

Baptist and Reflector

Speaking *The* Truth in Love.

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PERSONAL AND PRACTICAL.

Do it now, for ten to one
The thing put off is never done.

Here is a fine sentiment from Miss Frances E. Willard. "Only the Golden Rule of Christ can bring the Golden Age of Man."

Evangelist W. A. Freeman, of Hope, Ark., has lost his son, Hubert, age fifteen, pride of his heart. He has the sympathy of the entire brotherhood.

Next week's issue of the BAPTIST AND REFLECTOR will be a special Home Mission edition. It will be interesting. Watch out for it. Read it, and preserve it.

The Central Baptist states that Rev. M. Broaddus has closed his work as pastor at Willow Springs, Mo. He continues at Seymour for half time. Dr. Broaddus was once pastor at Bristol, Va.

In commenting on the recent organization of the Baptist Publishing Company in Little Rock, the Biblical Recorder says: "Thus the new Southern Baptist denomination begins." Let us hope not, though it looks so.

The Panhandle Bulletin, published at Amarillo, Texas, copies in full a recent editorial from the BAPTIST AND REFLECTOR, and gives proper credit, but spoils it all by spelling it *Babstist*. This is one of our pet abominations.

We extend deep sympathy to our friend, Bro. A. K. Seago, of New Orleans, in the recent death of Mrs. Seago. She was a Tennessean from Sumner county, a loving wife, a devoted mother and a noble Christian woman. She was buried in Atlanta, their former home.

The Pacific Baptist publishes on its front page an excellent likeness of our friend Dr. J. W. Brougher, former pastor of the First Baptist Church, Chattanooga, and whose first year of service at the White Temple Baptist Church, Portland, Ore., closed February 1, 1905.

We were glad to see Bro. R. E. Jarman, of Lascassas, in our office last week. He has been spending the winter at Lumber City, Ga., trading, and returned to Tennessee for a few days on business. He will return to Georgia, but will be back again about the first of May to spend the summer.

We were glad to see Bro. J. J. Garrott, of New Providence, in our office last week. He is one of the best men in the Cumberland Association. His church is looking around for a pastor to succeed Bro. B. R. Downer, who recently resigned to go to Newport. It will take a good man to follow Brother Downer.

Two great fires occurred last week. One in Hot Springs, Ark., in which forty blocks were burned, resulting in a loss of a million and one-half or two million dollars. The other was at New Orleans where the depot and elevators of the Illinois Central road were burned, entailing a loss estimated anywhere from three to five million dollars.

It is stated that Andrew Carnegie has refused to aid in the erection of a big hotel in Pittsburg, because the hotel would have a saloon attached to it. Hurrah! for Mr. Carnegie. It means a good deal when a man like him takes such a position. It shows that business men have come to recognize not only that the saloon is immoral, but that it is opposed to business principles. The saloon must go.

Three prizes, offered by Miss Helen M. Gould for the three best essays on "The Origin and History of the Roman Catholic and Protestant Versions of the Bible," have been awarded at a meeting of the judges. The awards are as follows: First prize, \$1,000, Rev.

Thomas Whitley, Baptist minister of Preston, England; second prize, \$500, Rev. Gerald Hamilton Beard, Congregational minister, of Burlington, Vt.; third prize, \$250, Mr. Charles B. Dalton, teacher, of New York City. The prizes were offered on account of the disparaging remarks of some Roman Catholic priest in reference to the Bible used by Protestants. A Baptist ahead again.

Referring to our announcement about the special Mission Editions of the BAPTIST AND REFLECTOR, which we propose publishing, Bro. N. O. Lovelace, of Spring Creek Church, in the Cumberland Association, suggests that we publish an Orphans' Home Edition. This is a good suggestion. We shall be glad to act on it, and at the suggestion of Dr. Golden, we will publish it in the fall, a short while before Thanksgiving Day.

A Christian workers' meeting will be held in the Baptist Church at Tullahoma next week, beginning Wednesday evening, March 8, at 7.30, and continuing through Thursday and Thursday night. An interesting program has been prepared, covering the topics of Sunday schools, missions and practical church work. It is hoped that there will be a good attendance. Everybody is invited to be present, especially pastors.

The Southern Baptist Press Association will meet in Hot Springs, Ark., March 29, as originally announced. An effort was made to change the date to March 22, for the convenience of some parties, but it was found impracticable to do so, as accommodations at the hotels in Hot Springs have all been engaged for that time. We hope that there will be a large attendance, and if so, we are sure that there will be an interesting and profitable meeting.

Dr. W. C. Wilkinson, of Chicago, is getting out his poetical works in a handsome set of five volumes. The Western Recorder says that "Dr. Wilkinson is the best poet now on the earth." This is high praise. We are not prepared to dispute the claim. And thus the Baptists are again ahead. By the way, we have quite a distinguished Baptist poet in Tennessee, Mr. John Trotwood Moore, of Columbia. He has published a number of beautiful poems.

Volume I, No. 1 of the Religious Forum, published at Atlanta, Ga., comes to our table. Dr. H. R. Bernard is managing editor, with Drs. G. S. Anderson and Len G. Broughton as associate editors. It has been made a sixteen page instead of an eight page paper, as originally contemplated. This number is quite interesting. The first editorial paragraph is as follows: "Our first word: 'Let brotherly love continue.'" We hope that it will be so.

Rev. J. H. Coin has offered his resignation at Aurora, Mo., where he has been pastor eighteen months. The Central Baptist says: "During that time, mission gifts have been largely increased and a new heating plant has been installed. Forty-four members of the church have adopted the tithing plan." Brother Coin is a graduate of the Southwestern Baptist University, and has many friends in Tennessee who would be delighted to have him back in this State. He is a fine man every way.

The Western Recorder said some time ago: "The Baptist speaks of Dr. Lorimer as 'one of the seven orators of the world,' but does not name the other six. One of the greatest orators of the world, according to our view, is almost unknown—the Rev. E. H. Osborn." He is not unknown in Tennessee, where his life work was done. His name and fame are still held in loving remembrance here. There has probably never been a more eloquent preacher in the State, unless it was the late lamented John O. Rust.

It is said that the largest man in the world is a Russian giant, who is nine feet six inches high. It may not be generally known that one of the largest men in the world lives in Tennessee. He is a negro at Gallatin, and is said to be about eight and one-half feet high. His arms and fingers are abnormally long. He was of ordinary size until about eighteen or twenty years of age when he kept on growing until his body

became too large for his legs. They were unable to support it. He now rides all of the time in a cart drawn by two goats. He earns his living by coming down to meet the trains and receiving the nickels and dimes given to him by the passengers. Many of our readers know him.

Under the pastorate of Rev. A. P. Moore, the church at Henderson has taken on new life. The recent meeting in which Brother Moore was assisted by Evangelist Earle D. Sims resulted in a large number of conversions and considerable addition to the strength of the church. On last Sunday, despite the fact that there was preaching in four churches in town, there was a fine congregation at the Baptist Church. Possibly one explanation of the present prosperity of the church is in the fact that the BAPTIST AND REFLECTOR goes into about every home in the church.

Rev. J. R. Chiles, of LaFollette, Tenn., had a strong letter in the Knoxville Sentinel of February 18 on the subject of the horse racing bill, now pending in the Legislature of Tennessee. This bill does not forbid horse racing, but only betting on horse races. Its purpose is simply to prevent gambling on the race track, as it has been outlawed everywhere. The House of Representatives in Missouri passed a similar bill by a large majority last week, and it is expected that it will pass the Senate. The Governor sent a special message to the Legislature recommending its passage.

Someone asked Bob Burdette the question, "May a Christian dance?" Here is his answer: "May a Christian dance? Of course he may. He might swear and lie, too; but it would not make him a better Christian. Surely, Christian, you may dance; but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome Herodias and circle to the left. But don't be surprised if you are taken for a goat." Let young Christians cut this out and paste it in their hats—or still better in their hearts.

As we have previously announced, Dr. George W. Truett, of Dallas, Texas, is to assist Dr. Lansing Burrows in a meeting at the First Baptist church, this city. The meeting will begin March 21st. The pastor and members are praying for a great revival of religion. We hope that it will affect not only the church but will extend throughout the city. Nashville needs such plain gospel preaching from an evangelist as Dr. Truett knows so well how to give. This city has been cursed by evangelists who preach not the gospel of salvation by grace, but salvation by works. May the Lord's blessings rest in rich abundance upon the meeting.

Many of our readers, perhaps all of them, have eaten the seedless orange, and they have learned to know how much better it is than the orange with the seed, both on account of greater convenience in eating it and because of its more delicious flavor. The latest product along the horticultural line is the seedless apple. Some one out in Colorado has succeeded, after many trials, in producing an apple which has no seed, no core, no blossom, no worms, no decay, and the tree of which is immune against the attacks of cold and frosts. It is said that the tree has a hard, smooth bark, and may be grown in any climate. The apples, which are of a beautiful dark red color with yellow strawberry dots, are of a goodly size and have a flavor similar to the wine sap.

Dr. A. E. Dickinson in the Religious Herald tells the following story: "An old preacher solicited to play a game of cards made no objection. He took his seat at the table and as the cards were produced he said: 'And now let us ask the blessing of God.' 'I never heard of such a thing,' exclaimed one of the ladies. But the preacher persisted, asking, 'Ought we to engage in anything upon which we cannot ask God's blessing? Are we not commanded: "Therefore whether ye eat or drink, or whatsoever ye do, do all to the glory of God?"' Thus ended that game." And so would end dancing, and so would end theater-going and other kindred evils if put to such a test. But the rule should stand with a Christian. He should never do anything on which he cannot ask the blessing of God.

WHY YOUNG MEN SHOULD SUPPORT THE CHURCH.

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

The Wabash Railroad issued an order some time ago that all its employees must submit to a physical examination every five years. This order has been interpreted to mean that there is to be a continuous weeding out of old men, and only young men retained. During last October the Pennsylvania Railroad also issued an order that no employee of the company who was hired after he reached the age of 35 is to be retained, and more than 1,000 men were discharged. The Carnegie Steel Company in a circular letter last October also directed that no man over 35 years old shall be employed in certain departments, and that the limit in others be 40 years. These orders are not different in kind from the present practice of corporations generally. It is a pathetic situation. The great industrial corporations are everywhere drawing the age line, and thousands of men not yet old are being turned adrift unpensioned to earn their bread if they can by miscellaneous and uncertain occupations, or to become while still in the full possession of their powers, a dependent class. It is a heartless procedure. The fate of all men is full of sorrow.

But there is one institution in this world which seeks young men, gives honorable employment to all who apply and never discharges them when they are old. They are retained till the end, justly paid for all their services, promptly pensioned when too old for service and gloriously rewarded for all their fidelity—that institution is "the church of the living God." The training of youth gives efficiency and value to the labors of old age. As in all trades and professions the business must be learned in youth if ever mastered, so in the service of the Kingdom of God, "it is good for a man that he bear the yoke in youth." The apostles of Jesus were all young men, and they were his witnesses and martyrs when old men. There are good reasons why young men should enter the Kingdom of God and give the years of their youth and the support of their strong and enthusiastic manhood to the church. Every noble and historic institution is worthy of a young man's study. That creative and inspiring institution which has made our civilization, produced our art and architecture, our language and laws, our place and power in the world cannot be honorably ignored by young men without being guilty of ingratitude and narrow mindedness. The church of God is just such a historic and architectonic institution, such a causative and creative power and is worthy a young man's thought and consideration. The church holds a powerful and permanent place in our present-day life. James Anthony Froude, the English historian, said: "All that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel."

Young men should give the church their support because of what the church is itself. It is not an invention of men. It is a divine and not a human institution. Its conduct is often too human, but the institution itself is God-sent and divinely ordained. There is no other institution in the world that can compare with the church of God. It is a belittling of the church of God to liken it to man-made societies. It stands above and beyond them. We are shocked to find children who have been brought into existence, nurtured, cared for, educated and trained by their parents, and then turn against them, neglect them and work against them. We say of them, they are unfilial, ungrateful and wicked. So there have often arisen human societies which derived their life, their thought, their power, all the good that is in their ideals and aims, from the church, and then turn to be rivals and enemies of their own mother. But through all the centuries the church has endured and withstood the folly of men and defied the "gates of hell." And when in the momentous hour of the regeneration of the world, when everything shall be put through the fiery test, the church of God will stand forth without the smell of fire upon her garments. The church is Christ's own institution, for which, the apostle says, "He gave Himself." We, too, should love the church, as Christ loved it.

Young men should give the church their support because of the ideals for which the church stands. The church is "the treasure-house of noble traditions, of high ideals, of great memories. It is the dwelling place of uplifting aspirations and ennobling hopes." It contains an armor that suits every warfare, a weapon for every combat. In his first inaugural address as President of the new Republic, George Washington said: "Let us raise a standard to which the wise and honest can repair. The event is in the hand of God." This noble sentiment is recorded on the great memorial arch in New York City which commemorates the one hundredth anniversary of Washington's inauguration. The government which Washington inaugurated has come short of his ideals, but it maintains a standard of liberty and righteousness which has attracted the wise and honest for more than one hundred years. But because the ideals have not been fully realized we do not find thoughtful men neglecting the government, denouncing and forsaking it. The ideals stand unimpeached. The failure is not in the ideals, but in some of the citizens to come up to them. And so if the church comes short of its ideals, it does not mean that the church is a failure, but only that some of its members have failed to come up to the ideals for which the church stands. There are no such things as Christian faults. All faults are manifestly unchristian. They are failures to come up to the standard set by the church. The church of the living God has raised a standard of pure living, of love, of unselfishness, of heroism, of charity which has attracted the wise and honest in all ages. The church's ideal is to minister, to comfort the sorrowful, to feed the hungry, to visit the sick and the prisoner, to warn, to exhort, to save men from the ravages and penalty and guilt of sin, to lift up the world, to make it a better place to live in, to make men Christians and then to make them better Christians. No other institution has such an ideal. The apostles regarded the church as a hospital where the wounds of the soul were to be healed, as a divine school where the ignorance of the mind was to be dissipated. Dr. Wm. M. Taylor used to say: "The church is not an exhibition hall for the display of perfect Christians, but a school for the development of imperfect believers." The church stands for the highest and noblest ideals and is trying to bring imperfect men and women up to them.

The various societies and benevolent orders of today which proclaim such lofty purposes, and in the minds of some usurp, the place of the church will not receive a member unless he has a certain standing in the community. He must have a good name, be well thought of and be able to pay his initiation fee and dues. If he is not this he is not wanted. But the church will take even the cast-off fragments of humanity. It will take the friendless, the homeless, the penniless, the characterless if they want to mend their ways, reform and improve their lives. The church will take any man who wants to be good and will help him to become better. And there is no other institution with a purpose like that. With all the faults of the church, there is to-day no other such uplifting and regenerating force in the world. Such an institution ought to be attractive to thoughtful young men.

Young men should support the church because the church needs them. The church has no life apart from the men and women who compose its membership. It will be powerful and efficient in exact proportion to the power and efficiency of its members. It needs young men, and can use every spark of their intelligence and every ounce of their energy. When the United States entered into war with Spain it made a call for the young men of the country. These responded, and by these young men the victories were won. And so it was with England in her war in South Africa. The church is a militant body. It has declared war against the combined powers of evil with Satan leading on, a world-wide war is declared against sin, ignorance, superstition, oppression, cruelty and selfish greed wherever found, and the church needs young men to win the victory. In Les Miserables you will recall the scene of the overloaded cart in the muddy street. A crowd of thoughtless heads were standing around beating the

horse and yelling themselves hoarse. Jean Valjean comes along. He sees the trouble. The cart is overloaded, the mud is deep, the poor horse cannot pull the load. He crawls beneath the cart and bending his great strong back beneath the load, lifts the cart out of the rut and enables the poor beast to pull his load. The church is an overloaded institution with every good cause. It is struggling up the hill of difficulty with the burdens of humanity piled upon it. It calls upon all young men to bend their strong backs and help lift the load up and on. What are the young men doing to help keep the church alive and make it more efficient? The narrower the church the more it needs young men to broaden it. The less charity it has so much the more does it need the increase of charity young men can give it. If the church is failing, so much the more does it need the wisdom and strength of young men to prevent failure. There is no other society or institution that pretends to do for the world what the church is doing. High up among the clouds on the St. Bernard Pass is a little monastery which offers a night's lodging, a breakfast and a good dinner to the traveller. No charge is made for all this good cheer to the wayfarer. But in the chapel is a box over which is printed a request that a free will offering be put in. Thousands of travellers accept the hospitality of this little monastery, and we are told that few put into the box as much as they would pay for the same accommodations at a hotel. The contributions for a year do not pay for the raw material used in feeding the guests. And so there are thousands who receive all the benefits a church can bestow in a well ordered community, but never pay a penny for its support, nor lift a finger to help on its gracious work. Every needy man, woman and child in the remotest corner of the world; every cripple in a hospital at home; every orphan and outcast who would be helped if the church had more power and wealth at its disposal; every good cause that needs assistance; every wrong that needs resistance appeals to young men to throw in their lot with the church and help make it nobler, purer and more efficient in righting this old world's wrongs and hastening the coming of the better day.

If the church needs young men, young men need the church more. To every young man there come high aims, noble purposes, lofty ideals, visions of what he hopes and knows he ought to be. But how can he realize them standing in the world with violent temptations and destroying sins assailing him on every side? The very things that a young man ought to be against for his own good the church is against. The very things that seek the young man's harm and ruin the church is warning him against. A story is told of a bell suspended on a rock in the ocean where there was danger to navigation. The waves of the ocean beating upon it caused it to sound a noise of warning to the approaching mariner. Some pirates destroyed the bell to prevent the warning. Not long after, these same pirates struck upon this rock and were lost. There are many who thoughtlessly take pains to hush the voice of warning coming forth from the point of danger, who, as soon as the warning ceases, founder upon the rock of temptation and are lost forever. The church is sounding the signal of danger to young men. The very sins and vices against which the church warns are the rocks on which young men go to pieces and are lost. That young man is safe who hears and heeds the warning of the church and turns from the sin of intemperance, of profanity, of vulgarity, of speculation, of gambling, of licentiousness and selfishness. The sins that God condemns, the sins that ruin, the church warns against. And the virtues the church is trying to inculcate in young men are the very graces that always give beauty and strength and power to the young man's life. The church is his strongest ally, his truest and best friend. The national flag of Korea has two intertwined figures of red and blue on a white background. These figures represent the principles of good and evil, of light and darkness in their interminable struggle for the mastery, each trying to swallow and destroy the other. Such a flag might be the personal ensign of every young man, for such a conflict is always going on within. The church is the young man's great ally in this fight, and he needs the church to help him come up to his best.

Ann Arbor, Mich.

Right Must Win.

O, it is hard to work for God,
To rise and take His part
Upon this battlefield of earth,
And not sometimes lose heart!
He hides Himself so wondrously,
As tho' there were no God;
He is least seen when all the powers
Of ill are most abroad.
Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike!
Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.
Blest, too, is he who can divine
Where truth and justice lie,
And dares to take the side that seems
Wrong to man's blinded eye.
Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame
And beckons thee His road.
God's glory is a wondrous thing,
Most strange in all its ways;
And, of all things on earth, least like
What men agree to praise.
For right is right since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—F. W. Faber.

DIVINITY OF CHRIST.

[Sermon preached by Dr. E. Y. Mullins in McFerran Memorial Church, Louisville.]

[Concluded from last week]

There is no type of man which Christ's gospel has not reached and transformed. There is no type of civilization into which this heaven cannot be successfully introduced. This is the most aggressively missionary religion the world has ever known. Mohammedanism is not missionary in the high spiritual sense. It is political propaganda using religion as its instrument. Buddhism has spread among many peoples, but it is the religion of despair, not of hope, and can never appeal powerfully to Western peoples. Christianity has won trophies and is winning them to-day in every land. Its ethical precepts are the highest known to men and are in successful operation in millions of lives. Mr. Romanis, who in his early days as a scientific man, wrote against Christianity, was later converted to it. He was profoundly impressed with the ethical dignity and power of the Christian faith. He said not one of the sayings of Jesus is yet obsolete, and does not believe mankind can ever outgrow them. J. S. Mill, who was unwilling to concede all the Christians claim, yet declared that Christ is the pattern of virtue and that nothing higher can be conceived. Christ was a moral miracle of the most stupendous kind. This is generally conceded. Yet He claimed equality with God. If this claim were false He could not be a good man, even. The old alternative stands: Either Christ was equal with God or a bad man.

Third—The third proof of the divinity of Christ is found in Christian experience. Until recent years little has been made of the argument from experience. What is the argument? Briefly stated it is this: Thousands and even millions of people are living to-day who have experienced in their lives nothing less than a supernatural power which has lifted them from one moral plane to another. The conversion of the soul, while not a miracle in the technical sense of the word, is supernatural, and contains the essential element of a miracle and that is the coming into a man's life of a divine power and changing the direction of that life. What, then, is Christian experience? It is that change which takes place when the soul turns away from the life of sin and enters into the life of faith and fellowship with God. Now, the remarkable fact appears throughout Christian history that Jesus Christ has been the source of this supernatural change. When the soul turns to God in Christ it finds peace and rest. The whole of Christian experience may be stated in terms of Christ. With-

out Him men grope in darkness. Through His image stamped upon the soul by the Holy Spirit men are transformed into the likeness of God. Who, then, is this Jesus Christ, who for nearly 2,000 years has been dominating the religious experience of men? How is it that He has been able to write His name upon the human heart and create human characters after his own image? And how is it that the presence of His image in the soul brings to it power to overcome evil and grow into the divine likeness.

One of the stories that was told of the boyhood of George Washington was that one morning he was astonished to find his name spelled out by the growing plants in one of his father's gardens. It was easy for his father to explain this phenomenon to the astonished and delighted boy because the forces necessary to produce this result were not difficult to direct. Now suppose Washington had made a prediction that for two thousand years men everywhere would find his name spelled out by the plants in their garden beds, and suppose through the ages this prophecy should be literally fulfilled, and men of all nations and countries and tribes and tongues should find the name of George Washington thus spelled out, and suppose also the presence of that name always proved a purifying power, so to speak, keeping the garden clean of weeds and briars. We cannot, of course, imagine a marvel like this. But had it taken place we would at once conclude that Washington controlled the cosmic forces, that he was in league with nature. Now, Jesus Christ has done a far greater thing. He wrote his name on the hearts of the first generation of Christians and predicted that His name should appear on the hearts of men throughout all succeeding ages, and he is writing His name upon millions of hearts to-day. There are millions of men and women who would die for Him.

Now, I submit that no power less than divine could have made such a prophecy, and no power less than divine could have brought it to fulfillment. Jesus Christ is the Lord of Christian experience because He has divine power to regenerate the heart and lift the life.

Not only so. The believer who has accepted Christ and whose life has been changed goes forth to proclaim this salvation in Christ's name and finds that it works with other men. Having felt Christ's power as an effect in his own heart he now goes forth and uses that name and power as a cause and produces a like effect in other hearts.

A still further striking fact comes to light when we consider that no Gospel has proved permanently successful save that which made Christ the center. No type of monotheism has succeeded permanently as an evangelizing and aggressive force in the world save Christian monotheism. Mohammedanism succeeds only by the sword, and modern forms of monotheism in our country which depend upon moral and intellectual means for their propagation, but which leave out Christ as the revealer of God, do not succeed as an evangelizing force. The Gospel of Christ has sometimes been corrupted and thus degenerated into a mere ecclesiasticism and has been preached as such. In such cases the effects are transient. Only when He is preached as the creator of religious experience do men find permanent results.

And so to-day the argument of Christian experience is an unanswerable one for the divinity of Jesus Christ. Millions of men and women are possessed of the unconquerable conviction that He is divine and that as divine He created their spiritual life. Without Him life would be blank and the future would be without hope. Richard Watson Gilder has well expressed the conviction of many concerning Christ. He shows by his verses how faith and conviction overleap the mystery and difficulty as to His person, and yield to Christ's irresistible attractiveness:

"If Jesus is a man,
And only a man, I say,
Of all mankind I will follow Him,
And follow Him away.

If Jesus is a God,
And the only God, I swear,
I will follow him through heaven and hell,
The earth, the sea and the air."

CALLED TO PREACH.

That the true minister of Jesus Christ is called of the Holy Spirit to preach the gospel is a doctrine everywhere held and maintained by Baptists. I have never met half a dozen Baptists in my life who avowed a disbelief of this old doctrine. Even our Hardshell brethren with great unanimity and tenacity hold to this belief.

That the Lord makes no mistakes and whosoever is called to preach can preach and does preach, follows as a logical conclusion. That a man who is called to preach should do nothing else but preach, is not so clear. Paul was called by the Holy Spirit to preach, yet he made tents, and offered no apology for so doing. We take it that he was justified in doing so, else his example would not have been suffered to stand unrebuked by the Holy Spirit. Peter was called by the Lord Himself, yet Peter had to frequently resort to his fisherman's vocation. From these and many other scriptural examples we infer that while the man called should regard his divine calling to preach, as the main work he has to do in the world, yet circumstances may justify his employment in some department of activity other than preaching, but certainly not inconsistent with it. So we have secretaries, editors, authors, teachers and many other people who, while they are primarily preachers, yet they call to their assistance as auxiliaries thereto these other departments of Christian labor. Were it otherwise I could not nearly content myself to enter the realm of teaching. But then the teacher can preach as much as the secretary, editor and brethren of other excellent callings. It may seem too personal for an ordinary article or argument, but I trust the reader will bear with me. For so long time I have been accustomed to rendering an account of my conduct to my brethren that I find myself desirous of doing so now. For many years I have averaged the delivery of a sermon or other religious address daily. This has finally so impaired my throat as to compel me to desist from so much public speaking. Last summer my voice failed me at three different protracted meetings which I attempted to hold. When this question of projecting a college for young women in Knoxville was presented to me, several considerations entered into my decision:

1. I would not be compelled to preach when I was not vocally able to do so.
2. I could preach every day should I so desire.
3. East Tennessee needed just such a college as was proposed.
4. The prospect of returning to Tennessee, I confess, was to me an inviting prospect.
5. I have two single daughters who have chosen the profession of teaching, and I could aid them in their chosen calling.

May I add a final word to an overlong article without being considered prominently personal? I am constantly preaching, all I am vocally able. The good Lord is bearing witness to His servant. At the Third Church, Knoxville, we had a genuine revival a short while ago, and God was present with power, one sister shouting aloud her praises. Last Sunday at the First Church many testified to having been blessed. One man, a drummer and a stranger, was so wrought upon that I was called to the Imperial Hotel to pray for him, and I had the pleasure of witnessing his conversion. Next Sunday I am to go to London, and I am expecting blessings to come. May I not ask a generous judgment of my brethren?

A. J. Holt.
Knoxville, Tenn.

FOUR REQUESTS.

I should like again to request brethren to make a careful study of the young people who could and ought to attend college, and to send me their names, with the time at which they think it likely that they would desire to go off to school. We are adopting here the card system; that is, we have cards for different years of different colors; for instance, if a prospective student is to come next year we put his name on a white card; if he expects to come the year following, a blue card is used, etc. In this way we can keep up with them intelligently, and hope to interest them in higher denominational education by writing to them, sending our

literature. I desire also to request of pastors to let me know about what time it would suit them to have me come and canvass for our endowment. A third request that I would like to urge very earnestly, is that our pastors send me the names of brethren or sisters who have means, so that I may write to them or visit them in the interest of the University.

A fourth request is that pastors in preaching on education will suggest to brethren the possibilities of infinite usefulness in not only helping the institution now, but in leaving something for it in their wills. Thus they can live in the lives of the young forever, and through the lips of these young preachers proclaim the triumphant tidings when their own lips "lie silent in the grave."

A number of pastors in town and country have requested me to come at certain times, and they are preparing for their offering. I should be glad to hear from many others promptly.

One of our leading pastors recently made the suggestion that our stronger churches each undertake the support of one ministerial student, and let the student go and do missionary work in the boundaries of the church and Association during the summer. We have a number of students who would be glad to do this, and there are a number of young men who would be glad to be here but cannot unless this or some similar arrangement can be made to assist them.

P. T. Hale, Pres.

Jackson, Tenn.

AMONG THE BRETHREN.

Rev. J. L. Wise of Welsh, La., has been appointed by the Home Mission Board a missionary to Panama.

Rev. H. B. Williams, formerly of Halls, Tenn., is on the field at Imboden, Ark., and the work starts off encouragingly.

The First Church, Paducah, Ky., has called Rev. John S. Cheek of Russellville, Ky., and the presumption is that he will accept.

Dr. A. J. Holt of Knoxville delivered the dedication sermon of the new church at Loudon, Tenn., February 19th. It is said to have been a great occasion.

Church building seems to be the order of the day among Baptists everywhere. The First Church, Shreveport, La., is to construct a \$50,000 house of worship soon.

Revs. I. N. Penick of Martin, and J. E. Skinner of Murray, Ky., will exchange pulpits March 5th, Brother Penick preaching at Trezevant, Tenn., for Brother Skinner.

Rev. E. C. Faulkner, who formerly labored in Tennessee, has resigned as pastor at Brinkley, Ark., and will locate elsewhere. We would delight to have him in Tennessee again.

Dr. R. T. Hanks of Abilene, Texas, editor of The Baptist, has been chosen to preach the missionary sermon June 4th during the commencement exercises of Baylor University at Waco.

Rev. M. R. Cooper, formerly a laborer for the Lord in Tennessee, has resigned the care of the church at East Radford, Va. His plans for the future have not been disclosed.

Dr. R. B. Garrett of Court-street Church, Portsmouth, Va., has declined a hearty call to Maysville, Ky., though it meant a \$600 increase of salary. Yet some folks say preachers are money-hunters.

Rev. G. W. Argabrite of Georgetown, Ky., held a revival during that recent spell of zero weather at Oneida, Ky., resulting in 50 accessions, 29 by baptism and 21 by letter. Rev. J. A. Burns is pastor.

Rev. Thomas Spight, Jr., and wife have applied to be appointed as missionaries under the Foreign Mission Board. Brother Spight has labored lately at Ontario, Oregon, but was formerly in West Tennessee.

Dr. G. W. Perryman was given a royal welcome to the Centennial Church, Sunday, February 19th. J. M. Leek, Esq., Revs. R. O. Medaris, J. Pike Powers, J. L. Dance and W. T. Rogers delivered addresses, to all of which Brother Perryman responded in a happy manner.

Dr. J. B. Moody of Pee Wee Valley, Ky., has been called to the care of the church at Union City, Tenn., and some hope of his acceptance is entertained. We should be very glad to have him permanently in Tennessee.

Dr. B. H. Dement of the First Church, Waco, Texas, is to be President of the Summer Bible School at Baylor University. The students of that great school are hilarious over the prospective visit of President Roosevelt early in the spring.

The Methodist evangelist, G. R. Stewart, has been preaching during the great union revival meetings in Louisville in a Campbellite Church and conversions have been witnessed every night without baptisms. How is that for Campbellism?

Evangelist Sid Williams of San Antonio, Texas, has formed a union again with singer J. A. Brown, and they will travel together as they did for twelve years. They have recently held a meeting in San Antonio, resulting in 30 accessions to the church.

A charter of incorporation has been granted to the Bank of Clinton, Clinton, Miss., which has been capitalized at \$15,000, to be increased to \$50,000 if desired. The leader of this enterprise is Dr. W. T. Lowrey of Mississippi College; Prof. J. W. Provine is associated with him. It is something new under the sun for a Baptist preacher and college president to start a bank.

UPPER EAST TENNESSEE.

Pastor J. H. Farthing filled his appointments at Blountville Saturday and Sunday. He is said to be an earnest and consecrated man. His congregations are good. Blountville Church is able to pay only a small salary, but it is paid promptly and cheerfully. The Sunday-school recently contributed \$4 to our mission work in Japan.

Pastor J. H. Snow is getting his work in Johnson City well in hand. All seem delighted over the coming back of Brother Snow and his helpful "assistant pastor." May the blessing of God be upon them.

At Mountain City Pastor S. W. Tindell is doing some most excellent preaching which is highly appreciated by the people. Large congregations have been gathering to hear him. A recent sermon on "The Great Teacher" was specially instructive and stirring. The Mountain City Church has a good home Sunday-school with Prof. J. J. Hays as superintendent, also a prosperous and growing mission school at Union Valley school house, in charge of Bro. J. A. Lowe, Circuit Court Clerk. Rev. A. E. Brown, superintendent of Mountain School work for our Home Board, recently spoke in Mountain City, and his address made many friends for the work.

At Erwin Pastor S. P. White preached Sunday on "The Conversion of Sinners" and "The Crucifixion." Rev. G. A. Crouch of La Grange, Mo., preached three sermons on "The Three Witnesses—the Spirit, the Water, the Blood." These are strong sermons, full of the essence of gospel truth. They would strengthen and edify any church that can arrange to hear them. Pastor White began a meeting at Butler last Sunday.

Here the pastor preached Sunday on "Magnifying the Ministry" and "The Christian Belongs to God."

On the night of February 22nd (Washington's birthday), Rev. J. M. Anderson of Morristown delivered in our church his address entitled "The Story of Washington." This is a chaste, witty, pleasing and instructive lecture. It is full of valuable information about the man whom Brother Anderson believes to be "the greatest character in history outside of the Bible." The address is classic in its language, rich in apt and helpful illustrations, and it is delivered with that dynamic force that is so characteristic of J. M. Anderson. What a delight to listen to a man who knows what he is talking about and shows that he believes what he says. It will prove of far-reaching good to any community to arrange for the delivery of "The Story of Washington." By the way, Anderson gives to the writer the credit of naming for him this child of his brain. I appreciated much the assurance from him that such was the fact. I shall modestly claim that my honorable distinction be not forgotten—

when in the coming days, "The Story of Washington" is told here and there to rapt assemblies and the hearts of the people are thrilling with mingled feelings of admiration for the speaker and awe of the great character he sets forth, let it not be forgotten that the honor is mine of giving a name to this vigorous and promising child of the fertile brain of J. M. Anderson. The address was delivered under the auspices of our Ladies Aid Society and the proceeds go into our parsonage fund. May "The Story of Washington" bestir thousands of souls to the noblest and most patriotic endeavor.

Jonesboro, Tenn.

O. C. Peyton.

GOD WITH THE MISSIONARY.

That was an eventful trip on which Mrs. Mahon and children and M. E. Dodd and wife went recently from Tennessee to their field of missionary labors in Mexico. On going through Arkansas and Texas the trees were loaded with ice. One tree fell across the road, and while the train was standing till this obstruction could be removed, another tree fell across the train. Farther on another tree fell across the train. After getting nearly a day's run in Mexico, just at 7 p. m., running thirty-five miles an hour, their train dashed into a freight train. Several were killed and eighteen others were badly hurt. Our missionaries were not even counted among the hurt, although Mrs. Dodd has not entirely recovered from being dashed across a table. After getting well started on their way again, they encountered a great rock that had rolled down a mountain side and lay across the track. But in all this God showed that he could protect his own, and not even their trunks were damaged, though two passenger coaches were completely demolished.

We are feeding seventeen preacher boys, who could not without this aid be in training for the work to which the Lord has called them. And this is the 25th day of February and only \$15 received on this month's expenses. Have we all quit praying the Lord of the harvest to send forth laborers into the harvest?

G. M. Savage.

CARSON AND NEWMAN.

Rev. Addison Moore of Jersey City gave us a delightful lecture last Thursday evening on "The Sunflower Crop." He was much interested in the college and its large opportunity for doing good. He was astonished that board and tuition could be furnished at such prices.

Central Church, Chattanooga, responded handsomely for the Boys' Home Fund, members pledging some \$600, with prospect for \$1,000. We are to see the other churches later. The benevolent spirit that prevails is delightful. Then they know and appreciate Carson and Newman. When the ushers came to take the collection, behold! three out of the four were Carson and Newman boys, two converted and baptized while in school.

We hope, now that winter is breaking, that there will be a stir among our friends both for the Home Fund and for Ministerial Education. These spring months are to be momentous times for Carson and Newman. Two other new students are to be in this week.

M. D. Jeffries.

A QUERY.

The Tabernacle Baptist Church, Atlanta, with the approval and under the lead of its pastor, Dr. L. G. Broughton, receives members from the Campbellite church, and in fact all professing Christians who have been immersed, without rebaptizing (baptizing) them.

Dr. Howard L. Jones, pastor of the First Baptist Church, Chattanooga, Tenn., preaches a very strong sermon against eternal suffering and in favor of the theory of annihilation. (See Chattanooga News of Jan. 24, 1905).

Brother Editor, I simply wish to ask a question: Which is the greater heretic, Dr. Leu G. Broughton or Dr. Howard L. Jones? J. D. Winchester, Harriman, Tenn.

Our denominational interests are getting along nicely in Texas. I have a good church at Sulphur Springs. G. S. Tumlin, Sulphur Springs, Texas.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "The Power and Limitation of the Gospel" and "Jezebel."

Central—Pastor Lofton preached on "The Chariot of Fire" and "The Man With His Eyes Out." One received by letter.

Third—Pastor Yankee preached on "Soldier of Jesus" and "Doing God's Will." Three baptized.

Edgefield—Pastor Wilson preached on "Obedience Our Best Sacrifice" and "The Voices of Blood." 280 in S. S.

Immanuel—Pastor Ray preached on "The Unwritten Gospels" and "The Greatest of the Life Battles."

Centennial—Pastor Stewart preached on "Faithfulness Rewarded" and "The Rich Young Ruler." Two additions. 98 in Overton-street Mission S. S.

Seventh—Pastor Wright preached at both hours. Subject at night, "A Go Religion." One received by letter.

North Edgefield—Pastor Rather preached on "The Commission" and "Praying With One Accord." Seven received by letter. 188 in S. S.

North Nashville—Pastor Swope preached on "Baptism" and "Scenes One Day After Death."

Belmont—Pastor Baker preached on "Fifth Element in Character Building, Godliness," and "An Old Picture in a New Frame."

Lockeland—Pastor Ross preached on "A Complete Sacrifice" and "A Man in Hell."

Howell Memorial—Pastor McCarter preached on "Grieving the Holy Spirit" and "Now." One received by letter.

New Hope—Pastor Gupton preached at both services.

Union Hill—Pastor Price preached on "Love for the Church" and "The Law Cannot, But Christ Can."

Watertown—Pastor Phillips reported progress in his work. He preached at Lebanon at both hours. Work there moving on nicely.

Tullahoma—Pastor Wright spoke on "An Exposition of Christian Science" and "The Devil's Famous Sermon, Sin."

Pulaski—Brother Golden preached in the morning. Preached at night at First Baptist Church (col.), this city.

Franklin—Brother Sims preached on "An Oriental Shepherd" and "Come." Four baptized.

Knoxville.

First Church—Pastor Harris preached on "The Race for the Prize" and "Ye Are Bought With a Price." Three received by letter. 346 in S. S.

Centennial—Pastor Perryman preached on "How to Solve the Problems of Life" and "Command to Jonah." Two received by letter. Seventeen requests for prayer, 15 men. 260 in S. S.

Bell Avenue—Dr. A. J. Holt preached on "The Healed Demoniac" and "The Great Love." 148 in S. S.

Island Home—Pastor Dance preached on "The Leadership of the Spirit" and "The Work of the Holy Spirit in Connection With the Salvation of the Lost." One received by letter. 100 in S. S.

Grove City—Pastor Oate preached on "Our Motives, Our Services," and "Co-workers With God." 95 in S. S.

Rockey Hill—Pastor Mahan preached on "Beneficent Results of Trials" and "Hindrances to Truth." 50 in S. S.

Mt. Olive—Pastor Cooper preached in the morning on "Active Faith." 68 in S. S. Preached at Bearden at night on "Missions." 80 in S. S.

Broadway—Pastor Atchley preached on "Christian Unity" and "The Bread of Life." One received by letter. 354 in S. S.

Third—Pastor Medaris preached on "A Need of a General Revival" and "Some Great Revivals."

Two received by letter. 161 in S. S. Collection for general education.

Chattanooga.

First Church—Dr. Addison Moore of Jersey City, N. J., preached on "God a Wanderer, Man His Home" and "Thy Word is a Lamp Unto my Feet." 286 in S. S.

Second—Pastor Waller preached on "The Men We Need" and "The Best First, or the Best Last, Which?" 228 in S. S. Two received by letter, 3 professions.

Central—Pastor Vines preached on "The Model Prayer" (No. 1.) and "Breaking the Alabaster Box." Two received by letter.

East Chattanooga—Pastor Bryden preached on "Prevailing Prayer" and "The Soul in Pawn." 147 in S. S.

St. Elmo—Pastor Davis preached on "Pressing to the Mark" and "How to Be Saved." 79 in S. S. One profession.

Highland Park—Pastor Brooks preached on "The Transfiguration" and "The Disease and the Physician." Three requests for prayer.

Memphis.

First Church—Pastor Boone preached on "Is It a Dream" and "Not Far From the Kingdom of God." Two additions by letter. 190 in S. S.

Seventh-street—Pastor Thompson preached in the morning and Rev. J. H. Brown preached at night. One received by letter.

Lenox—Pastor Reese preached at both hours to good congregations.

Rowan—Pastor Bearden preached at both hours. One received by letter.

Central—Dr. P. T. Hale of Jackson preached at both hours. Two additions by letter; one for baptism; four professions of faith in Sunday-school.

LaBelle—Pastor Sherman preached at both hours to good congregations. Four received by letter.

Missionary Finch preached at Elmwood Mission at both hours. One received by experience. Fine interest in S. S., and prayer meeting.

Bro. J. H. Brown, missionary to Canary Islands was with us. He preached at Bellevue in the morning and at Seventh-street at night. He gave an interesting account of work in the Canary Islands.

The First Baptist Church has been having a protracted meeting during the past ten days conducted by Brother Brewer and the "black smith" evangelist. They have had good attendance. R. Dayton, Tenn.

We have heard so much about "bossing" of late that we are curious to know something about it. The minutes of a West Tennessee Association speak of "the Dictatory sermon by Dr. J. N. Hall," and we wonder if this is the bossing of which we have heard so much. Fidelis.

I am now on the field at Imboden, Ark. I find a noble people here. They know how to make a poor preacher feel good. I began work here last Sunday. I think with such people as are here as helpers we can do great things for the Master this year. Imboden, Ark. H. B. Williams.

Yesterday was a very sad day with us. Bro. Eb Stewart, one of our members, died at 3:30 p. m. He was an excellent young man. He leaves a young wife, father, mother, brothers and sisters to mourn his loss. May the Lord comfort them, and may this dispensation of His providence be for our good. I have declined the call to Marksville, La. I. S. Baker.

South Pittsburg, Tenn., Feb. 27th.

I preached at Round Lick Sunday. The people took advantage of the sunshine and filled the house. A splendid service. Last week I attended the burial of Mrs. Pearl Oakley, the young wife of son Aubrey Graves, at Henderson's X Roads. I also conducted, at the same place, the funerals of Sister Eliza Leeman and Deacon James A. Williams, all three of whom were members of Fall Creek Church. This

makes 147 funerals I have conducted in that church and community during and since my nineteen years' pastorate of Fall Creek. God's children are gathering home. John T. Oakley.

Watertown, Tenn.

Pastor J. H. Snow preached to large and attentive congregations. Two received by letter, three baptized. Sixteen additions for February and one dismissed by letter. Gain during February 15, as follows: Baptized, 3; approved for baptism, 3; received by letter, 9; restored, 1. Our work is growing and our people are enthused in every department of church work. 166 in S. S. Many are sick. May we look to the Lord in humble faith for all blessings. G. P. O.

Johnson City, Tenn.

Minutes Wanted.—We will thank any friend who will send us a copy of each of the following Associational minutes: Beech River, Cumberland Gap, Judson, Liberty-Ducktown, Mulberry Gap, New River, Salem, Sequatchie Valley, Stockton Valley, Tennessee, Walnut Grove, Weakley County, Western District and West Union. We had hoped that the moderator, clerk or some friend in each of these Associations would have sent us a copy of the minutes long ago. We now beg again that some one will do this. W. C. Golden.

Nashville, Tenn.

The Centennial Church and the Baptists of Knoxville have given us a warm welcome. Everything has been done to make us feel at home. I had heard a great deal about the Centennial Church, but the "half was not told me." Last Sunday was snowy, but great crowds greeted me and great enthusiasm was manifested. Truly it is the liveliest church I have ever seen. I am not in any way worthy of the welcome given me last Sunday afternoon. The First Church, Paducah, Ky., has called Bro. J. S. Cheek of Russellville, Ky., and he will begin his work right soon. He will find a noble people and a church of spiritual power and influence.

Knoxville, Tenn.

G. W. Perryman.

I desire to commend Rev. W. R. Farrow to the Baptists of the Shelby County Association. He took charge of the church at Collierville on the first Sunday in February, and his going from Big Hatchie was a distinct loss to that body. Some six or eight years ago he had charge of about all the country churches around Covington, two of these being Oak Grove and Liberty. These weak country churches paid him about \$75 per year for one sermon a month. Last year these churches called him indefinitely at a salary of \$300 each, and he preached one sermon at each church every Sabbath. The membership of these bodies increased very largely and their missionary spirit kept pace with the numerical increase. We bid him God-speed in his new field. Covington, Tenn. W. H. Major.

I have just spent four more days at Franklin visiting and preaching. There never was a man so glad to visit a field as I was to visit here again. Sunday afternoon before over 2,000 people, I baptized four more candidates in the river. The people in Franklin believe in baptism. Have baptized six times there through January, sometimes in a baptistery, but three times in the river. Two Sundays there were six inches of snow on the banks of the river and ice floating down the stream. Yet great crowds witnessed the ordinance. We had large crowds at our services and I took over twenty subscriptions for our denominational papers. I am now lecturing two nights at the Seventh Baptist Church, Nashville, and on Wednesday night I will commence my meeting at Waverly. When done at Waverly I hope to hold a meeting at Centerville. Earle D. Sims, State Evangelist.

Nashville, Tenn., Feb. 27th.

Rev. C. J. R. Parker, of the Second Church, Durham, N. C., has received a unanimous call to the Fourth Street Church, Portsmouth, Va., to succeed Dr. A. J. Fristoe, formerly of Chattanooga, Tenn. He has not accepted yet.

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.

Subject for March, 1905, The Stranger Within Our Gates.

1. Direct special prayer for special blessing on this special meeting.
2. Hymns: "Our Country's Voice is Pleading," "America."
3. Foreigners in Acts: Nationalities reached at Pentecost, Acts 2:9-11. Act of an immigrant convert, Acts 4:34-37. A foreign made deacon, Acts 6:5. Relation of foreigners to first Christian martyr, Acts 6:8-12.
4. Items: Immigration to the United States reached nearly a million last year; still they come! The trend is Southward. In some sections of Texas and Louisiana English is scarcely known, but German and French are used altogether.
5. Leaflet: "Strangers Within Our Gates."
6. Garnered gleanings by different members from "Our Home Field" (March) on the subject of study. A suggestion: Write names of missionaries among the foreign population and other short items on black-board or large sheet of paper.
7. Prayer: For the stranger within our gates.
8. Leaflet: "Sophie's Sermon," by H. B. Gibbard.
9. Business: Collection. Plan for week of prayer with offerings for Home Missions. (Third week in March). Send to the State officers or to W. M. U. 233 N. Howard Street, Baltimore, Md., for literature. No charge.

A Few Hints Concerning Nationalities.—The Irish: They are generally scattered and quite easily assimilated. As every one knows, they are largely Roman Catholic, and not easily shaken in allegiance.

The Germans: Since 1820, over 5,000,000 have come to our shores. As a rule they are industrious and energetic. The Christianity they have known as members of the State Church is a mere nominal religion, replete with forms and ceremonies, but sadly lacking in power and vitality. The Germans make splendid Baptists.

The Scandinavians: Twenty-five years ago they were an almost unnoticed part of our immigrations; to-day they are found in hundreds and thousands and though nominally Lutherans, they are quite accessible to religious influences.

The Italians: An ominous feature of the Italian problem is that the proportion from Southern Italy is steadily increasing, and these are more illiterate, more unskilled and more lawless than those from Northern Italy.

The Slavic Peoples: Under this term are classed a number of nationalities, Bohemians, Russians and Poles with the allied Slovaks, Magyar and Servians. These people greatly complicate the problem of the foreigner in America. The Bohemians are probably the most irreligious. The saloon holds an abnormally large place in their lives, and they alone have 30 infidel papers in this country. Those who know whereof they speak, tell us that the most blasphemous infidelity is preached and applauded among them. In Chicago they have many Sunday-schools ranging in attendance from 30 to 3,000 where the baldest infidelity is taught. These schools use a catechism with such questions as this: Question, "What duty do we owe to God?" Answer, "Inasmuch as there is no God, we owe him no duty."

The Hebrews: Last year some 60,000 came to America representing nearly every nationality under the sun. Many of these were totally illiterate. New York City has more Jews than Jerusalem or Alexandria ever had; in fact one-fourth of all the people in that city are Jews.—"New Problems of Immigration," by S. Z. Batten.

Southern Immigration.—Dr. B. D. Gray, Secretary of the Home Mission Board, S. B. C., has placed emphasis upon the fact that "the trend of immigration is now veering Southward. The Atlantic sea board and all the gulfoast cities are feeling the immigrant pulse. Of the presence and influence of the foreigner in the South, let speak such cities as St. Louis, Covington, Baltimore, New Orleans, Birmingham, Galveston and Dallas." Large sections of rural Missouri are dominated by Germans, while the State contains 800,000. Germans, Swedes, French and Italians are rapidly increasing in different Texas communities, while of the million Mexicans in the United States, the majority are in Texas. Key West and Tampa, Fla. present great opportunities by reason of the large Cuban population and 3,000 Italians at Tampa.

To Think About.—Do I myself know any foreigner whom I may reach with the gospel?

Do I care enough for my home-land to be zealous in Home Missions?

Do I care enough for the world to be interested in Home Missions?

An Inspiring Letter.

The letter below needs no explanation. Read it and see. R. J. W.

Kansas City, Mo., Dec. 29, '04.

Dear Brother Willingham:—I have just finished reading the last batch of tracts you sent me, and I am surprised that any pastor ever thought tracts dull reading. I think I have not had more interesting literature in many a day.

At a Wednesday night prayer meeting recently, Solomon Ginsburg, our returned missionary from Brazil, gave us a highly instructive and captivating lecture, and I thought when I heard him, what an immense thing it would be if all our churches could hear the returned missionaries tell about the work and its progress in their respective fields. Pastors especially must learn about the actual work in foreign lands if they are ever able to make missions real to their people. It is not practicable to have our missionaries visit the churches. It would pervert the purpose for which they are given a brief furlough. The tracts then are the next best means of giving the information.

I am sure that no man can read the selection you are now circulating and fail to get a realistic conception of our Master's work in foreign lands. Do our brethren know what source of information they can secure by writing a card to you for these tracts? Surely they do not, or every one of them would write for them and read them. A pastor may prepare and preach a great sermon on missions from any one of the many texts of Scripture, and he may enforce God's Word by illustration and incident, but never can he make his sermons life-like and convincing till he puts the facts of missions with the Scriptural doctrine. The Acts of the Apostles is the New Testament field of mission doctrine, and the Acts of these modern Apostles will emphasize and humanize the glorious Gospel just as the Acts of the Apostles did the message at the beginning.

There are several points about this mission literature I would like to mention did space allow. I will take only such as I can. First, the fields. How real they do become when you read fresh about them—China, Japan, Africa, Brazil, Italy, Mexico and Argentina. Men are not moved to send the gospel to the Arctic heathen in some far away, unknown region. We must tell them of the men and women who are there and of the country and people to whom they are giving the Gospel.

Another very helpful fact made prominent in these tracts is the hopefulness of the missionaries. Not only a bright, strong expression of faith in God that He will accomplish that whereunto He has sent them with His Word, but an enumeration of achievements that are already a part of the fulfillment of this sacred promise. The changes favorable to the cause that have taken place in China within the life-time and service of Dr. Graves are simply wonderful, and the Providences of God that have

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gone along with and before the missionaries are recognitions of their mission by the God of nations. Of these every pastor ought to be familiar. Many of these are grapes of Eschol.

Still another of the good things to be learned from the tracts is the opening promise of natives who will ere long be prepared in sufficient numbers to take up the evangelization of their own people. Toward this every intelligent missionary has looked and for this they have prayed. Our missionaries are the vanguard of the army of the Lord. To the end that the people may have native pastors and evangelists, attention is now earnestly given to schools, printing, etc. The promise of Pentecost is not in the revival at home where our children and neighbors are converted, but it is the far-flung purpose of God to bring about the day when all these nations shall hear in their own tongue the glad tidings of salvation.

Please put my name on your mailing list for tracts, and send me every new one issued, and besides send me, please, a package to be put into the hands of all our church members. Ever yours affectionately.

F. C. McConnell.

P. S. The Leaflet by Miss Fannie Heck entitled "The Entrusted Letter" is one of the most apt and heart searching leaflets ever written. Every Baptist ought to read it. Who of us holds "the enclosed draft and promise," while he to whom it was sent perishes?

Orphans' Home Report.

Since writing my last letter there have been several very nice donations from some of the churches. One was from the "Sunbeam Band" at Bulls Gap, consisting of a nice quilt, with other articles, for which we thank them very much, as we appreciate all gifts from the children. The other churches that sent us donations were: Spring Hill, near Paris; Friendship, box valued at \$7., also check for \$10; the Fordtown church at Jonesboro, quilts valued at \$6. The latter are always useful and acceptable and we extend our thanks to the good sisters.

I have recently received a letter from Clear Creek Church saying they had failed to see their church mentioned in my last letter. I must earnestly beg their pardon, for I

thought I had named it, as it is on my list and the valuation of their box was with the other, also the quilt was duly received. It was an oversight, and I hope they will excuse the error this time, for they were both highly appreciated.

I received a box not long since and have no clue as to what church it came from. In it was some clothing sent to one of the little boys, Winfried McCarter, from his sister Bertha. If they see this, please do me the kindness to let me know to whom we are indebted, and I will gladly write and thank them for their nice gift. There has been some sickness in the Home, but all are well at this time, and we have great reasons to return thanks to Him who has sent us so many blessings. May rich blessings be shown to all those who have helped us in the past. Best wishes to all our friends.

Mrs. Jeanie Bronaugh, Matron.
West Nashville, Tenn.

Notes From Newport.

I am beginning to feel at home in this fair little city of East Tennessee. The few bright days we have had during this unusually gloomy, wintry season have given me some idea what this place must be during the summer months, with its unsurpassed climate, its beautiful landscapes and its sight of the "everlasting hills." The people have received the pastor and his family kindly and cordially, and the outlook is encouraging for our church and the Baptist cause in this part of the State. It is a great pleasure to be where our denomination is so strong numerically. Baptists a "common occurrence" over here. I find them well represented in almost every profession here in town, and I am told they are as numerous, or more so, in the country. I am impressed with the thought that our people here can do great things for Christ and his cause if only they will appreciate their opportunity and consecrate themselves fully to his service.

During the short time I have been here our hearts have been saddened by the loss of two of our most faithful members. Sister L. G. Dayck was called to her reward about a month ago, and again last week Sister Mary F. Susong entered into rest. Both will be greatly missed in our church.

And the hopes and interests of a new pastorate my heart often turns back with affection to my old friends at New Providence. I hope soon to hear that some good man has been called to that field and that his labors will be abundantly blessed.

The Baptist and Reflector and all our mutual interests may count on my hearty support here in my new field. Let your prayers be with us. B. R. Downer, Pastor.
Newport, Tenn.

Prayer For The Baptist World Congress.

The Congress Committee of the Baptist Union of Great Britain and Ireland have issued a call to pray for the coming Baptist World Congress, to which the Committee of the Southern Baptist Convention desire to call the attention of the Baptists in America.

"To the Editor of the Baptist

Times.—Sir: The Congress Committee has received some much-valued suggestions that special meetings for prayer should be held on behalf of our forthcoming world-gathering of Baptists, and, after careful consideration, it has been agreed to request all our ministers and churches specially to remember the Congress both in private prayer and also at the ordinary services of the church. The Committee suggest that the Congress should be a special topic once a month, say the second week in the month, at the weekly prayer-meeting.

"We earnestly trust that a great blessing will descend upon the whole Baptist world. Yours truly.

J. H. Shakespeare."

To American Baptists.—The Committee of the Southern Baptist Convention herewith suggests that we join with our brethren in Great Britain, in praying for a mighty manifestation of the Holy Spirit when we shall assemble in London. The revival atmosphere in Great Britain makes the time of our going auspicious. Such a blessing as we wish to unite in praying for would bless and quicken our cause all over the world.

Done by order of the Committee.

B. A. Daws, Sec'y.
Louisville, Ky.

North Alabama.

Snowed in, frozen in, plastered in with mud, rained in, what can I do? I can only banter the wide-mouthed waste basket. North Alabama Baptists are moving on. Some at the head of the procession with flying banners and flourishing trumpets. Some in the middle jogging along, now and then crowding on the advance and being crowded upon the rear, as in a column of cavalry. Some in the rear with numberless stragglers greatly exposed to the bushwhackers, the god of Mammon, and the devil. Now and then a little colonel resigns, the big ones seldom do so, frequent resignations are among the smaller official fraternity. Altogether the procession is getting along, and we are glad and thankful. We are mighty glad we are not going backward.

Neal, of Tusculumbia, is going to the Seminary. May his successor fill his place as well as he has filled it.

The reporters seem to be sleeping, or on a journey, except at Huntsville. All appears well there. Howard College is doing well. Its friends hurrah for it and other friends object to the hurrah. It's funny—all of them want to help the college on to glorious success, but some don't like one bit how others talk and write it. Its like one servant of God shouting in his great joy "hallelujah" while another who is no more joyous cries out "shut up, you don't say hallelujah right, you hold still and listen while I say it." I guess the College will get there anyway, if its friends don't hug it to death.

Editor Folk, will you please tell that Watertown bishop, to go mighty easy, or some other bishop may crack his head. He is an old friend of mine and I don't want to hear of him with, with—with a whole lot of clubs rattling about his ears. In his last article he pushed his pen over a

car load of explosives. But I am in hearty sympathy with his thinking. His article was not written before there was a serious demand for it. And that demand never would have come if Baptist preachers had known and practiced their Bible on honesty and truthfulness as they had known and practiced it on baptism and the final preservation of the saints.

My own little bishopric is somewhere in the procession—the Lord knows where. I have known things to do better than it does. So I have known them to do a great deal worse. We contribute to all departments of missions according "as the Lord has afflicted us." That is done regularly "when nothing interferes."

Some of our Baptist people are doing well with their ten cent cotton, either selling for six cents or holding it for less. I saw a deacon last week with his entire crop of cotton unsold pay his pastor with a milk cow. The pastor seemed well pleased with his compensation. Cows are cheap enough, but worth a deal more than ten cent cotton. Enoch Windes.

Town Creek, Ala.

News From Norfolk.

Dr. A. E. Owen of South-street Church, Portsmouth, recently accepted the senior editorship of the Gospel Worker of Richmond.

Fourth-street Church, Portsmouth, is still hunting a pastor. The writer tendered his resignation to that church recently to accept a call to the Park Avenue Church of Norfolk.

Park Avenue is a church of over 600 members, well located for reaching the people, has a modern stone house of worship and a most capable people. The work moves forward nicely, and all are hopeful.

Rev. W. M. Vines of Freemason-street, continues to grow in popularity with all classes. He preaches to fine audiences, and the Lord is blessing his ministry with frequent additions to the church.

Dr. R. B. Garrett of Portsmouth, was never more successful than at this moment. He has one of the most magnificent "plants" in the South, built during his pastorate, and preaches to large audiences. The church is full of life and vigor, and all are enthusiastic over the way things are going and growing. Maryville, Ky., wanted him, and recently invited him to consider a call to his old charge, but Dr. Garrett declined.

Rev. E. E. Dudley of the Central Church, Norfolk, recently held a successful meeting with his church, in which Dr. H. M. Wharten aided him. Dudley is a "live wire." He undertook the herculean task of building a handsome stone church with but a limited membership to aid him, but the crown of success rests on his brow.

Rev. J. M. Hamrick of Grace Church, Norfolk, has also built a new church and recently dedicated it.

Rev. J. T. Riddick of Spurgeon Memorial Church, is doing a splendid work. He always has good congregations and frequent additions. His church has just made a substantial advance in his salary.

Baptist affairs in this community were never in better shape.

A. J. Fristoe.
Norfolk, Va.

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 40
Mrs. Ida B. Fletcher	2 50
Mrs. M. M. Crockerd	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
A. J. Clark	50
M. Sadler	25
Mrs. Settle	75
Miss Nina Riggins	2 00

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 more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Very low Winter Tourist Rates offered by the Southern Railway to all points in Georgia, Florida, Cuba, Mexico etc. Tickets on sale daily until April 30th., 1905, limited to return May 31st., 1905. For full particulars as to rates, schedules etc., write, J. E. Shipley, T. P. A. Chattanooga, Tenn.

BAPTIST AND REFLECTOR

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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 sub-
 scribers 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. R. D. Cecil, of Decatur, Tenn., is an authorized
 agent of the BAPTIST AND REFLECTOR in his section of
 country. He is an excellent man. Receive him cor-
 dially, treat him kindly, and especially be sure to sub-
 scribe for the BAPTIST AND REFLECTOR when he comes
 around.

BORN OF WATER.

Question — Permit me to ask you a few
 questions for my satisfaction. (1) What is meant
 by the kingdom of God in John 3:5, and also
 in the fifth verse of the same chapter. (2) What
 does being born of water refer to in the fifth
 verse? In our Sunday-school lesson of Janu-
 ary 29, 1905 we have disagreed as to the mean-
 ing of the term born of water. Please reply in
 letter or Baptist and Reflector.
 Fetzeron, Tenn. G. W. Fetzer.

Answer 1.—The kingdom of God means the
 reign or rule of God among men. Christ had
 come to establish that reign. It was a spiritual
 not physical kingdom. To enter it required
 a change so complete as to be a new birth, the
 birth of the soul.

(2). There are four views of the expression
 "born of water." 1 That it refers to baptism
 and means baptismal regeneration. This is the
 view of the Catholics and Campbellites and
 some others. 2. That it refers to baptism,
 but is to be taken in a figurative or sym-
 bolical sense, baptism symbolizing the new
 birth. This was the view of Dr. J. R. Graves
 and of some other Baptists. 3 That the "and"
 in the expression "born of water and of the
 Spirit" means "even," and the expression
 should be translated "born of water, even the
 Spirit" thus putting water in apposition with
 Spirit and referring to its cleansing and purify-
 ing power. For confirmation of this view
 John 4:14 is quoted. This is the view of Dr.
 T. T. Eaton and others.

We object to the first view that, (1) It teaches
 baptismal regeneration, which is contrary
 to scripture and to reason. (2) If it did mean
 baptismal regeneration it would put the water
 birth before the Spirit birth, which no one
 believes. (3) If the Spirit is the Father and
 the water the mother, as sometimes taught,
 then the mother comes before the father, which
 is unnatural and impossible. If Christ had
 meant baptismal regeneration he would have
 said "born of the Spirit and of water." The
 objection to the second view is that it looks
 too much in the direction of baptismal regener-
 ation and it is difficult to explain. The ob-
 jection to the third view is that it takes the
 Greek word "kai," which is almost invariably
 translated "and," in an unusual sense and
 seems rather roundabout and farfetched.
 4. Our own view is that the expression "born
 of water" refers to the first or physical birth,
 and "born of the Spirit" to the second or
 spiritual birth. Christ meant simply to say
 to Nicodemus that there are two births, one
 physical, of which Nicodemus knew, and
 another spiritual, of which he did not know;
 that a person must have not only the physical
 birth which brings him into the world, but the
 spiritual birth in order to enter the kingdom
 of God. In confirmation of this view are the
 following considerations:

- (1). The physical birth is accompanied by
 water.
- (2). This view repudiates the idea of baptismal
 regeneration.
- (3). It takes the word "kai" in its simplest
 and natural meaning.
- (4). It is supported by John 3:6. Christ had
 just said to Nicodemus, "Except a man be born
 of water and of the Spirit he cannot see the
 kingdom of God." He adds: "That which
 is born of the flesh," in the first birth, "is
 flesh;" "and that which is born of the Spirit,"
 in the second birth, "is Spirit." It is a differ-
 ent kind of birth that I am talking about, not
 a second birth of the same kind, as you suppose.

It seems to us that this is altogether the
 most natural and the most satisfactory ex-
 planation of the passage.

A TRIUMPH OF JUSTICE.

On last Saturday the Supreme Court of
 Tennessee affirmed the judgment of the Crimi-
 nal Court of Nashville in the case of Tom
 Cox and sentenced him to be hanged on April
 14th for the murder of Ben Dowell, a member
 of the police force of Nashville. The brother-
 in-law and sister of Cox were saloon keepers.
 He himself was a gambler and desperado. He
 had been in twenty-five other scrapes before,
 had killed one or two other men and had
 so often gone unpunished that he seemed to
 regard himself as immune. When Dowell kept
 too close watch on his sister to prevent her
 from running her saloon on Sunday and arrest-
 ed her, she told him that her brother would
 kill him. And he did soon after. The trial
 was one of the longest and hardest fought in
 the criminal annals of this city. The jury was
 out a week. It stood eleven to one for convic-
 tion of murder in the first degree. Cox had
 one friend on it. He held out for acquittal.
 A compromise verdict was reached finding him
 guilty of murder with mitigating circumstances.
 Judge W. M. Hart disregarded the recom-
 mendation of the jury and sentenced Cox to be
 hanged. The case was appealed to the Su-
 preme Court. The result is not only a triumph
 of justice, but of the moral element of the com-
 munity over the immoral. It is the first time
 that a man of that kind has been convicted in
 Nashville for many years, and will be the first
 hanging of a white man here for any crime
 since the war. The sentence will go far towards
 restraining the saloon and gambling elements
 of the city and State and also towards re-es-
 tablishing public confidence in our Courts, which
 it must be confessed had become considerably
 shaken.

A VISIT TO JACKSON.

We had a most enjoyable visit to Jackson
 last Sunday. We preached morning and night
 at the First Baptist Church. Dr. G. S. Wil-
 liams has been pastor of the church for nearly
 two years. During that time there have been
 about 150 additions. The church now has
 about 600 members. They are among the best
 people in the city—or in the South for that
 matter, which means in the world. The con-
 gregations last Sunday were large. We under-
 stand that they are usually so. The church
 was never in better financial condition. Its
 spiritual condition also is fine. A meeting is
 to be held soon, in which Dr. Williams is to
 be assisted by Evangelist M. F. Ham. We
 hope for gracious results. Dr. Williams is a
 Tennessean, a graduate of old Union Universi-
 ty, who was pastor for ten years at the Central
 Church, Nashville, President for eight years
 of the State Mission Board; pastor afterwards
 at Raleigh, N. C., Bristol, Va, Brooklyn,
 N. Y. and Washington, D. C., whence he came
 back home—we hope to stay. He is a strong
 gospel preacher, a beloved pastor, and one of
 the noblest men in the world. He is ably
 assisted in his pastoral labors by his consecrated
 wife. There are three other Baptist churches
 in Jackson—the Second, Rev. D. A. Ellis pas-
 tor; the Highland Avenue, Rev. C. W. Stumph
 pastor; the Royal Street, Rev. C. L. Neal,
 pastor, all of whom we had the pleasure of
 meeting. Brother Ellis is absorbed in the
 erection of a handsome new house of worship
 which will be completed in the summer.
 He is quiet and modest but true as steel and a
 fine preacher. Brethren Stumph and Neal
 are students at the University. They are ex-
 cellent men and are doing good work in their
 respective fields.

We had the privilege of visiting the South-

western Baptist University on Monday morning. Dr. P. T. Hale, the able President, was in Memphis in the interest of the University. He has had phenomenal success since he has been President in increasing the endowment of the University, having already secured some \$65,000.

We had just got this far in writing this editorial when we received the following telegram from Dr. Hale:

"The Central Church, Memphis, Dr. T. S. Potts, pastor, gives \$4,200 for our endowment. They think they will make it \$5,000."

This makes about \$70,000 secured for the endowment on the \$100,000 originally contemplated. Hurrah for the Central Church! Hurrah for Potts! Hurrah for Hale! Hurrah for the Southwestern Baptist University! Dr. Hale is assisted by an able faculty. In his absence the beloved G. M. Savage presided at chapel exercises. He has written his name large in the history of the University and in the hearts of Tennessee Baptists. We were sorry to see that Dr. H. C. Irby, who has been a teacher in the University ever since its removal to Jackson, was not looking so well. We hope he may soon be restored fully to health.

Everything about the University wears an air of prosperity. The grounds have been laid off in serpentine walks (or turpentine walks, as Mrs. Partingdon would call them). The buildings have been repaired and improved. The students—well, we shall not say that they are better looking than their predecessors. But they are a fine looking body of young people, with bright, eager faces. It was a pleasure to speak to them.

Altogether we enjoyed our visit to Jackson very much. We enjoyed especially the kind hospitality of Dr. Williams and of our friend, Isaac Tigrett, son of the lamented Rev. S. K. Tigrett, of Halls.

AS TO BISHOP HOSS.

The "political preachers" who "haunt the lobbies of councils and Legislatures, demanding the passage of certain laws," appear to have given the Memphis Commercial Appeal a nightmare from which it does not seem able to recover. Almost every day it has something to say on the subject. In last Saturday's issue it said:

"Suppose Bishop Gailor, Bishop Byrne, Bishop Hoss and others should add themselves to this horde of clerical lobbyists, religion would be brought into disrepute, people would be driven from the churches, and they would give as an excuse the fact that they had heard enough politics during the week without listening to a politician in the pulpit on Sundays."

We do not know about the others. We do know, however, that Bishop Hoss, when he was editor of the Christian Advocate in this city, was originator of the Local Option League of Tennessee, and was its President until it was merged into the Anti-Saloon League. He was Treasurer of the Anti-Saloon League until his recent removal from the State. He was a member of its Executive Committee, and always attended its meetings when he was in the city, and lent valuable aid by his wise counsels. Dr. Hoss also went, a number of times, with other members of the League and other ministers, to the Legislature to secure the passage of "certain laws"—such laws, for instance, as the law of 1899, extending the four-mile law to towns of 2,000 inhabitants; the Peeler bill in 1901, and the Adams law in 1903, extending it to towns of 5,000. Dr. Hoss once went before the Democratic State Convention and addressed that body in behalf of the temperance people of the State in advocacy of the insertion

of a local option plank in its platform. If he were in Tennessee now we are sure that Bishop Hoss would favor every one of the measures endorsed by the meeting of temperance workers in the State, including the anti-race track gambling bill, and would be glad to lend his influence to secure their passage.

We do not mention these facts, which are well known, to the discredit of Bishop Hoss, but rather to his credit, and also to show that the Commercial Appeal is mistaken again, as it usually is on moral subjects.

By the way, we have failed to notice any editorial in the Commercial Appeal condemning the saloon keepers and gamblers for "haunting the lobbies of councils and Legislatures demanding the passage of certain laws" or the defeat of certain laws in their own financial interests. We should be glad if the Commercial Appeal would write a few editorials on that line.

THE GENERAL BAPTIST CONVENTION AND THE NEGRO QUESTION.

Referring to the proposed organization of a Convention in which all of the Baptists of the United States shall meet every three years—an organization similar to the old triennial Convention which existed up to 1845—preliminary to which organization a meeting was recently held in New York City, as we published at the time, the Christian Index raises the question as to the relation of the negroes to that Convention. It takes the position that if admitted on equal terms with their white brethren it would look in the direction of social equality, which no Southern white man could tolerate. The Religious Herald endorses the position of the Index. With reference to this question allow us to say:

1. As a Southern white man we, of course, do not believe in social equality of the white and negro races, and we should most earnestly disapprove of anything looking in that direction.

2. We think it rather unfortunate that the question has been raised. We do not suppose that the negroes expect to attend the Convention in any large numbers or to take any prominent part in it. There were several negroes in the conference in New York, but no objection was made to their presence either by the Northern or Southern brethren, among the latter of whom were such staunch Southerners as Dr. W. T. Lowrey of Mississippi, Dr. B. F. Riley of Texas, and Rev. S. H. Burgess of Kentucky. In fact, so little prominence was given to the negroes that Dr. R. H. Boyd, in the National Baptist Union, the negro Baptist paper, says there were four negroes in the conference, simply as lookers on, that the new organization does not embrace the negroes at all. Indeed, Dr. Boyd rather intimates that the negroes present were treated with scant courtesy.

Since, however, the question has been raised and an issue has been made of it, we are inclined to think that the best solution of the problem is as suggested by the Index—that inasmuch as the negroes already have a National Baptist Convention the proposed triennial Convention shall be composed only of the white Baptists of the United States, and that the triennial Convention and the National Baptist Convention shall send fraternal delegates to each other. The negroes prefer to have their own meetings anyhow. This arrangement would keep them in touch with their white brethren while at the same time separate.

Rev. A. B. Bohannon, formerly pastor at Paragould, Ark., died lately in Memphis, Tenn. He has been one of the most active men in the Arkansas ministry.

A GOOD SUGGESTION.

Dr. Junius W. Millard, of Baltimore, in an interesting two-column article in the Biblical Recorder makes the following suggestion:

"I would suggest that at each session of the Southern Baptist Convention we have an opening address by the President, who was elected at the previous annual meeting, the address to rank in importance with the annual sermon, and like the sermon to be given an hour when the Convention can give it real attention. I would have the address printed and published at the expense of the Convention, in the minutes or otherwise. Personally, I would suggest that this address might take the place of so many speeches and counter-speeches of welcome and response, which consume time, but do not minister to edifying. The President would thus have a whole year in which to mature his thought and prepare his address and we would be the gainers."

This is a good suggestion. We cordially endorse it. Our Presbyterian brethren always have their retiring moderator to preach a sermon or deliver an address of the kind. It is customary, also, for the President of the B. Y. P. U. and other similar bodies to deliver such an address. The only trouble about it is that it requires different qualifications to make an interesting address from what it does to preside over a body like the Southern Baptist Convention, and it may not always be possible to find one man who can do both well.

STATEMENTS.

We are sending out statements to those of our subscribers who are in arrears. We thank them for their patronage. We hope it will be convenient for them to renew their subscriptions now. The unusually severe winter has affected all lines of business, including that of religious papers. With the coming of the spring and the improvement in business generally, we shall expect a large number of renewals to the Baptist and Reflector as well as an influx of new subscriptions.

RECENT EVENTS.

The revival with the First Church, Arkadelphia, Ark., in which Dr. A. U. Boone, of Memphis, assisted Rev. Hardy L. Winburne, resulted in about thirty conversions.

Dr. J. N. Curd, of Mt. Juliet, gave us a pleasant call last week. Dr. Curd is one of the staunchest Baptists in the Concord Association. May he long be spared.

Rev. J. J. Hurt, editor of the Baptist Advance, has resigned the care of the church at Conway, Ark., and will be succeeded by Rev. J. U. H. Wharton, who declines to go to Alabama.

It is announced that Rev. W. H. Brengle, formerly pastor in Springfield, Tenn., now pastor in Elizabethtown, Ky., is to marry Miss Louise Kelsey, daughter of P. G. Kelsey, New York, once of Louisville. We extend cordial congratulations.

Bro. Levi Malugeon, of Centreville, called to see us last week. He is thinking of moving his plant for the manufacture of handles from Centreville, but has not yet decided where he will locate. We hope at any rate that he will remain in Tennessee.

Rev. Paul Price, of Urbana, Ohio, has recently closed a meeting at the First Church, Evansville, Ind. Dr. W. A. Whittle, of the Southland, is the pastor. At present Brother Price is aiding in the Louisville, Ky., evangelistic campaign, preaching nightly at Twenty-second and Walnut Street Church. From there he goes to the First Church, Elkhart, Ind., March 12; First Church, Quincy, Ill., March 26; Cuthbert, Ga., April 9.

Rev. I. W. Martin has recently taken charge of the church at Pulaski, Tenn. He is a native of Alabama, and his first pastorate was in that State. After attending the Seminary he was pastor in Kentucky for six years. He was then pastor at Muncie and Kewanee, Ind., for five years before coming to Pulaski. The Kewanee Herald had a very kind notice of Brother Martin upon the occasion of his leaving there to come to Pulaski. We are glad to have him in Tennessee. He has a difficult but important field at Pulaski.

THE HOME

God's Guidance.

God never would send you the darkness

If He thought you could bear the light.

You would not cling to His guiding hand

If the way was always bright; And you would not need to walk by faith

Could you always walk by sight.

'Tis true He has many an anguish For your sorrowful heart to bear; And many a cruel thorn crown

For your tired head to wear. He knows how few would reach heaven at all

If pain did not guide them there.

So He sends you in blinding darkness The furnace of sevenfold heat.

'Tis the only way, believe me, To keep you close to His feet.

For 'tis always so easy to wander When our lives are glad and sweet.

Then nestle your hand in our Father's And sing if you can as you go.

Your song may cheer some one behind you,

Whose courage is sinking low. And—well, if your lips do quiver, God will love you better so.

—Unknown Author.

The Rule That Tommy Made.

"I say there, boy, want to earn a nickel?" Tommy Tolliver, the new errand boy at the factory, jumped to his feet. Want to earn a nickel? Was there ever a boy who wanted it more? Tommy wondered.

"Just you run 'round the corner to Pat Ryan's saloon, and get this pail full of beer. Here's the change. We'll pay you the nickel when you come back," said one of a group of men who were eating their lunch in the corner of the room.

Tommy's face flushed. "I can't do it," he said.

"Why can't you? You ain't much of a kid if you can't carry a pail of beer two blocks."

"That's just the trouble," answered Tommy, with a flash of the eye. "I'm a lot too strong to carry a pail of beer even one block. I've had enough of the stuff. If it hadn't been for beer, I wouldn't be working here doing what my father ought to be doing—taking care of my mother and the youngsters. I'd be in school like other boys."

"Say, sonny, you better do it this time," counseled a good-natured young man, "or they'll complain to the superintendent about everything you do."

"You'll have to do it, that's all there is to it," said the first speaker. "The boss put you here to run our errands. So jest you take that pail, and don't you show up here again till it's filled. Here!" And the pail was thrust into the boy's hand.

Just outside the door Tommy

hesitated for a second, thinking hard.

"That man in there isn't the head man," he argued. "Of course, if it comes to the boss telling me I've got to do it, I'll have to hunt for a new place; but I'm not going to give up easy."

Straight round the corner went Tommy to the main entrance, up the broad steps to the elevator. The elevator boy directed him to the room where "the whole push, President, Vice-President, Secretary and Treasurer, are holding an important meeting."

Boldly Tommy knocked at the door, and found himself facing a room full of prosperous-looking men; so prosperous, indeed, in dress, that Tommy glanced down in sudden shame at his own shabby garments.

"Well, my boy, what's the trouble?" asked the gentleman who seemed to be at the head of affairs.

"I'm Tommy Tolliver, the new errand-boy in the factory," said Tom, bravely. "I just came yesterday, and the men down there say I've just got to get this pail full of beer or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?"

The men looked seriously down into the boy's anxious face, as he answered with another question:

"Suppose you have? What will you do about it, young man?"

Quick as a flash the answer came back, in a respectful but spirited tone:

"Do? I reckon there ain't but one thing to do, and that's to hunt another job. I can't go into the beer business for anybody." There was a subdued murmur of applause in the room.

"Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say?" he asked, turning to the other gentleman in the room.

"I suggest that we draft such a notice immediately, have it written out on a typewriter, and put a copy in the pail, and send it back by this young man. Then the men can't say he didn't bring back a full pail."

Before the day was over notices were posted all over the building, forbidding the use of beer and liquors of all kinds on the premises. Neither did the President forget the new boy in the factory, but when, a few weeks later, a new office-boy was needed in the head office, he sent word to the Superintendent of the factory that he would like to have "the boy with the backbone" sent up to take the position. And although no name was mentioned, the Superintendent smiled a knowing

smile, and called out loud, so all could hear:

"Tommy Tolliver, the President wants to see you in his office!"—Southwestern Presbyterian.

Try Them Yourself.

Do you want some very good tongue exercise? You can get it by reading, or attempting to read, rapidly the following sentences, recently published in the Atlanta Constitution. For those who may have in future life to read or speak in public there is more in such exercises than mere fun:

Six little thistle sticks.

Flesh of freshly fried fish.

Two toads, totally tried, tried to trot to Tedbury.

The sea ceaseth, but sufficeth us.

Give Grimes Jim's great gilt gig whip.

Strict, strong Stephen Stringer snared slickly six sickly, silky snakes.

She stood at the door of Mrs. Smith's fish-source shop welcoming him in.

Swan swam over the sea; swim, swan, swim; swan swam back again; well swam, swan.

A haddock, a haddock, a black-spotted haddock; a black spot on the black back of the black haddock.

Susan shineth shoes and socks; socks and shoes shineth Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan.

You know the tongue twister, "Peter Piper," but there are others which are harder. One of the worst is "mixed biscuits." Try saying that rapidly; and if you succeed, say this: "Stop at the shop at the top of Sloane Street."—Christian Advocate.

Chinese Students.

It may be a surprise to many to learn that there are probably 300 or more young Chinese now being educated in this country. Of the 300 students, 173 are registered at the Legation at Washington. Forty-nine are government students and are preparing themselves for official positions, while 124 are private students whose parents have placed them under the supervision of the Chinese Legation. Sir Cheng Tung recently said: "I am led to believe that my Government will not only continue, but increase, the sending of boys to the United States for an education. The necessity of the time demands it and we need thousands of them."

These students are distributed widely in the colleges and academies. Their presence and the words of the Chinese minister are full of significance. Being educated in America, they will inevitably become Americanized to a degree. They will go home to

spread the new ideas of civilization which they have acquired; they will carry back acquired habits and customs. If they shall become Christianized during their stay in this country, they will leaven their nation with Christianity.—Home Mission Monthly.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years. We cannot carry this load until we are three-score-and-ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time.—Selected.

FOR WOMEN AND WOMEN ONLY

Much That Every Woman Desires to Know About Sanative, Antiseptic Cleansing and the Care of the Skin, Scalp, Hair, and Hands.

WHAT CUTICURA DOES FOR WOMEN

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment, and Pills in the antiseptic cleansing of the mucous surfaces, and of the blood and circulating fluids, thus affording pure, sweet, and economical local and constitutional treatment for weakening ulcerations, inflammations, itchings, irritations, relaxations, displacements, pains, and irregularities peculiar to females. Hence the Cuticura remedies have a wonderful influence in restoring health, strength, and beauty to weary women, who have been prematurely aged and invalidated by these distressing ailments, as well as such sympathetic afflictions as anemia, chlorosis, hysteria, and nervousness.

Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made Cuticura the standard humor remedy of the civilized world.

TORTURING HUMOR

Cured by Cuticura.

"I suffered five years with a terrible itching eczema, my body and face being covered with sores. Never in my life did I experience such awful suffering, and I longed for death, which I felt was near. I had tried doctors and medicines without success, but my mother insisted that I try Cuticura. I felt better after the first application of Cuticura Ointment, and was soon entirely well." Mrs. A. Etson, Bellevue, Mich.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Proprietors. Send for "A Book for Women."

HOT SPRINGS, ARK.

This great health and pleasure resort is best reached via the Iron Mountain Route. Quickets schedule and 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, liberal limits. 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.

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 proficit, desitit.*

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

Mission Topic for March, The Stranger Within Our Gates.

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YOUNG SOUTH CORRESPONDENCE.

The sun is gloriously shining to-day. A feeling of spring is in the air. Everything in the Southland has felt the demoralizing effects of the unprecedented weather of the last few weeks. I dare say the mud will keep our country friends shut in a while longer. But there's the free delivery! You can write the Young South a letter and send in your individual offerings. A few days will bring things back to their normal condition in town and country. Remember that we enter to-day on the last month of our eleventh year. I do so want to make March, 1905, a glorious epoch. I want to hear from every friend the Young South owns. We must not let our annual report show less than \$1,000. That goes without telling. Have you forgotten our motto? We can't go "backward," and last year we reported \$1,138.31. To-day we stand at \$815.45. If each one pushes and no one pulls back, 1904-5 will come out ahead, but it will take work, hard, earnest work. Will not every leader ask her band to make a special effort to send in a contribution for our missionary this month? Those fine "missionary classes" in Sunday-schools? May we not hear from every one of them before March 30th? Write that date down some where so you will not lose sight of it. If there is a "collector" lying useless in some box or drawer, get it right out and set it to work and send the amount collected without delay to me.

Those dear workers who help us so often and so generously, those who do not belong to any Band, but only to the Young South as represented on this page, let us hear from scores of them. Come on before the sun goes down to-day. Just pour in the single offerings.

I want to hear from the little ones especially. I hope they will write their own letters when they can, or if that is not possible, get some kind "grown-up" to send on their pennies, or nickels, and dimes for Mrs. Maynard in Japan, the Home Board, who are to work for all these foreigners God is sending to the South, the State Board, building up the waste places in our own Tennessee, and the home of our orphans in West Nashville. Ask papa and mamma, grand-

father and grandmother, uncles and aunts to help you end well the 11th year of Young South work under the present leadership.

If March will only equal January. I beg our dear systematic Bands who give every quarter not to lose a moment after the last collection is taken on Sunday, March 26th. It is so easy to put off sending it, and my books must close March 30th. Above all, don't hang back because the "collector" is not full or because your offering is a small one. "Many a mickle makes the muckle." That's what the Scotch say. If 100 send in their "littles," we shall have a very big "much."

If you have already sent, ask yourselves if it is not possible to send once more. I am sure you will not let the whole year pass without one offering.

I am expecting to have to work very hard in March, much harder than I have in February. Mrs. Maynard is watching us across the wide ocean, and she is praying for us, too, and that is what I want to beg of each one of you. Give with earnest prayer. If you cannot give money, give your prayers. Don't forget the Young South's closing for a single day. Cheer us up by a grand opening week, keep it up, and then close with a united effort that will eclipse the ten other years and honor the dear Master.

But the snow and sleet have not completely crushed us. Oh! no. Here are a number of friends waiting for you.

No. 1 is from Nashville:

"I am pleased to report to you the organization of 'The Young South Workers' of the Centennial Church by Mrs. Earle D. Sims on January 13, 1905. We began with 26 members and now number about 40. We want to work in our own church, our State, the home field and foreign lands.

"We have adopted a little child in the Orphans' Home and are responsible for her clothing each year.

"We hope to get \$10 for Mrs. Maynard, and we expect to give to the 'Builders' Fund' in our State. The following officers were elected: Mrs. E. D. Sims, superintendent; Miss Eleanor Gardner, assistant superintendent; Miss Emma Gardner, president; Miss Mary Gupton, vice-president; Miss Mamie Northern, recording secretary; Miss Bettie Turbeville, corresponding secretary; Miss Lucille Wilhite, treasurer; Miss Annie Lee Gupton, organist."

Bettie Turbeville, cor. sec.

I am so glad to welcome this new band, and I wish for it great success. For 30 cents you can get suitable literature for each month. For a 2-cent stamp a catalogue will be sent you which will give you the price of each leaflet. I send you what I have on hand, but my stock is rather low just now. I hope you will keep the Young South constantly informed of your progress.

Miss Gertrude Hill, secretary of the Young Woman's Department of the

Tennessee Union, and also leader of the Sunshine Circle of the Edgefield Church, who have done us such excellent service in the past, writes:

"I guess you wonder what our Circle is about. We have been quiet, but we are working hard nevertheless. We are finishing 3 quilts, studying the 'Foreign Catechism' and selling candy. We are hoping soon to have the \$5 we promised the Home at the Convention. Our treasurer will soon send you our Christmas offering. We haven't forgotten Mrs. Maynard."

So we can count on a "sunny" March with that Circle coming. Hurry the treasurer up, Miss Gertrude.

Jefferson City comes next in No. 3: "Enclosed find 55 cents. Send 30 cents to Miss Armstrong for literature for 'Willing Workers' of Mill Spring Church, and for the rest send me a Young South pin. I intend to present the pin to the one who collects most by the first of April. I enclose postage also for the new catalogue."

Mattie Elmore.

The pin shall go at once and the order to Miss Armstrong. The literature will give you appropriate leaflets for every month in the year, and a program you can adapt to any society. We wish the 'Willing Workers' all they can possibly do. Could you not open the "collectors" on March 26th and let me have the results before or by March 30th? That would help this year so much.

Here's another new band, Newcomb sends No. 4:

"We have organized a Sunbeam Band at our church. I enclose a stamp for literature."

Mrs. W. S. Clark.

I send you a package of what I have. A stamp and 30 cents will give you material for a year's work sent you every month. So glad to hear of this successful effort. May you be greatly blessed in the work.

No. 5 is from Grand Junction and orders 2 Young South pins for Mrs. C. E. Tate. Thanks. They shall go at once.

Now hear from Spring City. No. 5 says:

"Enclosed find 45 cents. My little sister, Elizabeth, sends 15 cents and I 30 cents to the Orphans' Home. I wish we were able to give a much greater amount."

Ruth L. Mills.

Thank you. Tell Elizabeth I could read every word of her letter, though it would be rather difficult to decide what language she speaks. As Dr. Folk says, it is the "tongue of angels," maybe.

No. 6 is from Sweetwater: "Enclosed find 50 cents, birthday offerings from Abbie, James Lynn and myself, and from dear little Annie Mary, whom God took away over a year ago.

"I like so much to read Mrs. Maynard's letters. I want to be a missionary myself when I am grown."

Lillie Janeway.

Will you thank each one? Let us all pray that God will prepare this little one and open the way for her to

carry the gospel to heathen lands? Who will join me?

A mislaid memorandum made me make a sad mistake two weeks ago, and I have had a half dollar floating around with no place for it. But I have discovered the giver and its destination. Mrs. M. J. Phillips, Ridge-dale, sends it to the orphans and has our gratitude.

And now, if ever, comes "the friend indeed." Blountville is here again in No. 7, and is the last for February. What would we have been without it and its generous offering? Read:

"Some time ago I received a letter from Dr. Willingham asking that our Sunday-school contribute something to Japan missions. I presented the matter to the Sunday-school and the result is \$4, which I enclose to you for Mrs. Maynard. The weather has been so cold and rough that the attendance at school has been small and not all of them gave anything, and this sum was given by a very few. Please give credit to the Baptist Sunday-school at Blountville, in Holston Association."

N. J. Phillips, Supt.

Superintendent Phillips will kindly tell the school how timely their aid was, and thank them heartily in the Young South's name.

I dare say we might have had more to-day, but the holiday for Washington's birthday cut us off from the afternoon mail. I shall be keenly disappointed if you fail to begin March with a big rush. Come in just as much like a "lion" as you can. In great hope of a splendid conclusion of our 11th year, I am, most gratefully yours,

Laura Dayton Eakin.

Chattanooga.

Receipts.

First quarters of 11th year.....	\$550 50
January offerings.....	212 73
First three weeks in February..	46 16
FOR JAPAN.	
Blountville S. S. by N. J. P.....	4 00
Lillie Janeway and friends.....	50
FOR Y. S. PINS.	
Miss M. Elmore, Jefferson City...	25
Mrs. C. E. Tate, Grand Junction.	50
FOR ORPHANS' HOME	
Ruth and Elizabeth Mills, Spring City.....	45
FOR LITERATURE.	
Miss M. Elmore, Jefferson City..	30
Total.....	\$815 43
Received since April 1, 1904:	
For Japan.....	\$501 77
For Orphans' Home.....	172 40
For State Board.....	38 91
For Home Board.....	40 91
For S. S. Board.....	6 50
For Books and Periodicals.....	14 85
For Young South Pins.....	7 75
For Foreign Board.....	22 70
For Ministerial Relief.....	1 00
For Ministerial Education.....	1 00
For Tichenor Memorial Fund ..	5 01
For postage.....	2 63
Total.....	\$815 43

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, 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 it her duty to send it to all sufferers 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.

VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be, the cause in all cases of indigestion is the same, that is the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach trouble in a nutshell. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the peptic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which any one can perform for himself in the following manner: Cut hard-boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water, heated to 98 degrees (the temperature of the body), and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach, and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic pepsin, diastase and Golden Seal, which mingles with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Diets never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind, because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cents for full-sized package in every drug store in the United States and Canada, as well as in Europe.

Valentino Sweet Gum Is the gum for me, It comes from the trees Of Old Tennessee. It's the kind Mother used to chew for Dyspepsia.

Send 8 cents to cover postage and name of your dealer and you will receive two free samples. Address Valentino Mfg. Co. Drawer 24, Nashville, Tenn. Established in 1868.

DR. J. R. SHACKLEFORD, OSTEOPATH

TELEPHONE 1717. LADY ATTENDANT.

Mail this card with address and receive literature. 602 Wilcox Building. Nashville, Tenn.

Co-operation.

There is need of co-operation among our country, town and village churches in calling pastors. To illustrate: If we have two churches using half time each or one using half time and two others using fourth time each, and located in a certain territory, let them co-operate in calling a pastor and give him a field to work. In this way the strong may assist the weak and we will be able to more thoroughly work the field. By this co-operation they will be able to locate a man among them and he will not be compelled to come in on Saturday and preach Sunday and leave on Monday. This will enable a man to be a pastor and not simply a preacher. How many needy fields and pastorless churches in our beloved Tennessee, because of a lack of co-operation on the part of our churches.

Then, again, if we are not able to work the field in this way, let each Association in co-operation with our State Board employ a missionary or missionaries whose business it is to supply these weak churches, preach to the destitution, organize churches and look after the building of church houses. We must have co-operation among our pastors, churches and Boards until we can work the field.

Brother, will you get in your heart the idea that we must take Tennessee for Christ and pray, work and give to that end. "Speak unto the children of Israel, that they go forward." (Exodus 14:15).

Decatur, Tenn. R. D. Cecil.

EUREKA.

Eureka Springs, Ark., March 15, 1904. Dr. J. T. Shuptrine: Inclosed find 60 cents in stamps for a box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was Cancer. I sent for another box. It is the only remedy I ever had that did any good. Respectfully, MRS. W. E. PENN. Unexcelled for all skin diseases. All druggists or postpaid from the manufacturer at 50 cents per box. J. T. Shuptrine, Savannah, Ga.

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 destination and 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.

CANCERS CURED.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure come here and you will get it.

WE GUARANTEE OUR CURES. THE KELLAM CANCER HOSPITAL,

FOR A BUSINESS EDUCATION ATTEND. JENNINGS. Nos. 150, 152, 154 N. Cherry Street, NASHVILLE, TENN. A practical school of established reputation. No catchpenny methods. Business men recommend this college. Write for circulars. Address R. W. JENNINGS.

YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all disease of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

CITRONELLE CHATAUQUA.

March 2-29, 1905, in the Pines of Alabama, the very best Chatauqua talent has been engaged for this assembly; an auditorium seating over 2,000 people has been erected; there will be a golf tournament for the Fulford Cups offered by O. E. Fulford of Leeds, England, and other out-door sports of minor importance will be indulged in. The program will be the most elaborate ever given in the South. For copy of the Chatauqua program and a booklet on Citronelle and information as to rates, apply to your home agent, or write John M. Beall, G. P. A., M. & O. R. R., St. Louis.

Edwin C. Ray, Osteopathic Physician. Homestead Bldg. Tel. 1879. Rooms 33 and 34. Nashville, Tenn. Write for literature.

Money For Women.



The Princess Lace Loom Company will start you in the fascinating and profitable business of making real lace of many patterns for the sum of \$5. Agents wanted. Address Miss Lillian Waters, Sec., 510 Fatherland Street, Nashville, Tenn.

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES. Sauers' ING EXTRACTS

BEST BY TEST. AT YOUR GROCER. 10c. and 25c.

Why waste your fertile soil, your expensive fertilizers and your valuable time cultivating plants from poor seed?

Just as easy and immensely more profitable to grow our Thoroughbred Seeds, which produce fine, early vegetables that command the highest prices.

Our beautifully illustrated Garden and Farm Manual (Free) tells the story of our many improved varieties.

Try our Quick Cash Cabbage, our Earliana Tomato. You will find them profitable Money-Getters.

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MORPHINE

OPIUM, WHISKEY AND ALL DRUG HABITS CURED WITHOUT PAIN AT YOUR HOME.

WE HAVE A PRIVATE SANATORIUM FOR COMPLICATED CASES

If you are addicted to these habits you think you will quit it, but you won't; you can't, unaided; but you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment, LEAVE OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mrs. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Livingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

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OBITUARY.



Rev. J. Cal. Littrell.

Rev. J. Cal. Littrell, one of the most prominent ministers of the Cumberland Presbyterian Church, and a member of the Board of Church Extension, in a recent letter writes as follows: "I was a sufferer from catarrh for 12 years, and it developed into the worst form, impairing my eyesight and injuring my hearing; my bronchial tubes, and one lung were also involved, unfitting me for my ministerial duties. By the use of Dr. Blosser's Catarrh Cure in the year 1881, 23 years ago, I was permanently cured. I have never had a return of the disease, nor have I felt the effects of it since. I most heartily recommend to all sufferers Dr. Blosser's Catarrh Cure as a remedy that cannot be excelled."

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- What Right Has a Baptist Church to Exist? 5c.
- Any of the above postpaid on receipt of price.

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BAPTIST AND REFLECTOR.

Marsh.—James Cornelius Marsh, son of Mr. and Mrs. W. S. Marsh of Mercer, Tenn., died at Mason Hall, Tenn., where he was attending school, on Jan. 15, 1905, age 21 years, 10 months and 13 days. He professed religion at the age of 10 years and lived a noble Christian life until death. Cornelius was loved by all who knew him, was evident by the large crowd of both old and young people who attended his funeral. He leaves a father, mother, brothers, sisters and a host of friends to mourn his death. We extend our sympathy to the bereaved loved ones, and point them to our Heavenly Father, who alone can heal the broken-hearted, and pray that He will some sweet day gather together all His loved ones around the great white throne where death and parting will never more be.

J. T. Early.

Jackson, Tenn.

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.

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OBITUARY.

Thomas.—Bro. Dorsey O. Thomas died Jan. 23, 1905, at his home in Brownsville, Tenn. For two years he was greatly afflicted; no one could have been more patient or brave than he. Brother Thomas was born in Brownsville May 22, 1853, and passed his life here. He stood high in his profession as a lawyer and was active in politics, having served as legislator for two terms, and as attorney general eight years. The community has lost an honored and patriotic citizen. In his death the Baptist Church has lost one of its most faithful and earnest members. He was active in all church work, and served the church as deacon for many years. Next to his devotion to his family came his church. It has pleased the Heavenly Father to call him to his eternal rest. Our deepest sympathy is extended to the devoted family. We commend them to the Word of God as their comfort in time of sorrow.

Dr. W. B. Moore, J. A. Dupree, J. S. Norris, Committee.

Hearn.—We, the committee to draft suitable resolutions on the death of Brother William G. Hearn, beg leave to submit the following:

Brother Hearn was born in Wilson County, Tenn., January 1, 1845 and moved to Gibson County in 1857, with his father, where he has lived ever since. He professed faith in Christ and joined the Baptist church in 1889. He was married to Miss Joanna Front. He lived an exemplary Christian life, was a good neighbor and citizen. A devoted husband and kind father. He is missed in the church and neighborhood and above all he will be missed by his wife and children.

Whereas, It has pleased the Lord to call him from this earth, we believe, to a home with the blest where the wicked cease from their trouble and the weary are at rest. We bow to the will of the Lord, knowing that He doeth all things well to those who love and serve Him.

Resolved, That we extend to our dear sister and children our sincere love and deepest sympathy and pray that the place made vacant in their hearts may be filled with the blessed comforts of God.

Resolved, That a copy of these resolutions be sent the Baptist and Reflector, Baptist Banner and Dyer Reporter for publication, also a copy be spread on the church pook and a copy be sent the family of the deceased.

M. G. Medling, A. R. Jones, W. A. Bailey, E. S. Byars, Committee.



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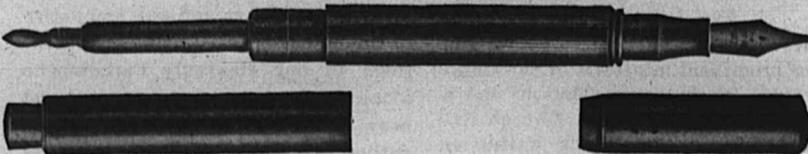
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BAPTIST AND REFLECTOR.

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OBITUARY.

Mashburn.—In deepest sorrow we humbly bow and recognize the hand of God in taking from our church one of its deacons Brother J. E. Mashburn, who fell asleep December 12, 1904. Brother Mashburn was born February 22, 1840, professed faith in Christ and united with Oak Hill Baptist church when eighteen years of age and was a useful member until he moved his membership to Parrans Chapel in 1890. Here he lived a true, loving and consecrated Christian life until God said: "Come Home."

Brother Mashburn not only professed religion but lived it. He was a kind husband an indulgent father and a good neighbor, always ready to help those in need.

Whereas, we realize that by his death we have lost a most capable and earnest member. Therefore be it

Resolved, That though we shall miss him here, yet we bow in humble submission to Him who doeth all things well.

Resolved, That we extend our sincere sympathy to the bereaved family and commend them to the care and love of him who says: "Come unto me all ye that labor and are heavy laden and I will give you rest."

Resolved, That a copy of these resolutions be sent to the Baptist and Reflector for publication.

Mrs. D. J. Campbell.
D. J. Campbell.
R. N. Crawford.
Committee.

Stout.—Louise Stout was born July 17, 1853; died Dec. 18, 1904. An impressive funeral service was conducted by Rev. B. B. Shoun. She was the daughter of Mr. and Mrs. Calloway Elrod, and wife of our beloved Bro. R. L. Stout, to whom she was married June 9, 1870. To this union were born 13 children, 10 girls and 3 boys, all survive her except Joseph, the oldest, who died when very young. She professed faith in Christ at 21 years of age and united with the Taylorsville (now Mountain City) Baptist Church, remaining a faithful member of same until death. She was a devoted, faithful Christian, a loving and tender mother and affectionate wife. In her death the church and community sustain an irreparable loss. The home has a vacancy that can never be filled. The husband has lost his companion, the children their best friend and advisor. Her sweet soul has been wafted back to the God who gave it. To the husband and children, three brothers and two sisters and a host of relatives and friends the church extends its most profound sympathy, and earnestly urges all to live as she lived and prepare to meet her beyond this vale of tears where sad partings come no more.

Done by order of the church and requested to be sent to the Baptist and Reflector and the Tennessee Tomahawk for publication.

[Mrs. Mary Shoun,
J. C. Harper,
J. A. Lowe,
Committee.

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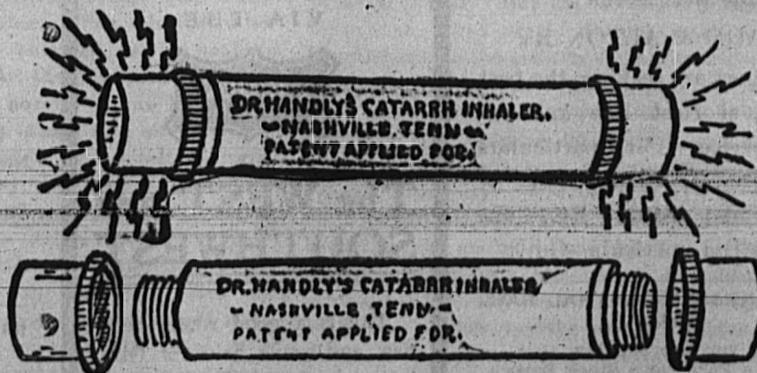
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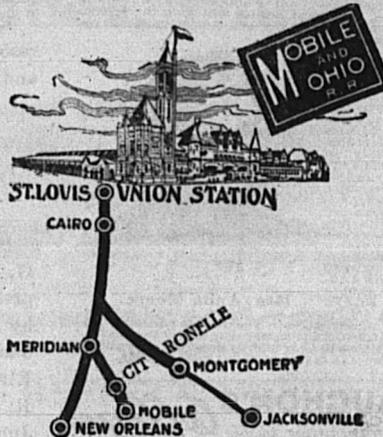
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