

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXIV.

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## PERSONAL AND PRACTICAL.

You can draw no one nearer to God than you are yourself.

Let us live nearer to God this year than ever we have lived before.

The truest life is that which living nearest to God does most for humanity.

"Life, like a dome of many colored glass, stains the white radance of eternity."

Whatever comes, let us be true to God, true to principle, true to our own highest nature.

"Consecrate me now to Thy service, Lord,  
By the power of grace divine,  
Let my soul look up with a steadfast hope,  
And my will be lost in Thine."

People sometimes speak of the Holy Spirit as if He were simply a holy spirit. The Holy Spirit makes a holy spirit, but a holy spirit is not the Holy Spirit. The Holy Spirit is a person, the third person in the Trinity. A holy spirit is only a thing, a sacred influence. Let not the two be confounded.

"To thine own self be true,  
And it must follow as the night the day  
Thou canst not then be false to any man."

So wrote Shakespeare. Yes, but it must be thy truest self to which thou shouldst be true—the higher, not the lower self; the nobler, not the baser self; the spiritual, not the physical self.

Life is made up of successes and failures. No life is all success, and none is all failure. Like the tide, a man's life ebbs and flows, recedes and advances. The thing one needs to do is to try to make his life as much of a success as he can, to take advantage of the tide when it is at its flow to advance as near to God as possible, and to use every opportunity to help his fellow man.

The Baptist Standard says that it has hitherto regarded a certain daily paper in Texas as "a very decent pro-liquor paper." Is not this a contradiction in terms? How can a pro-liquor paper be decent? It may make a show of decency, but sooner or later it will throw off the disguise. We are not surprised at the "amazement" of the Standard at the article in the paper to which it refers.

We know a Sunday-school teacher who, whenever any member of her class fails to be present at Sunday-school, is in the habit during the following week of dropping a card to the member who was absent, expressing regret at the absence, how much the member was missed, hoping that the absence was not caused by sickness, etc. As a result, that member is pretty sure to be on hand next Sunday, and is going to be absent just as little as possible. We commend the example of this teacher to other teachers.

Dr. E. E. Bomar has resigned as Assistant Corresponding Secretary of the Foreign Mission Board, due to ill health. He has done very faithful and efficient work in the position, and was greatly esteemed by Dr. Willingham, the Corresponding Secretary of the Board, and by the brotherhood throughout the South. After his breakdown, however, about a year ago, his physicians have advised him that it would be at the risk of his life for him to continue in the work. He will probably return to a pastorate, where his labors will not be so onerous.

Talk about Missionary Baptists—is there any other kind of Baptists? Can a person be a true Baptist at all without being a Missionary Baptist? We think not. More than that, no one can be a Christian without being a missionary. The first question of every converted heart is as with Paul, "What shall I do, Lord?" The first impulse of a converted soul, as with Andrew, is to find somebody else and bring him to Jesus. This missionary spirit may not be broad enough to take in the whole world. But it

## Which Road?

If you could go back to the forks of the road—  
Back the long miles you have carried the load,  
Back to the place where you had to decide  
By this way or that through your life to abide:  
Back of the sorrow and back of the care,  
Back to the place where the future was fair—  
If you were there now, a decision to make,  
Oh, pilgrim of sorrow, which road would you take?

Then, after you'd trodden the other long track,  
Suppose that again to the forks you went back,  
After you found that its promises fair  
Were but a delusion that led to a snare—  
That the road you first traveled with sigh  
and unrest,  
Though dreary and rough, was most graciously  
blest  
With balm for each bruise and charm for each  
ache—  
Oh, pilgrim of sorrow, which road would you  
take?

—Nixon Waterman.

must exist. "If any man have not the spirit of Christ he is none of His." The spirit of Christ is pre-eminently the spirit of missions. And the broader the spirit, the wider the sweep around the world, the better Christian the person will be.

Rev. W. H. Fitzgerald requests us to change his paper from Baltimore, Md., to Cheyenne, Wyo. He has accepted the pastorate of the First Baptist Church there. In a card requesting to have his paper changed, he says: "Kindly express my love to the brotherhood—but never stop my paper. Will write you a letter soon." Brother Fitzgerald has many friends in Tennessee who will join us in wishing him a very happy and prosperous pastorate in his new Western home. We hope, however, to have him back in Tennessee some time. He is an excellent man in every way. We commend him cordially to our brethren of the West.

It is stated in the papers that there are two Mormon elders now in Nashville engaged in a house-to-house canvass of the city. They will probably go into other parts of the State: They want to leave their "tracts" at each house. They ought to be made to leave their "tracks," with the toes pointed towards the gate. We believe in religious liberty, of course, but when one proposes to "steal the livery of heaven to serve the devil in," he is not entitled to claim the privileges of religious liberty. We have written so much about Mormonism in the past that we need hardly say anything more about it now, unless there should come special occasion to do so.

We have received the second copy of Trotwood's Monthly. It is published in this city. The editor is John Trotwood Moore, a distinguished poet and writer of stories. He is none the worse for being a Baptist. He is a prominent member of the church at Columbia. The magazine was recently started. If, however, it holds up to its present excellent standard, it seems certain of success. The present number is quite an interesting one. The story entitled "Old Mistis," written by John Trotwood Moore, is one of the most thrilling we ever read. He has also several excellent poems in this number. The price of the monthly is \$1.00 a year, and it is well worth it.

A friend calls our attention to the fact that in the Westminster Teacher, edited by Rev. J. R. Miller, in his comments on the lesson of "The Baptism of Jesus," he says that the approving voice "This is My beloved Son," etc., was heard as John and Jesus were going to the water. What the New Testament says is that this occurred as they were "coming up out of the water." See Matt. 3:16, 17; Mark 1:10, 11. It certainly seems strange that any one with the New

Testament in his hands, or with one easily accessible to him, and especially that any minister of the Gospel, and particularly a scholar like Dr. Miller, should make such a statement as this. Is this an illustration of the perverted way he and his fellow Pedo-Baptists have of reading the Bible?

On page 3 of last week's issue occurred the following expression: "A pastor who does not read his State paper should be left out." This was under the head of "Picked Up Here and There." It was written by Dr. W. D. Powell and signed "P." By inadvertence the signature was left off on page 3, but was put under similar paragraphs on page 4. Just what Dr. Powell meant by the above expression, we do not know. Of course such a pastor would not be left out of heaven, or left out of the Baptist fold. He is apt, however, sooner or later, to be left out in the cold by the churches, which want a live, progressive man as pastor, one in touch with all of our denominational work, and who will lead the churches out into the highest usefulness along missionary lines.

The following paragraph from the Examiner is as true as it is pointed: "How many converts would the Apostle Paul have gained in Asia Minor and Europe had he proclaimed the weak and halting gospel which some of our preachers and teachers are dealing out to-day? A flabby gospel never yet won a soul to Christ." The only gospel that will save the soul is the gospel, not of the church, nor of works, nor of obedience, nor of duty, nor of water, but the gospel of blood. "The blood of Jesus Christ, His Son, cleanseth us from all sin." And it is His blood and His blood alone, that does and can cleanse from sin. Whenever one asks, like the jailer, "What must I do to be saved?" the only possible answer is the one given by the Apostle Paul, "Believe on the Lord Jesus Christ and thou shalt be saved." "By grace are ye saved through faith." If any man preaches any other gospel but that he will be accursed.

Finding that it would be impracticable to say everything which would need to be said in the number of articles at first agreed upon between the editor of the Gospel Advocate and ourself, and desiring to go fully into the subject, now that we have got started, it has been agreed that the discussion shall continue indefinitely for the present, each publishing the other's articles and replying to them. We shall try, however, not to weary the patience of our readers. We published last week the first article of the Advocate with a reply to it. This week we publish the second article of the Advocate and reply to it. We trust that this discussion may be not only of interest, but of help to our readers. It relates to the most important matter in all the world, the plan of salvation. Tell your friends about the discussion. Perhaps they would like to read it. Tell them they may have the paper for four months for 50 cents. This will give them all of the discussion, and a good deal more that will be of interest.

Brother B. M. Bogard states in the Baptist Flag that \$3,000 were collected and expended for Foreign Missions in six months' time by the Baptist General Convention, better known as the Texarkana Convention. This would be at the rate of \$6,000 a year. It should be stated that a considerable portion of this was given by such Board churches as the Walnut Street Church, Louisville, and the Martin and Laneview churches in Tennessee. Brother Bogard thinks that "\$10,000 will come into the hands of our Treasurer this year." In this connection the following paragraph from the Religious Herald will be of interest: "The receipts of the Foreign Mission Board for the calendar year just closing go beyond \$300,000! Think of that! It means that unless some unforeseen disaster befalls us we shall report at Chattanooga a yet larger amount for the Convention's fiscal year. Not many years hence we shall pass the half-million mark. In the meantime from all our fields come glorious tidings of the divine favor on our mission fields."

## He Understands.

I do not know why Marah's waters flow  
 Before the place where Elim's palm trees grow,  
 To cool the desert sands;  
 Nor why, when Canaan looks so sweet and fair,  
 Strong, deadly foes are waiting everywhere—  
 But, then, He understands.

I cannot see why Jacob, all night long,  
 Must put his feeble arm against the Strong  
 To reach his soul's demands;  
 Nor why e'en now some souls in anguish plead  
 When God is waiting to supply each need—  
 But, then, He understands.

We can but wonder why some lives are bound  
 With chains of steel, nor hear a sweeter sound  
 Than toil's severe commands;  
 While Time makes melody for other ears,  
 As perfect as the music of the spheres—  
 But, then, He understands.

There is a purpose in our pain and strife,  
 And when rue mingles with the wine of life,  
 For these are from His hands;  
 So when I cannot conquer with the strong,  
 I do not with the vanquished suffer long—  
 Because He understands.

Sometimes I look upon the glowing west  
 And think I see some shining mountain crest  
 In distant Eden lands,  
 And, grateful for the ways my feet have trod,  
 Try not to ask too soon the rest with God—  
 And know He understands.

—Episcopal Recorder.

## THE POSITION OF THE BAPTIST AND REFLECTOR.

"Can a man be saved who is fully informed as to the scriptural teachings upon the subject of baptism and who knows his duty upon the subject, and yet deliberately and persistently refuses to be baptized?" Our reply to the question was that such a man could not be saved, not because he was not baptized, but because such a deliberate and persistent refusal upon his part, after having been thus fully informed as to his duty, would show that his heart was not right, and that his conversion was not genuine.—Baptist and Reflector.

The principle involved is a test of a right heart and genuine conversion. If the preacher does his duty, no man can believe on Christ without being "fully informed as to the scriptural teachings upon the subject of baptism." The duty of every believer to be baptized is made clear in the New Testament. The Bible teaching on the subject of baptism is that which makes it one's duty to be baptized. It is, therefore, one's duty to be baptized so soon as he understands that teaching. Any delay to be baptized after he believes on the Lord Jesus Christ and understands the scriptural teaching on the subject of baptism is a deliberate and persistent refusal to do the duty God plainly requires. For this reason no one should ever tell any one that his heart is right and his conversion is genuine till he does that present duty.

If I get the point of the Baptist and Reflector, the man who is fully taught the scriptures on the subject of baptism cannot be saved unless he is baptized. This is equivalent to saying that baptism is unto the remission of sins to the man who is fully instructed as to the scriptural teachings on the subject of baptism. All believers in New Testament times were taught the duty of baptism. "Many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) If preachers do their full duty now, all believers will learn that they should be baptized, and will be baptized, just as they were in the day of the apostles. If not, why not? Thus it is established by the Baptist and Reflector that obedience in baptism is essential to salvation. Hence, I may with much propriety ask Brother Folk the same questions he puts to me: Is a man saved by faith or by works? Where do you draw the line of salvation, at faith or works? If at works, what works? Do you limit the works to one work, baptism? Must a man obey in only one respect to be saved, or must he obey in every respect? If he must obey in every respect, then who can be saved? Can the editor of the Baptist and Reflector be saved? If a person must save himself by works, then what use have you for Christ?

It is time to ask the Baptist and Reflector to draw the line of salvation. Are we to understand that the man who is saved by faith cannot be justified by works? This is the clear import of his question; but this also contradicts his position that the man who knows his duty on the subject of baptism, if he refuses to be baptized will be lost. A man cannot have true faith without works. "Even so faith, if it have not works is dead in itself. Yea, a man will say, thou hast faith and I have works; show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well: the demons also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar. Thou seest that faith wrought with his works, and by faith was faith made perfect: and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers and sent them out another way? For as the body apart from the spirit

is dead, even so faith apart from works is dead." (James 2: 17-26.) Faith and works are handmaidens. If the man "who is fully informed as to the scriptural teachings upon the subject of baptism and who knows his duty upon the subject" "must save himself by his works, then what use have you for Christ?" When the editor of the Baptist and Reflector harmonizes his position with his question, his question will need no further answer.

Christ died to make it possible for God to save those who obey him. "Though he was a Son, yet learned he obedience by the things which he suffered; and having been made perfect he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) A man has a heavy debt hanging over him, which he cannot pay. He is hopelessly involved and has no way without help to redeem his home. A philanthropist comes to his relief and freely offers him enough on condition that he will go to the bank and get it to satisfy all his debts. So Christ come to this world, died to satisfy the demands of justice, to make it possible for God to save man through the gospel. The making of this salvation possible to man was not of works of man, but of the grace of God. "For by grace have ye been saved through faith, and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." (Eph. 2: 8-10.) The grace that makes salvation possible ordains good works "that we should walk in them."

A stream has overleaped its banks and is flooding the country. A man is in his canoe. The canoe breaks away from its moorings. The man has nothing with which to steer it, so he swiftly glides down the swollen stream, in danger of being thrown out at any moment. His friends on shore see his danger and telephone to a town below on the river for help. A bridge spans the river. Many citizens procure ropes and rush out to the bridge and throw them down to the water. Soon they see the man in his dangerous condition. As he nears the bridge, they shout to him to lay hold of the nearest rope. He seizes it, is drawn up to the bridge and saved. If he had not laid hold of the rope he would not have been rescued. So Peter shouted on the day of Pentecost: "Save yourselves from this crooked generation." But here comes Brother Folk and says: "If the man is going to save himself by catching the rope and holding on, what use has he for the rope?"

The way to test whether a man's heart is right and his conversion is genuine is to state to him clearly the scriptural teaching on the subject of baptism and see whether he will be baptized. This is what inspired teachers did in New Testament times. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) "John came, who baptised in the wilderness and preached the baptism of repentance unto remission of sins." (Mark 1: 4.) "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) This is the way inspired men taught the people. All who believed were baptized. Those who refused or neglected to be baptized simply declined to become disciples. Those who received his word were baptized. "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2: 41.) Those who declined to be baptized of John's baptism rejected the counsel of God against themselves. "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 30.) Whether a man received or rejected the counsel of God depended on whether he was baptized. The idea that a man can believe on the Lord to the saving of his soul and still neglect or refuse to be baptized is not in the New Testament at all. The New Testament abundantly teaches that the man "who trusted in Jesus Christ as his personal Saviour" was always baptized. I challenge Editor Folk to give one single exception, but this he will never do. "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4: 11.)

A shootless root, a dry fountain, a fruitless tree and a dead faith may satisfy the Baptist and Reflector, but they will never measure up to the New Testament standard. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John, 12: 42, 43.) Such dead faith, fruitless lives and lovers of the glory of men are not pleasing to God." Jesus therefore said to those Jews that had believed him, If ye abide in my words, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) Here are believers who are in bondage to sin because they did not abide in his word. Because these same believers would not love and obey God, Jesus said to them: "Ye are of your father the devil, and the lusts of your father it is your will to do." (Verse 44.) Only the faith that moves a man to obey God justifies. Naaman was healed when he dipped seven times in the river Jordan, as directed by the prophet. The children of Israel, who were bitten by fiery serpents, were healed when they had the faith to look. The walls of Jericho fell down when the children of Israel marched round it as directed. When the faith of the Israelite was strong enough to look, God healed him. When Naaman's faith was strong enough to dip in the Jordan seven times, God cured him. Baptism is a development of faith, marks the degree of faith at which God pardons. "He that be-

lieveth and is baptized shall be saved." Saul of Tarsus had faith. He was told to go into the city, and there it should be told him what he must do. When his faith led him to arise and be baptized, God washed away his sins. "And what shall I more say? for the time will fall me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." (Heb. 11: 32-34.)

I pause long enough to give Editor Folk time to publish this in the Baptist and Reflector, as promised.—Gospel Advocate.

## THE POSITION OF THE GOSPEL ADVOCATE.

The editor of the Gospel Advocate begins his second article in reply to our editorial of November 2 with a quotation from the Baptist and Reflector some time ago. He ignores the real issue between us, to which we have repeatedly called his attention, as follows: Can a man be saved who is not fully informed as to the Scriptural teachings on the subject of baptism, who does not know his duty upon the subject, and does not deliberately and persistently refuse to be baptized, and yet is not baptized? We say that he will be saved if he has repented of his sins and trusted in Jesus Christ as his personal Saviour, whether he has been baptized or not. What does the editor of the Gospel Advocate say? What about the pious unimmersed? Will they be saved? Or, to put the matter in a concrete form, we will ask this: What about D. L. Moody? Was he saved? We insist on an answer to these questions. It will help to clear the atmosphere of controversy between the Advocate editor and us. It is the essential issue, and his answer to these questions will serve to show his real position, and will also, we think, show its falsity. We asked the editor of the Advocate some questions which he has never attempted to answer. He puts the same questions to us, as follows:

Is a man saved by faith or works? Where do you draw the line of salvation, at faith or works? If at works, what works? Do you limit the works to one work, baptism? Must a man obey in only one respect to be saved, or must he obey in every respect? If he must obey in every respect, then who can be saved? Can the editor of the Baptist and Reflector be saved? Can the editor of the Baptist and Reflector be then what use have you for Christ?

We are under no obligations to answer these questions until the editor of the Advocate should answer them, because they are our questions to him. We asked them first. But we will answer them anyhow. A man is saved by faith, and not by works. We draw the line of salvation at faith, not at works. We do not limit the works which a person must do to one work, baptism. A man does not have to obey either in every respect or in any one respect in order to be saved. Certainly the editor of the Baptist and Reflector could not be saved. If a person must save himself by his works, then we would have no need for Christ. We have answered these questions without any obligation upon us to do so. We have answered them fairly and fully. We now insist that the editor of the Advocate shall answer them.

In answer to the question: "What use have you for Christ?" the Advocate says that "Christ died to make it possible for God to save those that obey him." "Christ died to make it possible for God to save" men. Of course, but to save them how? The Advocate says "save those that obey him." The editor of the Advocate thus makes salvation a matter of obedience. But if we must obey now since Christ came in order to be saved, why could we not have been saved by obedience before Christ came? The question is not, Is it possible for God to save man, but is it possible for man to save himself by his own obedience? And if after Christ has died to save man, man must still save himself, what use has he for Christ? We repeat the question to the editor of the Advocate: What use have you for Christ? We presume that the rope in the illustration used by the Advocate is intended to refer to Christ. But suppose the man in the canoe should refuse to allow himself to be saved by the rope and insist that he is able to save himself and should keep on rowing? What use would he have for the rope? That is the situation of the Advocate. When a man grasps the rope he abandons the effort to save himself; if he continues trying to save himself he has no use for the rope.

Or, to take the illustration of the debt. Suppose the man should refuse to accept the offer of the philanthropist, but should insist on working to pay the debt himself. Or suppose if the Advocate pleases the man should grasp the rope and still keep on struggling. Suppose he should accept the offer of the philanthropist and still keep on working to pay

the debt. What use would he have for the rope or for the philanthropist?

But the Advocate insists that a person must obey in order to be saved. Is it not said that God "became the author of eternal salvation unto all them that obey him"? The question comes, what kind of obedience is meant? Is it external or internal obedience, an obedience in action or an obedience in heart? Said Paul: "But thanks be to God, that ye were servants of sin but obeyed from the heart that form of teaching unto which ye were delivered." (Rom. 6: 17.) True obedience is necessarily obedience of the heart. It is inward, not outward. Obedience of the body without obedience of the heart is not real obedience at all. And if you have an obedience from the heart you have the essence of obedience, even if there be no outward manifestation in action.

Besides, it is not our obedience that saves, but Christ's obedience. Hear Paul: "For as through the disobedience of one man the many were constituted sinners, so also through the obedience of the one will the many be constituted righteous." (Rom. 5: 19.) Notice that he says: "For as through the disobedience of one man—Adam—the many were constituted sinners, so also through the obedience of the one—of One, of ONE, of ONE, and that one Christ Jesus—will the many be constituted righteous." We should like to burn that verse upon the heart of every one who is trying to save himself by his own obedience. Poor, sinful slave! It is not his obedience, but Christ's, that saves him. We believe in obedience, of course, but in the obedience which is the result, and not the cause of salvation, in the obedience of the child, and not of the slave. The free, glad, voluntary obedience of the child to his father is a beautiful thing, but the hard, cold obedience of the slave to his master, driven to his task under the compulsion of the lash, is terrible.

Notice, too, that all obedience must spring out of relationship—of child to parent, servant to master, subject to sovereign, etc. Only such relationship gives the right to command, on the one hand, or imposes the duty to obey, on the other hand. Notice also that obedience is not in order to become a child or a servant or a subject, but because of being such. Obedience does not make the person a child or a servant or a subject. It shows him to be a child or a servant or a subject.

The Advocate says, though, that a person must do his duty in order to be saved. But was it not exactly because we did not and could not do our duty, because we were sinful, that it became necessary for Christ to come into the world and die for us? If we could have done our duty there would have been no need for him. And if now we could do our duty there would be no need for him. As a matter of fact, there are none of us who do our duty. And so our sins are continually piling up against us—piling up wrath against the day of wrath. But even if from this time on we could do our duty perfectly, then our past sins would stand out against us. What is to become of them? How are they to be wiped away? There is no such thing as works of supererogation. Even if we could do our full duty, we cannot do more than our duty. Hear the words of Jesus: "So also ye, when ye have done all the things that were commanded you, say, we are unprofitable servants: we have done that which it was our duty to do." (Luke 17: 10.) Yes, after we have done all those things which are commanded of us, after we have done that which it was our duty to do, we must still say we are unprofitable servants.

The person who starts out on the line of trying to save himself by his own works, by obedience to the law, by doing his duty, reminds us of a blind horse on a tread mill. Here he goes round and round, and round and round again, a ceaseless, weary round, and always coming back to the place from which he started. Or he reminds us of the mythological character, Sisyphus, who was condemned to roll a stone up the side of a mountain, and every time when he had nearly reached the top it would slip from his grasp and go tumbling down to the bottom again, and he would have to go back and begin his task anew. And here is a man trying to roll the stone of duty up the side of the mountain of salvation. And if ever he gets near the top, and we don't believe he will, every time it will slip from his grasp and go tumbling down to the bottom and he will have the whole thing to go over again. It is a terrible piece of business.

No galley slave chained to his bench ever had a harder lot in life than such a man. No Egyptian taskmaster, no Southern overseer in times of slavery, was ever more ruthless in driving those under him to their task than is this master under whom he has placed himself—this master of salvation by works, salvation by obedience, salvation by duty.

This was what Peter meant when he said: "Now, therefore why tempt ye God, putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15: 10.) And those who, like the Advocate, are insisting upon salvation by works or by obedience or by duty are doing that very thing, putting a yoke upon the necks of the disciples which neither our fathers nor we were able to bear. It was to break that yoke, that Christ came, to give us liberty from its galling power. Listen to Paul again: "With freedom did Christ make us free; stand fast, therefore, and be not entangled again with a yoke of bondage." (Gal. 5: 1.) The yoke of bondage to the law, of bondage to obedience, of bondage to duty. Paul continues: "Behold, I, Paul, say to you, that if ye become circumcised, Christ will profit you nothing. And I testify again to every one who becomes circumcised, that he is a debtor to do the whole law." (Gal. 5: 2, 3.) Paul means to say that if those Galatians should cease trusting in Christ for their salvation and should depend upon circumcision, if they should cease to rely upon faith and should depend rather upon obedience to the law, Christ would profit them nothing. They had no use for Christ. But, on the contrary, if that was the way they proposed to be saved, by obedience to the law, they could not stop with obedience in one respect but must obey in every respect, and so Christ would become of no effect to them. There would be no room for him in their plan of salvation. "He came not to call the righteous, but sinners to repentance." He came "to save sinners," not those who, in their self-righteousness were relying upon their own good works, their own obedience for salvation.

And it is impossible to be saved by Christ and obedience both. Christ has obeyed the law in our stead, and he offers salvation through his obedience. If we accept it by trusting our salvation to him, he will save us. But if we hesitate about it and insist upon trying to save ourselves, then he will have nothing to do with it. Our salvation must be all by Christ or all by self. It must be all of grace or all of works. There is no mixing the two. And if we try to justify ourselves by the law, then we have fallen away from grace—we have left off grace and have gone to trying to save ourselves by our own obedience.

This doctrine of salvation by works, or by obedience, or by duty, cuts the very heart out of the gospel—it squeezes all the blood out of it and leaves only a bare and grinning skeleton. It puts Christianity essentially upon a level with Judaism or with Buddhism, with the only difference that Christians are to obey the laws of Christ instead of the laws of Moses or of Buddha. It is simply a difference in laws. How low a conception! How degrading to Christianity! But Paul said that, "Christ is the end of the law for righteousness to every one that believeth." (Rom. 10: 4.) When one has believed on Christ he has fulfilled the law. He receives righteousness, or rightness, or salvation. That is the end of all controversy about it. It settles the matter. The law has no further claims upon the person. There is nothing more to be said, and when the person has thus believed on Christ, then he can sing:

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name!  
On Christ, the solid rock, I stand;  
All other ground is sinking sand.

We shall have something more to say next week.

#### KENTUCKY NOTES.

The First Church, Paducah, is in the midst of a wonderful revival meeting, conducted by Evangelist G. C. Cates and his assistant, G. W. Hill. Largely over 200 have already been approved for baptism and many are anxious. The end does not appear near in sight. The mighty wave has enveloped the entire city and is sweeping out over the surrounding country. What the aggregate result may finally be surely no one can surmise. Let all Christian people pray that Brother Cates, who is so very frail physically may be upheld by God's grace and the abounding goodness of our Father continue with him and all his host of helpers in this great meeting until the wicked city is completely revolutionized.

Princeton is now pastorless, Elder R. W. Morehead, who has served the church six years, having resigned. This is a wide, open field, offering large opportunities for a great work for some live man suited to the place.

Our State Board, of which Dr. J. G. Bow is the efficient Corresponding Secretary, is looking out for larger things than heretofore. Already the Board has engaged two State Evangelists in the person of

Dr. W. D. Powell, of Milan, Tenn., and E. W. Coakley, Beaver Dam, Ky. Others will no doubt be employed ere long. Our Board seems to have caught the spirit of world-wide evangelism that is abroad everywhere as never before. May this same spirit so possess the hearts of all the churches that they will supply the funds necessary for the great work before them.

T. E. RICHEY.

Princeton, Ky.

#### CHRISTIAN WORKERS MEETING.

It is the desire of the secretary to visit every church in Tennessee, but since there are about 1,600 of these, it is an impossibility. It is quite as impossible for him to get to all the Associations, since many meet on the same day. At those Associations that he does reach, business and church letters take much of the time, so that there is little opportunity for heart to heart talks. We need a time when the churches can come together, without any business interests, to tell of their work, plans and desires.

It is the secretary's purpose to hold a Christian Workers' Meeting, in as many of the Associations as will arrange for it. This meeting should be held as near the center of the Association as possible, and in a community where the messengers and visitors will be entertained for two days and nights. Sermons, addresses, a query box, open conference, reports of work done by the churches for the past year and a statement of their hopes and plans for next year would constitute the program. Churches should send their pastors, deacons and one or more messengers to represent them. The first meeting will be held in Watauga Association, and others will follow as arrangements can be perfected.

W. C. GOLDEN, Cor. Sec'y.

#### AMONG THE BRETHREN.

Rev. G. W. Bray, of Ripley, Tenn., has moved to Blytheville, Ark. He has charge of the church at that place for half time, and at Manila, Mo., for the balance. We hope he may do much good in his new field.

The editorial in The Christian Index of last week on "The New Year" was one of the greatest and best productions we ever read of the kind. May that splendid paper ever keep up to the standard of that editorial during 1906.

Ford's Christian Repository, of St. Louis, has become the Central Review, an illustrated magazine. It will be published by M. P. Moody and edited by Rev. S. F. Taylor. For years it wielded wonderful influence as a Baptist periodical.

The Baptist Banner makes fun of Brother A. Nunery for using the word "sight" instead of "cite," and in the very next paragraph speaks of "the last feather that breaks the campbell's back." Probably the Banner had reference to Alexander Campbell.

Evangelist Sid Williams and Singer James A. Brown have been holding a revival at Moweaqua, Ill., which resulted in many baptisms, over 20 at one time. A Campbellite, several Methodists and Presbyterians and a Universalist were among the number.

The church at Milan, Tenn., insists that Dr. W. D. Powell continue with them as pastor preaching at least twice a month in connection with his work as State evangelist in Western Kentucky. The saints at Milan are going to remodel their house and need his superb generalship.

The church at Corning, Ark., where Rev. S. W. Brumfield is pastor, which has lately undergone material improvement, was re-dedicated Sunday, December 10. Rev. H. Beauchamp, of Little Rock; H. C. Rosamond, of Paragould; Theo. Whitfield, of Poplar Bluff, and J. W. Hiatt, of Jonesboro, participated in the exercises.

The Gospel Advocate says: "Any church which has come since the first Pentecost after the ascension and coronation of Jesus and which does not embrace all Christians, whatever its name may be, is too young and is too 'narrow' to be the church of Christ." Yes; and you can say the same for any church that came at Pentecost. Only the church Christ organized personally before Pentecost is authentic.

A Member, Osceola, Ark.—We had a fine day at the Baptist Church December 24. Our collection for Foreign Missions was \$39.04. Our pastor, G. W. Owens, is from your State. He is nothing but a boy, though he is full of the spirit of Christ, and brings things to pass. He has done more for this church than any one has done in ten years. We are afraid that we are going to lose him, but trust that the Spirit may lead him to stay. Carson and Newman College ought to be proud of him.

## AMONG THE BRETHERN.

The Second Church, Hot Springs, Ark., is pastorless, Rev. L. S. Foster having resigned. This is a field of great promise.

The First Church, Weatherford, Texas, has called Rev. J. P. Boone, who leaves the Seminary in Louisville to accept the responsible trust.

Rev. W. R. Brown has accepted the call to the care of the church at Opelousas, La., and will no longer act as Field Agent for the Baptist Chronicle.

The "Foreword" on the initial page of the North Carolina Baptist of last week was a great production. Its sentiments are lofty and ennobling.

The First Baptist Church, Richmond, Va., has added \$700 to the salary of their beloved pastor, Dr. Geo. W. McDaniel, making the amount \$4,200.

Evangelist M. F. Ham, of Bowling Green, Ky., acting on the advice of his physician, will leave February 1 for the Orient to be gone four months seeking rest.

Rev. J. D. Adcock, of Bunkie, La., has delivered his last sermon at that place preparatory to becoming pastor at Leesville, La. He lately declined a call to Aberdeen, Miss.

We appreciate the compliment of the Christian Index filling its first page almost entirely with excerpts from our paper. And the proper credit was always given.

Rev. J. H. Tharp has lately held his own meeting with the church at Lakeland, Fla., resulting in 16 accessions, nearly all being adults. The church never saw brighter days.

Dr. John D. Jordan, of the First Church, Savannah, Ga., is to have a vacation of four months in which he will travel abroad. Dr. T. N. Compton will supply in his absence.

Rev. D. B. Allen, who leaves the pastorate at Lewisville, Texas, to become pastor at Kaufman, Texas, delivered two strong sermons lately at his home, Winona, Miss.

Rev. W. T. Smith, of Lexington, N. C., has accepted the care of Berkley Avenue Church, Berkley, Va., succeeding Rev. A. J. Ramsey, who went off into an heretical movement.

Rev. Z. Ferrell, who has labored some in Tennessee, resigned the pastorate at Smithland, Ky., to accept the care of the church at Sebree, Ky. He began work January 1.

Rev. W. D. Turnley, in whose successes all Tennesseans are greatly interested, moves from Arcadia, Fla., to Dade City, having accepted the important pastorate in the latter place.

Dr. Geo. W. Quick, of Massachusetts, has been called to the care of the Tryon Street Church, Charlotte, N. C., and it is thought will accept. He is a wide-awake, aggressive preacher.

Dallas, Texas, is to have a \$110,000 Y. M. C. A. building, Miss Helen Gould having promised \$10,000 of that amount if the Dallas citizens would raise the other. They did it in a whoop.

The argument is made in a lengthy editorial in the Christian Index that "church fairs and the like" should not be indulged in as a means of raising money. It seems to be that way.

Rev. O. L. Powers, of Woodlake, Ky., has accepted the care of the First Church, High Point, N. C., and is on the field. He was a Seminary mate of the writer and was one of the brightest.

Judge W. D. Harris, a deacon in the First Church, Fort Worth, Texas, has been nominated for Mayor of that city, and if he is elected it will mean much for civic righteousness in those quarters.

Rev. W. L. Walker, of Atlanta, Ga., lately assisted Rev. W. A. Mason in a revival at Clinton, Ky., resulting in fourteen accessions by baptism. This church is just completing a beautiful parsonage.

"The Pastor's Wife" is the caption of an editorial in the Baptist Standard of last week in which Editor Joel Halbert Gambrell is at his best. But such a subject ought to put any editor at his best.

The sketch, "Paying the Piper," in the Baptist Courier of last week from the pen of Dr. C. C. Brown, of Sumter, S. C., is one of the most tenderly touching and pointed sketches we have ever read.

Rev. H. Clay Roberts, of the First Church, Eureka Springs, Ark., accepts the call to the care of the First Church, Bloxi, Miss., succeeding Dr. J. B. Searcy. Arkansans are already deploring their loss.

The lamented Rev. J. N. Hall, of Fulton, Ky., left \$500 to start a fund to endow a chair of Theology in Hall-Moody Institute at Martin, Tenn. This will be pushed vigorously as a monument to Brother Hall.

## EAST TENNESSEE.

A fair congregation at Newport—a snowy day—morning subject: "The Pre-eminence of Christ;" evening subject, "A New Beginning with a New Year."

Buffalo Grove Church (Nolachucky) had a missionary rally on the fifth Sunday in December. Home and Foreign Missions and Orphans' Home were well discussed. A committee appointed to solicit contents for a box for Orphans' Home. Pastor Lockhart preached on missions Sunday night. Revival begun. Five conversions so far. Many concerned. God is blessing his people, because they are at work. A gracious and promising meeting from the start.

Brother J. C. Shipe is now pastor of the following churches, viz.: Third Creek, Piney Grove and Gallaher's View. These are all in the Tennessee Association. The work is encouraging. Recent subjects of Brother Shipe were, viz.: "The Ideal Life" and "The Holy Spirit." Good audiences, despite the cold weather. Brother S. G. Wells is to be examined for ordination to the work of the ministry at Gallaher's View Church, on Sunday, January 14, at 2:30 p.m.

A deeply interesting and helpful fifth Sunday meeting was held at Bethel Church (Holston). The subjects were, viz.: "The Revival," "Prayer," "Spiritual Teaching," "Pastor and Church," "Young Converts," "Missions." The speakers were T. L. Hale, W. T. Ferguson, W. T. Godsey and J. M. Whitlock, F. W. Devault, J. E. Taylor, Roy Grimsley, R. E. Deakins. Brother King, of North Carolina, preached on "Where Art Thou?" Collection for Missions, \$3.46. Brother T. L. Hale, assisted by Brother King, began a revival and it is increasing in numbers and interest.

Here the pastor preached on "Go Forward" and "The Disease and the Physician." An interesting Christmas entertainment. The work is encouraging. We have our church problems. We have found them, of one sort or another, everywhere. We leave their solution to time and the unfailing grace of our God. The writer is teaching for two periods (one and one-half hours) daily in the Blount County High School—a private, most successful and promising enterprise, conducted by Prof. C. W. Henry, B.A., of Maryville. Subjects in my department are Civil Government, Psychology, Method in Recitation, and Bible, and the regular Sunday-school lesson for the following Sunday.

Between the pastor at home and the missionary abroad there should exist a close relationship. In the highest sense neither can be successful without the other. The pastor needs for the spiritual development of himself and his people the reflex influence of the saving of souls under the teaching and preaching of the faithful missionary his people have helped to send forth, and, the missionary must have the sympathy, the co-operation and support of the pastor and his mission-loving flock. Both are workers for God, though in different parts of the great world-field. He has made them dependent on each other, united them together. Let not ignorance, blindness, narrowness dare to put them asunder. If we go not into the dark mine ourselves, we must "hold the rope." The sway of the King of kings is to be world-wide, and it is the mission of every pastor to awaken his church to the conviction that it has work to do in giving the Gospel to every creature. "The church that is not growing at the circumference is decaying at the heart." O. C. PEYTON.

Maryville, Tenn.

## FIFTH SUNDAY MEETING.

Christmas time is not a good time for holding a fifth Sunday meeting. It seems that religious enthusiasm and missionary zeal decrease as the stomach is filled with good cheer. Notwithstanding this, we had a good meeting at Highland Park Baptist Church from Friday night to Sunday evening of last week. Only a few visitors were present, but the speeches were of a high order. Brother C. B. Waller, of the Second Church, was especially happy in his effort Friday night on "The Church for the People." "What Can Parents Do in the Sunday-school?" was his topic Sunday afternoon. On both occasions he not only pleased, but greatly edified his audience.

Brother J. F. Vines, though busy packing his goods to leave Chattanooga, came out Saturday night and made a thrilling speech on "Do We, as Churches, Properly Appreciate Our Mission in the World?" Pastor Brooks and two or three laymen took part in the discussion.

The Sunday-school rally Sunday afternoon was conducted by Brother H. D. Huffaker, the well-known Moderator of Ocoee Association, and the efficient superintendent at the First Church, Chattanooga. He told of his management of his own teaching force and greatly edified his brethren by giving his experience with tardy and absent teachers.

Brother E. H. Rolston, of Central, made a good talk on Sunday-school Supervision.

Altogether, we consider the meeting a most helpful one, and only regret that a larger number of churches did not send representatives to share the good things with us. W. D. POWELL.

Chattanooga, Tenn.

## MISSISSIPPI NOTES.

I send you programme of our Bible Institute, which meets with us January 23-25. We anticipate with much pleasure your coming, and we look for a good time generally.

Christmas came and made us all happy. Our Sunday-school sought to make every member equally happy at its old-time Christmas tree; the Junior Union sent well-filled baskets to twenty-five homes of poor people; the ladies prepared a Christmas dinner for the unfortunate ones on the county farm, and we all sent gifts to the amount of \$225 to the Orphans' Home, at Jackson, Miss. Then the good people of the church and town, including Gentiles, Jews and our Chinese laundrymen, and even our colored washerwoman, all began sending gifts to the pastor's home, and more than \$125 worth of splendid and beautiful remembrances came. Though unworthy as we are of such kindness, we yet wish to place on record the unlimited kindness of this thoughtful people. We closed the old year with a baptizing. Among those thus received was a young lady Presbyterian of fine promise; an old lady above sixty-five years of age who had been a Campbellite; and a Methodist preacher and his daughter. This man is above forty-five years of age, was once Secretary of his District Conference in the West, and has the confidence and esteem of those who know him. His whole family will follow soon, and we will then completely demonstrate a case of household baptism from a Baptist standpoint. It was the first time we have used our new baptistery, and we now say to the whole world that it still holds water and we are ready to serve all who come in the Lord's chosen way. CHAS. T. ALEXANDER.

Corinth, Miss.

## CHATTANOOGA NOTES.

I have been in Tennessee for only one month, but in that time have found some of the best people I have ever met.

After accepting a unanimous call which had been tendered me by the St. Elmo Baptist Church, of this city, I resigned my position as President of Funston Institute and pastor of Lebanon Baptist Church, at Funston, N. C. The people in North Carolina were as fine a people as you meet anywhere, but am pleased to say that I have found just as good in Tennessee.

As soon as we got into our house last week (we had been boarding up to that time since arriving, as our furniture had not arrived) the kind people began sending in things for the table. One day one member came with a hot dinner ready for the table, and there being so much of it, we could not eat it in two meals. On Friday night in Christmas about twenty members came in and gave us such a "pounding" as we have never had before—several kinds of meats, three large sacks of flour, sugar, butter, can goods, fruits, nuts—in fact the number and kinds were so many that we cannot name them.

Since becoming pastor one month ago, ten members have been received into the church, and there are between twenty-five and thirty more who expect to join very soon.

Our congregations are good—in fact, large, and a kinder people a man never addressed.

We expect to begin a new church building in a few weeks. It will be a brick building and will cost about eight thousand dollars, or maybe more. We hope to complete it by May.

The Baptists are doing a great work in this part of the state, and yet there is a great work to be done. LESTER ALEX BROWN.

Chattanooga, Tenn.

H. F. Burns, Laneview, Tenn.—Churches closed year by paying this pastor every cent due him. A brother and his wife, from Oak Grove Church, came over one day with a buggy full of evidences of the church's love for her pastor. And they said that was not all of it. They just keep bringing in good things here at Salem. Spring Hill sends in a reminder at times also. I have married five couples within the last week. If I keep up this record I will marry 260 couples in twelve months! And dear Brother Higdon is dead. Who did more in his day as a preacher than Brother Higdon? Some one must publish a sketch of his life.

## PASTORS' CONFERENCE.

## Nashville.

First Church.—Pastor Burrows preached on "Provision for the Journey" and "A Difficulty in Not Believing in Hell." Five received by letter.

Central.—Pastor preached on "The Finished Work" and "What Shall I Do?" One received by letter, one for baptism.

Edgefield.—Pastor Cree not well. Dr. Frost preached on "The Three Threes of Baptism." Have started the new church building.

Third.—Brother Van Ness preached in the morning a missionary sermon from John 3:16.

Immanuel.—Annual roll-call service at the morning hour. Pastor preached on "The Sword of the Lord and of Gideon." Evening subject, "The Main Business of the Christian."

North Edgefield.—Pastor Snow preached on "A Good Resolution" and "The Great Invitation." One approved for baptism; 204 in S. S. Fine Young People's meeting.

Centennial.—Roll-call service. Brother Golden preached on "His Benefits" and "Training for Service;" 126 in S. S. Good B. Y. P. U.

Seventh.—Pastor Wright preached on "Reckoning the Time." One profession, one received for baptism, two by letter, church out of debt. Observed Lord's Supper.

Belmont.—Pastor preached on "God's Everlasting Love" and "Access Through Christ."

Lockeland.—Pastor Horner preached on "The Hidden Word" and "Hating Sin and Loving Righteousness." Ninety in S. S.

Howell Memorial.—Pastor McCarter preached on "Christ, the Desire of All Nations," and at evening hour the pastor began a series of sermons on "Methods of Satan in the Business World," his first theme being "His Advice to a Business Man." A committee appointed to select a lot for new church. 167 in S. S.

Mt. View.—Pastor Fitzpatrick preached on "The New Birth."

Oak Grove.—Theme, "The Importance of Improving Our Time." Fine spiritual service.

Shop Springs.—Pastor Gupton preached on "Christ's Great Mission." Pastor just entered upon his work on this field with a bright outlook.

Watertown.—Pastor Phillips was in the Conference and reported a fine day on Sunday with his Watertown church. One excellent lady received for baptism. 140 in S. S., the largest attendance ever realized in the history of the church.

Springfield.—Sunday-school excellent; attendance, 144; collection, \$3.02. Pastor Burnett preached at 11 a.m. on Heb. 13:8. Best congregation of pastorate. The Lord's Supper at night.

## Knoxville.

Deaderick Avenue.—Pastor Perryman preached on "Every Man in His Place" and "The Weaver's Shuttle." Five baptized, four joined by letter. All old indebtedness paid. 581 in S. S. Thirty forward for prayer.

Bell Avenue.—Prof. J. E. Wickham peached in the morning on "The Unspeakable Gift." T. L. Cate preached at night on "The Smitten Rock." 234 in S. S., forty-six in B. Y. P. U.

West Knoxville.—Pastor L. A. Hurst preached on "The Deacon" and "Heaven." Two additions by letter. 126 in S. S. Many requests for prayer.

Island Home.—Pastor J. L. Dance preached on "The Effects of Grace" and "Men and Environments." Largest congregations and S. S. in the history of the church.

Third.—Pastor A. J. Holt preached in the morning on the "Blessedness of Memory." Observed the Lord's Supper. At night, on "Religion a Service, a Choice and a Personal Matter." Largest S. S. in the history of the church. Large B. Y. P. U. One conversion. It was a great day. Two additions by letter.

First.—Pastor Harris preached on "Recruiting the Church" and "The Young Man in Politics." One received by letter. 244 in S. S.

Broadway.—Preaching in the morning by Pastor W. A. Atchley on "Heaven's Register." 438 in Bible school, two received by letter, one baptized, forty-eight received the hand of fellowship. Annual business meeting, seventy-two received by baptism, sixty-eight by letter, seventy-three dismissed by letter during the year. Membership at present, 907.

Sweetwater.—Pastor Cox reports progress on their new church house. Preached morning and night; 250 in S. S. The church is in fine condition.

## Chattanooga.

Chattanooga First Church.—Dr. Jones preached on "A Practical View of the New Year; What It Costs to Build," and "An Old Ideal for the New Year." 296

Church, voiced the sentiments of a great multitude of the friends of Pastor Vines in a glowing and touching tribute to the noble characteristics of the departing leader, whom he appreciated most highly as a beloved fellow-worker in the gospel.

Rev. Ackland L. Boyle, Superintendent of Missions, reports excellent work in the various suburban fields. One church building is being completed for a new organization, and another is to be started soon. Sunday night Superintendent Boyle preached at the Montgomery Avenue Mission. Two conversions, many requests for prayer, and there was pledged spontaneously to start a church building fund \$60 cash and eighteen days' skilled labor. in S. S. Communion was observed at 3 p.m., and the hand of church fellowship given to eight new members.

Second.—Pastor Waller preached on "Facing Toward Heaven" and "A Vision of the City Streets." 267 in S. S.; two approved for baptism; two baptized; fifty requests for prayer.

Highland Park.—Pastor Brooks preached on "Turning Over a New Leaf" and "The Fruit of Repentance." Five received by letter, four received for baptism, two baptized, one received by enrollment, fifteen or more requests for prayer.

East Chattanooga.—Pastor Gorbett preached on "Christ in the Midst" and "There is No Discharge in That War." 108 in S. S. Three received by letter.

Central.—Dr. M. D. Jeffries, of Carson and Newman College, preached on "The Abounding Life" and "Three Thousand Souls." Seventy-nine in S. S. The Central Church, the Baptist fraternity of Chattanooga—in fact, the whole city—has met with a great loss in the removal of Pastor Vines to Elizabeth City, N. C., where he has been called to take charge of the first Baptist Church. The watch-night meeting held at the Central on New Year's Eve was one of mingled pleasure and pain, as it included a farewell to the retiring pastor. Dr. Jones, of the First

## Memphis.

Central Church.—Pastor Potts preached at both hours. Three received by letter, two for baptism, three confessions of faith. Brother Erwin, the assistant pastor, began his work.

Seventh Street.—Pastor Strother preached on "Christ Our Passover" and "The Kingdom of Heaven the First Thing."

McLemore Avenue.—Pastor Thompson preached. Five received by letter.

Rowan.—Pastor Bearden preached on "Christ the Servant of Servants" and "What Will My Harvest Be?" One conversion.

Lenox.—Pastor Reese preached on "The Power of Influence." One received by letter.

Bellevue Avenue.—Pastor Hurt preached at both hours. Five requests for prayer.

Ross Moore, Pine Bluff, Ark.—Please find herein check for renewal. May the blessings of the Lord continue upon you and may 1906 prove the greatest, happiest and most useful year of your entire history. We exiles always enjoy your pages and shall ever feel a closeness of relationship to you and your great work. Happy New Year and bountiful blessings.

G. A. Ogle, Mt. Juliet, Tenn.—Three fine services at Maxwell. Sunday was a bright day and the congregations large. Eighty in Sunday-school. We are hoping for a great work at this church. My work this year is all on the railroads, which makes the work more pleasant. I have had my share of riding the circuit, of pulling through the rain and wind for miles. I thank God and take courage.

W. D. Powell, Clinton, Ky.—The Kentuckians are wondrously kind to me and I am happy in my work. But it seems strange to me to be out of Tennessee and away from Milan. I love Tennessee and all the Baptist work in it. The work is opening up beautifully before me. Already I have calls for three months of revival meetings. Just now I am raising funds to support our State missionaries. Everywhere they give me more than I ask. Pray for me.

W. H. Smith, Rochester, Ky.—After more than two years' labor here, on New Year's night a gentle knock called me to the door to find a yard full of people all loaded with baskets and bundles, and all crying: "New Year's gift." I was too much confused even to invite them in, but in they came and deposited their loads until it seemed there was no more room. Then they demanded a speech, unreasonable as was the demand. Well, I have heartily forgiven every one of them, and I now promise a good speech should such occur again. I challenge the world to find a better church.

R. D. Cecil, Spring City, Tenn.—Preached at Ducktown, Tenn., Monday and Tuesday nights. Attended the meeting in Athens, Tenn., where Pastor Hendon is being assisted by State Evangelist Sims. Friday night I preached at Sale Creek, Tenn., to a fine congregation, and Saturday night at Roddy, Tenn., at Bethel Church. Sunday morning and evening I filled my regular appointments at Spring City, Tenn. Sunday afternoon at 3 o'clock I preached to the people at Wolf Creek Church.

Fleetwood Ball, Lexington, Tenn.—At Piney Creek Church, near this place, where I preach every first Sunday afternoon, Rev. Philip A. Templeman, of Shady Hill, was ordained to the ministry last Sunday. Rev. A. U. Nunnery, of Huron, delivered the sermon. That church is soon to expend quite a sum for improvements on the interior. Dr. W. C. Golden delivered two of the greatest addresses I have ever heard from him and did some of his very best work as Secretary during the Workers' Meeting at Darden last week. It is difficult to estimate the value of such meetings.

W. H. Runions, Missionary Pastor, Waverly, Tenn.—It was my happy privilege to spend the holidays with my family at my home in Charleston, Tenn., and while there to unite in marriage Mr. J. H. Epperson and Miss Ruby Maddux. Mr. Epperson is a very popular and prosperous merchant of Charleston. Mrs. Epperson is the beautiful daughter of Mrs. Nannie Maddux, and is a consecrated member of the Baptist Church of Charleston. They left immediately for Jacksonville, Fla., and other Southern points. The work at Waverly is rather promising. The brick foundation is now about ready for the building, which we hope to be able to push to an early completion. This is a deserving and worthy people, and should have a share of our sympathy and support. They are a noble little band, strong in the faith of God. Let us stand by them until they are able to take their place with the self-supporting churches in the great Baptist family.

I. A. Hailey, Mt. Olive, Miss.—My work here is in fairly good shape. Since I came, in February, we have received twenty-five members, have graded our Sunday-school, organized a Ladies' Missionary Society, a Sunbeam Band and a B. Y. B. U. The church has given about three times as much to missions as last year and has just made a good collection for aged ministers and Ministerial Education. I have been preaching two Sundays a month at Bard, seventy miles south of here. Owing to the distance and to concentrate two fields, I closed my work there last Sunday. Bard and Wiggins want a good man to live at Wiggins in their new pastorium and preach two Sundays at each church. At Bard, since February, we received nine by letter and fifteen by baptism, with three awaiting baptism. The church increased very largely to all missions. I preach next year here, at Mt. Olive, at Taylorsville and at Mt. Zion, a large country church. Rev. W. B. Holcomb has just gone from Wiggins, I think, to Enterprise. Rev. W. S. Allen has just left Lumberton to go to the Seminary. I understand that young Brother R. L. Spoles begins work in Lumberton January 1. Love to my many friends in Tennessee.

## SEMINARY NOTES.

On Missionary Day Dr. Mullins preached a most excellent sermon from the text: "Thy Kingdom Come." He impressed us with the fact that the true Christmas policy was not peace, but war. Christian warfare for the extension of the kingdom.

A cash collection of \$225 was taken among the faculty and students, for missions.

The report of the Executive Committee showed that practically all of the students are engaged in some form of active Christian work.

Dr. Dement, of Waco, Tex., delivered the address, and his subject was: "Missionary Fundamentals in the Light of the Great Commission." He gave an able discussion of this subject, and all the students were greatly benefited by it.

We are sorry to lose from the Seminary Brother A. J. Foster, formerly of Tennessee, who goes to take charge of the church at Bamberg, S. C. He says he cannot get along without the Baptist and Reflector, and sends in his subscription for the new year.

Brother D. W. Lindsey has left the Seminary. He intends taking up work near his home, Coal Creek, Tenn. We will miss him from our midst.

We were made happy by a visit from Rev. W. W. Horner, of Nashville, last week.

Our two weekly prayer meetings continue to be sources of great spiritual help to those who attend them.

W. W.

## MISSIONS

**W. C. Golden, Missionary Editor.**  
**State Missions.**—W. C. Golden, D.D.,  
 Corresponding Secretary; Nashville,  
 Tenn.; W. M. Woodcock, Treasurer,  
 Nashville, Tenn.

**Ministerial Education.**—Rev. J. S.  
 Norris, Chairman, Brownsville, Tenn.;

**Ministerial Relief.**—Rev. Gilbert Dobbs,  
 Chairman; T. E. Glass, Secretary and Treas-  
 urer, Brownsville, Tenn.

**Home Missions.**—Rev. B. D. Gray,  
 D.D., Corresponding Secretary, Atlanta,  
 Ga.; Rev. Lloyd T. Wilson, D.D., Nash-  
 ville, Tenn., Vice-President for Tennes-  
 see.

**Orphans' Home.**—C. T. Cheek, Nash-  
 ville, Tenn., President, to whom all  
 supplies should be sent; W. M. Wood-  
 cock, Nashville, Tenn., Treasurer, to  
 whom all money should be sent; Rev.  
 T. B. Ray, Nashville, Tenn., Secretary,  
 to whom all communications should  
 be addressed.

**Woman's Missionary Union.**—Pres-  
 ident, Mrs. A. J. Wheeler, 1416 Sigler  
 Street, Nashville, Tenn.; Corresponding  
 Secretary, Mrs. A. C. S. Jackson, 702  
 Monroe Street, Nashville, Tenn.; Assis-  
 tant Corresponding Secretary, Miss Ger-  
 trude Hill, 627 Shelby Avenue, Nash-  
 ville, Tenn.; Recording Secretary, Miss  
 May Sloan, West Nashville, Tenn.;  
 Treasurer, Miss Lucy Cunningham, N.  
 Vine Street, Nashville, Tenn.; Band Su-  
 perintendent, Mrs. L. D. Eakin, Chatta-  
 nooga, Tenn.; Editor, Mrs. W. C. Gold-  
 en, 710 Church Street, Nashville, Tenn.

**Sunday School and Colportage.**—W.  
 C. Golden, D.D., Corresponding Secre-  
 tary, Nashville, Tenn., to whom all  
 funds and communications should be  
 sent.

**Foreign Missions.**—Rev. R. J. Wil-  
 lingham, D.D., Corresponding Secre-  
 tary, Richmond, Va.; Rev. J. H. Snow,  
 Johnson City, Tenn., Vice-President for  
 Tennessee.

### WOMAN'S MISSIONARY UNION.

#### January Meeting of Central Committee

The president being absent, Miss  
 Evie Brown occupied the chair. Mrs.  
 Murkin led the devotional exercises,  
 reading the first Psalm and comment-  
 ing on the verse, "Whatsoever he doeth  
 shall prosper." She insisted that we  
 look forward to results, and lay hold  
 on this special promise for the coming  
 year.

The Recording Secretary gave a  
 very full account of the last meet-  
 ing. Quite a number responded to the  
 roll call, and seven churches gave  
 encouraging reports. The ladies of  
 the Immanuel Church extended an in-  
 vitation to all the societies to help  
 in a missionary rally to be given  
 Thursday afternoon, January 4 at the  
 Immanuel Church.

The Corresponding Secretary was  
 much encouraged in her work, more  
 vice presidents being at work than at  
 any previous time. Societies have  
 been organized during the month as  
 follows: Bristol, Halls, Cheap Hill,  
 Durhamville and Chicamauga. One  
 was re-organized at Concord in Ocoee  
 Association. For the Week of Prayer  
 and Christmas Offering for China,  
 there has been sent out 1,500 pro-  
 grams, 6,500 envelopes, and 5,360 leaf-  
 lets, while 256 letters have found their  
 way to the ministers of the State.

The Secretary of Young Woman's  
 work reported two societies organized  
 and renewed interest along all lines.

The Treasurer regretted that so few  
 report blanks had come to her, and  
 urged that societies be prompt in send-  
 ing in their reports. She directed at-  
 tention especially to the Christmas  
 Offering for China which will soon be  
 taken, and hoped that the receipts  
 would go ahead of those of last year.

Announcement was made of the  
 Students Volunteer meeting to be held  
 in Nashville, during the last days of

February and the first of March. Dr.  
 Pollard's prayer for the new year was  
 read by Miss Brown in closing.

MRS. W. W. KANNON.

Nashville, Tenn.

Receipts for Expense Fund for De-  
 cember:

Centennial, Nashville .....	\$3 00
Immanuel, Nashville .....	1 00
Belmont, Nashville .....	25
Howell Memorial, Nashville .....	25
Third, Nashville .....	25
LaBelle, Memphis .....	50
Central, Nashville .....	50
Halls .....	06
Jackson, Highland Avenue .....	1 00
Knoxville, First .....	1 00
Foreign Mission Board .....	20 00
Cookston Creek .....	11
Kingston .....	45
Chattanooga, First .....	1 50
Chattanooga, Central .....	25
<b>Total .....</b>	<b>\$30 12</b>

My Dear Miss Armstrong—Far away  
 in this land of heathen darkness we  
 rejoice with you in the great advance-  
 ment made by the Woman's Mission-  
 ary Union and pray that this year may  
 see even greater strides towards hast-  
 ening the coming of His Kingdom.

We, too, have had showers of bless-  
 ings. I have had some precious ex-  
 periences during these past months.  
 God is blessing our labors as never  
 before. Yesterday eight were bap-  
 tized and as many more applicants.

I have gone into the villages much  
 this year and now more than thirty  
 women are earnestly inquiring the way  
 of life. Faith in idol worship is wan-  
 ing in places where there are a few  
 Christians.

During the spring months I visited  
 nearly forty-five villages in sight of  
 this city and still there are more, many  
 of these for the first time. At pres-  
 ent no visible results farther than a  
 hearty welcome for the most part, and  
 a cordial invitation to come again.

The number of women who have  
 heard the gospel on the premises here  
 is even larger than last year. To me  
 it is something wonderful. More than  
 2,000 came this spring. Often Mrs.  
 Lowe, myself, two native women and  
 one or two evangelists would be kept  
 busy. This work must tell in the fu-  
 ture. Many declare they will not go  
 to the temple any more, but will come to  
 us to be taught. Such zealous idol  
 worshippers, coming twenty and thirty  
 miles, often walking, cannot fail to  
 make loyal Christians if won for  
 Christ.

The gospel is also making an im-  
 pression upon our neighbors. Some  
 six or seven have ceased to burn pa-  
 per and incense and are learning slow-  
 ly but surely the way of life. Some  
 have given good evidence of conver-  
 sion but dread of the severe persecu-  
 tion which they will have to suffer  
 makes them hesitate to take this im-  
 portant step.

Those of our Christian America do  
 not know what this means. Some for  
 Christ's sake have had to give up  
 home, leave their native village, have  
 their land taken from them by rela-  
 tives, been reviled, scoffed and beaten  
 and many other persecutions. It means  
 something for most of our converts to  
 become followers of Christ, but as a  
 general thing they are brave, I mean  
 the men. It is not so easy for a  
 woman, for she is little better than a  
 servant for the men of her family.  
 From a class taught in May three  
 women have been baptized. More will  
 doubtless come soon.

The Sabbath-school work has been  
 encouraging. Sixty heathen children  
 are present sometimes. My chief joy  
 Sabbath morning is my class of more  
 than twenty bright boys from two  
 day schools in the suburbs. We are  
 expecting great things from these boys,

for some of them show decided ability.

It is a joy to our often discouraged  
 hearts to know there is a great army  
 of Christian soldiers at home co-oper-  
 ating with and praying for us. This  
 we appreciate. This we need as much  
 as your material aid. Yours with  
 Christian love,

MARY D. WILLEFORD.

Lai Chow Fu, China.

### LETTER FROM BRAZIL.

Since my last circular letter so  
 many things have happened that I  
 really do not know how to find time to  
 write them all out. The Lord has  
 surely been with us, and his pres-  
 ence has been felt, as well as his  
 power—blessed be his name! "The  
 redeemed of the Lord shall return and  
 come with singing unto Zion and ever-  
 lasting joy shall be upon their head."  
 Isa. 51: 11.

Time is very precious just now, so  
 will not go into detail, nor make a  
 long letter, but just give you a few  
 facts to cheer you on, as well as to  
 ask you to continue to pray for us. In  
 the last circular you read of the re-  
 vival that the Lord stirred up in our  
 midst. This revival still continues,  
 as we are still gathering in blessed re-  
 sults; and it is spreading into our  
 country churches, taking hold of our  
 native pastors and converts. "The  
 people shall be willing in the day of  
 power, in the beauties of holiness."  
 Ps. 110: 3.

To facilitate, I will just follow my  
 note book and give you the informa-  
 tion just as they come along. The  
 last circular was dated November 2,  
 so will begin with

**Sunday, November 4.**—That being  
 the last day of our revival in the city  
 church, you can imagine what a glori-  
 ous time we had. Nine persons pre-  
 sented themselves for baptism, and  
 all giving satisfactory proofs of con-  
 version, were accepted and seven bap-  
 tized after the night service. Next  
 day, at our monthly church meeting,  
 one other was restored to church fel-  
 lowship.

**Tuesday, November 6.**—I went to  
 Nazareth, where we have a flourishing  
 little church, on some business con-  
 nected with the mission. Wednesday  
 night I preached for them and it  
 seemed to me as if the Holy Ghost  
 came upon them in His great might  
 and power. After the sermon I asked  
 those who wished for prayer to come  
 forward, and though the building was  
 surrounded by sneering, persecuting  
 Romanists, eight came forward, and  
 kneeling down before them all, the  
 pastors and the deacons prayed as if  
 inspired from on high.

**Wednesday, November 15.**—This  
 day is a national holiday, something  
 like our Independence Day, and it was  
 on this day in 1889 the republic was  
 proclaimed. As the people usually do  
 not work on such days, we use them  
 for special occasions. This time we  
 resolved to have our little church in  
 Iputinga organized on this day, and we  
 had a grand and glorious time togeth-  
 er. I wrote about the work in this sub-  
 urb in my last circular. Since then  
 the good Lord has continued to bless  
 them abundantly with good meetings,  
 and the presence of many inquirers, as  
 well as bitter persecutions. But the  
 best part of the day was a meeting  
 held by our Ladies' Society, at 7 p. m.  
 They had invited one of the leading  
 physicians of the city to give them a  
 lecture on some useful theme, and, to  
 the surprise of all present, he made an  
 eloquent appeal to combat alcohol. It  
 did us all good and proved to us that  
 the Spirit of God is working in a mar-  
 velous way in the upper classes of so-  
 ciety.

**Sunday, November 19.**—Two more  
 were baptized, and on Monday, No-

vember 20, I went on a trip visiting  
 our three country churches, Ilhetas,  
 Outeiro and Muganga. Our young  
 brother, Jose Piani, the ex-priest, was  
 with me, and we made in three days  
 sixty-six miles on horseback, traveling  
 mostly during the night, to avoid the  
 great heat of the day. At the first  
 church three were baptized and in the  
 other churches we had great and glo-  
 rious times.

**Saturday, November 25.**—On this  
 day we began a series of special meet-  
 ings at Cabo, a place lately opened  
 to the preaching of the gospel. We  
 had preaching every night for a week  
 and at the end of the week we were  
 sorry to have to stop, as the people  
 were just beginning to appreciate the  
 glorious news. God willing, we hope  
 to organize a church in this place on  
 December 24. There are eight or more  
 ready for baptism. Pray for this new  
 field and converts.

**Wednesday, November 29.**—After  
 the service a lady, the wife of an im-  
 portant plantation owner, who had  
 come to our house so as to be able to  
 consult a doctor, made profession of  
 her faith and was baptized.

**Sunday, December 3.**—Was a great  
 day. After the sermon at night ten  
 came forward—three for restoration  
 and seven for baptism. Next day, out  
 of those seven, only three were ac-  
 cepted.

Thus the Lord in his love and good-  
 ness is working amongst us. Praise  
 his name!

Our programme for the month in-  
 cludes the organization of two  
 churches—one next Friday, December  
 8, at a suburb of this big city and an-  
 other at Cabo, on December 24. We  
 urgently need your prayers. "It is  
 good for me to draw near to God." Ps.  
 73: 28.

God bless you all richly and abun-  
 dantly.

SOLOMON L. GINSBURG.

Pernambuco, Brazil.

Note.—All the mission force, in-  
 cluding our little ones, are in fairly  
 good health, for which we are duly  
 grateful. Please do not forget us in  
 your daily supplications. Heb. 4: 14-  
 61.

### MY TRIP WEST.

I arrived at Peerless, Texas., the  
 22nd. This was my second meeting  
 here—in fact, the first meeting I held  
 in Texas was at Peerless last winter,  
 but the Baptists did not have a house  
 of worship then, but, thank the good  
 Lord, they have one now, where they  
 can worship God under their own vine  
 and fig tree. I could but praise the  
 Lord when I arrived at Peerless and  
 had a Baptist house to preach in. Last  
 year when I was there during a good  
 meeting in the schoolhouse, we were  
 turned out doors, but, thank the Lord,  
 we were not turned out this time. I  
 held to one end of the saw and sawed  
 the blocks that went under the house,  
 and stayed with the work until the  
 framing was up, then I went on with  
 my work in Texas. I was happy, after  
 such a struggle for a house, to preach  
 in our new house of worship. The  
 meeting that has just closed was a  
 success. Old people that have lived  
 in the town ever since it was built  
 said this Christmas was the quietest  
 Christmas in the history of the town,  
 notwithstanding Peerless is said to be  
 "the wickedest town in Hopkins Coun-  
 ty." But in defense of the town let  
 me say that I never preached to a  
 more noble people in my life than  
 here. We had a good revival. I have  
 returned to my work in Tennessee.

E. Z. NEWSOM, Missionary.

The Illinois Central Railroad will  
 soon begin the erection here of a  
 big grain elevator with 1,000,000 bush-  
 els capacity.

GEORGIA LETTER.

It may be that friends in Tennessee will appreciate a word from me. I made Tennessee my adopted State only two years, and then at the call of duty returned to my native Georgia, but I was in the State long enough to become limitedly acquainted with the Baptist brotherhood and to become lastingly attached to the State and all her splendid people.

The Lord has wonderfully blessed my work in South Georgia. I came to a pastorate consisting of Ashburn, a town of 2,000 inhabitants, and Rochelle, of about half that number. I have served these churches nearly four years, and altogether it has been the most pleasant pastorate of my life.

On the second Sunday in November Ashburn church gave me a unanimous, unlimited call for full time, at an increase of salary of \$50 more than both churches had been paying. It became necessary for me to resign at Rochelle, and accordingly I closed my work with that church on the third Sunday inst. The first Sunday in January we begin full time service at Ashburn, and we earnestly ask the prayers of the Reflector family, that is all the Baptists of Tennessee, that the Lord may more abundantly bless our work than ever before.

Four years ago we were worshipping in a small, dilapidated house and a small membership of hardly a hundred; now we have a house that cost us between \$4,000 and \$5,000, and a membership of nearly 200. Our congregations are large and attentive. We have a well-attended mid-week prayer meeting, a live and liberal Sunday-school, a large Senior B. Y. P. U. and a nice little Junior Union, and an active Ladies' Mission and Aid Society. We, as Baptists, feel that our work throughout the State was never in better condition. Our State Board, in conjunction with the extraordinary Secretary, Dr. S. Y. Jameson, is doing a marvelous work, the extent of which eternity alone will reveal.

Mercer University, our college for young men, and Monroe College, our institution for girls, are moving forward from great to greater things all the while.

The Christian Index was never better during its long and eventful life, and is a potent factor in all the progressive movements of our denomination. Its editors and contributors are giving the denomination as excellent religious thought as the age can possibly produce.

As I write, the year 1905 is breathing its last and will soon be a matter of history, and 1906, with its responsibilities and untried experiences, will be upon us, to be met as best we can.

It seems to me that the Reflector grows better as it grows older, and may it continue thus to grow.

F. M. BLALOCK.

Ashburn, Ga.

IN MEMORY OF OUR BELOVED J. N. HALL.

The Gibson Baptist Church, on Sunday night, December 24, met and had a very tender service in memory of our lamented and former pastor, dear Brother J. N. Hall. Brother Williams, our present pastor, read several texts of scriptures scattered through the Old and New Testaments which Brother Hall had preached from, and marked date when used, as was his custom; after which Brother Williams offered a very fervent prayer that the church might live as it had been instructed by Brother Hall. Talks were made by the pastor and several members of the church as to their great love for him and his influence upon

them, which eternity alone can tell. Some of Brother Hall's favorite songs, such as "Deliverance Will Come" and "Some Day I'll Know," were sung in loving remembrance of him. Therefore be it

Resolved, That this church realize in the death of Brother Hall that one of our best men has been taken, one who was willing to spend and be spent for the Master's cause. We honored him highly for his faithfulness to the truth. He was ever ready to "contend earnestly for the faith once delivered to the saints" and exposing error in any of its forms.

Resolved, That this church will ever cherish his memory in building up our church and shall ever remember his labor of love with us in years gone by when we could call him our pastor.

Resolved, That we endorsed Brother Hall's views regarding the sovereignty of the churches and beg our brethren never to lose sight of this important doctrine cherished and fought for so much by him.

Resolved, That we bow in submission to our Heavenly Father's providence in taking from us one whom we loved, praying that He who ruleth all things may raise up one like unto him, and that we extend our deepest sympathy and earnest prayers to the heart-broken and bereaved family, and can only point them to that One from whom he received comfort in time of sorrow like this.

T. E. JAMES,  
O. E. CHANDLER,  
R. A. HILL,  
Committee.

OUR PAPER MISSION.

If you believe in the mission of this paper, write me for the name and address of some one to whom you can send it occasionally after you have read it, and let its work of mercy and helpfulness be felt in other hearts and homes. Other good literature will also be acceptable. There are hundreds of homes in destitute parts of our mission field here in this new country where no religious papers are taken. Do you want to send sunshine into the "dugouts" and sod houses out on the great frontier. At this season, when Christmas joys fill your homes remember that the humble home of many a poor settler on the Western plains is dull and cheerless. In many of these homes the children are growing up without Christian influence or church and Sunday-school privileges, and some of these children never hear of Christ, except when his name is profaned. These children and young people read, and if you will send good, pure literature directly into their homes many of them will learn of Jesus and be saved. In this way you can do a real missionary work and preach Christ. You need not send papers often, and only a copy or two at a time, if that suits you best. Every little helps. This is a splendid opportunity for young people and missionary societies to help in a worthy cause. "Blessed are they that sow beside all waters." Help sow the good seed on our mission field for a reaping by and by.

Write me a letter or drop me a card telling of your willingness to help, and I will send you a name and address. If you can help only a little, write anyhow. Give me a list of your friends who would like to help some. Send no papers to me.

God is richly blessing our labors. The people are responsive. Some forty souls saved the past month, and the good work goes right on. Meetings are in progress all the time now. Will last about all winter. Address:

B. A. LOVING, Sec.  
Persimmon, Okla.

MINUTES WANTED.

I am exceedingly grateful to those who have sent me copies of the minutes of their Association. The following are still lacking: East Tennessee, Enon, Hiawasse, Holston Valley, Liberty-Ducktown, Little Hatchie, New River, Sequatchie Valley, Sevier, Stewart County, Stockton's Valley, Union, Walnut Grove, Watauga, West Union and Wiseman. Will not some brother in each Association take it upon himself to mail me a copy of any of the above minutes?

W. C. GOLDEN, Cor. Sec'y.

A MISTAKE.

"Mrs. J. N. Hall is to continue the publication of the American Baptist Flag, of Fulton, Ky., and will be assisted editorially by her associates, Revs. J. K. P. Williams, of Sherman, Texas, and B. M. Bogard, and W. M. Barker, of Little Rock, Ark."

Note.—I have not the least idea why such a statement as the above should be made in the Baptist and Reflector, but it appeared in last week's issue. However, it is a mistake. We have not announced our editor yet, because we have not secured one. We might very easily employ a brother and pay him well, but for an editor of the Baptist Flag we bow our knee day and night to our God, who alone is able to supply all our needs. Hence we plead that the Lord call to this great work of the Master one of his servants, bestowing on him a double portion of his Spirit. The Baptist Flag is indeed the Lord's and we pray and wait on him. Be patient with us, brethren, for we must have an editor who under God will maintain the same spirit and fight for the same principles my adored and devoted husband and the great host of the Landmark Baptists' former editor and beloved J. N. Hall.

To edit the Home Circle, fill the place of office, attending to the details of the office work, receive and open all the mail of every kind, glimpse all the exchanges, paying all bills, making all deposits and attend carefully to all such, is all I am able to undertake. This work I have done for years in Brother's Hall's absence, but was always assisted by him when he was at home.

MRS. J. N. HALL.

(The paragraph was written by Brother Fleetwood Ball, who understood that the above arrangement had been made. We sympathize with Sister Hall in her onerous duties.—Ed.)

PICKED UP HERE AND THERE.

I was glad to spend several days in Memphis, and got a better insight into the difficulties and encouragements of that great and growing field. I was much impressed with the wisdom exercised in the location of the two missions, La Belle Place and Lenox, which received the bulk of the \$10,000 given Memphis by our Home Board. Both are growing rapidly and are two of the finest fields in Memphis.

When the new First Church is built, there will be only two Baptist churches in one-half of the city. It will be necessary to build another church ere long.

Brother T. T. Thompson, the city missionary, has shown great wisdom in the selection of the lot for his new church on McLemore Street. He has built a very comfortable house, that will answer all present needs.

I attended an enthusiastic meeting of the Woman's Missionary Union. There were representatives present from all the churches. We had a delightful program, and much good was done to promote fellowship and co-

operation. City work is very much like foreign mission work—one must work hard for all he gets, and then it is so difficult to keep down petty jealousies.

I attended prayer meeting at Bellevue and an excellent Christmas service at the First Church, and a woman's meeting at Bellevue.

Brethren Potts, Hurt and Thompson entertained me in their home. Brother Thompson laid down everything and went with me for some two days. Drs. Boone, Potts, Hurt and others rendered me every possible assistance. The result is that the Baptist and Reflector will brighten many homes this new year. We ought to have several hundred more.

Brother Powell preached his closing sermon at Milan on Sunday. There were large congregations. The other congregations adjourned and attended in a body. There have been 97 accessions to the church in three years. The contributions of the church have been more than \$6,000.

Two Syrians are seeking contributions from every station to some kind of orphanage. That class of people should be avoided. It is remarkable how easily people can be led to do doubtful things. P.

Sunday week was a fine day at Peyton's Creek. The church met on Saturday and by their votes said I must come back and serve them again this year. With little exception, this will make about sixteen years that I have been their pastor. A fine Sabbath school was organized on Sunday morning. We step out on the new year hoping to fight and battle for God. Pray for us. R. B. DAVIS.  
Carthage, Tenn.

Piles Quickly Cured at Home

Instant Relief, Permanent Cure—  
Trial Package Mailed Free to  
All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a permanent cure.

Then you can get a full-sized bottle from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for. The cure begins at once and continues rapidly until it is complete and permanent.

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**BAPTIST AND REFLECTOR**

(Published Weekly.)

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A DREAM THAT WAS NOT ALL A  
DREAM.

The various Baptist Tribunes—there are three of them, we believe—contained an article last week headed, "The Baptist Editor's Dream," by Dr. J. B. Cranfill. Dr. Cranfill dreamed that he was editor of a \$2 Baptist paper—as he was the editor of the Baptist Standard—but that he was frequently receiving letters from the subscribers, complaining that the price of the paper was too high, and if he would reduce the price to \$1 everybody would take it. He then dreamed that he was editor of a \$1 Baptist paper—as he is now. He thought that everybody would certainly subscribe for it, but he was surprised to receive a number of letters from his subscribers complaining that the price of the paper was still too high, and saying that they thought he ought to put the price down to 50 cents, and if so, everybody would subscribe for it. So he reduced the price to 50 cents. Certainly that would satisfy everybody. But still the complaints came, and it was suggested that the price ought to be reduced to 25 cents. Dr. Cranfill adds:

In my dream I took a journey out among the

brethren and sisters to see with my own eyes the gaunt poverty evidenced by the various letters that I had received. I went to the homes of the brethren and sisters who had complained at the prices of my various papers. I did not feel that I could reduce the price of my fifty-cent paper to twenty-five cents, but before settling the matter absolutely, I thought it well to go among the churches. I traveled incognito. I found the Baptist brotherhood prosperous everywhere. In the homes of those from whom the complaining letters had come, comfort and luxury abounded.

Dr. Cranfill returned to his sanctum and "cogitated on this wise:"

The trouble is not with the prices of our papers. The trouble is with the state of religion among the people. The man who complains at the prices of things religious does not want the religious papers at any price. In my journey I noticed that these complaining people rarely read the paper, anyway. They read the political news and all the like of that, but the reading of the religious paper and the Bible was not in evidence in the homes where I visited. Family worship was neglected and the hearts of parents and children were fixed on the perishing things of time. In my cogitations in my dream my heart bled, because I knew that the man who would not take the religious paper and would not read it was the one who needed it most. In my dream I looked ahead and saw the dear man's grave. His life was over-past and he had gone to give his account to God. I observed his children. They had been reared without the helpful ministrations of the religious paper, and had grown up in an atmosphere where things religious were slighted and contemned. While the father was a nominal believer and member of the church, the children that survived him were scoffers. The home that might have been a fit dwelling place for Christ had become the abiding place of worldly frivolity and fashion. The dear man who could not spend one dollar or two dollars a year for a religious paper had spent up into the hundreds for tobacco, cigars, theater tickets and other things that did not edify. In my dream I did not see him as he faced God's judgment bar. Just as I came to that part of the dream I rubbed my eyes and found that I was awake and had been all of the time.

There is much, too much, truth in this dream. Our experience has taught us that, as a rule, when people complain of the price of a religious paper it is simply an excuse to keep from taking it at all. As a matter of fact, they do not want it at any price. They are not interested in that kind of reading. They think more about and care more about politics and business and secular affairs of every kind than they do about religious affairs, and if you put the price of the paper to \$1 a year, or 50 cents a year, or 25 cents a year, they still would not take it.

Dr. G. E. Horr, for many years editor of the Baptist Watchman, used to say that a religious paper is like a cigar. If a person wants it, he will have it at almost any cost. If he does not want it, he will not have it at any price. It all depends upon whether a person wants a religious paper or not, and that depends upon how much he is interested in religious matters and in Baptist affairs. Of course, however, if a man can be persuaded to take a religious paper, he is apt to become more interested in religious affairs, and afterwards he will want the paper. The trouble is to get him started to taking it. In this our subscribers can be of great help to us. Let pastors speak to their members about the paper, both publicly and privately, and get them interested in the matters discussed by the paper. Let others do the same by their friends. In this way, they will help not only the paper, but help their members and their friends, help their church, and help the cause of Christ.

Rev. A. J. Foster has accepted a call to the pastorate of the Baptist Church at Bamberg, S. C. Brother Foster is a Tennessean who has been studying in the Seminary. He is an excellent man in every way. We commend him and his good wife very cordially to the Baptists of South Carolina.

## READY FOR THE TIDE.

Rev. A. F. Williamson closed an interesting paper on "Impressions of the Welsh Revival, and the Application of Some Practical Lessons," read before the Philadelphia Baptist Conference, with the following beautiful illustration:

I sat one day upon the bank of the Thames reading a book. I looked out into the channel, almost midstream, and saw there a boat stuck fast in the mud. I saw the crew busy hoisting sails and apparently getting ready to sail. And I wondered at that, for it was impossible for that boat to move, it seemed to rest so hard upon the mud. I was so interested, however, in my book that I could not give more time to the stranded vessel; so resumed my reading. I had been there some hour or more when I heard the water splashing just below me. I gave it no further thought, but kept on reading. At last I chanced to look up and out in the direction of the boat, and lo! the water was approaching in whirling eddies and the mud was almost covered. Finally the water began to lash up against the boat; soon it began to quiver; by and by it floated grandly on. I thought of myself and my church, then of Christ in my own beloved land. With some of us the tide has gone out and we are hard and fast aground on the mud of unrealized dreams, frustrated plans and vanished hopes. But I resolved then and there that by the help of God I would have my sails set, in order that the incoming tide of spiritual life and power, for which so many thousands are crying night and day, and which is surely coming, may bear me out into the ocean of a deeper and more real and abiding Christian experience and a more fruitful ministry and service of my Lord.

Ah, yes, for too many of us the tide of spirituality has ebbed, leaving us high and dry upon the banks of indifference and worldliness. We may set our sails and we may struggle ever so hard, but we shall not be able to float off until the tide of spiritual power comes into our lives. But when that comes it will be easy for us to sail. Let us be ready for the tide, have our sails spread for the heavenly breezes, and be prepared to take advantage of the opportunity when it comes.

## THE LIFE WORTH LIVING.

In answer to the question, Is life worth living? some wag once said: "It depends upon the liver." And so it does—in two senses.

Life is scarcely worth living to one whose liver is out of fix. He becomes sour, blue, morose. He wears smoked glasses. Life loses its golden tinge, its roseate hue. And then more especially it depends on him who lives it and how he lives it as to whether life is worth living. As some men live it, it is not worth living—for instance, the drunkard, the debauchee, the glutton, the sluggard, the gambler. The truth is, the life which is lived for self is not worth living. It is a small and mean and narrow life at best. Only that life is worth living which is lived for others, for the uplifting of humanity, and the glory of God at last—the altruistic, not the egotistic life, God centred, not self centred; the essential law of whose being is centrifugal, not centripetal, leading outward; not inward, giving, not getting, or at least getting only to give. Such a life will be well worth living.

## TO THE NORTH POLE BY AIRSHIP.

"Build an airship, go find the north pole and report by wireless telegraphy and submarine cables the progress of your efforts."

This was the startling assignment given a few days ago to Walter Wellman, Washington correspondent of the Chicago Record-Herald, by Frank B. Noyes, editor-in-chief of the paper, and the commission has been accepted by Mr. Wellman. As an assistant on this daring expedition, Mr. Wellman will have the services of Alberto Santos-Dumont, of Paris, who will have charge of the construction of the airship, and will act as aeronautic director and pilot.

Mr. Wellman expects to start some time

in July or August of this year. He will go to Spitzbergen and there await a favorable opportunity to make a dash for the pole. He calculates that the pole is only about 550 miles away, and that he can easily travel the distance to the pole and back in 100 hours, or about four days. The airship, however, will have a capacity in buoyancy capable of making it remain twenty-five or thirty days in the air. Wireless telegraphy stations will be stationed along the route so as to report discoveries and also to report any misfortune. This effort to reach the pole, which has so long baffled the ingenuity and perseverance of man, seems the most promising of any that has ever been made. The world will await the result with much interest. This question comes though, After we have found the North Pole, what are we going to do with it?

#### THE GARDEN OF EDEN.

And now it is stated that recent investigations among the tribes of the Northwest Territories and Alaska and in Yucatan, indicate that the western part of North America was the original home of man and that Asia was peopled from the western continent. This is a new theory, but quite gratifying to us Americans. With such a God-favored country as we have, it seems natural that the Garden of Eden should have been located on this continent. But this much being established, the question would come as to the exact location of the Garden of Eden. Probably different States would lay claim to it. As, for instance, Colorado, Utah and California. In fact, we should not be at all surprised to read an editorial by Dr. Cranfill in the Baptist Tribune claiming that the Garden of Eden was located in Texas. We feel sure, however, that it must have been located in Tennessee, judging from the climate and the soil and the people, and we think that it was probably somewhere around the present city of Nashville. At any rate, we are sure that there is a little Garden of Eden now about five miles away from Nashville, and we do not know but that this may have been the exact location of the original Garden of Eden.

#### RECENT EVENTS.

Rev. R. L. Sproles has been compelled to leave the Seminary at Louisville on account of ill health and accepts the church at Lumberton, Miss.

Rev. W. N. Rose, of Harriman, Tenn., has received a call to the pastorate of the George Jones Memorial Church, at Wheat, Tenn. Roane College is located there. It is a good church and a fine field.

Rev. E. Z. Simmons, our beloved missionary in Canton, China, announces that about February 1 his residence will be Dallas, Texas. He comes home to have an operation on his eyes for cataract.

Dr. J. M. Phillips, of Watertown, was in the city last Monday. He attended the pastor's conference, and gave us a call. We had occasion to speak recently of his work at Lebanon. He is also doing a noble work at Watertown.

We had a pleasant visit last week from General S. L. Cockroft, formerly of Dyersburg, now of Memphis. He is a prominent member of the First Baptist Church at that place, and is Moderator of the Shelby County Association. He may always be counted on as on the side of the right.

The Baptist Argus of last week was a "Baptist World Outlook Number." It contained letters from all over the world giving the Baptist outlook in the various countries. These letters were quite interesting. The Argus has done a good service to our Baptist cause in securing and publishing them.

The Biblical Recorder states that Richard, the second and youngest child of Dr. and Mrs. R. T. Vann, died suddenly the night after Christmas, at their home in Raleigh, aged four years. Dr. Vann is president of the Baptist Female University at Raleigh. We extend to him our deep sympathy in his sad affliction.

Rev. W. R. Cross, an active minister of Magnolia, Ark, was struck by a switch engine at Texarkana, Ark, lately and, though no bones are broken, it is feared he is seriously injured internally.

Sunday, December 17, Dr. C. W. Daniel, of the First Church, Fort Worth, Texas, preached the dedicatory sermon of Riverside Church, Fort Worth, and it was pronounced a most notable occasion.

Rev. J. S. Cheek, of the First Church, Paducah, Ky., rejoices greatly in the work of grace God has wrought through Evangelist Geo. C. Cates. The revival has been in progress over a month and there have been 250 additions, 66 during Christmas week.

Rev. J. H. Merriman, of Beacon, Tenn., is striving to build a house of worship for Bear Springs Church, in Beech River Association. Brother Merriman has labored long and faithfully at this mission point and his appeals deserve a favorable response.

Rev. Asa Cox, of Paris, Tenn., a veteran West Tennessee minister, 83 years old, has taken residence in Jacksonville, Fla., with his son-in-law, Rev. E. H. Reynolds, secretary of the Florida Baptist Convention. The good wishes of his many Tennessee friends accompany this venerable servant of God.

We acknowledge the kind invitation extended by Judson College, Marion, Ala., to attend the Founders' Day exercises on January 19. This will be the sixty-seventh anniversary of the founding of the Judson College. An address will be given by Dr. J. S. Dill, pastor of the First Baptist Church, Bowling Green, Ky.

Dr. B. H. Dement, pastor of the First Baptist Church, Waco, Tex., who has been spending a few days with relatives near this city, preached at the North Edgefield Baptist Church last Wednesday evening. Brother Dement is an able preacher and one of our leading ministers. His friends enjoyed seeing him again.

Rev. J. D. Adecock, for several years the efficient and beloved pastor at Bunkie, La., goes to Leesville, La., to take charge of the church there. Brother Adecock was heartily and unanimously called to Aberdeen, Miss., but feels it his duty to remain in Louisiana. We wish him abundant success in his new pastorate.

Rev. H. C. Roberts, of Eureka Springs, Ark., has accepted a call to the pastorate of the church at Eloxix, Miss. The Baptist Advance says of him: "He is a consecrated Christian gentleman, a good preacher, a faithful pastor, and leads his people in Christian benevolence. His sympathies and prayers take in a wide range of Christian enterprise."

Returning from Darden, we stopped over in Lexington for an hour or two, and saw a number of the brethren there. Brother Fleetwood Ball is the popular pastor. He has done a great work at Lexington. The church has been considerably built up, both in numbers and in spiritual power and in contributions to our benevolent objects, and is now probably the strongest church in town.

Rev. Joe P. Jacobs, formerly pastor of the Centennial Church, this city, now missionary in charge of the Chapel Car "Messenger of Peace," of whose call to the pastorate of the Immanuel Church, St. Louis, we made mention recently, writes us from St. Louis, "I have declined the hearty call, the splendid salary, and pleasant work of Immanuel Church, this city, and will remain with the Society. Would be glad to be remembered to the brethren."

An Indiana minister writes to the Journal and Messenger: "I remember reading in the good Book that it is said of certain persons: 'There was no room for them in the inn.' I find in many homes no room for religious literature. Once, in my canvass for The Journal and Messenger, I went into the home of a Baptist family, and when I presented the claims of a religious paper, the sister said: 'We are taking eleven papers now. We can't take any more.' The same kind of excuse is found in other homes."

Rev. W. L. Howse, the popular pastor of the church at Fayetteville, passed through Nashville last week on his way to fill an engagement. Brother Howse is doing a noble work at Fayetteville. As a result of the recent meeting held by Brother Earle D. Sims, there were about forty additions to the church, making the membership now almost an even hundred. It is probably the largest membership in its history. Among the members are some of the best people in town. The trouble is there are not enough of them.

Rev. J. E. Hughes, of Knoxville, is open to calls for evangelistic work. He has been eminently successful in revival work. He has conducted two successful meetings recently. Some years ago he devoted all of his time to such work, and had some great meetings. In his pastoral work of late years

he conducted many successful revivals. Brother Hughes is an eloquent preacher. We hope that he will not lack for plenty of opportunities to exercise his evangelistic gifts. He is authorized to represent the Baptist and Reflector.

Mr. Chas. F. Martin, of Macon, Ga., and Miss Carrie Martin, of Topeka, Kan., were married in this city on January 3, at the home of Mr. Walter D. Sykes. The ceremony was performed by the editor of The Baptist and Reflector. Mr. Martin was formerly from Hartsville, Tenn., and is now a member of the Baptist Church at that place. He is the representative of the International Harvester Co., at Macon, Ga., and is a man of sterling business qualities. His bride is the daughter of Hon. John Martin, former United States Senator from Kansas. We tender to them our cordial congratulations, with best wishes.

Leaving Lexington, we ran down the road and dropped off at Mercer between trains. This is a thriving town of some 300 or 400 inhabitants, on the N. C. & St. L. Ry., between Jackson and Memphis. Owing to the fact that there are two other Baptist churches not far away, one of them the strong Maple Springs Church, the church at Mercer is not very large. It has only about thirty members. They seem to make up, however, in quality for what they lack in quantity. The house of worship was burned last fall, but a new house is being erected in its place, and is now nearing completion. It will be quite a nice one. Brother W. Q. Young was pastor of the church, but since the fire they have not yet called another pastor. We had the pleasure of meeting Dr. C. P. Malone. He is both a physician to the body and to the soul. It will be no invidious distinction to say that the backbone of the church at Mercer is Brother T. E. Mercer. He is a prosperous merchant. Recently he has added a banking department to his large store. It is gratifying to see a successful man consecrating his business talents and means to the Lord.

We had a pleasant visit last week to Darden to attend the Christian Workers' Meeting of the Beech River Association, held at that place under the auspices of Dr. W. C. Golden, Secretary of the State Mission Board. The meeting began on Wednesday night. We were detained by a marriage, and did not reach Darden until Thursday afternoon just in time for the closing services that night. We learned that they had had a good meeting. The following ministers were in attendance: Brethren Fleetwood Ball, W. F. Boren, T. M. Boyd, A. L. Bray, Ollie Davis, W. C. Golden, C. V. Jones, J. H. Merryman and P. A. Templeman. Brother Boren presided. The discussions were interesting and helpful. Dr. Golden is holding a number of these meetings over the State in various Associations. They are calculated to do great good. Darden is a town of some 200 or 300 inhabitants. The Baptist Church is the only church in town. It has a membership of about 95. Rev. W. F. Boren is the beloved pastor. He is one of the best men we have in the State, earnest, consecrated, thoroughly missionary. He preaches also to three other churches around Darden, and is doing a noble work. We enjoyed spending a night in his hospitable home. We regretted that our stay at Darden was necessarily so short. We hope to have the pleasure of visiting it again some time.

The following clipping from the Knoxville Journal and Tribune will be read with much interest by the many friends of Dr. Perryman in Tennessee: "The Deaderick Avenue Baptist Church did a handsome thing Sunday morning in adding \$500 to the pastor's salary, which is now \$2,500, including the parsonage. Dr. Perryman has done a wonderful work since he came to Knoxville ten months ago. There have been nearly 200 additions to his church. The Sunday-school has grown, until last Sunday there were 563 present, which is the largest school in the State. His congregations have become too large for his great auditorium and the people are going to enlarge the building to accommodate the throngs. The financial strength has been doubled. This was shown the other Sunday, when they gave \$1,800 for the university at Jackson." Dr. Perryman ranks with the first preachers in Tennessee and nowhere is he appreciated more than in this city, as is seen by his being elected president of the Civic Federation and also president of the Baptist Ministers' Conference. He is large in body, mind and heart, and uses all for the betterment of humanity in forceful ways. His church is fast becoming a mighty spiritual force and he is the man to lead his congregation unto greater things. His wife leads the great choir, and his daughters, Misses Beulah and Lucile, are pianist and violinist. The church is to be congratulated on having such a preacher, and he can be congratulated on having such a church."

**THE HOME**

**What Can You Do?**

That's what the world is asking you,  
Not who you are,  
Not what you are;  
But this one thing the world demands,  
What can you do with brain or hands?  
What can you do? That is the test  
The world requires; as for the rest,  
It matters not,  
Or who or what  
You may have been, or high or low,  
The world cares not one whit to know.  
What can you do? What can you do?  
That's what the world keeps asking  
you  
With trumpet tone,  
And that alone!  
Ah, soul, if you would win, then you  
Must show the world what you can do!  
Once show the world what you can do,  
And it will quickly honor you  
And call you great;  
Or soon or late,  
Before success can come to you,  
The world must know what you can do.  
Up, then, O soul, and do your best!  
Meet like a man the world's great test.  
No matter what you are or who,  
What can you do?  
Gentile or Jew,  
Be brave and show what you can do.  
—The Watchman.

**Barker's Express**

Mrs. Barker's spectacles were pushed far up on her gray hair, and her forehead was in a little odd pucker that it always wore when she tried to make up her grocer list and hold Sam's attention at the same time. Either would have been an engrossing occupation, for the purse which must be made to supply the groceries was limited; while Sam's attention was even less limited.

"Tea—lemme see, this is Thursday—well, 'bout half pound of tea, I guess. Sugar—I s'pose we'll have to get half a dollar's worth anyhow. A hank of yarn—now wait, Sammy, till I get a bit of that gray yarn I want you to match."

Sam waited uneasily, shifting his weight from one bare foot to the other. There were a dozen things he would have chosen to do with this bright summer morning rather than drag his clumsy, home made wagon—a soap box mounted on wheels—a mile and a half down the road to the country store.

"I wish I didn't have to go," he said complaining.

"Well, you do have to," replied Mrs. Barker patiently, as she had done many times before. "As long as people keep on needin' things, somebody'll have to keep on gettin' 'em to the world's end I s'pose. And if you'd just stop frettin' over what you want and what you don't want, Sammy, and make it a business of doin' what's got to be done—"

The sample of yarn was already in Sam's possession. He dropped the carefully counted coin into his pocket and did not wait for the conclusion of the remark that he had heard so often.

"Aunt Mary's always sayin' that!" he muttered, impatiently, as he

trudged down the lane. "I hate travelin' off to that old store every time I think I've got a chance to do something else. Make a business of it! I'd like to know what kind of a business."

Then a sudden thought struck Sam so forcibly that he almost stopped in the road to consider it. "Whizzer-zeel!" he half whistled, half ejaculated. "Just s'pose now that I should!"

It was a bright face under the straw hat, and the idea that had taken possession of it speedily drove out all the plans for fishing and fun with which it had been occupied. His eyes sparkled and a smile grew and broadened on his face, partly at the thought of taking Aunt Mary so literally at her word, and partly at the prospect of what his boyish fancy was painting.

At the next house of the widely scattered settlement Sam turned his wagon up the path to the door. "Want to send to the store for any groceries, Mrs. Bates?" he called.

A portly figure appeared in the doorway and a hearty voice answered: "Indeed I do, and I was just wonderin' how I'd get 'em. Going for your Aunt Mary, were you, and stopped to ask me, too? That was real nice and accomadatin,' Sam Barker."

"Yes'm, I hope it'll be accomadatin,'" but it's business." Sam explained promptly. "I'm goin' to make a business of it. Five cents for two or three packages, ten cents if you want a considerable load. It's quite a piece to the store, and folks don't always want to go themselves."

"Indeed they don't 'specially if it's bakin' day like 'tis with me. I hadn't a soul to send, and I was just thinkin' I'd have to get ready. I'd ever so much rather pay you five or ten cents than to leave all the work I've got to do and go rushing a mile through the hot sun. Here, wait a minute and I'll tell you what I want."

So Sam carefully wrote out a list under the direction of Mrs. Bates, and departed. At the next house he repeated his visit and his statement, and so on through the straggling neighborhood with varying results, but on the whole to his satisfaction. It was taking a longer time than an ordinary trip to the store, but Sam decided that under the circumstances an extra hour on the road was a matter of small consequence.

"Aunt Mary didn't say she was in a hurry. I'm sure she doesn't need the tea and sugar till supper time, and she only knits in the evening anyhow."

The storekeeper viewed the different orders with surprise, but with evident approval.

"Say, Sam, if you would just keep on and drum up business this way I might"—

He checked himself abruptly. It might not be wise to say anything about a commission, but he added a bag of rasins and nuts to Sam's home purchase by way of encouragement.

It was a warm, tired but secretly exultant boy who appeared before

Mrs. Barker about eleven o'clock. "I put the bundles on the kitchen table, Aunt Mary, and here's fifty cents for you to buy something with," he announced, dropping a handful of change into her lap.

"Why, Sammy! I never gave you all that much, did I? What's gone down?"

"Nothin'," replied Sam, gaily; "it's business; that's gone up." And perched on the arm of an old rocker, his dusty bare feet swiveling, Sam told of his morning's venture. He had not expected it to mean so much to Aunt Mary. Something in her face told him more plainly than he had ever known how many burdens she carried, and how it cheered to have some other hand begin to lift a little.

"That's fine! Sammy; I'll have the money to buy some stuff for your new shirts, and it'll be a big help."

"Oh, I'll earn a lot more," answered small Sam, with the lofty indifference of one to whom such was a mere trifle. He wondered, though, why he had not thought of helping Aunt Mary before, or realized that the support of the family was a man's affair.

That afternoon there was a deal of pounding and hammering in the old barn, and next morning there was a much larger box fastened to the old wheels, a box which bore in very red and uneven letters the words, "Barker's Express." That was the beginning of Sam's business in life; the clumsy wagon and its enterprising young owner became an institution in that country community. It was years ago, and he is a busy, prosperous respected man, but if any one should ask him the "road of success" he would be likely to answer with a twinkle in his eyes:

"Oh, it's right along the line of the work you have to do. Never mind whether you like it or not, so long as it has to be done. Study its possibilities and make a business of it."—Boys and Girls.

**Of Interest to Housekeepers.**

A nice way to clean the wall is to cover a broom with a cotton flannel bag, made with the wrong side out. It should be square and just deep enough to cover the broom, with a tape run in to tie it about the handle, but if the walls are very dusty they should be rubbed with cold, soft cloths, changing often for a fresh piece. After the wall has been carefully cleaned with the cloths, the paper can be freshened by rubbing from the ceiling downward with slices of stale bread or with pieces of Turkish toweling.

To clean painted woodwork without scrubbing, cover the soiled places with kerosene oil, let it remain a few minutes, then wipe off with a soft cloth.

Leather coverings on chairs are refreshed if they are rubbed with the well beaten white of an egg.

Sometimes a handsome piece of furniture can be made from an old rocking chair if the frame is strong.

Scrub it thoroughly with hot suds, to which a little soda has been added, and when it is dry cover it all carefully with black enamel paint and let it dry, then touch it up with a few lines of gold paint. Tack on some stout lining, then put in hair or excelsior filling, cover with strong, unbleached muslin, and put on your outer cover and tack in place with brass headed tacks. Blankets may be kept clean twice as long if the end that comes next to the head is covered with a strip of some thin, soft material, and both the all wool and the cotton blankets may be kept soft and white by first shaking them well to free them from lint and dust and then washing them through a warm pearline suds prepared especially for them, and a little ammonia should be added to the suds if the blankets are much soiled. All blankets that are too thin for use should be cleaned and put away for use in sickness, and pieces of old soft flannel should be kept for the same purpose.

A. M. H.

**HAD NOT WALKED FOR 11 MONTHS**

**Terrible Sore on Ankle Caused Awful Suffering—Could Not Sleep nor Rest—Physician Said Leg Would Have to Be Amputated.**

**CURED BY CUTICURA IN SIX WEEKS**

"I had a terrible sore on my ankle and had not walked any for eleven months. I tried nearly everything without any benefit and had a doctor, but he didn't seem to do any good. He said I would have to have my leg taken off, and that I would never walk again. I suffered awful, and at night I could not sleep at all. I thought there was no rest for me, but as soon as I began to use Cuticura Soap and Ointment it commenced healing nicely. I bathed the ankle with warm water and Cuticura Soap and then applied Cuticura Ointment to the affected part, and laid a cloth over the sore to hold it in place. After two weeks I could walk around in my room real good, and in six weeks' time my ankle was entirely cured and I was walking around out of doors. I am enjoying perfect health and have gone to work and feel as well as I ever did in my life, so I know that the Cuticura Remedies are the best in the world.

"Cuticura was recommended to me by a lady who had used it when her baby's head was so full of sores he could not lie down. She had to set him up in her arms to sleep. (signed) Mrs. Mary Dickerson, Louisa, C. H. Va., April 22, 1905."

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May now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly humors, eczemas, rashes, and irritations, with loss of hair, from infancy to age, when all other remedies and even the best physicians fail.

Cuticura Soap, Ointment, and Pills, are sold throughout the world. Potter Drug & Chem. Corp., Boston, Sole Props. Mailed Free, "Skin and Blood Purification."

**GOLD SHELL RING**  
Gypsy style, shank carved scroll design, set with three fine red Ruby Gems. Ladies or girls size. For selling only five 25 cent boxes of "MERIT" BLOOD TABLETS you get this Ring. We allow you 90 days in which to sell the Tablets. Return us the \$1.25 and get the Ring. This is a beautiful Ring. Don't fail to get it. Send your order in quick. Also ask for our 24 page Premium Catalogue. Address, "MERIT" MEDICINE CO. 299 E. Third St. CINCINNATI, O.

**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, deficit.

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

Mission Topic for January, 1906: Church Building.

**YOUNG SOUTH CORRESPONDENCE.**

Ah! but we are getting on in the loveliest fashion. So many wait to speak to all our great circle of interested readers, that I can't stop to say a word. First of all, let me introduce Miss Armstrong of Baltimore, who has honored us this week. Mark well what she says, and see that her letter is read to your bands:

"To the Young South—Dear Co-workers for Jesus. Such a good letter has reached me from Tennessee, telling of a beautiful work that you have done. How many of you know who wrote the letter and what it is about? It would be a great pleasure to me if just now I could look into all your bright faces and hear your answers, but that can not be, as you are in different places in Tennessee, and I am way off at the head-quarters of Woman's Missionary Union in Baltimore. So, I must reach you in the best way I can, that is, through the Baptist and Reflector, and instead of your telling me, I will tell you. The letter is from Mrs. L. D. Eakin, who has for so long led you into paths of service, and it is about your interest in the Margaret Home. More than this. Mrs. Eakin has sent a check for \$65, which added to \$10 previously forwarded, makes \$75 from the Young South to be used for a play room for the missionaries' children who will come to the Home. Surely you have done well. How shall I thank you? First, I will thank you in the name of the Lord Jesus who loves the children and who accepts as an offering unto Himself every gift made unto others for His sake. Second, in the name of the Woman's Missionary Union. How glad we are that you have been so thoughtful of those who must be separated from their parents and whose little hearts will sometimes hunger for the touch of mother's hand and the sound of her voice. Then again I thank you in the name of the children of the missionaries. There are only three little fellows in the Margaret Home now, Ivo Amazon, aged eleven; Inor Gordon, aged nine; Iron Carey Hawthorne, aged six; all children of Mr. and Mrs. Nelson of Brazil. But others are coming after awhile, and I can imagine how these three boys with appreciation of what you have done for their pleasure will tell others, and often after enjoying a good time together in the 'Young South' Play Room, the thoughts of these young people will turn to you and in their hearts they will send you many a vote of thanks. Having al-

ready done so much for the Margaret Home, I trust you will feel that you have a share in it, and always be ready to render any further service in your power. Mrs. Eakin is quick to see opportunities, and I expect before very long, she will be asking you to do something else. There is one request I am going to make now, and that is: Will you try to remember at least one day in each week to pray for the children in the Home? I believe you all want to become more useful as you become older, to honor your Savior in every way that you can, in other words to grow in soul and heart as well as in body. So here is a prescription which you will find helpful. It was given by a great preacher and is very easy to remember, though sometimes a little unpleasant to take, especially when one is tempted to be a little selfish or lazy. 'G-R-O-W spells grow. Do you want to grow? Then, go right on working.' Please do not forget this simple prescription, but make use of it.

"With love to you all and best wishes for the new year, I am, very sincerely yours,

Annie W. Armstrong."

We certainly ought to appreciate this message, for Miss Annie is the busiest of women, and was just leaving for a month's trip to Louisiana in the interest of the Woman's Missionary Union. She asks you to remember the little dwellers in the Margaret Home. Who says, "I will?" Hold up your hands everywhere! And I ask you to remember Miss Armstrong in her journey. Ask the Father to be ever with her, protecting her from danger and guiding her with his Holy Spirit.

Shall we promise to help support those little ones from far Brazil? I want us to give at least \$2.50 each month for that. Will you? Just a dime or a quarter from a few each week will help one little child in clothing or supply some need of the lovely refuge the Southern Baptist women are getting ready for the little ones from the destitute places of our land and from the homes across the water.

Ripley sends in No. 2 \$1.80 from Liberty Sunday-school for Mrs. Maynard and New Year's wishes with it. Mrs. J. F. White will tell them how glad we are of every offering to Japan just now and thank them. We always know we can depend on Liberty S. S.

No. 3 brings 50 cents from Miss Maggie Grandstaff's class at Watertown, brought to the teacher when she was too ill to go to Sunday-school. May God hear her prayers for the little ones under her care. I give it to Japan most gratefully.

In No. 4 is \$1 for Japan from Mrs. E. M. Hutsell, Athens, and God will surely bless her New Year's offering.

Miss Grace Whitlock, Jefferson City, in No. 5 sends \$1 as her birthday offering, to be equally divided between the Orphans' Home and Japan. Thanks.

No. 6 brings good news from the "Cheerful Workers" of the Third Church, Knoxville, with \$3.40 (sent through the church treasurer, Mr. Thos. H. Rose) for Japan. This is a fine Band and has just sent a Christmas box to the orphans. We are certainly obliged for our share.

And the "Little Workers" of Wartrace in No. 7 follow them with \$3.20, proving that Mrs. Mabel Arnold Smartt still keeps her Band interested in the Young South. Please thank each contributor, Mrs. Smartt.

No. 8 brings a subscriber to the Journal, J. D. Foster, Niota, sent by J. P. Janeway, which I am glad to forward to Dr. Willingham, with four others at Adams Station and Guthrie, Ky., which Mrs. B. G. Fuqua forwards in No. 9.

And No. 10 brings \$2 from our loyal supporters, Grace and Lena Smith, Hickman, Tenn. One is for Mrs. Maynard's salary, and may I give the other to the Margaret Home support? Thank you so much! God send you a happy, useful year.

No. 11 brings \$2 from the Sweet-water Band by Mrs. E. K. Cox, and we are very grateful for their kindly aid. May I give it to Japan?

The Sunbeams of Paris shine cheerily in No. 12 and bring us \$3.35 to do with as I please, and you know my heart cries out "Japan" at this juncture. Will Mrs. O. C. Barton give them our heartiest thanks? We are so glad they do not forget us.

A Kenton boy in No. 13 sends \$1 for Mrs. Maynard's salary, made by selling Sunday eggs, and his pleasant remembrance of the Young South while on a holiday trip to Louisiana is much appreciated, and he has our thanks.

We would not be at all satisfied if we had not heard from Curve S. S. in No. 14. That generous circle of Mrs. Butler's never stays long away. Please thank them for this new proof of their interest.

No. 15 will bring the tears to the eyes of Mr. and Mrs. Maynard I know. It comes from their beloved relative, Miss Augusta Chiswell, Fostoria, Va., with her oft-repeated offering of

**FIVE DOLLARS**

to Japan. Her heart is ever there with them. She has been very critically ill with pneumonia, and one of the first acts of her convalescence is to wish the Young South "a happy new year" and give this much prized help on Mrs. Maynard's salary. May she speedily hear from her dear ones across the great ocean.

And No. 16 brings another generous

**FIVE DOLLARS**

from Mrs. Julia T. Johns, Jefferson. to be divided between the Orphans and Japan, and we are again under great obligations to this ever kind friend.

But that isn't all! No. 17 is just as generous. "A Young South Worker" from Walter Hill sends

**FIVE DOLLARS**

to send our missionary's salary forward. "A Christmas gift" the giver says, and prays it may do good. Let us all say amen, as we thank her from our hearts.

Still we are not through!

For years past a sweet letter from my dear old home, Shelbyville, has always gladdened our hearts at Christmas time. Now, though the spirit that first inspired the collection for the orphans at this time has gone up higher, the beloved ones she has left have continued it, and Madison Gogins sends

**SIX DOLLARS AND TEN CENTS**

for the West Nashville Home. Is it not a touching memorial of her who led them first to do it? The Young South is deeply grateful for being the medium of thus keeping her memory green.

But this chapter endeth not yet. Miss Bessie Cardwell, Jefferson City, sends

**SEVEN DOLLARS**

from the Sunbeams of the First Church for China. Isn't that grand? Please thank each of the donors, Miss Bessie. We are proud to number such a band among our workers.

Now, if you are not too tired, read just one more, the "banner" message for to-day. It comes from Memphis and says:

"Please find enclosed

**ELEVEN DOLLARS**

from Bellevue Busy Bees. Give \$5 for the Yang-Chow Hospital, \$3 to the church at Monterey, \$2 to Japan and \$1 for Literature sent us. A happy new year to the Young South."

Mrs. Mortimer G. Bailey.

Could we close more delightfully than with that?

How good God is to us. Let us praise His holy name. Words fail me. Mrs. Bailey will say what I ought to say.

January is opening the year most brightly. With thanks to all who

**THE WORLD'S LARGEST TOMATO**  
WEIGHT, 6 LBS. AND 2 OZ.  
**FREE SEEDS**  
Send us your name and address today for a Free Pkt. of this Mammoth Tomato Seed, together with our Big 1906 Catalog of "Pure and Sure" Seeds. It describes everything needed for the Field, Garden and Lawn at Wholesale Prices direct to the consumer, as well as our New 372 Bus. Per Acre Corn, "Nichols' Golden Chief," for which we offer to pay \$5.00 per car to growers this season. It is the handsomest Garden Guide ever issued—mailed Free. Write Today

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What Dr. Geo. W. Truett, Dallas, Texas, Thinks of it:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday-School Board is the best collection of hymns in all the world today. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

**An Organist of a Prominent Church:**  
"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

This represents the general sentiment expressed about the Baptist Hymn and Praise Book. It promises large success in meeting the needs and wishes of the churches.

**BAPTIST SUNDAY SCHOOL BOARD**  
710 Church Street, Nashville, Tenn.

# What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and tall "blood purifier," tonic and cure all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principal of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dozed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifier," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

The marriage of Mr. Lum Baillif to Miss Beulah Groom was quietly solemnized at the bride's residence Wednesday morning, January 3rd, in the presence of a large number of friends. Many costly and beautiful presents were received. Rev. John T. Oakley of Watertown performed the ceremony. Those present were: Mrs. John T. Oakley, Watertown; Mr. and Mrs. Vantreas, Watertown; Rev. and Mrs. Sigel Ogle, Pontotoc, Miss.; Miss Robinson, Watertown; Misses Jessie, Fannie and Sue Matt Jones, city; Misses Ferrel Bowen, Gertrude White, Mr. and Mrs. White; Mrs. T. K. David, Miss Lockie David, Mrs. Lou Maynor. The happy couple left immediately for Watertown, where they were tendered a reception by the parents of the groom.

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Marks anything  
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have made this week what it is, I am yours most sincerely,

Laura Dayton Eakin.  
Chattanooga.

**Receipts.**  
First 3 quarters of 12th year... \$705 09  
First week in January..... 44 49

**FOR JAPAN.**  
Liberty S. S. by Mrs. White, Ripley..... 1 80  
Miss Grandstaff's class, Watertown..... 50  
Mrs. E. M. Huttsell, Athens..... 1 00  
Grace Whitloch, Jefferson City.. 50  
Cheerful Workers, 3rd ch. Knoxville, by Mrs. Ford..... 3 40  
Little Workers, Wartrace, by Mrs. M. A. S..... 1 45  
Mrs. Boles, Wartrace..... 1 00  
Lawrence Boles, Wartrace..... 50  
Estelle Whittemore, Wartrace... 25  
Grace and Lena Smith, Hickman Sweetwater Band by Mrs. Cox... 2 00  
Paris Sunbeams by Mrs. Barton. 3 35  
Gid Porter, Kenton..... 1 00  
Curve S. S. by Mrs. Butler..... 1 00  
Miss Augusta Chiswell, Va..... 5 00  
Mrs. Julia T. Johns, Jefferson... 3 00  
A Young South Worker, Walter Hill..... 5 00  
Bellevue Busy Bees, Memphis, by Mrs. Bailey..... 2 00

**FOR ORPHANS' HOME.**  
Grace Whitloch, Jefferson City.. 50  
Curve S. S. by Mrs. Butler..... 1 00  
Mrs. J. T. Johns, Jefferson..... 2 00  
Madison Goggin, Shelbyville... 6 10

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G. and L. Smith, Hickman..... 1 00

**FOR FOREIGN JOURNAL.**  
Six subscriptions..... 1 50

**FOR YANG CHOW HOSPITAL.**  
Bellevue Busy Bees, Memphis... 5 00

**FOR FOREIGN BOARD.**  
Jefferson City Sunbeams..... 7 00

**FOR STATE BOARD.**  
Bellevue Busy Bees, Memphis... 3 00

**FOR Y. S. PINS.**  
S. S. Teacher, Chattanooga..... 75

Total..... \$812 12  
Received since April 1, 1905:  
For Japan..... \$349 14  
" Orphans' Home..... 181 15  
" Home Board..... 51 17  
" State Board..... 73 93  
" Foreign Board..... 38 00  
" S. S. and Colportage..... 1 50  
" Periodicals..... 19 65  
" Literature and Buttons..... 2 75  
" Y. S. pins..... 3 50  
" Margaret Home..... 75 00  
" Margaret Home (support)... 1 50  
" Yang Chow Hospital... 12 50  
" Postage..... 2 39  
Total..... \$812 18  
Work on for Japan. L. D. E.

**Resolutions.**

Whereas, God in his infinite wisdom has seen fit to remove from our midst our dear sister, Olivia Scruggs, therefore be it

Resolved, That in this mysterious dispensation of providence we have sustained a great loss in our church and Sunday-school, also a beautiful example of Christianity in her daily walk. She gave her heart to the Savior while she was young; at the tender age of fifteen she became a Christian, and from that time until the day of her death she lived a beautiful exemplary Christian life. A tenth of her possessions was always given to the Lord's cause, and the last words she uttered while living was to speak of some money she had laid aside, her own savings, which she wanted given to the building fund of the little church to which she belonged and to our Orphanage. She has gone to be with her Savior whom she loved. In the home there is a vacant chair, in the church an empty pew, and in the chain of friendship a missing link.

Resolved, That we extend to the bereaved family our sympathy in the

## Blind Headache

"About a year ago," writes Mrs. Mattie Allen, of 1123 Broadway, Augusta, Ga., "I suffered with blind, sick headaches and backaches, and could get no relief until I tried

# WINE OF CARDUI

## Woman's Relief

I immediately commenced to improve, and now I feel like a new woman, and wish to recommend it to all sick women, for I know it will cure them, as it did me."

Cardui is pure, medicinal extract of vegetable herbs, which relieves female pains, regulates female functions, tones up the organs to a proper state of health. Try it for your trouble.

**Every druggist sells it in \$1.00 bottles.**

**WRITE US FREELY** and frankly, describing your symptoms. We will consider your case and give you free advice (in plain sealed envelope). Don't hesitate, but write today. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

loss of so noble a daughter and sister, and commend them to the tender care and consolation of a loving heavenly Father.

Resolved, That a copy of these resolutions be furnished the family, a copy be entered on the church record, and a copy be sent to the Baptist and Reflector for publication.

B. H. Clemmons,  
Miss Alice Golden,  
Miss Winnie Davidson,  
Committee.

**Do you know** of a bad case of grip which has been neglected or mistreated and which if left uncured will permanently undermine the health? If so, write and send 50 cents in stamps for one bottle of Johnson's Chill and Fever Tonic. If this single bottle does not set the patient on the road to quick recovery, write to us and we will send your stamps back.

Write to  
**THE JOHNSON'S CHILL AND FEVER TONIC CO., SAVANNAH, GA.**

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Are you satisfied with the way your clothes fit and wear?  
We cater to the most fastidious. Our clothes are well made, and in fit, style, we guarantee each garment. We keep them pressed free.  
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D-2,  
HOPE, IND.**

## Catarrh Cured at Home

**Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.**

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.

A postal card with your name and address sent to Dr. J. W. Blosser, 68 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

### FIFTH SUNDAY MEETINGS.

The Fifth Sunday meeting of Big Emory Association was held with Daysville Church. Brethren S. W. Tindell, A. W. Duncan, C. L. Ledford, T. C. Whitlock, Jr., W. M. Cooper, W. N. Rose and others were present and took part in the discussions. A. W. Duncan preached a sermon on Missions Sunday and a collection was taken of \$6.11 for State Missions. S. W. Tindell preached at night. The local attendance was good and the meeting was a success. The people are for temperance and gave Dr. Tindell much encouragement.

W. N. ROSE, State Board:

The Fifth Sunday meeting that had been appointed to meet with the Hickmans Creek Church met at 10.30 a. m., Friday, December 29, 1905.

Brother L. S. Ewton, who had been appointed to conduct the meeting, was present and preached the introductory sermon from the text: "Ye are the salt of the earth." Permanent organization was effected by electing Brother W. P. D. Clark, moderator, and H. C. Gwaltney, clerk. The discussion of the various questions, such as Orphanage, missions of all kinds and other questions was participated in by Brethren Ewton, Clark, Howard Eastes and L. C. Smith. Owing to the fact that there were three fifth Sunday meetings held in New Salem Association at this time, there were only three ministers present at our meeting, but they all deserve much credit for their efforts to make the meeting a success. The speeches were all interesting and helpful, the sermons preached during the meeting were full of the gospel and calculated to do much good, and all present seemed to enjoy the meeting very much.

H. C. GWALTNEY, Clerk.

The fifth Sunday meeting of East-analee Association met with Conasauga Baptist church on Friday, at 10:30 a. m., with members from five churches present. Preachers present: P. A. Miller, H. K. Watson and R. D. Cecil.

Brother Watson is the beloved pastor, and he has served the church for eighteen years. The attendance of the membership of the church and community was very good. Programme carried out, with the exception of no preaching on Sunday night. The entertainment by the pastor, church and

community was bountiful. The members of the Board present suggested that I confer with Dr. Golden further about holding a "Christian Workers' meeting" in the Association, as he had not agreed to come to Riceville on Thursday night before the third Sunday in January. The colporter was not present, and so we had no report.

Money received for State Missions and Orphans' Home: Churches—Riceville, \$2; New Zion, \$1.20; New Friendship, \$2.55; Conasauga, \$3.40; total, \$9.15; Conasauga Associational missions, \$1.10; total received, \$10.25. Brother Miller preached two sermons and the writer preached three. The writer preached the introductory sermon Sunday and took a collection of \$3.40. The meeting was very good. The writer preached at Cog Hill on Thursday night. Brother Masengale has been the pastor here the past year. They have a good house and this is an important field. Churches wanting the next fifth Sunday meeting will please send their requests to Riceville, Tenn. R. D. CECIL, Mod.

Grady, Tenn.

The fifth Sunday meeting of the Tennessee Valley Association was held at Graysville. It was a very successful meeting. Nearly all of the pastors in the Association were present, and also many delegates. Rev. W. C. Golden, D.D., of the State Board, was also present, and that meant not only a live meeting, but a lively one. A portion of the programme "got left" as a result, but was more than fully compensated for by the impression, a very impressive one, left by Dr. Golden, which will work practical results and an uplifting for God's glory all over Tennessee Valley Association. The Association is a live one and the good work will go on by the efforts of its worthy ministers through the grace of God, whose be all the glory. This Association is growing in spirituality and will grow. While it is true that much more should have been done, it is also true that the people are growing up to the measure of responsibility and God's blessings are returning upon the people in full measure.

Rev. Wm. White preached the opening sermon to a full house on Friday night. After devotional service on Saturday morning, and a testimony meeting, the work of the convention went rapidly and interestingly on, by the discussion of "The Best Method of Training Young Church Members for Christian Work," by T. D. Shelton and J. L. Burnett and W. C. Golden. Then came "The Relation of the Prayer Meeting to the Spirituality of the Church," by M. F. McCuiston, John Boling and W. C. Golden. The sermon of the day was preached by Rev. W. C. Golden in his inimitably characteristic manner, on "The Faithfulness of Christ," from 2 Timothy, 2: 13. "If we are faithless, he abideth faithful; for he cannot deny himself."

After a bountiful dinner, which the Graysville people know well how to provide, G. W. Brewer spoke on "The Scriptural Plan of Missions." W. C. Golden closed the day with a talk that first kept the people laughing, then crying. The remaining services were conducted by the local talent. It was a good Baptist day. The weather was delightful; the people were eager in attendance; the talks were instructive and inspiring.

D. V. CULVER.

Dayton, Tenn.

Glenshaw, Pa., Oct. 20th, 1904.  
"Dear Sir:—Inclosed find \$1.00 for which please send me two boxes of Tetterine for my friends. It is so good that I have told a great many people about it and I hope that they will send to you for it. Mrs. Henrietta Herron."  
Tetterine destroys the disease germs in all forms of skin diseases. 50c per box. J. T. SHUPTRINE, Mfr., Savannah, Ga.



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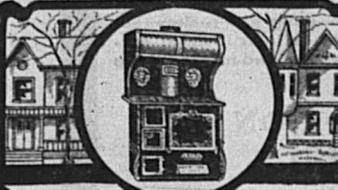
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REGISTERED TRADE MARK  
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over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection. Send two 2c stamps for sample card, worth double the money. In buying Safety Pins see that the card bears the name of

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Mrs. E. J. Barnes	25
Mrs. M. M. Hussey	50
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M. A. Stratton	1 00
Miss Amanda Felts	1 00
Mrs. Kate Kane	25
Robert Owen	50
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B. W. Owen and wife	50
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Oak Grove Church	83
Bethlehem Church	92
Mrs. Alpha Tidwell	25
Dr. Pugh Haynes	6 56
Fifth Sunday Meeting, Cumberland Association	5 60
Dr. R. R. Acree, Sec. and Tr.	9 66
Miss Hattie Lee Haynes	7 00
Mrs. Kitty O'Neal	25

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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.

### To Hunters.

If you would know of a country which abounds in turkey, duck, quail, squirrels and other small game, with many a good chance at deer, get a copy of the new booklet, "Feathers and Fins on the Frisco." It tells about hunting and fishing in the Ozarks and in the St. Francis Valley. Sent free on request by A. Hilton, General Passenger Agent, Frisco System, St. Louis, Mo.

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For complete information as to rates, schedules, etc., write J. E. Shipley, T. P. A., Chattanooga, Tenn.

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Investigate our claims.

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CURES RINGWORMS, ECZEMA, RASH, TETTER, RINGWORMS & OLD SORES. NO MATTER HOW BAD OR HOW OLD, IF YOU ARE AFFLICTED WITH SKIN TROUBLE, YOU MUST SEND FOR A BOX AT ONCE FOR ITS EFFICACY IS ABSOLUTELY GUARANTEED. IF QUICK PERMANENT CURE IS NOT MADE YOUR MONEY RETURNED BY CHECK. SO DON'T FAIL TO GET IT A REALITY.

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To the man whose imagination is fed with facts and fortified with observation, the southern portion of the United States will always seem the favorite child of Omnipotence and its handmaiden—Nature. Practically every resource that ministers to the wealth and greatness of a people has been lavishly placed within its borders.

Though the Creator of this full-bosomed magnificence dwells neither here nor there—but everywhere—we like, in all reverence, to call these Southern States indeed "God's country." One who knows the South realizes how, after material gifts had been so generously bestowed, the designing power completed its work by dotting it liberally with those imperative auxiliaries of modern civilization—resorts, summer and winter. In the case of the South these resorts have proven not only protectors of our people's health; they are adding now and they will add substantially in the future to our actual wealth.

The Florida resorts need no detailed eulogy at this date. They have won already thousands of wealthy Northerners and Southerners from the lure of the European spa or the call of the Riviera. A more wonderful conquest, and one which should interest the entire South, is that of the radiant Sapphire country, that Eden of the North Carolina mountains, with which the word "Toxaway" has become inseparably identified. Its beauties and its health-compelling qualities have been open to civilization for only a few years, relatively; yet "Toxaway" means to a host of Southern and Northern people to-day recreation and recuperation under conditions as ideal as can be arranged by the co-partnership of man and Nature.

The six hotels under the management of the Troxaway Hotel Company, with Mr. J. C. Burrowes at its head, have been instrumental in this rapid achievement. The Sapphire country itself has done the rest. The hostleries have been artfully located, getting the wide benefits which come from altitudes ranging from 2,250 to 4,780 feet. The far-reaching estate of Toxaway, comprises 31,000 acres, in which are more than seventy-five miles of brook and river fishing, yielding the gamest of game trout. In the rugged recesses of the estate there are deer, wild turkey and ruffed grouse, with bears here and there and occasionally quail. The three lakes like shimmering sapphires splashed down in the heart of the mountains, with the winding forest roads, create indelible impressions of the place.

With the opening of the winter season Toxaway Inn—the greatest of all the Toxaway resorts—announces itself ready for business for the approaching season after having completed the most successful summer season known in the history of Southern resorts.

From this time on this institution becomes not only a summer but a winter resort, appealing to the South in the summer and to the north in winter. It is on the direct line of travel from eastern and western points to Florida, and Manager Burrowes has made every arrangement to catch the business as it goes to and comes from Florida.

And it is safe to say that those who stop to take in the beauties of the Toxaway country will be amply compensated, for in the matter of scenic attractions there is nothing like it this side of the Rocky Mountains.—Constitution, Atlanta, Ga., October 12, 1905.

The Great Requirement of a \$1.50 shoe is Wear.

Southland Belle Shoes are Handsome, Shapely and Comfortable,

but above all, THEY WEAR WELL.

You will want another pair of them when they are gone.

The Best Merchants Sell Them.

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Cheapest rates yet—less than one-way fare for the round trip to points in the Southwest. Go via Memphis or Cairo, and Cotton Belt Route.

Dates of cheap rates Oct. 3 and 17, Nov. 7 and 21, Dec. 5 and 19.

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This season will mark the inauguration of the **HAVANA LIMITED** Between **CHICAGO, ST. LOUIS and MOBILE** In connection with the **S.S. "PRINCE GEORGE"** Between **MOBILE AND HAVANA.**

The Havana Limited will be a train de luxe, operated on a fast schedule over the Chicago & Alton and Mobile & Ohio Railroads, making immediate connection at Mobile with the superb nineteen knot, electric lighted, steel, twin-screw S.S. "Prince George," which is constructed on the lines of the ocean greyhounds Campania and Lucania, with accommodations for two hundred first cabin passengers and sixty second cabin. The trip from Chicago to Havana will consume sixty hours. For full information, write Ino. M. Beall, General Passenger Agent, Mobile & Ohio Railroad, St. Louis.



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The Nashville, Chattanooga & St. Louis Railway is distributing a very beautiful lithograph, 18x25 inches, of the famous engine "General" which is now on exhibition in the Union Depot, Chattanooga, Tenn. The picture is ready for framing and will be mailed to any address for twenty-five cents. The "General" was captured by the Andrews' Raiders at Big Shanty (now Kennesaw), Georgia, on the Western & Atlantic Railroad, April 12th, 1862, and was recaptured by Conductor W. A. Fuller, Anthony Murphy and others, near Ringgold, Ga., after an exciting chase of about ninety miles. It was one of the most thrilling exploits of the Civil War. The object of the raid was to burn the bridges on the Western & Atlantic Railroad and cut off the Confederate Army from its base of supplies. A booklet, "The Story of the General," sent free upon application.

W. L. DANLEY, G. P. A. Nashville, Chattanooga & St. Louis R'y Nashville, Tennessee

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**TRUNK LINE TO THE NORTH**

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VIA **L. & N., E. & T. H. and C. & E. I.** 2 Vestibuled Through Trains Daily **NASHVILLE TO CHICAGO 2** THROUGH SLEEPERS AND DAY COACHES NEW ORLEANS TO CHICAGO DINING CARS SERVING ALL MEALS EN ROUTE **D. H. HILLMAN, G. P. A., S. L. ROGERS, Gen. Agt.** EVANSVILLE, IND. NASHVILLE, TENN.

We were kindly remembered a few evenings ago by some of the members of our church in a pouding. They came again in connection with the Ladies' Aid Society with a New Year's present of a nice suit of clothes. All this made us grateful to our good people and to God. Pray for us.

R. J. GORBET.  
East Chattanooga.

**OBITUARY.**

Gifford Tiller.—The death of this young man, which occurred on Dec. 21, 1905, at his home in Jellico, made a very deep impression on the community in which he lived and upon the student body at Carson and Newman College. He finished the business course in the college nearly a year ago and took at once a very responsible position as book-keeper in Jellico. While a student he was highly esteemed for his genial bearing, sterling worth and exemplary conduct. In business life he won the confidence of all by his ability and faithfulness. In his home, as the oldest son, he was tenderly loved on

account of his thoughtful regard for parents, brothers and sister. Since his boyhood he had been not only a member, but a faithful member, of the Jellico Baptist Church. His interest in his church and its welfare was constant. For one so young, just approaching his 21st birthday, he had made unusual progress in the things that make for true living. It is not strange that his friends mourn his departure. Yet they rejoice in the record of his brief life-work and are confident of his acceptance with God through Jesus Christ.

M. D. Jeffries.

The Tennessee State Board of Education met at the Capitol Wednesday for the purpose of distributing the \$50,000 provided for in the Tollett bill passed by the last Legislature for the purpose of lengthening the school terms in those counties of the State which are now running their schools less than six months. Thirty-seven counties are entitled to aid under this law and the reports received from these were placed in the hands of a special committee from the State

Board, which will audit the reports and report to an adjourned meeting of the Board in this city December 30.

**How a Woman Paid Her Debts.**

I am out of debt, thanks to the Dish Washer business. In the past three months I have made \$600 selling Dish Washers. I never saw anything sell so easily. Every family needs a Dish Washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own home. Each Dish Washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish Washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish Washers from the Mound City Dish Washer Co., 3685 B. L. LaCade Ave, St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

**DRAUGHON'S  
Business Colleges**

Nashville, Knoxville, Memphis, Montgomery, Ft. Worth and Jackson, Miss. POSITIONS secured or money REFUNDED. Also teach BY MAIL. Catalogue will convince you that Draughon's is THE BEST. Send for it.

**I Cure Cancer.**

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313-E 12th St., Kansas City, Mo.



**FREE**

To introduce our up-to-date jewelry we will give away, absolutely free, this handsome Perfumed Lucky Charm, the latest novelty. Send your name and address to-day and we will forward it to you at once without expense to you. Wear one and be in luck all the time. Address: MILFORD JEWELRY CO., Dept. 987 Milford, Conn.

The Secretary of State has granted a charter to a new bank at Elizabethton, Tenn., "The Carter County Bank," capitalized at \$25,000.



**Read Letters From People You Know.**

**Honor of Discovery.**

This most perfect treatment for Rheumatism was discovered by W. A. ORNDORFF, of Kentucky, a veteran of the Civil War, who contracted Rheumatism in the Southern Army from 1861 to 1865. For forty years he has had Rheumatism at times so severe as to render him unfit for business.

Mr. Orndorff carries a minie bullet in his left arm near the elbow joint since the battle of Shiloh, April 7, 1862, that has given him much trouble for more than forty years. On the 6th day of August, 1904, he had a violent attack of Rheumatism and his sufferings were so great he lost fifteen pounds in eight days. It was then he discovered this wonderful remedy. Since then he has been fully restored and skips around like a boy. He has not had a pain since taking the treatment and his general health has been perfect.

**Company Formed.**

Realizing the tremendous importance of his discovery, the medicine was at once prepared for general sale and is being shipped far and near. Hundreds of letters are being received from grateful people all over the country, testifying to its curative power and ordering bottles to be sent to their friends and relatives who suffer from the disease. Many of those cured had been afflicted with severe Rheumatism for years and had tried everything they had heard recommended. The medicine thoroughly rids the body of the poison, leaving it perfectly free from the disease, so that there is no recurrence. It is undoubtedly the most perfect cure that has ever been discovered, and should find its way to every sufferer from this dreadful malady.

Frankfort, Ky., Feb. 11, 1905.  
Old Veteran Rheumatic Cure Co.,  
Adairville, Ky.

Dear Sirs—I suffered with Rheumatism this winter and finally used a bottle of your Old Veteran Rheu-

matic Cure. I improved while taking it and have had no trouble since.

Very truly yours,

J. P. HOBSON,  
Chief Justice of State.

Department of Justice, Office of U. S. Marshal for the Western District of Kentucky.

Louisville, Ky., Sept. 1, 1905.  
Old Veteran Rheumatic Cure Co.,  
Adairville, Ky.

Gentlemen—I received the bottle of Old Veteran Rheumatic Cure sent me, containing a nine days' treatment, and after using same am entirely cured of a very severe case of Rheumatism. I feel it my duty and a pleasure, in the interest of others suffering from that dreadful malady, Rheumatism, to recommend it as a wonderful medicine, and worth a trial from every Rheumatic sufferer in the land, and I

will assure you I will recommend it to all I meet. Very resp't,

A. D. JAMES, U. S. Marshal.  
Plano, Ill., Nov. 9, 1905.

Mr. W. A. Orndorff.

Comrade—I think you better send me some more of your circulars. You sent me some with the remedy and I have been sending them to those who have heard of it by me until they are nearly all gone, and still I have calls for them. Wife and I have not had a twinge of rheumatism since we took the nine days' treatment.

Address yours truly,

CHAS. H. BURR,  
Lock Box 555, Plano, Ill.  
Morristown, Tenn., Mar. 17, 1905.  
Old Veteran Rheumatic Cure Co.,  
Adairville, Ky.

Dear Sirs—I have used two bottles of your Rheumatic Cure and find my-

self entirely free from soreness and pain from which I have suffered more or less for five years. I enclose you check in payment of the last bottle you sent me, which you proposed to send free, but I regard it worth all you sell it for. I also enclose amount to pay for two more bottles, which I want for my sister-in-law, who is now suffering with rheumatism. Please send two bottles to her at once and oblige. Yours, etc.,

J. S. CAPPS.

Old Veteran Rheumatic Cure Co.,  
Adairville, Ky.

Gentlemen—For two years I was troubled with Rheumatism. Last fall I had a very severe attack. Could not get up when down. Could not dress myself. In fact I could not do anything. I took your nine days' treatment. Ever since then I have been well and free from pain. I do recommend it to all who suffer with Rheumatism. Respectfully,

R. D. TRAUGHBER,  
Adairville, Ky.

Magnolia, N. C., Aug. 17, 1905.  
Old Veteran Rheumatic Cure Co.,  
Adairville, Ky.

Gentlemen—I received the two bottles of Old Veteran Rheumatic Cure mailed to me at Turnpike, N. C., and am glad to report a complete cure by using only one bottle. It is just fine, and I recommend it to all of the boarders of that place, and am preaching it wherever I go. I only wish that every rheumatic sufferer who has doubts about being cured would try our Old Veteran Rheumatic Cure.

Yours truly, H. E. NEWBURY.  
Old Veteran Rheumatic Cure Co.,  
Adairville, Ky.

Gentlemen—I feel like I cannot say too much for Old Veteran Rheumatic Cure. I have suffered a great deal with rheumatism. At times could scarcely get home from my work. At other times down and could not get up without great pain. Tried different remedies, but old "Vet" did the work. I get around like a boy. I feel that I am cured. I believe in the nine days' treatment like I believe in the Scriptures. I believe it to be the greatest remedy on earth for rheumatism.

T. R. MASON,  
Hopkinsville, Ky.

**A GOOD OFFER.**

If you suffer with Rheumatism write us, enclosing One Dollar—money order, registered letter or check—and we will send you, postage paid, our Nine Days' Treatment, on our guarantee that it will cure you. We return your money if you are not satisfied. We will carry out this promise faithfully, and for our reliability refer you to the People's Bank of Adairville, Ky. We know "Old Veteran" will cure you. Write us to-day. Mention Baptist and Reflector.

**Old Veteran Rheumatic Cure Co.**

(Incorporated.)

Adairville, Ky.