devotion by dwelling upon the fact that we, too, must die. That cannot be the best service which is prompted by fear and anticipation of death. It will hamper us and we will lose precious moments in brooding over that which is in the future, and which will take care of itself at the proper time. I used to hear a dear old brother pray often, in the old church at home, when I was a child; and invariably he would pray the Lord to "give us dying grace." Since those days I have thought often of that prayer, and have thought, how much better it would be to pray God each day to give us living grace; and if we use that the dying grace will be present and abundantly sufficient when it is needed. It is possible to become so engrossed in our service and devotion to God and His things, that we have no place for our minds. That is but a poor service which is goaded on by a constant anticipation and fear of death. The supreme motive to service should be God's love for us. When we have gotten the true conception of that Divine and Infinite love all these petty ideas and fears will fade away and become nothing; for why should we need fear the God who is always ready to encircle us in the arms of His love and mercy, and care for us? Let us never lose sight of this basal principle of salvation, Divine love, and then none of these things can move us.

Through the ages God manifested his love to Israel in many unmistakable ways, until the consummation of that manifestation was reached in the sacrifice of Jesus Christ for the sins of the

world. But the manifestation to the world of God's love did not stop there. From the crucifixion of our Lord the message of His love has been borne to an ever widening circle of earth's inhabitants; and wherever it has gone men have realized the truthfulness of it because of God's goodness and mercy. He has not dealt with us after our sins nor rewarded us according to our iniquity. O that we might have this one supreme truth written indelibly upon our hearts—that God loves us and gave himself for us, a suffering, atoning sacrifice—then we can serve him from the highest motive.

Another motive, prompting us to service, should be our love for God and his cause. "We love him because he first loved us." This should be true of every child of God; it would animate and invigorate us, pushing us along in our service.

He loved us when sin had alienated us from Him

"He saw me ruined by the fall,
Yet loved me notwithstanding all."

And because it is true we should be dominated by a profound love for our blessed Savior; and this love should be in us a power, moving us to the highest service.

But what of that broader love, which encircles within its reach all for whom Christ died? The work which he came into the world to inaugurate he has left us to perpetuate. That work has reached to us and saved us; it has civilized man and given us a Christian nation; it has made men better and the world better; it is the greatest heritage we have to leave to our children and the coming generation. If they have this work of grace in their hearts they have that which neither men nor devils may take away. But we will not give it to them except we love them as Christ loved them and, so gave himself up for them.

Let this be the burden of our prayer and the spirit of our work that we may love the souls of men and love our Lord and His cause—then shall we serve him faithfully because we do love them.

Slater, Mo.

A VISIT TO OUR OLDEST LIVING GRADUATE.

Last Friday night at ten o'clock I left Jackson to spend Saturday and Sunday with the saints at Trezevant. However, as this special train passed through Trezevant at the rate of a mile a minute, I concluded not to get off, but went on to McKenzie, and returned to Trezevant the next morning. While waiting for the train in McKenzie I took occasion to see a few of our leading brethren, who contributed \$100 towards our endowment. I found our venerable brother, Rev. S. C. Hearn, confined to his room with grip. This fine old soldier of the cross has done a great work in McKenzie, and the brethren tell me that he is held by all in high and loving esteem. He is doing a great and needed work with country churches. The brethren reported that the church at McKenzie is doing well under the pastorate of Bro. H. E. Waters, formerly with us here, but who is now doing good work with the Hall-Moody Institute.

I came down on the same train with Rev. J. E. Skinner, the pastor at Trezevant, but he did not know me. However, seeing me alight in his bailiwick, he courteously introduced himself. Bro. Clarence Wingo, one of our A. B. graduates, was waiting for me with his horse and buggy, and drove me out two miles to his father's home. Our venerable brother, now seventy-eight years old, Dr. W. B. Wingo, our oldest living graduate, and his cultured wife, gave me a kindly welcome, and took me out of the bitter cold into a room lighted by a blazing log fire. My stay in this charming Christian home of the Doctor and his wife, and their son, Brother Clarence Wingo, and his family, will always be a pleasant memory. Sunday was one of the worst days, as far as weather was concerned, that I have ever seen. A deep snow was upon the ground, and the cold rain was freezing as it fell, making walking almost an impossibility, and nearly everybody wisely kept within doors all day. So we had very few at church, either morning or night. But Brother Skinner insisted that I preach, and we took a collection of more than \$300 for our endowment. Brother Skinner thinks that

Our Burdens—Trust Till All is Plain.

BY MRS. J. M. HUNTER.

'Neath weary burdens fretting,
Our Father's care forgetting,
Hot tears our lashes wetting,
How often we complain!

Yet tenderly He's caring,
And in His plans we're sharing,
O soul, through faith, be daring,
His promises to claim.

Let not the load that's pressing
Thy spirit be distressing,
'Tis in disguise, a blessing,
And was not sent in vain.

Had we our own blind choosing,
Would not we e'er be losing?
Naught from His hand refusing,
Oh! cease from needless strain.

The seed, with joy, be sowing,
The harvest-time not knowing;
Rich fruit will yet be showing,
And great will be the gain!

Maryville, Tenn.

he can raise it to \$500. I found this noble brother in hearty sympathy with Tennessee Baptists in this important advance movement, which he feels is so full of blessing for all the future years of our denomination, and he gave freely of his means, as well as of his time. We trust, also, that several noble young men, upon whom the pastor seems to have a specially strong grip, will enter the University next fall. This church is composed of some most excellent brethren and sisters, and they are all delighted with their pastor. Indeed, Dr. Wingo, who is no mean judge of preaching, enthusiastically exclaimed to me that his pastor could preach as well as "Peter did on the day of Pentecost," adding that he had heard Drs. J. R. Graves, J. M. Pendleton, etc., and that none of them could surpass his pastor. Dr. Wingo and wife, it seems to me, have done all that it is possible for them to do for the University. They have given their money freely, they have sent to it their children, and they told me that not a day passes that they do not remember it at the throne of God's mercy. Suppose that every Tennessee Baptist did this! How much it would mean for all coming time. The Doctor and his wife now have their baby with us, Miss Faustina, who is growing into lovely and intelligent womanhood, and as we sat at supper, and as I told her father and mother that their daughter had never received a demerit, had never missed a lesson or been tardy without a good excuse, and was making one of our finest students, the mother's eyes filled with tears of joy and pride, as she said, "I hope that she will never give you any trouble, but on the contrary, will be an example for all the other students." If all our young people off at school could only realize how much pleasure they might give their parents by right conduct, surely they would strive never to grieve the hearts that so fondly love them.

P. T. Hale, Pres't.
Jackson, Tenn.

NOTES FROM MEXICO.

With greetings to the Baptist and Reflector and to the brethren in dear old Tennessee, I desire to send a few jottings from the South Mexican Mission. We have turned our backs upon the old year with all its joys and sorrows and have our faces to the future with all that it may hold for us either of blessings or sorrows. The Lord was gracious to us the past year and we feel that we can trust him for the future. He doeth all things well.

In looking over our field I believe "things are getting better" even down here, and that we are beginning a new era in all our missionary enterprises. All our men are at their work, every man attends strictly to his own work, but at the same time there is manifested on all sides a beautiful spirit of co-operation and harmony. We are everlastingly in favor of co-operation and organized work in this "neck o' the woods" and the Lord is blessing us.

Permit me to say that the Treasurer of this mission keeps a regular set of books and the first of every month renders a detailed account to the Treasurer of the Board in Richmond. There is no "free lance" business down here and at a moment's notice the Treasurer can give a correct account of every cent received and of every cent expended. I also want to say a word as to how our property is held, as I think some things have been written that might lead some people astray. The question of holding property in this country is a delicate matter according to the letter of the law, but I do not believe that there is the least danger to any of our property. It is all held by one man in the name of the Foreign Mission Board of the S. B. C. and he can be removed at any time just as the agent of any other company, and if he should die there is no possible chance of the property becoming endangered or involved in any way. Whatever may be the condition of property held by other denominations or churches, I do not believe there is the least shadow of a doubt as to the perfect security of ours.

As to the work on the different fields, there seems to be an advance movement on all sides. In the State of Jalisco Chastain is doing good work and in Guadalajara we now have a magnificent property right in the heart of the city and the work is flourishing, and Chastain is now opening work at Zamora, another important point in the State, and will employ another native helper to assist in the growing work. This same good brother is the editor of our Sunday-school quarterlies and he is making a most splendid success of this difficult work and our quarterlies are now first-class in every respect, and thoroughly Baptist.

In the diocese of Leon our medical missionary, Dr. R. W. Hooker, is stationed and he is "doing things" over there. He had a pretty hard time completing his medical course, having to give up his salary as a missionary and return to the States on his own responsibility, but Hooker has good mettle in his make up and he means business, and he is splendidly equipped for his work, and we all predict that he will show that medical missions in Mexico pays. He has also opened a day school in Leon and is preparing to open work in Lagos, a fine city on the Central Railroad.

LeSueur has taken Hatchell's place over in the State of Michoacan and Hatchell has gone over to Hermosillo to open work, and is now a member of the North Mexican Mission. LeSueur is just back from his first pastoral visit over his field and reports a fine trip, splendid meetings, and several baptisms.

Over in this bailiwick things are moving along fairly well and we begin the new year with great hopes of being able to move forward this year in the great work we have mapped out. My only native helper has done, and is doing, a splendid work in the lower part of the State of Mexico and the State of Guerrero. There are no signs as yet of a great revival, but we cannot hope to reap without sowing and the reaping will come by and by—when the present laborers are quietly sleeping the last long sleep—but it matters little who does the reaping, since it is for the glory of God the work is done.

We had a fine year last year in our two schools, and this part of our work has been greatly blessed of the Lord. We expect thirty boarders, in the school for girls, this year and from twenty to thirty in the school for boys. We bought, last spring, a house for the former, but it will soon have to be enlarged, or sold, and the money re-invested in a larger property. We had hoped that we could buy property for the other school and build a house especially adapted to our work, but the Board says it does not see its way clear to do so, and so we are renting and doing the best we can. Those of us who have spent a deal of time studying this question believe that by spending at present ten or fifteen thousand dollars in gold here fitting up these schools that we could make both of them largely self-supporting within the next five years and have here every year in the boarding departments not less than two hundred boys and girls from our different fields. Baptists in Tennessee,

and other States, "must endow their schools or go out of business, lose their power as a great denomination" etc. In Mexico the missionary does not need anything but his Bible and hymn book in his unequal fight with Romanism. We are face to face with a magnificent opportunity, and if Southern Baptists ever expect to make themselves felt in this country they must get about it in a more business like way than they are to-day. Other denominations are seizing and fortifying the strategic points and building their schools as if they expected to stay here; we are sojourners, we have not fully decided just what we will do. The Northern Methodists have just completed a modern school building in the city of Mexico at a cost of one hundred and fifty thousand dollars and will have three hundred girls in attendance this year. The Southern Methodists in this same city have a college with about four hundred in attendance. These people mean business and are moving things and are putting themselves in position to be felt in the religious life of this country in the years to come. Then, too, property is advancing all the time and more difficult to get in many places. I begged for \$10,000 last year to be invested in school property here in Toluca, and at the rate of exchange then this amount would have given us \$22,000 in silver; at the present rate of exchange, and our currency is staple now, this same amount of gold would yield us only \$20,000 and at the same time real estate has advanced no less than ten per cent. Here is an opportunity for some man to make himself immortal, while living, and of helping a work that will be a mighty power for good through all the coming years. We open the training department of the school for girls this year with Miss Rose A. Schantz in charge. She is a splendid woman and splendidly equipped for such work. Rev. J. E. Davis, and wife have just come down from Missouri and he has put in a good printery in connection with our work here—investing about \$1,200 (silver) in a new press, etc. This makes a new department in our work and we think it means a deal to all of our enterprises. The work will be under the supervision of Davis and the boys of our school will do the work. Davis is a fine man and is going to make a great missionary.

My family, who have been sojourning in Tennessee for some time, are to come back in a few days and Rev. M. E. Dodd and wife are to return with them. This is the second son-in-law of Dr. G. M. Savage to come to Mexico as a missionary and when they get here the University of Jackson will have five full graduates in the South Mexican Mission.

May the Lord bless the Baptists of my native State this year and make of them a great blessing to the world.

R. P. Mahon.

Toluca, Mexico.

UPPER EAST TENNESSEE.

Bro. S. H. Johnson, late of Johnson City, is happy in his new work at Norton, Va. He is winning the hearts of his people and the Lord is blessing him. The Sunday-school has increased from 35 to 100. There have been 62 conversions since he took charge. Baptisms nearly every Sunday night.

Pastor A. J. Watkins preached at Limestone on "Service" and "Christ's Constraining Love." Collection for missions. Brother Watkins has been called to be pastor of Beulah Church, and he will preach there on the third Sunday.

Pastor J. B. Sharp of Elizabethton, with brethren Lee F. Miller and James D. Jenkins, attended the fifth Sunday meeting at Vaughtsville. The meeting was interesting and instructive. Either these lawyers have little to do in their offices, or they are so much concerned about the Lord's work that they gladly lay aside their own work to go and serve Him. From all I've learned of the spirit that pervades the membership of the Elizabethton Church, I am sure the latter is the case. God always rewards the man who puts Him and His cause first in all his purposes and plans! Pastor Sharp is going to bring things to pass with such "Aarons and Hurs" to hold up his hands. May we have an epidemic of real zeal for God which shall spread over our land!

Rev. A. E. Brown of Asheville, N. C., Superin-

tendent of Mountain Schools of the Home Mission Board of the Southern Baptist Convention, began a campaign at Hampton, and will travel all over the Watauga Association in the interest of the Holly Springs College at Butler, Tenn.

Here the pastor preached on "Robbing God."

"We must hear what the Lord our God will say unto us as to all of our movements in life. And when He does speak to us we must be willing promptly and gladly to obey. Here is a thing I am sure is far too little regarded. We often plan for ourselves and leave God out of the plan. But surely we have learned how ignorant and short-sighted we are, and how liable to make mistakes. How incapable we are to distinguish between appearances and realities, and of deciding what will be good or evil for us! Surely we have erred and suffered enough already to convince us that the way is not in himself. How much may come from one wrong step as regards our comfort, our reputation, our usefulness! Even when the iniquity is forgiven the natural consequences may long remain and operate. They often cannot be remedied, and so repentance must last through all the after days. How often has all this been seen in irreligious marriages, in changes of residence or business through fancy, pride or avarice! Even good, but mistaken motives often bring us to disaster. A loyal Christian should take every step of importance—and what step may not be important?—feeling a sense of responsibility that makes him tremble and an anxiety that will make him cry out to God for light, counsel and guidance. "I will hear what the Lord, my God will speak unto me," and I will regulate all my life's details as he directs. Such only is true loyalty to Him. I belong to Him and He alone has the right to control me. But while I wait on God, I must also wait for Him. Integrity and uprightness must be my support while I wait to learn His will. He tells me that if a man sets up idols in His heart and comes to inquire of Him, He will answer him "but according to His idols." If we do not consult God sincerely it will be idle, vain and useless to do it at all. It will then only delude us and dishonor him. Let us go in all simplicity and earnestness and say, "Lord, what wilt thou have me to do?" Saying this in deepest sincerity and in a spirit of willingness to obey his commands, will place me within the sacred circle of the promise, "In all thy ways acknowledge Him and He shall direct thy paths." God help us to realize that He is concerned about every detail of our lives and He will guide us in the way that it is best for us to go. Let us wait at all times to hear Him speak.

O. C. Peyton.

Jonesboro, Tenn.

AMONG THE BRETHREN.

Rev. A. Nunnery of Jackson, has been called to Malden, Mo., and has accepted. He will be sadly missed in Tennessee.

Glenn-street Church, Atlanta, Ga., has called Rev. W. C. McPherson of Cleveland, Tenn. Tennessee cannot afford to give him up.

Rev. E. W. Barnett, formerly pastor at Jellico, Tenn., has lately resigned at Brooksville, Miss., though his future field is not known.

Rev. Cecil V. Cook of St. Louis, Mo., accepted the call to the First Church, Henderson, Ky., and the hosts in that town and State are glad.

Rev. J. J. Hall of the First Church, Fayetteville, N. C., has lost his father, Mr. S. Hall, Sr., who died at the age of 86 in London, England.

Rev. W. E. Kimbrough of Dardanelle, Ark., has accepted the hearty call to the church at Bentonville, Ark., and that congregation is happy.

Rev. H. P. Jackson of Montezuma, Ga., has resigned and accepts the care of the church at Kissimmee, Fla., where he will a warm reception.

Rev. W. L. Savage, formerly of Tennessee, writes that the interests of the church are growing at Perry, Fla., and a new church at a cost of \$4,000 will soon be completed.

Dr. John E. Barnard of Cartersville, Ga., lately preached at Immanuel Church, Little Rock, Ark., and the people of course were delighted. They still insist that he shall be pastor.

At the earnest insistence of the First Church, Brownwood, Texas, Rev. F. M. McConnell declines the call to Lake Avenue Church, Dallas, and will remain at the helm in Brownwood.

Rev. John E. White of Atlanta, Ga., gave the students of Mercer University, Macon, Ga., a great spiritual uplift by a recent series of sermons. There were 50 conversions among the student body.

The Repository of St. Louis made its appearance in January with Drs. S. H. Ford and J. J. Taylor as its editors and with Drs. R. J. Burdette and W. R. L. Smith as associates. This great periodical will become greater.

The members of the First Church, Jonesboro, Ark., are enjoying the able ministry of Rev. U. S. Thomas, a former Tennessean. There are conversions at nearly every service, and \$12,000 will be expended in improving the house.

Prof. J. A. Bell, who has traveled much as a singing evangelist, was ordained lately at Blue Mountain, Miss., Rev. T. A. J. Beasley of Ecu, Miss., preaching the sermon. Brother Bell will be pastor at Holly Springs, Miss.

The great meeting closed at the Fifth Avenue Church, Huntingdon, West Va., in which Dr. J. W. Porter of Newport News, Va., did the preaching, with 105 persons added to the church. The city has not known such a meeting in years.

Mrs. Mary Fielder, an aged and highly respected member of the Baptist Church at Lexington, Tenn., suddenly went into the presence of her Master, last Sunday night. She was one of the most highly respected and universally beloved women of the town.

Baylor University, Waco, Texas, will have a brilliant commencement next June, which will be the sixtieth anniversary commencement. Dr. B. H. Carroll, Sr., will preach the sermon and Dr. W. L. Poteat of North Carolina will deliver the commencement address.

Miss Mary Hollinsworth, who has for thirty-five years been matron of the Kentucky Baptist Orphans' Home, has been granted an indefinite leave of absence, and Rev. L. S. Saunders has been appointed as special agent. Miss Hollinsworth is under treatment in Norton Infirmary for a cataract.

PREACHERS IN POLITICS.

The American and News have lately turned loose on "The Gentlemen of Cloth" because they used their influence and spoke out in favor of the Rice-Ligon bill, to prevent betting on horse racing. These papers argue that the bill to prevent gambling on horse racing will destroy the raising of blooded horses and interfere with a State Fair and the Fairs at Murfreesboro and Columbia and ruin various breeding enterprises, etc. If the raising of fine horses, stock barns, a State Fair and other fairs cannot live without gambling let them die. It is very inconsistent for church members to fly into print and demand that preachers preach the gospel and keep out of politics while they themselves advocate the legalizing of gambling. The gospel when preached and men become recipients their lives are opposed to all forms of evil, especially gambling. All honor to God's ministers who are outspoken against the legalizing of gambling. For a church member to demand that his pastor preach the glorious gospel while he himself advocates the legalizing of gambling shows a poor appreciation of his religion and what the gospel has done for him. I believe it is the duty of ministers to preach the gospel and when men are saved through it a good citizenship is created which ought in word and action to favor good legislation and oppose all legislation legalizing evil. I believe a minister of the gospel has the right to exert his influence in favor of wholesome laws and to prevent if possible the enactment of laws which legalize the sins which oppose the gospel, religion and morality. Let the good work go on.

All honor to the State Senate which gave such a decisive vote in favor of the Rice-Ligon bill to prevent betting on horse racing. All honor to the ministers who favored and worked for the measure. Shame on church members who, in these dailies

belittled "The Gentlemen of Cloth" and advocated a law to legalize gambling. Brother, what are you thinking about?

And these papers oppose the Stratton bill to extend the Adams law to town of 10,000 inhabitants because the party, they say, they represent, dickered in convention, and just before the election in November, with the Whiskey Dealers' Association and saloon element, that their territory should not be invaded by the extension of the Adams law. The day of judgement will come and the saloon and whatever party rests upon it will go down in defeat and ought to. Till then let our preachers cry out for reform.

John T. Oakley.

Watertown, Tenn.

TENNESSEE VALLEY ASSOCIATION.

A very interesting and we believe profitable meeting was held with New Union Baptist Church on the fifth Sunday in January. Beginning on Friday at 11 o'clock Rev. W. R. Grimsley preached, also at night.

Saturday was given to the discussion of the subjects of the program, such as, "Should our Country Churches Discontinue the Saturday Meeting? If not, what is essential to their success?" "Ministerial Support," and "Missions." Notwithstanding the cold, snowy weather, there was a good representation from the churches and neighborhood, and more interest manifested than usual at the fifth Sunday meetings. Not only was there interest manifested in the discussions, but the contributions showed an advance in liberality. The women are fast developing into missionary workers in this Association. With Mrs. A. B. Turley as the efficient leader, they are going to be great helpers to the work. Saturday at 11 o'clock Rev. Wm. White preached a very able sermon on "Woman's Work," which was greatly enjoyed, and will do good. He also preached on Sunday at 11 o'clock to a large crowd of earnest hearers.

The New Union Church, and community, entertained the meeting in royal style—dinner on the ground for all. This church has steadily grown since its organization. The writer had the pleasure or being one of the presbytery that organized it, and its humble pastor for the first nine years of its existence. With that exception, it has had for its pastor since that time, some of our best preachers, such as Maisonier, Brewer, Shaver, and at present J. B. Trotter is the beloved pastor.

Brother C. J. Turley, our wide-awake moderator, is a "live wire." If it is good weather he goes, and if it is bad he tries to go. If he meets a train going the opposite direction that he is going, he just lets the team have their own way, and turn round and go back. He knows how to handle Baptists, too, as well as mules.

W. A. Howard.

MIDDLE TENNESSEE S. S. CONVENTION.

The Middle Tennessee Sunday-school Convention will meet at Watertown, Wednesday morning, April 5th at 9:30. It is expected that every Sunday-school in Middle Tennessee will have a representative there. Any church where there is no school will be welcomed.

All the Vice-presidents of the Associations will have a report of the number and conditions of the schools in the Associations, and arouse interest in the work of the Convention.

We hope to have one of the Field Secretaries of our Sunday-school Board with us, and also one of the Professors of the Seminary, who will take part in the program. The Executive Committee is preparing an excellent program which will be printed right soon and a copy sent to every speaker.

Further announcements will be made about rates, etc. later. The churches at Watertown offer the best entertainment, and desire every one to come and enjoy it. Let us all begin to-day to make preparation to go. Next to preaching the gospel the Sunday-school work is the work for all Christians now.

Springfield, Tenn.

Martin Ball.

The Baptist Herald says very finely: "The remedy for the liquor traffic is not only in the total abstinence of the drinker, but in the total absence of the drink."

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "The Universal Name" and "The Work of a Wedge." Took a good collection for Home Missions.

Edgefield—Pastor Wilson preached on "Christian or Missionary Endeavor" and "Christ and Nicodemus."

Centennial—Celebrated the eleventh birthday of church organization at the morning hour. Pastor preached at night on "The Nobleman of Capernaum." 76 in Overton-street Mission S. S. Good young people's meeting.

Howell Memorial—Pastor McCarter preached on "No Being Like God" and "Sly Workers."

N. Nashville—Pastor Swope preached on "Melchisedec" and "Suicide." Four received by letter and two for baptism.

Central—Pastor Lofton preached on "The Force of Non-resistance" and "God First Over All."

Immanuel—Pastor Ray preached on "The Unreaped Corner" and "Laying Aside Weights." Spoke at Y. M. C. A. in the afternoon on "The Second Chance in Life."

Seventh—Pastor Wright preached on "Going About Doing Good" and "Repentance that Satisfies God." One received on statement.

Belmont—Pastor Baker preached on "The Third Element in Character Building."

Third—Brother Sims preached in the morning on "The Church the Pillar and Ground of the Truth." Preached an object sermon to the children in the afternoon and at night on "Eternal Happiness." Three professions and one approved for baptism. Meeting continues.

Lockeland—Pastor Ross preached on "Facts About Missions" and "Christ's Care for His People."

Franklin—Brother Golden preached at both services.

Chattanooga.

First Church—Pastor Jones preached on "The Other Mile." At night he finished the series on "The Drama of Death" with "The Alarm of Love." 161 in S. S. Communion observed. The hand of church fellowship extended to two new members. One baptized. Dr. M. Ashby Jones of Richmond, Va., will assist the pastor in a meeting in March.

Highland Park—Pastor Brooks preached on "A Christian" and an exhortation on Jno. 14.

Central—Pastor Vines preached on "The Acceptable Gift" and "Cultivating God's Acquaintance."

Second—Pastor Waller preached on "Footprints of Jesus" and "The Pearl of Great Price." 140 in S. S. One baptized.

East Chattanooga—Bro. B. F. Jones preached in the morning on "Faith." Pastor preached at night on "Seek First the Kingdom of Heaven."

Dr. H. L. Jones presented a strong paper on "Plagiarism in the Pulpit," which was requested for publication in the Baptist and Reflector.

Bro. B. F. Jones of Dunlap was present and gave some encouraging words.

Knoxville.

Broadway Church—Pastor Atchley preached on "The Chart of Life" and "Man Seeking God." 253 in S. S. Two received by letter. One young man returned to the Father's home at the evening service.

Bell Avenue—Pastor Davis preached on "The Safe Way" and "Study the Scriptures." One received by letter. 103 in S. S.

Third—Pastor Medaris preached on "The Two Passovers" and "What I Would Do Had I to Live My Life Over." 83 in S. S.

Grove City—Pastor Oate preached in the morning on "The Vineyard Dresser" and the Vineyard." Bro. F. L. Oate preached at night on "Are We Christ's?"

LaFollette—Pastor Chiles preached on "Proper Worship" and "Magnifying Our Office."

I was at LaFayette Sunday. Good congregation Saturday night, Sunday much better, and Sunday night the people came through the snow storm and filled the house. I delight in large congregations. I have accepted a call to LaFayette and the field is white for a good harvest. J. T. Oakley.

I had the pleasure on last Sunday of filling the appointment for Bro. J. T. Oakley at Round Lick, as he was called away to Lafayette. On account of bad weather there was not a very large crowd; although we had a good service. The church at Round Lick seems to be doing much for the Master's cause. There is no doubt but what Brother Oakley makes a wonderful shepherd. O. E. Wainford. Smithville, Tenn.

Bro. Thomas Hutchinson died at his home at Rucker, Sunday, February 5th. A good man has gone to his reward. Will furnish a more extended notice of his life at another time. On account of sickness I was not at his funeral, which I regret very much, as it was his request that I should conduct the services. I filled my appointment at New Bethel Sunday. L. B. Jarmon. Wartrace, Tenn.

Did the Baptist church exist and keep its name down through the dark ages of paganism, and have we any history of it at that time? I am in the dark on this subject and would thank any brother that would give me light. The Baptist ministers of Washington have lots of different denominations to contend with, and I ask the prayers of the Tennessee preachers to help me in the struggle. I want light on this subject. G. W. Delap. Colfax, Washington.

The earth seems wrapt in a winding-sheet and the dripping snow still falls, and the country preacher and church-goers are not as full of the Spirit as in more favorable times. But the bad weather does not hinder the marrying business. Sunday I performed the ceremony between Mr. W. W. Rutland and Miss Eva Dillon. They are both of representative families and have a bright future before them. I must thank Dr. J. M. Phillips for his timely article on blessing preachers. Write again, Dr. Phillips. G. A. Ogle.

We have just closed a wonderful meeting. Our church at McPheters Bend has been completely revived. Bro. J. K. Haynes came here, having been solicited by some of us, January 23rd, and continued until February 6th, preaching day and night. We had about 100 conversions, and everybody seemingly aroused to a sense of their duty. The interest was so great that some who could not attend because of sickness, were converted in their homes. We are in fine spirits. Hoping to secure Brother Haynes as our pastor we ask an interest in your prayers. Baileyton, Tenn. J. D. Hamilton.

Our Fifth Sunday meeting was held in the Hixon public school building, which is used as a Baptist church. Rev. William Davis was elected moderator, as Rev. C. E. Bryden was ill, and Miss Wade acted as clerk. Rev. A. L. Bogle, evangelist, preached the opening sermon. The program was composed of interesting numbers, and each was well rendered. Much interest was shown by all in attendance, and much spiritual good was derived from the meeting. Rev. J. E. Catherp preached the closing sermon. The Methodist pastor, Rev. Nail, made a kindly address of welcome. H. D. Huffman.

From the papers I see that Dr. G. W. Perryman has resigned at Paducah, Ky., and accepted call of the Centennial Church, Knoxville. Where Brother Perryman and his consecrated wife are known they need no commendation. He has served faithfully and satisfactorily several of the leading churches in Kentucky, his native State. We shall greatly miss him. We sympathize with the saints in Paducah, while we extend congratulations to the Centennial Church, Knoxville. Sister Perryman always does her part nobly; she is a model wife for a pastor. Our prayers will follow them. W. P. Harvey.

After having spent the first half of the session for 1904-5 at the Seminary at Louisville, I left for my home at Decatur, Tenn., Feb. 2nd. I enjoyed my stop-over at Spring City very much, having spent a week here in a meeting last August. I was entertained at the homes of Brethren T. B. Hallaway and George Russell. Later I want to express my feelings for our beloved Seminary after having spent twelve months in its halls listening to the instruction of our beloved faculty. Instead of a dozen students from Tennessee we ought to have two dozen. My correspondents will please address me at Decatur, Tenn., R. F. D. 1. R. D. Cecil.

The Fifth Sunday meeting of the Little Hatchie Association met with the church at Grand Junction. Rev. E. G. Butler was elected moderator and G. B. Smalley, clerk. Though on account of unfavorable weather the meeting was not very well attended, those present enjoyed the meeting very much. The following ministers were present: G. W. Floyd, W. O. Sale, S. E. Reed, G. S. Price and G. B. Smalley. The next meeting will be with the church at Moscow, Tenn. A motion was made and carried to invite the Executive Board of the Association to be present at the next meeting in April. We were delighted to enjoy the generous hospitality of the people of Grand Junction. G. B. Smalley, Clerk.

In the Commercial Appeal of Sunday, February 5th, was an article concerning the musical conservatory of the Southwestern Baptist University, Jackson, Tenn., with a picture of the distinguished musical director, Prof. Rudolf Richter. The article in question gives an interesting account of Prof. Richter. He commenced his musical education when a child, under his father, who was a renowned musician and orchestral director at the court of Lippe-Detmold, and completed his studies at Berlin under the great pianist, Theodore Kullak. His first public appearance in this country as a pianist was at Milwaukee in the spring of '83, where he played with great success. For some years Prof. Richter was conductor of Kronberg Conservatory, making concert trips into all the surrounding States. In the year 1903 Prof. Richter, now in the zenith of his fame as an artist, was elected Director of the Conservatory of Music at the Southwestern Baptist University at Jackson, where he is attracting students from many States.

CLINTON COLLEGE.

No doubt many of your readers are watching with much interest this struggling institution; but there are many others who do not know what is going on here in West Kentucky.

One of the most important things that the Board of Trustees have ever done was the amending of the old charter removing the "ten mile limit" with respect to the residence of members of the Board. Now it is only necessary that they live in West Kentucky. Another very important action was that of increasing the Board from seven to twelve members, and asking the Associations in West Kentucky to name the new members. No doubt this action on the part of the Board of Trustees will bring the institution closer to the denomination, "a consummation devoutly to be wished."

Our attendance has been growing steadily from the first. The enrollment is the largest in several years. Our boarding department is well patronized, and the spirit of work is in possession of teachers and students. But much remains to be done to put the school where it ought to be. We need a larger endowment for general purposes. We need a fund to aid young preachers. We need a library building and a gymnasium. The Baptists of West Kentucky are able to give us all of these things. We hope to have them soon. One of the best friends of the College left our State last week; I allude to Bro. I. A. Hailey, our pastor for five years. This is a very important field. We are looking out for a new man, and praying that we may get the right one. Clinton, Ky. R. D. Swain.

Dr. A. E. Owen, of Portsmouth, Va., has become senior editor of the Gospel Worker, published in Richmond, Va. Dr. Owen is a fine writer and an excellent man every way.

MISSIONS

MISSIONARY DIRECTORY.

W. C. Golden, Missionary Editor.
STATE MISSIONS.—W. C. Golden, Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

ORPHANS' HOME.—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Knoxville, Tenn., Vice President for Tennessee.

HOME MISSIONS.—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. Lloyd T. Wilson, D.D., Nashville, Tenn., Vice President for Tennessee.

MINISTERIAL EDUCATION.—For Southwestern Baptist University address Rev. G. M. Savage, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

SUNDAY SCHOOL AND COLPORTAGE.—W. C. Golden, Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

MINISTERIAL EDUCATION.—Rev. J. S. Norris, Chairman, Brownsville, Tenn. T. E. Glass, Sec. and Treas., Brownsville, Tenn.

WOMAN'S MISSIONARY UNION.—Mrs. A. J. Wheeler, President, Nashville, Tenn.; Mrs. A. C. S. Jackson, Corresponding Secretary, 702 Monroe St., Nashville, Tenn.; Miss Lucie Cunningham, Treasurer, 1615 N. Vine St., Nashville, Tenn.; Miss Gertrude Hill, Recording Secretary, Nashville, Tenn.; Mrs. W. C. Golden, Editor, Nashville, Tenn.; Mrs. L. D. Eakin, Band Superintendent, 304 E. Second St., Chattanooga, Tenn.

WOMAN'S MISSIONARY UNION.

The River of Salvation.

BY MRS. SUSAN M. GRIFFITH.

"And, behold, waters issued out from under the threshold of the house eastward, and came down from under from the right side of the house, at the south side of the altar.

"And he measured a thousand cubits, and he brought me through the waters, the waters were to the ankles.

"Again he measured a thousand and the waters were to the knees; again he measured a thousand, and the waters were to the loins.

"Afterward he measured a thousand, and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over."

It is said that this wondrously beautiful vision of the prophet Ezekiel referred primarily to the restoration of the Jews from captivity and their ultimate growth in godliness; but to me it is no less a wonderful picture of the rise and spread of the Christian religion in this, our world.

When Jesus was born in Bethlehem of Judea, a "Fountain was opened for uncleanness and sin," and forth from that Fountain rushed the waters of salvation, which, flowing silently and resistlessly down the ages, have widened and deepened into the mighty river, on whose pacific bosom millions of barques have been launched, heading toward the shores eternal. When we look at the dark, frowning

cloud of unsaved people who have never drunk of this satisfying stream, who have never set sail upon this majestic river, it seems as if the gospel had made small headway in the world; but when we glance backward to that "little upper room in Jerusalem" where were gathered the group of lonely disciples, and see the stream gathering strength on the day of Pentecost—widening in the missionary journey of St. Paul, stealing its way into the "regions beyond," until the whole known world was irrigated by its life-tributaries; when we look back to the early years of the nineteenth century and see the beginning of modern missions in that little "haystack prayer meeting" of Judson and his companions, and then gather together the statistics of the last decade; look across the sea and witness the gates of China and Japan opening wide to let the "King of Glory in," India emerging from her superstition and idolatry, Africa rising from her midnight ignorance and animalism, and the very islands of the sea hastening to learn the blessed truth that unto them "is born a Savior which is Christ the Lord," we instinctively cry out, "What hath God wrought!"

In our own country the River of Salvation is growing to be a mighty stream. "A little more than a hundred years ago," says a writer, "Kentucky, Tennessee, Georgia and others of the older States were the field of frontier missions. To-day none of these can be properly classed as frontier territory. Western Texas, Oklahoma, Indian Territory and Western Arkansas comprise the thousand miles length of field known as our frontier missions;" but into the States mentioned above the beautiful waters of this River of Peace are freely flowing, while all along its fertile banks there have sprung up multitudes of churches and schools and every other mark of civilization.

But the end is not yet. Our thousand mile tract of frontier territory contains many, very many, "dry and thirsty lands where no water is." Thousands of our own people in the great Northwest are absolutely perishing for a draught from this crystal stream of God's saving love. "How can they believe in him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent?" And I will add, How can they be sent without money?

It has been repeatedly stated by good and reliable authority that of all our missionaries our frontier preachers have the poorest support and the gravest hardships. Their homes are, too often, a miserable makeshift, being a poor cabin or even a dug-out or tent. Educational advantages and social influences are meager, and the missionary's children have a barren life. The congregations over which the frontier missionary is stationed are far apart, so far as to necessitate hundreds of miles of dangerous and tiresome travel, the most of which is done on horseback, though many weary miles are covered on foot in traversing shorter distances. And they endure hardships gladly "for Christ and the church," going through all kinds of weather that they may plant the standard of the Cross among those who know Him

not—insufficiently clad and insufficiently fed, suffering privations and isolation beyond our wildest imagining, while we sit at home and enjoy life to the full.

Dear friends, have we no duty toward these, our substitutes? Or, do you believe that the command, "Go, preach my gospel to every creature," is intended as obligatory only upon the few willing, consecrated workers "of whom the world is not worthy," and that the major part of His disciples are privileged to enjoy the riches of earth, the sweetness and comforts of home and friends, the cheer of social life and the thousand educational advantages at work in our favored land?

When our Government sends out its ambassadors it pays them a generous salary, protects them with the glorious folds of its tri-colored flag, loads them with honors and shields them from insult. When the church sends out hers—let us pause to blush over it—she too often leaves them to suffer unnecessarily for the Master.

Dear friends, shall these things continue? Shall we not rather swell the blessed stream of the glorious River of Salvation with our influence, our prayers, our sympathy and our money? These people on our great frontiers are especially our own people—born largely on our own soil and reared in our own Christian nation. To the Indians we owe a great debt. We have driven them from their land and traded upon their innocence; we need to lead them to heaven to and the "Unknown God" whom they ignorantly worship.

This world is to be a saved world and it is to belong to Christ Jesus the Lord. Even if you and I do nothing to help on the work of redemption it will not fail. God's hand is upon the hearts of all men, and he who stirred up Cyrus the King of Persia to send back to Jerusalem the Jews to rebuild the temple, can do his work without you and without me. But he does not want to; he wants us to be co-workers with him. Have you the heart to refuse? Have I? God forbid. On the contrary, may we every one count it our most precious privilege to do our utmost to swell the waters of the River of Salvation until it grows so broad and deep that it "cannot be passed over, but shall be waters to swim in."

For—
"Beneath the cross those waters rise,
and he who finds them there,
All through the wilderness of life the
living stream may bear;
And blessings follow in his steps, un-
til where'er he goes,
The moral wastes begin to bud and
blossom as the rose."
Chattanooga, Tenn.

The Bible, the Word of God.

One of the most incisive writers and yet withal, very simple, is Prof. F. Bettes of Germany. He is a man well versed in philosophy and science, and yet a very devout Christian. His writings abound in apt and beautiful illustrations. His late book, *Science and Christianity*, is one of the strongest books to be found touching this subject, and the present volume, *The Bible, the Word of God*, is a worthy companion to the former. The Bible,

A MATTER OF HEALTH



Absolutely Pure
HAS NO SUBSTITUTE

the Word of God, is a well gotten up volume of 314 pages, 12mo cloth. It is written in five chapters: 1, Knowledge and Faith; 2, The Bible; 3, Objections; 4, Biblical Criticism; 5, Biblical Faith. Professor Bettes shows in these chapters a wonderful familiarity with the latest and strongest sciences, both physical and moral. He is well acquainted with the writers on Biblical Criticism, and at the same time shows himself a fine Biblical scholar. This book ought to be in the library of every preacher in the land. It will help to get the kinks out of the skeptical brain, and will give backbone and stamina to faith, and will greatly broaden any man who will read it carefully. The volume can be had from Jennings & Graham, Cincinnati, Ohio, and from Hunt & Maine, New York, for \$1.50.

W. C. Golden.

Nashville, Tenn.

CHURCH BUILDING FUND.

Amounts contributed for the new church at Dotsonville:

C. A. Barnes	\$ 5 75
Big Rock Church	1 25
Shiloh Baptist Church	1 00
Mrs. E. J. Barnes, Palmyra	3 00
Miss Tula Warfield Memorial	6 05
Mrs. Ida B. Fletcher	2 50
Mrs. M. M. Crocker	3 00
Polk Smith and wife	1 00
Miss Kate Russell	1 00
Ben Weaver	25
Mrs. E. J. Barnes	25
Mrs. M. M. Hussey	50
Mrs. Sallie Manning	1 00
Mrs. Nannie Felts	25
M. A. Stratton	1 00
Miss Amanda Felts	1 00
Mrs. Kate Kane	25
Robert Owen	50
Minnie Patterson	50
Jessie Powers	25
B. W. Owen and wife	50
Frank Clark	50
M. Sadler	25
Mrs. Settle	75

Missionary Map of the World.

The Foreign Mission Board has a beautiful Missionary Map of the World which it is selling for \$3. Its size is 50 x 87 inches, and it is printed on cloth which is colored to show the prevailing religions of the world. The mission stations of the Southern Baptist Convention are marked so that they can be seen in any average church. Besides being beautiful, it is a great educator for churches, missionary societies, Sunday-schools, etc.

Hundreds have been sold to pastors and other workers who express themselves as well pleased. One pastor says, "I would not take \$25 for ours if I could not replace it." Send \$3 by check or money order and get one. Address Foreign Mission Board, Richmond, Va.

Doing Our Best.

To know that we have done our best in any laudable undertaking, brings a sweet peace to our hearts, no difference how far we miss the mark of our ideal. Real peace and happiness lies along the pathway of one's "best" while in the race, as truly as at the end of the way. How often do we fail to do our best because others who co-labor with us are unwilling to do what we think to be their duty, or, as we often put it, "Do not bear their part of the burden." Business firms and corporations may rightly require an equal distribution of burdens looking to a corresponding proportion of profits. But the Word of God does not authorize his children to reckon their duty and measure their service by this rule, yet it is often done by whole churches as well as by individuals.

How often do we hear church members say, "I have done my part. If all the members would do their part the burden would be light on us all." I have been grieved to hear propositions involving the use of means discussed in open church session from this standpoint of "equal distribution." Now let us analyze the expression: "I have done my part."

1. It means that it is a burden to serve the Lord.

2. That this burden may be increased or diminished by the service of others.

3. That we are unwilling to do any more service for the Lord than our neighbor who is in like circumstances.

4. That we either do not want the highest possible Christian development, or else that we do not consider a whole-hearted consecration necessary to best development.

5. That a whole-hearted consecration of the individuals who compose the church is not necessary to the mission of the church (world-wide evangelism) or else that we are indifferent to that mission.

Let us see how the expression, "I have done my part," will look as we place it by the side of the first commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength." It is clear that this commandment requires whole-hearted consecration of each individual who would serve him, and it is just as reasonable to say, "I have done my part of serving him," as to say, "I have done my part of loving him." When our Savior called Peter to follow him, he inquired at once of what John was going to do, and met the question from the Savior, "What is that to thee? Follow thou me." That individual who follows Christ because he loves him, and does his "best" in his service regardless of the service of others, has the promise of God's choicest blessing, the sanction of his word, and a sweet peace which the world cannot take from him. Let us not say we have done

"our part" until we have done all we can do for the glory of our Savior and the salvation of the world. If every other child of God in the world had done their full duty but you, your obligations to him would remain the same.

J. B. Alexander.

Bell Buckle, Tenn.

Conference of American Baptists.

The meeting of representative Baptists at the Fifth Avenue Baptist Church, New York, Wednesday and Thursday, Jan. 25th-26th, was of deep significance to the denomination. This delegation came from North, East, South and West, many of them traveling long distances to be present. They met in response to the call issued by the American Baptist Home Mission Society for a conference to consider the advisability of organizing a General Convention of the Baptists of North America. All felt the extreme importance of the question, in relation to the development of the life and influence of the denomination, and the spirit of the gathering from beginning to close was delightful.

Dr. H. L. Morehouse called the meeting to order. Dr. S. H. Greene of Washington was elected Chairman and Rev. Charles H. Moss of Massachusetts Secretary. The attendance was good, that from the South especially gratifying.

Drs. MacArthur of New York, Burgess of Kentucky, Merriam of Massachusetts, Calvert of New York, Lowrey of Mississippi, E. M. Thresher of Ohio, Barbour of Massachusetts, Riley of Texas, Calley of Illinois, L. L. Henson of Rhode Island, Mabie of Boston, Elder of New York and Rev. J. T. Proctor of China were unanimous in their expression that there is a growing desire for an organization of American Baptists.

The meeting was of great interest throughout, and it was voted to appoint a committee of eight to prepare a summary of opinions expressed in the course of the discussion and to submit a report for the action of the Conference. The chair appointed as such committee: Joshua Levering of Maryland, Chairman; E. M. Thresher of Ohio, W. T. Lowrey of Mississippi, S. W. Woodward of Washington, D. C., L. L. Henson of Rhode Island, J. S. Dickerson of Illinois, M. J. Breaker of Missouri, and Dr. Morehouse. Its conclusions were as follows, and were unanimously adopted:

1. That the name of this Convention shall be the General Convention of the Baptists of North America.

2. That this Convention can exercise no authority other than that which the weight of its opinion may carry, nor shall it interfere in any way with the churches or with the missionary, educational and other agencies of the denomination.

3. The objects of this Convention shall be to promote closer fellowship between American Baptists, increased denominational efficiency, and the spirituality and evangelistic spirit in our churches; and to discuss subjects bearing upon the missionary, educational and philanthropic enterprises of the denomination, and upon the moral and spiritual welfare of society.

4. This Convention shall be composed of duly appointed representatives from churches, local Associations, and territorial, provincial and State Conventions (or General Associations). (1) Each church may send one representative and one additional representative for every 100 members or fraction thereof above the first 100. (2) Each local Association may send a representative, and one additional representative for every 10 churches or fraction thereof above the first 10. (3) Each territorial, provincial and State Convention (or General Association) may send 10 representatives, and one additional for every 10,000 members or fraction thereof above the first 50,000.

5. The officers of this Convention shall be a president, three vice-presidents, a secretary, a treasurer, and an executive committee to be composed of these officers and nine other members, all of whom shall be chosen by the Convention, and who shall serve from the close of the session at which they are elected until their successors are elected.

6. The first meeting shall be held at St. Louis on Tuesday evening, May 16, 1905, and Wednesday morning and afternoon of the 17th.

7. In addition to the membership as provided in section 4, the first meeting shall also be composed of delegates to the Southern Baptist Convention meeting in Kansas City, Mo., May 12-15, 1905; delegates to Baptist societies holding anniversaries in St. Louis, Mo., beginning May 17, 1905; and such representatives of the National Baptist Convention, the Lott Carey Baptist Convention, the Canadian Baptist Convention, the Mexican National Baptist Convention, and of such other Baptist Conventions as may find it possible to attend.

8. That a committee of arrangements for the first meeting shall be appointed at this meeting.

The committee of eight, with the addition of Mr. Joshua Levering, was continued as a committee of program and arrangements for the St. Louis meeting, and also to formulate a plan for permanent organization to be presented for adoption at St. Louis, these suggestions to be published in the denominational newspapers not later than April.

Thanks were extended to the church for hospitality and to the Home Mission Society for calling the Conference.

Presidential inauguration, Washington, D. C., March 4, 1905. For this occasion the Southern Railway will sell tickets from all points in the South to Washington, D. C., at rate of one fare plus 25 cents for the round trip. From points on a line drawn from Atlanta, Rome and Chattanooga and from intermediate points tickets will be sold on March 2nd and 3rd. From points west of the above described line tickets will be sold March 1st, 2nd and 3rd. These tickets are limited to return until March 8, 1905.

An extension of the return limit until March 18th can be secured by depositing ticket with joint agent at Washington and paying fee of \$1. The Southern Railway operates daily through trains to Washington, carrying sleeping cars, elegant day coaches and dining cars. For further information or particulars call on any agent or write J. E. Shipley, T. P. A., Chattanooga, Tenn.

THINK IT OVER.

Something You Can See in Any Restaurant or Cafe.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from sixty to eighty years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating, you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving the stomach a much-needed rest and an appetite for the next meal.

Of people who travel, nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

Mardi Gras, March 2nd-7th. Low round trip rates via Mobile & Ohio Railroad to New Orleans and Mobile. For all particulars apply to your home agent or write John M. Beall, M. & O. R. R., St. Louis.

Mardi Gras, New Orleans, Mobile, Ala., Pensacola, Fla. For Mardi Gras at the above mentioned points the Southern Railway will sell tickets at rate of one fare plus 25 cents for the round trip. Tickets will be sold March 1st to 6th inclusive, final return limit March 11, 1905. Extension of return limit can be secured to March 25th by depositing ticket with joint agent at Seattle, Tacoma, or paying fee of 50 cents. For tickets and other information call on any agent of the Southern Railway or write J. E. Shipley, T. P. A., Chattanooga, Tenn.

HOT SPRINGS, ARK.

This great health and pleasure resort is best reached via the Iron Mountain Route. Quickets schedule an solid trains, Pullman sleepers, chair cars, etc., from St. Louis or Memphis daily. Now is the season to visit this great resort. Low round trip rates, from St. Louis. Handsome descriptive literature furnished free. For rates, map folders, etc., call on nearest Ticket Agent, or address R. T. G. Matthews, T. P. A., Room 301 Norton Building, Louisville, Ky.

BAPTIST AND REFLECTOR

FOLK AND HOLT, Proprietors.

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OUR PREMIUM OFFERS.

Every pastor in Tennessee ought to make a point to circulate THE BAPTIST AND REFLECTOR among his members. Many of them, we are glad to say, do so now, but all ought to do so, and we hope that more will. In order to help them get subscribers we make the following offers:

1. They may offer the paper to single new subscribers for \$1 for eight months.

2. They may put the paper at \$1.50 for a year to new subscribers in clubs of five or more. On this proposition we hope that pastors over the State will send us a large number of subscribers. In order to stimulate them to work for the paper we offer the following premiums:

1. For two new subscribers at the rate of \$1 for eight months we will send a copy of the now famous book, "The Simple Life," by Rev. Chas. Wagner, of France. This is the book so highly recommended by President Roosevelt.

2. For a club of five new subscribers at \$1.50 for a year we will send a gold Post fountain pen. This is the best fountain pen made. Every preacher ought to have one. Or we will send our best Teacher's Bible, leather lined, gilt edged, self-pronouncing, with maps, helps, etc. If you have not a Bible of this kind you ought by all means to have one.

3. For 12 new subscribers at \$1.50 we will give a gold watch, guaranteed for five years. Either lady's or gentleman's size.

4. For eight new subscribers at \$1.50 we will give a 50-piece porcelain china dinner set.

5. For 16 new subscribers at \$1.50 we will give a 100-piece porcelain china dinner set.

These offers will apply not only to preachers but to Sunday-school superintendents and teachers, and, in fact, to anyone. We hope that many of our friends will take advantage of them. Let us have a forward movement all along the line this year.

Rev. W. R. Ivie, of Oxford, Ala., has decided to go to the Seminary to review his studies and do some special work during the balance of this session. He will be ready for the pastorate again June 1. We hope that then some good church in Tennessee will call him.

"POLITICAL PREACHERS."

Some of our daily papers in Tennessee seem a good deal concerned about what they call "political preachers." They very kindly advise preachers to "let politics alone and preach the gospel." We wish to say that the preacher has as much right to go into politics as the saloon-keeper has, or as the gambler has. Nay, more. The saloon-keeper and the gambler go into politics only for their own selfish interests, while the preacher does so for the good of others. If it be said that the preacher has no business in politics, we reply: It is the business of the preacher to fight the devil. The devil is in the saloon. The saloon is in politics. And so it becomes the business of the preacher to go into politics, at least to the extent of fighting the saloon and kindred evils.

Speaking for ourself, and we think also for other preachers, we may say that preachers have no taste for politics. They go into politics only as a matter of duty, in fulfillment of their God-given mission of helping others, guarding morals and protecting the home. Just as long as the saloon is in politics the preachers are going to stay in politics, and the sooner the politicians understand that fact the better it will be for the politicians, as well as for the preachers. But take the saloon out of politics and the preachers will be glad to retire from politics. We do not believe that the saloon will ever be taken out of politics as long as it is the saloon. It gets its hold through politics. It is the center of political agitation and corruption. The only way to take the saloon out of politics is to destroy the saloon. When that is done the preachers will probably have no further business in politics—then and not till then.

But why do these papers make no objection to the saloon-keepers and gamblers taking an interest in politics? It is notorious that they have done so for years in this State as well as in other States. They have had a paid lobbyist, who made it his business to bribe and corrupt the legislators in every way possible, by money and whiskey and every evil influence. His character and his business were well known. He haunted the Senate chamber so continually that he was spoken of as an "honorary member." Other liquor dealers and gamblers were also in frequent attendance. Nothing was ever said about them in these daily papers and no objection was made to their presence. But when the preachers, in the interest of morals and decency, begin to use their influence—only in the most honorable way, of course—to secure legislation, the papers hold up their hands in holy horror, and call it a "scandal" that preachers should be "lobbyists." In other words, it is all right for saloon-keepers and gamblers to lobby for their own selfish and immoral interests, but it is a sin and "scandal" for preachers to lobby for the interests of others! Indeed! We raise this question: Is it "lobbying" when one is acting for others with no personal gain to himself? Is not a "lobbyist" one who is either acting in his own interest for personal gain or is a paid representative of others? But it is said that politics is so "corrupt," and therefore preachers should keep out of it. "Corrupt." Granted. That then is the very reason why preachers should take part in it. It is certainly high time that somebody besides saloon-keepers and gamblers should run politics. And it is high time that they should be run out of politics.

The special occasion which led to this outbreak against the preachers by these papers was the fact that a number of preachers took an interest in the race-track gambling bill and suc-

ceeded in securing its endorsement by the committee and its passage through the Senate by a large majority. A number of well known gamblers were present both at the committee meeting and in the Senate. But these papers say nothing about them. It was all right for the gamblers to be there, but horrible for the preachers. We have left politics so long to the saloon-keepers and gamblers that it seems proper for them to take part in it. But now the preachers have decided to try their hand in it also. They touch politics only on the moral side. They believe that they have the right to do that. And they propose to keep on doing it until every saloon and every gambling device is driven from the State, if not every saloon-keeper and every gambler. Let this be understood. The sooner it is understood the better it will be for all parties concerned.

Another thing: It is the favorite cry of the evil doer, "Let us alone." The devils said that to Jesus. The Louisiana State Lottery said that. The thief says that. The gambler says that. The saloon-keeper says that. Any one says that who makes a business of vice. But we do not propose to let them alone. As Jesus cast out the devils, and the Louisiana State Lottery was suppressed and the thief is punished and the gambler outlawed, so must the saloon-keepers and gamblers be driven from our State and from our land. We cannot afford as a matter of principle to let them alone.

Nor can we afford to do so as a matter of policy. They say: "You are interfering with our business." We reply: "You are interfering with our business. Our business as preachers is to save men. Your business is to damn them." The church and the saloon are antipodes, opposite extremes. Each tears down what the other builds up and builds up what the other tears down. Either the church must put down the saloon or ultimately, logically, the saloon will put down the church. Which shall it be? Which side are you on? Which side are these daily papers on—the side of the church or of the saloon, the side of the good people or of the saloon-keepers and gamblers? They cannot be on both sides. Let them make their choice. But when they make their bed with one or the other they must lie on it. They may lose the patronage of the saloon-keepers and gamblers if they take sides with the Christian people. But if they take sides with the saloon-keepers and gamblers they need not expect patronage from the Christian people.

VISIT TO ST. LOUIS.

By invitation we spent the first and second Sundays of February in St. Louis, supplying the pulpit of the Second Baptist Church. The weather was about the worst of the winter, there being a snow storm and a blizzard with falling temperature both Sundays. The congregations, however, were very good. They were also exceedingly attentive, and we enjoyed preaching to them. Dr. W. W. Boyd has been pastor of the church for a number of years. He resigned recently and expects to take a trip around the world soon.

The Second Church is the oldest Baptist church in the city. It has a fine house of worship, located some two and one-half miles West of the river. During the past few years, however, the city has grown so rapidly its residence portion has swept away beyond the church, and it is surrounded now mainly by boarding houses. The electric cars also have carried the people into the outskirts. They can go five miles now in the same time and at the same expense which it used to take to go one mile on the mule cars. The church has

bought a splendid lot some two miles further out and will probably build a handsome house on it, though that is still an open question. The Second Church is composed of some of the best people in the city. It was a pleasure to meet them and know them. We enjoyed especially being in the hospitable homes of our friends T. J. McLemore and Dorsey A. Jamison, members of the church. It was a pleasure also to take meals with Dr. J. T. M. Johnston and Judge F. M. Estes.

St. Louis is growing with tremendous strides. There are now about fifteen Baptist churches in the city. We had the pleasure of being in the Pastor's Conference on both Monday mornings that we were in the city and of meeting the pastors. They are a noble band of brethren who are laboring under many difficulties for the upbuilding of our Baptist cause in that great city.

We also called at the office of the Central Baptist and at the rooms of the American Baptist Publication Society. Dr. J. C. Armstrong is one of the best men in our denomination. He is making a fine paper of the Central Baptist. The St. Louis branch of the Publication Society, under the efficient management of Bro. M. P. Moody, seems to be quite prosperous.

Perhaps we ought to add a word more: The statement was published in several papers in St. Louis and Nashville and Memphis that we would probably be called to the pastorate of the Second Baptist Church, and in one paper that we had been called. In justice both to the church and to ourself we should say that when we accepted the invitation to supply the pulpit it was with the express understanding on both sides that we were not a candidate for the pastorate of the church. We, of course, appreciate the kind things the papers had to say about our visit to St. Louis, but in this matter their zeal for news overleaped the facts.

EVAN ROBERTS, THE MAN.

In the many comments of the press upon the wonderful Welsh revival, the prevailing idea seems to be set forth that Evan Roberts, the central figure in the movement, is only an ignorant miner with no special preparation for his great work. This is a mistake, as we find that he was the son of devout parents whose great desire was that he would become a preacher. He went to school, and was an obedient and studious pupil, always mastering his lessons, however difficult. At the age of twelve, Evan begged to go with his father to work in the mines, and it was at this time that his thoughts turned to religion. Working diligently all day in the mines, he would study his books until three or four in the morning. Soon he began to teach a Sunday-school class composed of the miners' children. They were ragged and shoeless, but he gave them clothes, and induced his friends to help also. The young man's one object now was to become a preacher, and he read the Bible during every minute of his spare time. He worked eight hours as a miner, but for the remaining sixteen he was an earnest student. He did not like the miner's life, but did his work well.

When about twenty, he began to study a list of books given him by a deacon, and also to learn shorthand.

He now bound himself to his uncle to learn the blacksmith's trade, soon becoming a proficient and capable worker.

Then he entered the Minister's Training College at Newcastle Emlyn, his family contributing to his fees. After a year's study here he received the wonderful call which has

resulted in the present revival. He describes the enduement of the Spirit as follows, it being during revival meetings at Blaenannerch:

"As one and the other prayed, I put the question to the Spirit, 'Shall I pray now?' Wait awhile, said He. When others had prayed I felt a living force coming into my bosom; it held my breath, and after every prayer I asked, 'Shall I now?' and the living force grew and grew. My heart was overflowing. I fell on my knees with my arms over the seat in front of me, and the tears and perspiration freely flowed. For about two minutes it was fearful. I cried, 'Bend me! bend me! bend me!' O wonderful grace! What bent me was God commending His love and I not seeing anything in it to commend. After I was bent, a wave of peace came over me. The audience sang, 'I Hear Thy Welcome Voice,' and as they sang I thought of the bending at the Judgment Day, and I was filled with compassion for those who would be bent on that day, and I wept. Henceforth the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all the Principality. A plan was agreed upon, and eight of us were to go through Wales, and I was to pay all expenses. After the wonderful experience at Blaenannerch, I had prayed God to 'fire' six souls in the church at Newcastle Emlyn, and six were 'fired,' and straightway I was commissioned home to Loughor."

The world knows the result. May this wonderful revival spread until its gracious power is felt by all nations, and a long life of usefulness be granted to this noble young evangelist, Evan Roberts.

THE STATEHOOD BILL.

The Statehood bill passed the Senate of the United States on Tuesday of last week. New Mexico was admitted as a State by itself. Arizona was excluded on account of the Mormon influence there. Oklahoma and the Indian Territory were admitted as one State under the name of Oklahoma. However, the Gallinger amendment was passed by a vote of 52 to 17. This amendment applies to the entire new State of Oklahoma, and provides that "The manufacture, sale, barter or giving away of intoxicating liquors within the State is prohibited for a period of twenty-one years after the date of admission of this State into the Union, and thereafter until the people of this State shall otherwise provide by amendment of this Constitution in the manner prescribed herein."

That this prohibition should apply to the new State now known as the Indian Territory was certainly nothing but right, because our treaty with the Indians provided for the prohibition of intoxicating liquors among them. It was quite gratifying, and somewhat unexpected, that the amendment should be made to apply to the whole State. It shows the strength of temperance sentiment in the Senate, and establishes a precedent which we hope will be followed sometime in the prohibition of the manufacture and sale of intoxicating liquors in every State in the Union.

The passage of this amendment by so large a majority also foreshadows the passage of the Hepburn bill, making liquor shipped from one State into another subject to the laws of the State into which it is shipped. The passage of this bill would go far toward checking the jug trade. It is certainly a very healthy sign of the times when a measure like the Gallinger amendment can pass the Senate of the United States by so large a majority. Perhaps, however, it may not be amiss to add that it required some effort upon the part of the temperance people of the country to secure its passage.

"Often the best view of heaven is obtained upon the knees."

RECENT EVENTS.

The new Tabernacle Church building in Chicago was opened for worship on Sunday, February 5. The opening sermon was preached by the pastor, Dr. W. H. Geistweit. The new church is a beautiful and substantial building.

The Alabama Baptist of February 8 is a very attractive Foreign Mission edition. The front page is made up entirely of cuts of our missionaries. We are glad to see the face of Mrs. Maynard, our Young South Missionary, among them.

Rev. A. E. Reimer has resigned the pastorate of the St. Charles Avenue Church, New Orleans, La., to accept a call to Brenham, Texas. Brother Reimer was formerly pastor at Milan in this State. The Baptist Chronicle says: "Brother Reimer has accomplished a good work in New Orleans, and has impressed the entire State with his ability."

Rev. A. Nunnery, of Jackson, has accepted the care of the churches at Malden, Kennett and Caruth, Mo., each for one-fourth time, which takes him out of Tennessee three-fourths of his time. We should be sorry to lose him entirely. Brother Nunnery is one of our strongest preachers and most valuable men. We hope to have him back in this State soon.

The Biblical Recorder states that Rev. Thos. Dixon, Sr., father of Revs. A. C. Dixon, of Boston, and Thomas Dixon, Jr., the noted author, and Rev. Frank Dixon, "is eighty-four years of age. He has organized more churches, we suppose, than any man in North Carolina. He has baptized five thousand persons. He is yet a pastor in active service. He has served one church nearly sixty years. He combines as many of the qualities of a patriarch of Israel as any man that has lived in North Carolina."

Broadway Tabernacle (Congregational), New York, will dedicate its third edifice in sixty-four years on March 5. The Tabernacle has been noted for temperance reforms and missionary meetings, and has been nick-named "Liberty-corner." The services will continue through all the Sundays in March, some noted men taking part, President Arthur T. Hadley, D.D., of Yale University; Rev. Lyman Abbott, D.D., Hon. Cornelius Bliss and Dr. Howard H. Russell, of New York, State Superintendent of the Anti-Saloon League, being among the number.

The Daily News, of this city, suspended publication last week. The News started out some years ago on a high plane, but it made two mistakes: The first was in putting its price down so low that it was impossible for it to live. It is one thing to have a large number of subscribers, and another thing to pay expenses. The other mistake was in taking the side of the liquor dealers and gamblers recently, thus outraging the moral sentiment of the community. The suspension of the News leaves only two daily papers in Nashville: the Nashville American as a morning paper, and the Banner as an afternoon paper.

Dr. Joseph Walter Warder died in Louisville on February 3, at the age of seventy-nine years. For several years he was pastor of Walnut Street Church, Louisville, and was for twenty years Corresponding Secretary for the State Mission Board of Kentucky. Since retiring he has done much good institute work among the churches of his State. Dr. Warder belonged to a prominent family, his father and two brothers being preachers, and his mother the sister of the Rev. George C. Hays, of Nashville. He leaves a widow, four sons and a daughter. We extend to them our sympathy in their great loss.

An impressive and touching farewell ovation was given to Rev. J. H. Snow and family by the Centennial Baptist Church, Knoxville, on the evening of January 31. "Auld Lang Syne" was sung as Brother Snow, Mrs. Snow and Miss Bessie Snow entered the church. A handsome desk was presented to Brother Snow, by church, Sunday school, and various societies. The Ladies Aid and Missionary Society, of which Mrs. Snow was president, presented her with a beautiful embroidered quilt, and the Earnest Workers gave Miss Snow a jeweled comb. Many speeches of loving regret were made, and the retiring pastor responded with deep feeling. Brother Snow takes with him to Johnson City the love and prayers of the Centennial Church.

THE HOME

The Valentines.

BY KATE ROBERTSON.

A big white envelope lay by her plate When Dorothy came to her morning meal;

"Your Valentine, dear," said papa, elate, And trembling with joy she broke the seal.

From a framework of satin and bows and lace And diamond frosting and filigree, A pink, dimpled cherub smiled up in her face, She laughed and danced in childish glee.

To mother's room in haste she sped, But its stillness made her stop in fear;

"Come here, my darling," her mother said, "I've something sweet to show you, dear."

With head aside in innocent grace, She tiptoed to the cradle side, And drawing aside the snowy lace, She peeped with wondering brown eyes wide.

In a nest of lace and satin and bows Lay a wee pink baby with eyes of blue—

Dorothy turned on her dainty toes: "Why, muzzer, you has a Valentine, too!" Nashville, Tenn.

The Knight of the Snowy Fleece.

Howard closed his book, saying: "What splendid fellows the Knights of the Golden Fleece were! I suppose even the boys were brave when they might some times become knights. There's no such chance nowadays."

"But a boy can be brave now, and a knight, too, if he will," his mother said, adding with a smile: "If it keeps on snowing, you'll have a chance to be a Knight of the Snowy Fleece, and that takes considerable courage."

Howard knew that, for he had not found it easy to get up early and shovel out paths. There was plenty of it to do next morning, for the snow was deep on all the walks. As he slowly flung it from the steps, Charlie Wade came out of the house across the street with his shovel and called grumblingly: "This is only the beginning of our all winter job! I wish it would fall into the road."

"But the road would have to be cleared, you know," Howard laughed. "Doesn't it look pretty in the sun, so white and fleecy?" He suddenly remembered what his mother had said, and an idea had popped into his head. He plunged across the street through the snow. "Say, Charlie, let's be knights—Knights of the Snowy Fleece! We can go out on knight-errantry, helping folks; there's plenty of it. It takes old Mr. Blake half a day to clear his walks when the snow is like this, and sometimes it makes him sick. We can—"

"So we can, easy!" Charlie interrupted, eagerly. "Knights of the Snowy Fleece? How splendid! Come on."

They joined forces, talking happily, and soon the walks at both places were clear. It took only ten minutes for each to consult his mother, and then, with shovels on their shoulder, they marched away.

Round the corner Joe Williams was pottering at his walk. "Knights! Hurrah, but that's fine!" he cried, when they had explained. "And we'll have to be it all winter. There's Stacy Arnold just getting out of work; let's tell him."

So two more knights immediately joined the Order of the Snowy Fleece. They made short work of Joe's walk, and then the four fared forth in search of adventure and renown.

They halted at Mr. Blake's, and attacked the fluffy enemy so vigorously that he soon retreated, beaten. They hardly listened to the thanks of the old people, but shouting, "We're going to do it all winter!" hastened on their conquering way.

Widow Brown's little girl was trying to sweep a path to the well: the knights set to, and again achieved a victory, answering the widow's thanks with the assurance that they would look after her walks every time it snowed. They pressed on and halted uncertainly in front of a house set back from the street with a very exclusive air.

"They haven't anybody to help them," Stacey said, "and haven't much money to hire with."

"And Miss Lizzie's poorly, and Miss Katherine has to do everything; my mother said so," Joe added.

"They don't like boys very well, but I guess that's because they haven't any at their house, and don't know much about them," said Howard. "Let's clear the walk in front of the house, and we can ask them to let us do the rest."

Miss Katherine opened the door when they knocked, and surveyed, with surprise, the four knights who stood in line bearing their arms proudly.

"The snow is so deep this morning that we came to clear your walks for you. We're Knights of the Snowy Fleece, now, ain't we?" said Howard bravely.

"Accept my grateful thanks, kind sirs, for coming to the rescue of damsels in distress. We are surrounded by the enemy, and there is so much of him this morning that I had not dared to venture forth." Miss Katherine gravely curtsied in stately style while she made this speech.

"Oh, Miss Katherine have you read about the knights?" Howard cried, delightedly.

"Indeed I have, and admired them very much," she replied. "But I think I like these new-fashioned knights just as well! What a pretty name you have! 'Knights of the Snowy Fleece!' That makes snow shoveling fun. I've a great mind to help you on the back walks."

"Oh, no! Let us do it please, and all winter, too," said Joe.

"Many thanks! It's a pleasure to be rescued by brave knights any time," she laughed.

"You see it was just because we did not know her," Stacy said, as they fell briskly to work.

They assented and marching on, charged upon the snow piled on the walks of a neighbor, who had a long way to go to his work, and whose family of children were too small to chore.

It wasn't long till every boy in the neighborhood were knights of the Snowy Fleece, with a "grip" and a "password."

One evening to their surprise, they all were invited to Miss Katherine's, where they popped corn and pulled taffy. When they went away Miss Lizzie, who painted, presented each one with a snowy badge on which was a knight in full armor, with the colors of his "lady fair" on his arm.—Unknown.

The Cheerful Woman.

The woman who is always cheerful and obliging is a boon to those with whom she is associated.

Amiability that springs from a well-regulated and cultivated mind and heart, is the amiability that will stand the wear and tear of the most bitter experiences that can come to a woman.

It is not indifference, because the woman who feels most deeply is often the one whose cheerful presence and refined concealment of the griefs and troubles that are nearly crushing her, has been well tutored in such lessons of self-control wherein pride and self-respect deny to the world at large a knowledge that is so freighted with humiliation.

The world is much like a mirror, and gives back the reflection it receives. If you gaze into it with a scowling, disagreeable face, you see that face reflected and the world soon criticises mercilessly the face that betrays what it should take pains to conceal.

The cheerful woman is a blessing, and that cheerfulness can be cultivated is patent on every side. Some of the most amiable, lovely women are the greatest sufferers.

But it is a well-established fact that the greatest sufferers are the most silent and patient.

CHURCH MONEY EASILY RAISED by our method. For the sake of the advertising, it gives us, we let you have all the profit. For particulars address PETER - NEAT - RICHARDSON Co. Wholesale Drugs, Louisville, Ky.

WONDERFUL CURE OF SORE HANDS

By Cuticura After the Most Awful Suffering Ever Experienced

EIGHT DOCTORS

And Many Remedies Failed to do a Cent's Worth of Good

"I was troubled with sore hands, so sore that when I would put them in water the pain would nearly set me crazy, the skin would peel off and the flesh would get hard and break. There would be blood flowing from at least fifty places on each hand. Words could never tell the suffering I endured for three years. I tried everything, but could get no relief. I tried at least eight different doctors, but none did me any good, as my hands were as bad when I got through doctoring as when I began. I also tried many remedies, but none of them ever did me one cent's worth of good. I was discouraged and heart-sore. I would feel so bad mornings, to think I had to go to work and stand the pain for ten hours, I often felt like giving up my position. Before I started to work I would have to wrap every finger up separately, so as to try and keep them soft, and then wear gloves over the rags to keep the grease from getting on my work. At night I would have to wear gloves; in fact, I had to wear gloves all the time. But thanks to Cuticura, that is all over now.

CURED FOR 50c.

"After doctoring for three years, and spending much money, a 50c. box of Cuticura Ointment ended all my sufferings. It's been two years since I used any, and I don't know what sore hands are now, and never lost a day's work while using Cuticura Ointment."

THOMAS A. CLANCY, 370 N. Montgomery St., Trenton, N. J. Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60). Ointment, 50c., Soap, 25c. Foster Drug & Chem. Corp., Boston, Sole Proprietors. Send for "The Great Skin Book."

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is a hardy Northern grown seed, specially fitted for early production in the South. It is the earliest flat-headed cabbage known. Well named, because it is First in the Market and will bring the highest price. Its solid flat heads can be marketed before fully grown.

Packet, 15 cents; one-half ounce, 30 cents; ounce, 60 cents; quarter pound, \$2.00, by mail postpaid.

For Pedigreed Seed, highly improved to secure the greatest production per acre, study our Garden and Farm Manual (free).

We issue a Poultry Supply Catalogue as well. If interested, send for that also.

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
304 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.
Young South Motto: Qui non profluit, deficit.

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

Mission Topic for February, The Sunday-school Board.

Young South Pins.—I have received 25 Y. S. pins and I am sending them to the following who have recently ordered them: G., R., I. and M. Bray, Flippin, Tenn., 4; Mrs. R. W. Moulton, Fall Branch, 1; Mrs. Sarah Carothers, Johnson City, 1; Mansfield Bailey, 11 Wharf Avenue, Nashville, 1; Miss Elmer Butcher, Liberty Hill, 1; Miss Helen Lowe, Hartsville, 1; Miss Martha Grandstaff, Watertown, 3; L. D. E., Chattanooga, 3. I have on hand 10 more, and there are 25 more at Wm. F. Fischer & Bro's. I can, therefore, supply you immediately with any number. If I have overlooked any name please let me know at once. L. D. E.

YOUNG SOUTH CORRESPONDENCE.

Let me share with you first of all to-day the following letter from our beloved and honored Secretary, Miss Annie W. Armstrong. I want her name to be a household word upon the lips of every member of the Young South, for she is the presiding genius of the W. M. U. You will see by this record of the last month how hard she works, how much she accomplishes. Her whole heart is in the organized work of the Baptist women and children of the South, and the Young South comes close to her. Let us thank God for her safe return to Baltimore, and ask Him earnestly to lead her and her co-workers to plan wisely and well for another year.

She says:

"After an absence of nearly four weeks from the Mission Rooms, before taking up the regular work, I want to send you a few lines in connection with the trip recently taken in Florida, South Carolina, North Carolina and Virginia. You will perhaps be glad to know that the Corresponding Secretary W. M. U. reached Baltimore in safety notwithstanding the heavy storms which have been sweeping over some sections, delaying trains, etc., and is feeling remarkably well, quite equal to the work which is awaiting. In fact, I have been so greatly encouraged by coming in close touch with those in different States who have the work in charge and who are making such earnest, persistent effort for its advancement, by the hopeful conditions in nearly all places where I went, and by the readiness with

which suggested plans along different lines were adopted, that there is enlargement of hope and aspirations for the future of Woman's Missionary Union. We have indeed great reason to 'thank God and take courage,' and I am more anxious than ever to aid in making our work a mighty power for the glory of God. That you may have some idea of what was accomplished, I would mention that during the 27 days that I was away 2,560 miles were traveled, 19 places visited or re-visited, 41 meetings attended and 39 talks made. I am grateful to our Heavenly Father for 'daily strength for daily needs.'

"I reached Baltimore Saturday afternoon several hours later than I expected, having had a not altogether delightful experience of waiting at a country station from three o'clock in the morning until seven for a delayed train. I came direct to the Mission Rooms and found everything had gone on very well during my absence. There was, of course, a large amount of mail which had been put aside for my personal attention. At six o'clock I went home, carrying with me a bundle of letters, with the reading of which I was engaged until after 12 last night. This morning I have the work thoroughly in hand again, and am about to set things in motion along different lines, and to take up some letters which do not admit of delay. I find it will not be possible to immediately furnish State officers with literature for the special effort for Home Missions, but I hope to do this in the course of the next few days." Annie W. Armstrong.

I wonder how far this really desperate weather extends. Everything in Chattanooga is sadly demoralized. In 25 years such a snow storm with sleet and cold rains following, has not been known. One takes his life in his hand when he goes out on the icy pavements. So I'm not surprised that so few letters have reached me.

No. 2 comes from Sweetwater:

"I enclose \$1.63 for our missionary from the Infant Classes of the Sunday-school of the Sweetwater First Baptist Church, taught by Miss Marchie Love and Mrs. A. B. Scruggs. We enjoyed Mrs. Maynard's report of 'Christmas in Japan' so much, and I think our little people will remember and help her to make next Christmas bright." Mrs. M. C. Lowry.

The teachers will please thank the little ones. These two classes are among the Young South's most faithful workers. God bless them every one!

Trenton sends No. 3:

"Enclosed find 50 cents sent by the Young South Band at Hickory Grove Church for Mrs. Maynard. On account of extremely bad weather and roads, our band was compelled to go into winter quarters, but we hope to resume our work with the opening of spring. We send much love to Japan and the workers there."

Annie Laura Dance.

Thanks! God send us an early spring! I will try again with the

literature, and hope it may reach the band this time.

No. 4 comes from Neboville:

"Please find enclosed \$1 for Mrs. Maynard. We wish it was more, but we are church members now and must pay our pastor, and give to associational missions, church expenses and repairs, and sexton's fees, but we expect always to help support dear Mrs. Maynard. Mamma read her last sweet letter to us to-day, and how we did enjoy it! Most of all, we were glad to hear she was again well and strong. May God continue this great blessing to her!"

The Gillard Band.

We are glad to know these young people feel the responsibilities of supporting the church so early in their lives, and we are so thankful they don't forget the Young South. I send the literature with pleasure.

Sevierville is next in No. 5:

"Enclosed find 60 cents for Japan. I earned 25 cents of it by helping mamma. My Sunday-school teacher sends 25 cents and Clyde Hale sends 10 cents. I read the Young South page, and want to help some too. I am 10 years old."

Cleo C. Massey.

This was such a nicely written letter. May Cleo grow up with us and induce more still to join in the work. Thanks for each offering.

And No. 6 from Oakland ends this week quite grandly.

"Please find enclosed

FIVE DOLLARS AND TWENTY-FIVE CENTS.

Divide the \$5 between Japan and the Orphans' Home, and send me the Foreign Journal. I am late with my Christmas offering, but not, I hope, too late to do good."

Emma Smith.

Oh! no. What should we have done without you this week? We are deeply grateful. We used to have a lot of friends at Oakland. Can't you remind them that we are longing to hear again from them?

Now please overcome the weather and send me ever and ever so many letters the rest of this month. Don't fall too far behind our splendid January. Let our dear missionary's letter impress upon us what we are doing in Japan, and come on with help for her work as fast as you can. We must have

SIX HUNDRED DOLLARS

for her salary by the last of April, you know, and if that is all I have to press you hard for it just at the last. Let's come up smiling week by week. May God help us to do our very best and end our eleventh year gloriously. Yours most fondly,

Laura Dayton Eakin.

Chattanooga.

Receipts.

First quarters of 11th year, \$550 50
January offerings, 212 73
First week in February, 28 17

FOR JAPAN.

Infant Classes, Sweetwater, 1 63
Hickory Grove Young South Band, by A. L. D., 50
Gillard Band, Neboville, 1 00

C. C. Massey and friend, Sevierville, 60
Emma Smith, Oakland, 2 50

FOR ORPHANS' HOME.

Emma Smith, Oakland, 2 50

FOR Y. S. PINS.

L. D. E., Chattanooga, 25

FOR FOREIGN JOURNAL.

Emma Smith, Oakland, 25

Total, \$800 93
Received since April 1, 1904:

For Japan, \$492 02
For Orphans' Home, 168 74
For State Board, 38 91
For Home Board, 40 91
For S. S. Board, 6 50
For Books and Periodicals, 14 55
For Young South Pins, 7 00
For Foreign Board, 22 70
For Ministerial Relief, 1 00
For Ministerial Education, 1 00
For Tichenor Memorial Fund, 5 01
For postage, 2 59

Total, \$800 93

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

BAPTIST SUNDAY SCHOOL SONG BOOKS.

Please note their prices on the best Baptist song book, Gospel Voices, Nos. 1 and 2 combined Sunday school edition, 288 pages, and, think of it, only 25 cents per copy, \$2.50 per dozen, prepaid; \$2 per dozen and \$15 per 100 not prepaid. This is the cheapest and best Baptist song book on the market. More than 2,000 Gospel Voices were sold at the late Southern Baptist Convention at Nashville. This edition is just from the press. Order at once and start your church and Sunday school off with the right kind of a song book. Address Baptist and Reflector, Nashville, Tenn.

Health is Your Heritage.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. This is a cure for you and it won't cost you a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send free and postpaid, to any reader of the Baptist and Reflector a trial bottle. You can try and test it absolutely free of all charges. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, Le Roy, N.Y.

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All varieties. Hardy. Grown in open air. \$1.50 per 1,000; 5,000 for \$6.25; 10,000 for \$10. Write

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We want Agents in every locality to sell Vitae-Ore, the most meritorious, widely advertised, and best known medicine on the market to-day—a natural mineral Ore mined from the ground like gold and silver, different from anything ever offered the people.



It cures in a different way by a different action, an action that the people like, that causes them to recommend it, and it can be sold by Agents in a manner different from all others. We have spent over one million dollars during the last three years in giving publicity to its remarkable curative and healing virtues, in sending out packages on trial, so the people could learn of its wonderful powers by actual tests. Live, active, energetic Agents in every city and town in the United States and Canada can now reap the benefit in enormous profits from its sale. There is not a town,

not a village, not a cross-roads hamlet in the two countries, in which Vitae-Ore is not known to the dwellers therein, and to be known means to be praised, to be bought, to be used—means profit for the fortunate Agents who are allowed to sell it. It has cured thousands upon thousands who have used it, who know what it will do and who tell their friends and neighbors about it. What cannot an Agent do with every tongue working for him, with every ear willing to listen, with every mind ready to bearken? Thousands of women, wives and mothers, heads of families, say that they cannot keep house without it. Thousands of men say that it is their shield and protection from sickness and disease. Each Agent supplies the demand in his own way. He fills the needs of his townspeople, makes himself necessary to them. We offer you a chance to share in all this, to become an active, working part and parcel of all this remarkable enterprise. It makes no difference how many times you have tried Agency work; it makes no difference what failures you have made, what troubles you have had, Vitae-Ore is different from all others and work in its behalf is certain to show a different result. Any fairly intelligent man or woman, putting forward the proper effort, backed by our stupendous advertising and publicity, the known and universally acknowledged worth and merit of Vitae-Ore, and the earnest and helpful co-operation which we extend to each Agent, large or small, at all times, can make a big income selling Vitae-Ore. It doesn't take experience. It doesn't take a knowledge of Agency work. It doesn't take a knowledge of medicine. It doesn't take smooth talking nor fine words. Our enormous publicity and the merit of this natural remedy does all of the talking for you. Read our trial offer to sick and ailing people, this paper! This is how we make money for you; this is how we make money for you. One package is enough to cure the ordinary cases—the hard, obstinate cases require two, three, and sometimes four packages. We send the first on trial, making the customer for you. You sell the rest! Let us hear from you today, asking for our terms and conditions of Agency. Return this ad. with your request. ADDRESS
THEO. NOEL COMPANY
527-529-531 W. North Ave., CHICAGO

Preaching morning and evening by Pastor J. H. Snow. A very disagreeable morning, but a good congregation. Four approved for baptism at the evening service. Small congregation. One approved for baptism. The Lord is blessing us and we are expecting great blessings from the Lord. The harvest is ready for a great ingathering. Brother Snow and wife are organizing their forces for the battle. Pray for us. G. P. C.
Johnson City, Tenn.

A very pretty wedding Thursday, Feb. 2nd, at 1:30 o'clock, Dr. J. O. Gamble of Nashville and Miss Effie Lowe of this place, at the home of the brother, J. K. Lowe. A large number of friends and relatives were present to witness the ceremony by the writer, Mrs. J. W. Williams playing the wedding march. After congratulations the doctor and bride left for Nashville, where they will remain for a while. J. E. Sullivan.
Eagleville, Tenn.

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 938, and one will be sent you free

OBITUARY.

Winn.—Whereas, it has pleased our heavenly Father to remove from this world of pain and sorrow to a world of bliss our beloved sister, Mrs. R. W. Winn, on the morning of Dec. 6, 1904.

Resolved by the Woman's Missionary Union of Little Hope Church, That in the death of our dear sister we feel that the Society has lost one who was loyal, faithful and true.

Resolved, That we commend to the Society and church the quiet, unfaltering trust, devotion and Christian character of our departed sister as worthy of emulation, and we bow in humble submission to the will of God, knowing that our loss is her eternal gain. She has entered into that rest that remains for the children of God. She has gone on before to receive the "Well done, thou good and faithful servant."

Resolved, That these resolutions be spread upon the minutes of the Society and sent for publication to the Baptist and Reflector.

Done by order of the Society Jan. 18, 1905.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels her duty to her fellow sufferers to offer this FREE. You cure yourself—at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, Notre Dame, Ind.

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Cabbage Plants for sale, and now ready for delivery. Early Jersey Wakefield and Charleston Large Type Wakefield are the two earliest sharphead varieties, and head in rotation as named. Succession, Augusta Trucker and Short Stem Flat Dutch, the three best flat-head varieties, and head in rotation as named. Prices: Single thousand, \$1.50; 5,000 and over, \$1.25 per 1,000; 10,000 and over, \$1 per 1,000. Terms: Cash with order, or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina seacoast, and we understand growing them in the open air; tough and hardy; they will stand severe cold with out injury. Plants crated for shipment weigh 20 lbs. per M, and we have special low rates for prompt transportation by Southern Express Co. I know of no other plants you can buy cheaper than mine. I sell good plants. No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

Our Cotton Seed.—Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec. 2 at 32c per lb. Seed, \$1.25 per bu; lots of 10 bu. and over, \$1 per bu.

My specialty: Prompt shipment, true varieties, and satisfied customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, The Cabbage Plant Man, Young's Island, S. C.
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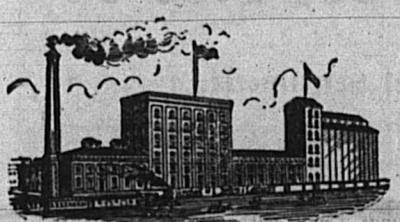
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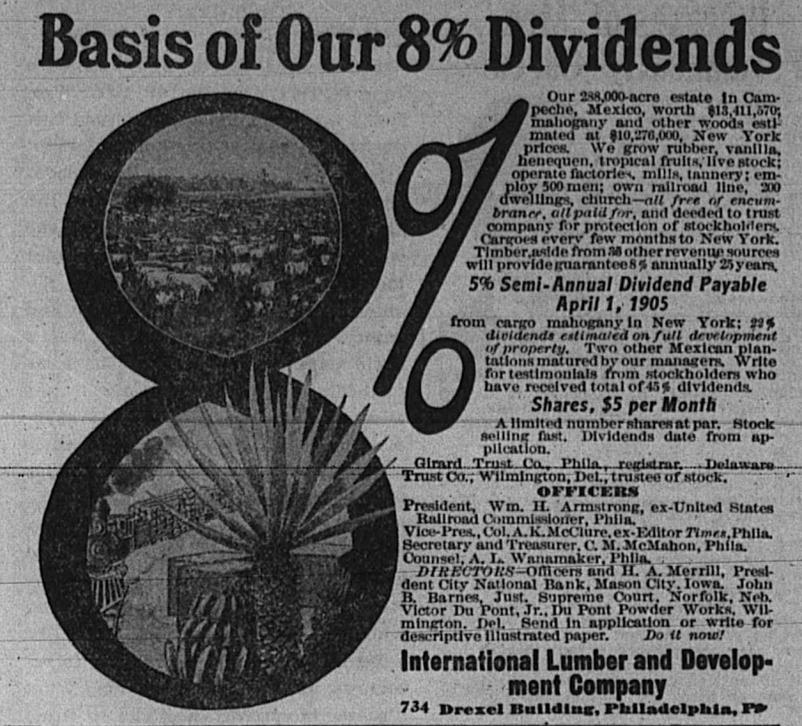
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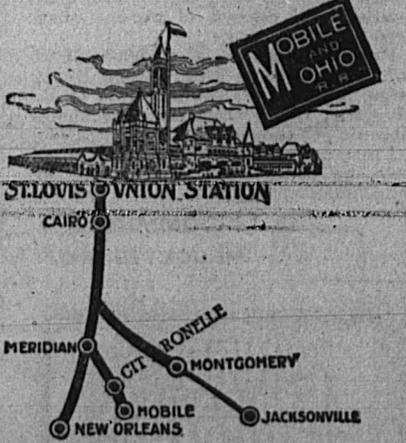
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OBITUARY.

Bass.—Mrs. Cader Bass was born June 18, 1874, died Jan. 10, 1905. Professed faith in Christ and joined Little Cedar Lick Church when about fifteen years of age. She lived a consistent member of the same until the day of her death. Jan. 30, 1899, she was united in marriage to Bro. Cader Bass; to him she was perfectly devoted; none ever had a better and truer wife than he; her home was a little paradise on earth. The same faithfulness that characterized her as a wife, was persistently and earnestly practiced in every relationship of life. No pastor ever had a better friend than she. She was one of the purest women I ever knew. I knew her from childhood. The duties of home life fell upon her shoulders when quite young, her mother dying when she was about fourteen. She stood faithfully by her father in his sorrows and declining years. What a source of comfort was she to him! She raised her youngest sister to become a refined, Christian young lady. She was kind and good to all, especially to those in need. In her lips was the law or kindness, and she stretched forth her hands to the needy. Many will rise up at the judgment and call her blessed. May the Lord comfort the bereaved and save the brothers who are unsaved, is the prayer of one who has a mutual sorrow.
P. W. Carney.

Springfield, Tenn.

Ingersoll.—Whereas, Our Heavenly Father in His infinite wisdom, on June 23, 1904, saw best to take from us, Duane, son of Mr. and Mrs. F. L. Ingersoll, aged 13 years and 10 months, and

Whereas, The Sunday-school of the Second Baptist Church, of which he had been a member from almost infancy, has lost a loyal and most promising member; his class a courteous and faithful classmate; his teacher an unusually intelligent and enthusiastic pupil. Therefore be it

Resolved, That we lament the loss sustained in Duane's untimely death, but will try to live and teach others to live so that we may join him in that perfect school where all is peace and joy, and which lasts even throughout eternity.

Resolved, That though we can't understand why God took him from us so early in life, we will submit to a merciful Father, whose love for each of His children is greater than even that of Duane's fond parents for him.

Resolved, That we extend to the bereaved parents, sister and brothers our loving and heartfelt sympathy and bid them cast their burden on the Lord.

Resolved, That a copy of these resolutions be spread upon the minutes of our Sunday-school, and a copy be given to the family.

Done by order of Second Baptist Church Sunday-school, Jackson, Tenn.

Fannie Mai Hall,
Daisy Ingram,
George Price,
Committee.

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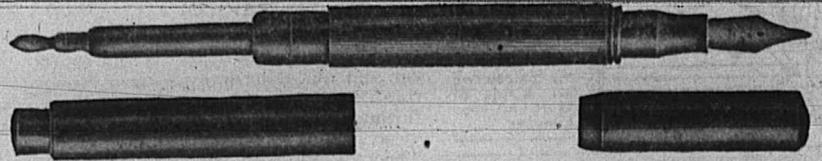
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|---------------------------------|------------------------------|
| A Charge to Keep. | More Love to Thee. |
| Alas! and Did my Saviour | Must Jesus Bear. |
| Bleed. | My Country 'tis of Thee. |
| All Hail the Power! | My Faith Looks up. |
| All to Christ I Owe. | My Hope is Built on Noth- |
| Amazing Grace. | ing Less. |
| Am I Soldier of the Cross? | My Jesus, I Love Thee. |
| A Shelter in the time of | My Saviour, As Thou Wilt. |
| Storm. | Nearer My God to Thee. |
| Asleep in Jesus. | Nearer the Cross. |
| Blessed Assurance. | Ninety and Nine. |
| Blessed be the Tie that | Not all the Blood of Beasts |
| Binds. | Nothing but the Blood. |
| Bringing in the Sheaves. | Oh for a Closer Walk. |
| Come Every Soul by Sin | Oh, Think of the Home |
| Oppressed. | O'er There. |
| Come, Holy Spirit. | Old Time Religion. |
| Come Thou Almighty King. | On Jordan's Stormy Banks. |
| Come to Jesus, Just Now. | Onward Christian Soldiers. |
| Come We that Love the | O, when shall I See Jesus. |
| Lord. | Pass me Not. |
| Deliverance will Come. | Rescue the Perishing. |
| Did Christ O'er Sinners | Shall we Gather at the |
| Weep? | River? |
| Did You Think to Pray? | Shed Not a Tear. |
| Farewell my dear Brethren | Showers of Blessings. |
| From Greenland's Icy | Shout Hallelujah. |
| Mountains. | Stand up for Jesus. |
| Hallelujah. | Sweet Home, Sweet Home. |
| He Leadeth Me. | Take the name of Jesus |
| How Firm a Foundation. | with you. |
| How Sweet the Name of | The Gate Ajar. |
| Jesus. | The Golden Stair. |
| Zow Tedious and Tasteless. | The Morning Light. |
| I am Coming to the Cross. | The old Church Yard. |
| I am Dwelling on the Moun- | The old Musician and His |
| tain. | Harp. |
| I Gave My Life for Thee. | The old Ship of Zion. |
| I Have a Father in the | There are Lonely Hearts |
| Promised Land. | to Cherish. |
| I Love Thy Kingdom Lord. | There is a Fountain Filled |
| I Love to tell the Story. | with Blood. |
| I'm Going Home. | The White Pilgrim. |
| I Need Thee Every Hour. | 'Tis Religion that can Give. |
| In the Cross of Christ I Glory. | Triumph By and By. |
| Is My Name Written There. | We'll Work 'till Jesus |
| I Would not Live Always. | Comes. |
| Jerusalem, my Mappy Home | We Praise Thee Oh God. |
| Jesus, I my Cross. | What a Friend we Have in |
| Jesus, I my Cross. | Jesus. |
| Jesus Lover of my Soul. | When I can Read my Titles |
| Jesus Will be There. | Clear. |
| Joy to the World. | When I think they Crust- |
| Just as I Am. | led my Lord. |
| Kneeling at the Threshold. | When our Work is Ended. |
| Lead Ahead. | Work for the Night is |
| Lead, Kindly Light. | Coming. |
| Majestic Sweetness. | |

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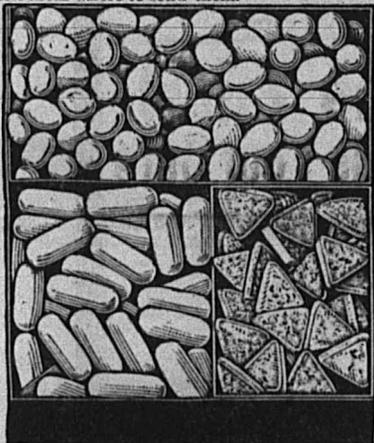
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OBITUARY.

Arnett.—Miss Sallie C. Arnett was born Jan. 24, 1866, and departed this life Nov. 19, 1904, age 38 years. She joined the Oak Grove Baptist Church in 1884, and was baptized by Rev. N. W. G. Baxter, and lived a consistent member of the same until death. Many fine traits of character blended in harmonious proportions in her life. She was always loyal to her church and pastor, uncompromising in her belief, yet kind to all. She was a splendid Bible student and Sunday-school worker, striving always to induce a deeper study of the Bible on the part of others, ever working to keep up the interest in Sunday-school work. In her home, church and community she let her light shine brilliantly, and her relatives and many friends will miss her. But our loss is heaven's gain. This we know because she trusted in Christ. Just a few minutes before she died she prayed, "O Jesus, take me," and sweetly fell asleep in his arms. Her body was laid to rest by the side of her father in the old Liberty Cemetery to rest till the Arch Angel sounds the knell of time.

Yes, to rest, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
In the Resurrection Morn.
J. K. H.

Crosswhite.—James Butler Crosswhite was born May 16, 1881, and departed this life Nov. 30, 1904. It is hard for us often times to understand the providences of God in His dealings with His people. But we should ever be ready to say, "Thy will be done" as we recognize that God doeth all things well. "And we know that all things work together for good to them that love God; to them who are called according to His purpose." Brother Crosswhite professed faith in Christ in July, 1896, and united with Bethel Baptist Church, of which he was a faithful member until the Lord said "it is enough, come up higher." He will not only be missed in church and Sunday-school work, but in the home, as he was very kind and congenial to his parents. In our loss, let us, by the comforter, the Holy Spirit, realize something of his eternal gain.

Resolved, That a copy of this obituary be spread upon the church book and copies be sent to The Tomahawk and the Baptist and Reflector with request for publication.

Done by order of the church.

Kemp Stout,
J. M. Stout,
R. B. Shoun,
Committee.

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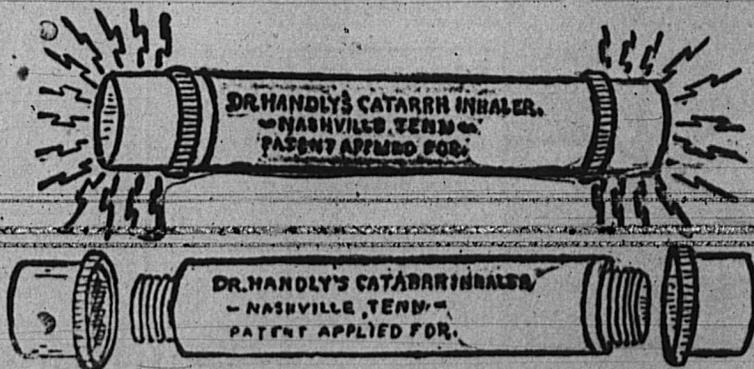
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Our Improved Inhaler,

For relief and cure of Catarrh, Colds, La Grippe, Hay Fever, Asthma, Headache, Bronchitis, Sore Throat, Hoarseness, and all Head, Throat and Lung Diseases. Vest pocket size, always ready for use, will last three years before refilling, only costs 20 cents to refill. One minute's use will convince you that it is an absolute necessity for every one in every family.

Thousands of testimonials. You will have to own one to appreciate it. Only 50 Cents. Stamps taken. We guarantee every one. Order now. BAPTIST AND REFLECTOR, Nashville, Tenn.

FROM THE EARTH'S VEINS TO YOUR VEINS.



WE DON'T CARE if you are skeptical, we care not if you have no confidence, it makes no difference if you all we ask. It will do the work—it cannot help doing it. It comes from out the ground, from the earth's veins, the dust out of which man was first made, and flows like fire through the veins or the sufferer, the sick and the needy, curing whether the user believes in it or does not believe.

CRUTCHES ARE THROWN AWAY but not through hope, bandages are taken off, but not through confidence, purges are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. It is the work the Ore was made for, the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun, the tides of the earth itself.

IT IS DIFFERENT from anything that has ever before been offered, from those other treatments you have used, as is pure milk your veins, pure as it came from the veins of the earth and acts in a different manner, cures in a different way. It is different from all others and can be differently offered to those in need—on trial, the user to be the judge—a way sellers of medicine dare not duplicate or copy.

IF YOU WANT IT if you need it, if you are suffering for it, wasting away day by day, for lack of that help and health which it alone can bring to you—**SEND FOR IT!** It will not cost you one single penny if it does not help. Nothing to begin with, nothing at any time if you are not satisfied, if you don't want to pay for it. You are to be the judge!

OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what the doctors think or what they would make you think. It counts not a whit what desperate efforts you have already made, what disappointing failures you have already been through—**SEND FOR IT ON TRIAL!** It is different—a trial will prove it, the only thing that can prove it, the only thing that is needed to prove it. A trial will tell its own plain story, a story that will mean comfort, peace, health and happiness for you. You must only first open the book, by sending for it, by beginning its use.

You Are to Be the Judge!

In this way. Read our Special Offer and then send for a package to-day.

The deciding power is to be left entirely with you. You say yes or no, right or wrong. If it does not help you, you do not pay—not a cent! We know it, know it will help, know it will cure, know we will be paid, or we could not, would not, dare not offer it on trial if you need it, how can you refuse?

Read This Special Offer

We will send to every subscriber or reader of this paper or worthy person recommended by a subscriber, a full-sized One Dollar package of **VITAE-ORE** by mail, post-paid, sufficient for one month's treatment, to be paid for within one month's time after receipt if the receiver can truthfully say that its use has done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully and understand that we ask our pay when it has done you good, and not before. We take all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. **VITAE-ORE** is a natural, hard, adamantine rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing disease, as thousands testify, and as no one, answering this, writing for a package will deny after using. **VITAE-ORE** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure. **VITAE-ORE** will do the same for you as it has for hundreds of readers of this paper, if you will give it a fair trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom **Vitae-Ore** cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try **Vitae-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean, just what we say. For full particulars, send for our book, **VITAE-ORE**, and we will do just what we agree.

A Certain and Never-Failing Cure for

- Rheumatism
- Bright's Disease and Dropsy
- La Grippe
- Blood Poisoning
- Sores and Ulcers
- Metastatic Eruptions
- Nervous Excitation and Anaemia
- Liver, Kidney and Bladder Troubles
- Catarrh of Any Part
- Female Complaints
- Stomach and Bowel Disorders
- General Debility

"The Lord hath created medicines out of the earth, and he that is wise will not abhor them."—Ecc. xxxviii, 4.

A Hale and Hearty Trio.

ENTIRE FAMILY PERMANENTLY CURED OF SERIOUS CHRONIC AILMENTS.

Stomach and Kidney Troubles, Rheumatism and Bright's Disease Made to Disappear.

My entire family has great reason to be thankful to **Vitae-Ore**, as it is to this remedy that we owe our state of good health during the past few years. It has, indeed, worked wonders for all of us. When we first learned of it, six years ago, my mother was sorely afflicted with a disorder of the stomach and bowels, which had been troubling her for over twelve years and at that time very severely. Her doctor bill during a short time amounted to \$50.00, with little or no evidence of improvement. **Vitae-Ore** was spe-



cially recommended for this trouble, and we had mother give it a thorough trial. It gave her immediate benefit, the relief being almost from the first dose, and it was only a short time before we could report her entire cure. It has been permanent, as there has been no return of the trouble.

Father was also afflicted with Kidney Trouble, and although at first skeptical, he gave it a trial upon seeing what it was accomplishing for my mother. The result was the same as in her case, and he now has no symptoms of his old on with Rheumatism and Kidney Trouble and my condition at the time we first learned of **Vitae-Ore** was causing me a great deal of uneasiness, as I feared it would become chronic. I used **Vitae-Ore** continuously for about three months' time with the same results. We are, indeed, a hearty trio, all now enjoying the best of health, and we owe it all to the remarkable powers of **Vitae-Ore**.

Many of our friends and neighbors, hearing of our cure, have also tried it, and have had it as satisfactory as ours have been. O. H. WARD, Newcastle, Pa.

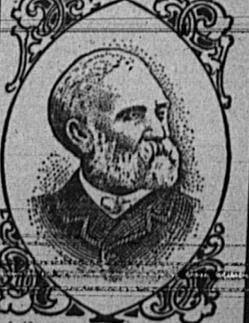
Make the Effort Which Means Your Cure

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their illness, along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, and do it about themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it. The trouble is, that they are treating the symptoms, the external evidences of a disturbance within, and not the cause which brings it about. They deaden the immediate discomfort by temporary narcotic and preparations which depend for temporary efficacy upon a narcotic influence, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up, week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the cause goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines. **Vitae-Ore** treats the cause, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a cure and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many instances, and which **Vitae-Ore** attacks such different symptoms by the perfect removal of these underlying and controlling causes.

STOMACH & KIDNEY TROUBLE.

Appetite Good—Can Eat Anything.

I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to



get them straightened as many as four or five times a night. Since using **Vitae-Ore** my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial. J. M. CARR, Kenton, O.

Write for a Package To-Day

to be sent to you by mail, postpaid by us, at our risk and expense. Give your age and ailments, and mention this paper. Do not delay! Each day lost makes your troubles older, your condition more aggravated, harder, more obstinate. NOW, written backwards, spells **WON**. Win your cure by sending for a package, now, **TO-DAY!**

NOT A PENNY UNLESS BENEFITED

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. B. & R. DEPT Vitae-Ore Bldg. **CHICAGO, ILL.**