

# Baptist and Reflector.

Speaking the Truth in Love

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## PERSONAL AND PRACTICAL.

The cross removes the curse.

First give to God your heart. And then give Him your life.

It is said that a St. Louis minister is offering trading stamps to induce attendance at his Sunday-school. This is about the limit.

One twelfth of the year has gone. Have you done any good in it? Have you tried? Soon it will all be gone. Make use of it while you can.

Shakespeare represents Richard III as saying of himself, I "seem a saint when most I play the devil." And unfortunately Richard III was not the only one of whom this is true.

"Draw me nearer, nearer, nearer, blessed Lord,  
To the cross where thou hast died;  
Draw me nearer, nearer, nearer, blessed Lord,  
To thy precious bleeding side."

Rev. J. W. Bell has moved from Dyersburg to Newbern, Tenn., and wishes his correspondents to please take notice. He has two Sundays not taken, and will be glad to serve some good churches for those days. Write him about it.

It is a favorite game on the part of a thief to cry "Stop, thief!" The astonishing part about it is that people will frequently take the thief for the innocent party and sometimes the innocent party for the thief. Nothing is easier to arouse than prejudice and nothing, perhaps, is harder to overcome.

"They that live in glass houses should not throw stones." It is remarkable, however, that those who live in glass houses are the ones who are the most apt to throw stones, as it is their purpose to attract attention away from their glass houses. But sooner or later they are apt to get their own houses smashed.

Says the Baptist Advance: "God has given some blue eyes, which indicate gentleness; some grey eyes, which are a sign of strength; some black eyes, which denote depth of sentiment and passion; but he did not mean any one to have green eyes of jealousy. What about red eyes? Have you never seen those, Brother Love? Solomon, you remember, tells us about them and who has them. See Prov. 23:29-30."

The Western Recorder quotes the Westminster Presbyterian as saying: "The main difference between ourselves and the Baptists is the form of baptism. A thing of no importance is accentuated into an essential." The Recorder then makes this fine turn: "Thus, if sprinkling is a matter of no importance, themselves being witnesses, why do not the Presbyterians give it up?"

The Baptist Standard publishes a letter from a lady subscriber who encloses \$2 for the renewal of her subscription and adds: "I also enclose the postage it cost to send the reminders, for it was my negligence in not sending the renewal sooner." In its surprised ecstasy the Standard says: "Read that again, please. Isn't it fine?" Well, that was a little unusual. We have had subscribers, however, to do similar things.

Dr. Edward Everett Hale, Jr., professor of English in Union College, Schenectady, and a life-long Unitarian, now believes in the divinity of Christ, and has publicly declared his faith in him. His conversion took place in a Methodist Church in Schenectady during a revival meeting. He says that the way to the Cross is through prayer, and that the call of the Cross is not merely a call to forgiveness, but a call to love and work for Christ.

That was a beautiful incident told recently. Mrs. Kruger, widow of Paul Kruger, former president of the Transvaal Republic, in ordering a statue for her husband, requested that the crown of the hat should be indented so that it might hold water for the birds to drink. We do not know when we have noticed anything more thoughtful and which showed a

kinder heart. It should suggest to us a lesson in thoughtfulness for everyone, even for the humblest of God's creatures.

As we mentioned last week, Dr. A. J. Holt has accepted an invitation to preach the dedicatory sermon of the Psychological Temple, at Los Angeles, Cal., February 13. The Third Church, Knoxville, has granted him a vacation for a month, charging him to return at the end of that time and resume his labors as their pastor. Rev. T. L. Cate will supply the church during the month of February, in the absence of Dr. Holt. Many friends over the State will join us in wishing him a pleasant trip and a safe return.

As you live for Christ you live for others. And conversely as you live for others you live for Christ. He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As we help them we help Him. We are saved. Let us save others. We were saved, not to be saved, but to save others. The purpose of our existence as Christians was not simply that we should be Christians, but that we should help to make others Christians. He died that we might live. And now we are to live that others may live also.

The name of President Roosevelt has been mentioned for the presidency of the University of Chicago. No doubt he would make a fine president of the University. But there is one essential qualification which he lacks. The constitution of the University requires that its president must be a Baptist. It has been suggested that this disqualification might be removed by changing the constitution. But would it not be better to remove it by President Roosevelt becoming a Baptist? We should be glad to have him as president of the University in that case.

The weather has been remarkably bright and mild as a rule this winter. We do not know when we have seen a winter with better weather on the whole. Yet, last week when we had a bad spell of weather for a few days, on the morning of the second day of the bad weather we heard a man say that "he wished this weather would break. He was never so tired of a spell of weather in his life." At first, we were inclined to wonder, and then we thought, Well, that is simply human nature. It seems to be the disposition of humanity to complain at everything.

The Baptist Advance says: "Our most serious objection to modern holliness people is that they are not holy." We have sometimes received letters from brethren telling us that they had some members in their church who professed sanctification, and asking us what should be done about it, whether they should be excluded from the church or not. We have usually replied about as follows: Why, of course, they should not be excluded from the church for professing sanctification. But watch them and see if they live up to their profession. If not, then turn them out for lying.

It is said that the first employer of the great merchant, the late Marshall Field of Chicago, after a year's trial, wrote to his parents, "He will never make a merchant. Try him at something else." Sometimes it is said of a preacher, after his first sermon, "he will never make a preacher," while not infrequently he does make a useful, if not a great, preacher. Conversely it is also true that sometimes it is said of a preacher after his first sermon that "he is a second Spurgeon," when, as a matter of fact, his after career does not bear out the prediction. You cannot always tell from his first efforts what a person will be.

Says the Religious Herald: "Rev. J. T. Riddick tells this experience. He walked ten miles, traveled thirty miles on the train, rode sixteen miles horseback, and lost three days on the trip, to marry a couple, and his fee was \$1. Who can match that?" The story is told on a friend of ours, now a well known minister, that he traveled some distance on

a train, hired a buggy, drove several miles in the country and married a couple. After the ceremony the groom spoke to him and said, "Well, Parson, what you gwine to charge for hitchin' us?" "Oh," said the preacher, "I don't 'charge' anything" (with accent on the charge). "Why, much 'blegged to you, Parson, I thought you was gwine to charge some-thin'."

Says Tennyson:

"A lie which is half the truth is ever the blackest of lies.

A lie which is all a lie may be met and fought with outright,

But a lie which is half the truth is a harder matter to fight."

We talk about "white lies." No lie is white. All are black. Some may be blacker than others, but they are all black. What about these little sins of society, these courteous falsehoods, these little stories which men and women tell to each other for the sake of politeness? Well, they are lies, and that is all you can make of them.

Gen. Jos. Wheeler, the famous Confederate cavalry leader and a brigadier-general of the United States Army since the war with Spain, died at the home of his sister, in Brooklyn, on January 26. He was 69 years of age. He was a veteran of two wars, the war between the States in 1861 to 1865, and the Spanish-American War, in 1898. As a soldier he was brave, alert, dashing. He died a retired brigadier of the United States Army, which he left as a lieutenant to enter the Confederate army, from which he retired as a lieutenant-general. It is said in this respect his record is without a parallel. As a man he was genial and popular, and was greatly admired and loved by everyone with whom he came in contact.

The Statehood bill passed the House of Representatives last week by a vote of 194 to 150. The bill, as passed, provides that Oklahoma and the Indian Territory shall constitute one State, under the name "Oklahoma," and that Arizona and New Mexico shall constitute one State under the name "Arizona." Should the terms of admission be ratified by the residents of the territories in question, their respective State constitutions must contain clauses prohibiting the sale of intoxicating liquors and plural marriages. The constitution of Arizona must prohibit the sale of liquor to Indians forever, and that of Oklahoma for twenty-one years. These were the provisions for which our temperance people were contending. They were bitterly fought by the whisky interests. The bill will now go to the Senate. We believe, however, that it will pass that body with these provisions in it, but it will probably require a hard fight to secure its passage in its present form.

We have just received a card from Brother C. V. Edwards, of New Orleans, informing us that Mrs. Quisenberry, wife of Brother W. Y. Quisenberry, died in New Orleans on January 26, having been operated on for appendicitis a week before. She was buried at Livingston, Ala., her old home. This is some of the saddest news we have heard for a long time. We knew Mrs. Quisenberry well. We had the pleasure of being present at her marriage and of assisting her father, Dr. W. G. Curry, in the ceremony. We have several times been in her home since her marriage. She was a lovely woman, genial, bright, of a cheerful, sunshiny disposition, and was a great help-meet to her noble husband, who was intensely devoted to her, and to whose interests as well as the interests of her children and her Master she gave herself unsparingly. We counted her among our very warmest and choicest friends, and we feel her death as a personal loss. In addition to her husband, she leaves two children, besides a father and mother and other members of her family and many warm friends to mourn her death. We tender to them all, and especially to her broken-hearted husband and motherless children, our deepest sympathy.

## To-day.

Only from day to day  
The life of a wise man runs;  
What matters if seasons far away  
Have gloom or have double suns?

To climb the unreal path  
We lose the roading here,  
We swim the rivers of wrath  
And tunnel the hills of fear.

Our feet on the river's brink,  
Our eyes on the clouds afar.  
We fear the things we think  
Instead of the things that are.

Like a tide our work should rise,  
Each later wave the best;  
To-morrow forever dies,  
To-day is the special test.

Like a sawyer's work is life,  
The present makes the flaw,  
And the only field for strife  
Is the inch before the saw.  
—James Boyle O'Reilly.

## PETER'S APOSTASY?

By Rev. Geo. W. Swope, Th.M.

In the account of Peter's sins as given in Luke did he at any moment descend into the unsaved state? Was there a moment during that dreadful night in which, if he had died, his soul would have been forever lost? These are questions of great interest and worthy of our careful consideration.

Let us notice the environment. It was the evening of Nisan 14th. The Passover meal had been eaten. That night the Lord was arrested. The next morning he was crucified. In the crucifixion of the Lord the atoning blood was to be shed and the plan of salvation consummated. Jesus' death on the cross under the conditions in which he died was the crowning victory of his earthly life. His death proved him faithful unto the end and at the time of his death every apostle (except Judas) was safe in faith. These pillars of the Kingdom were being shaken by the tempest, yet every one was now sure to emerge from the clouds with a shining face and a steadfast heart. That condition meant finally the overthrow of Satan's power on earth and the establishment of the power of Christ thereon. It was to defeat this consummation that caused the devil to bring all of hell's batteries into action that night and to center his attacks upon Peter. Peter was the leading apostle; the spokesman for all. If Peter could be gained, his faith crushed, his love chilled, the effect on the other apostles would be tremendous. With the apostolate in that condition, would Jesus then permit his blood to be shed next morning? Or would he not give up the task of saving the world? These were questions which the devil wished in a practical way to put to Christ through destroying the solidarity of the apostolate. All this was known to Christ and how tenderly he makes it known to Peter, "Simon, Simon, behold Satan has asked successfully to have you, that he might sift you as wheat." The word, *eksaitasato*, in its tense form, together with the context shows that Satan has not only asked for, but obtained possession of Peter. His asking had been granted. (Job, chapter I.) The word *sinaisai* has the idea of "inward agitation." The sifting was to be a soul shaking. Oh, what a revelation to this bold apostle! He was to be in Satan's power to be sifted. The strongest demons, the most powerful influences, the most subtle means were all to be turned loose on his soul. His faith was to be crushed, his love destroyed, if possible. Did Satan succeed? This is the vital question. Jesus goes on to say, "But I have prayed for thee." The position of "I" in the sentence shows emphasis. "I," the Son of God, "have prayed for thee." And he prayed for a purpose—"That thy faith fail not." The word here used is *eklipai*, which literally translated means "fall not." *Elpo* means "fail." By prefixing *ek* thereto gives the added idea of completeness. The prayer of Christ was that Peter's faith should not "fail utterly." To this prayer there are no conditions whatever and if the Father answered the prayer of His beloved Son there was not one moment in that awful ordeal where Peter's faith did fail utterly. If his faith did not utterly fail at any moment he was not lost, nor in a lost state, at any moment. (John 3:14, 16.) In our salvation there is nothing said as to the degree of faith necessary to be saved, yet we must have faith.

The next words of Jesus strengthens this position: "And do thou when once thou hast turned again, establish thy brethren." Or literally, "And thou when having turned establish thy brethren." The words *epistrepas* *starison* are highly significant, "Thou when having turned establish." In

order for Peter to ascend from the lowest point in his downward course in the battle against Satan that night to that exalted plane on which he could "establish his brethren" it was only required that he "turn." A careful examination into the passages where the word *epistrapho* in any of its tense forms is used will, I believe, satisfy any unbiased mind that it is never used in the sense of "being born again." There was no necessity of Peter being born again, because his faith at no time had "failed utterly." At no moment had he ceased being a child of God, a disciple of Jesus Christ. All he had to do, is what every Christian reader of this article has to do a thousand times over in his lifetime, namely, "turn" from a mistaken step, from a wrong and sinful word or thought back to God's way of acting and speaking and thinking. And let us never turn save in the way that Peter turned, with sorrow and with tears. As I look down into the depth of the tempest that assailed his soul that awful night and perceive the agitation there, all words of levity leave my lips and with tear-filled eyes I feel more like reaching down through the gloom and taking the old apostle by the hand and whispering to him, "Be courageous, for Christ's prayer will avail in thy behalf."

Nashville, Tenn.

## BAALBEC.

The taking the train at Damascus by the assistance of Charley Nelmy was easily done, though there was a great rush for the seats when the train pulled up to the station. Two girls, mere children, were among the few beggars that I met at Damascus. My fears were unnecessary. Travelers have done the people of Syria great injustice by reporting only one side of society. I had the impression that I should be besieged by beggars at Damascus, but the people of the thickly crowded streets were busy, and paid little attention to the stranger. What a splendid race these industrious people would be if they were evangelized and educated and had commercial relations with Europe and America. In going from Damascus to Baalbec it is necessary to cross the Anti-Lebanon range, which unlike Lebanon is rocky and barren like the mountains of Greece.

When I see the shepherd's flocks feeding along the green banks of the Barada (the Abana), I feel anew the sweetness of the 23rd Psalm. The beauty of the natural scenery which surrounds my way is seen this morning under a sky of light blue flicked with white fleecy clouds—a winter sky. Three little children at Zebedani, who are stopping their ears against the anticipated shrill whistle of the train ready to start, make me remember the days of my childhood, when my nerves were so sensitive to any quick, loud sound. At the firing of a gun or the whistle of a locomotive, I used always to stop my ears. I hardly saw anything at Zebedani but these three children. What is there in the beaming face of a child that takes my attention away from the celebrated orchards and fruits of this valley where the waters of the world-famous Abana take their rise? I enjoyed again the mountain stream so clear with its numerous miniature cascades, running through a gorge of the Anti-Lebanon towards the valley of the Litani. I have to change cars at Rayak for Baalbec. These two stops at the dinner station Rayak have made the face and voice familiar of a little girl who sells water at a metallic glass, no doubt to help buy bread for her mother and herself. She is a clean-looking, intelligent child, and has picked up enough English for her little work. The change of the trains was made easily; and I had plenty of time to make a good dinner the second time of the lunch which Sister Jureidini fixed for me the morning I left Beyrouit. This lunch and a glass of good water refreshed me for the run to Baalbec.

The passage from the train to the Hotel Palmyra at 2 p. m. was made with ease, and at moderate cost for carriage, one bishalic, equal to 12 cents. The proprietor was absent, and on that account some difficulty was experienced in getting the unreasonable rate of 10 francs reduced to 8, with everything included. There was enough of the afternoon left to visit the British Mission Schools, and the old temple of Venus, the old mosque, and to walk around the ancient walls of the famous ruins of Baalbec. The gate to the temple of Venus had to be opened, for which I gave the gate-keeper one-half bishalic. From the steps of the temple I plucked a leaf to send home as a souvenir. This temple and the temple of Bacchus and the temple of Baal, or the sun, and all other relics of idols and idol-worship are sad reminders of the ardent devotion of the ancient followers of vanities, who came and worshipped here. In the shady avenue, now become more sombre in

the evening hour, which goes to the west wall containing the three big stones, a camel had settled to rest for the night, while its master had entered the cave-like lodging place, only a few steps away. I never knew before how a camel fixed itself to sleep. Children in America know how horses and cows lie down to sleep. But the camel crouches with its feet and legs drawn under it, just as it does to receive a load. I pitied the camels that I first saw loaded with lumber, for it seemed to me that their legs would be so cramped and deadened by remaining 10 or 15 minutes in that position that it would be next to impossible for them to get up even without a load. But since I have seen that they naturally choose that cramped position to rest and sleep all night, I shall not suffer just that pity any more.

The British schools here which were closed three years ago on account of cholera have recently been reopened. The lady in charge of the girls' school seemed glad to see me, and showed me much kindness. The brother in charge of the boys' school, Rev. David Yammin, happened to be absent. I was kindly invited by his wife to a seat in the parlor. Both Brother Yammin and his wife are native Syrians. I could remain only a few minutes, but after supper her husband called on me at the hotel. He speaks English well. He voluntarily and cheerfully offered his services for the next day to show me the ruins and other places of interest in this city, whose origin is hid in the mists of tradition and mythology.

G. M. SAVAGE.

(To be continued.)

## THIS YEAR AS A DAY OF GOOD TIDINGS.

What has 1906 brought to us in surprises, blessings and in bounteous opportunities as a nation, as Christians? Can we not make the language of the leper without the gates of Samaria, in the time of Elisha, descriptive of the Baptists of Tennessee and the South? Ought we not to say one to another, when we see how God has poured out his Spirit in Wales, in India and in our midst, opened the very windows of Heaven with opportunity and spoils, "We do not well; this is a day of good tidings, and we hold our peace. If we tarry . . . Some mischief will come upon us. Now therefore come that we may go and tell the King's household." All blessings and bounties come from God. Think on our own, and the responsibility; think of an open door to the homes of Mexico; think how, like a dream, Brazil became a republic in a day; think how God made faint the heart of our enemy, and Cuba was left to us as the full tent of spoils without serious conflict; we can fancy each wave that murmurs on our Southern coast as but a voice crying to us, "Come over and help us." Then stand at sunset and view the golden Pacific waves as they kiss our Western shore and say has God given us the dark Philippines as a portion or made wide open the doors of the Orient.

Are not these souls members of our King's household, wanting, famishing for the bread of life? Now, to-day, think how God has blessed you with salvation, Bibles, preached gospel, peace; with the means of eternal life; with abundant crops; with commercial advantages; with gold and mineral wealth; so that without scarce an effort you have found house and tents filled with all that goes to make and sustain life and comfort as well as make the soul to rejoice.

Now, my brother, my sister, redeemed as you have tasted life, as you drink from the spring well, does it give you that love of your brother and neighbor to go now; give to-day; do not hide the goods entrusted to you. These good things of salvation and civilization that the Lord has fought and gained for your good and to try your stewardship? Oh! do not hide these good things of life from dying mortals who have souls; but make haste and tell it to the world so that nineteen hundred and six may be a day of glad tidings to many of the lost souls of earth—do not tarry—but may it be a year of praying and giving to spread the gospel in every land, is a layman's prayer.

J. N. KOFFMAN.

Trenton, Tenn.

Dr. William Lunsford, of Asheville, N. C., is holding a revival for the First Church, Greenville, S. C., in Furman University and numbers of the students are being reached and won for God. Dr. Z. T. Cody, the pastor, is happy.

Rev. W. M. Barker, of Little Rock, Ark., has been called to the editorship of the Baptist Flag of Fulton, Ky., and will begin work February 1. That paper and all its publishing interests have been withdrawn from the Baptist Publishing Company of Little Rock, Ark.

## Living With God.

O Master, let me walk with Thee  
In lowly paths of service free;  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care,  
Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.  
Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.  
In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only Thou canst give,  
With Thee, O Master, let me live.  
—Washington Gladden.

## EXPERIMENTAL RELIGION.

By J. M. Billingsley.

When Paul was making his defence before King Agrippa, Festus with a loud voice said, "Paul, thou art beside thyself; much learning doth make thee mad." "I am not mad, . . . but speak forth the words of truth and soberness," said Paul. He then appealed to the King in such a way that Agrippa said: "Almost thou persuadest me to be a Christian." Each one reading Agrippa's words, not knowing what makes a Christian, would ask, "What is Christianity?" Christianity may be divided into three divisions: First, truth and principles to be believed; second, power, influence, emotions and passions to be felt, realized and experienced; and, third, commands, precepts, laws and ordinances to be obeyed, observed and kept, or doctrinal, experimental and practical. I purpose to have nothing to say, either of the doctrinal or practical now, but to write something of the experimental.

In the Christian's experience, the first power felt and realized, are the powers of the Holy Spirit and truth, and the powers of sin. These operating bring influences producing emotions of the soul and excite the passions of the individual. Sin is condemning; the full force of the condemnation will be felt before a realization of the true condition, which, when seen, they are lost, have been dead, to almost all good, and all right and justice. These fully falling on the mind, a sense of overwhelming guilt rests as a heavy burden, until the exclamation will involuntarily be breathed, "O wretched man that I am! Who shall deliver me from this body of death?" Then coming the power of truth and the Holy Spirit; the cry, "Cut it down, why cumbereth it the ground?" brings agony of spirit, till the inquiry bursts forth, "What shall I do to be saved?"

The truths of the gospel under the Spirit enables the mind to see the love of God in the gift of His Son, and further looking in the truth, it discovers how God commends that love, that while we were yet sinners Christ died for us. And still discerning the mind is enabled to see that in Christ it has redemption through his blood, the forgiveness of sins, according to the riches of his grace. How the heart believes, the burden is gone, condemnation is removed, guilt is taken away, and joy is in the soul, light in the mind, and love is shed abroad in the heart. Peace comes to the bosom, like water to the thirsty, and gladness fills the mind and satisfies all the desires of the soul, and praise fills the mouth; all giving joy inexpressible and full of glory.

But the vanquished enemy returns. The influences of his powers are felt. Doubt rises, fear springs up, and now for the conflict. "After all, many have been mistaken," says the person. The whole affair did not come as you expected. True, there has been a change, but it may be it is not the right kind. It was not sudden enough, or it may have been too sudden. See, it is not like you expected, anyway and besides you are full of fear, and you know perfect love casteth out fear; so you had better look after this matter and be sure about it. This may be the first conflict of the new born soul. Here is a step in Christian experience. Discontent fills the whole man. How could the young convert but see the Savior and hear him say, "Fear not," I died for sinners; I tasted death for every man; I will never leave you; I and the Father will make our abode with you; I will not leave you comfortless; I give you the Holy Spirit to abide with you for ever. And dear, disconsolate soul, remember that I have told you, "In me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Then methinks that faith would be in lively exercise, and the soul would say, "To whom shall I go? Thou hast the words of eternal life. He is my life, and my only hope."

Ewing, III.

## THE HALL OF FAME.

By Geo. Varden, LL.D.

"Of all the phantoms fleeting in the mist  
Of Time, though meagre all and ghostly thin,  
Most unsubstantial, unessential shade  
Is earthly Fame."

And yet the children of men desire posthumous fame. Kindred and intimates are at one in aiding to perpetuate it.

In the late election of new names to be placed in the nation's Hall of Fame, that of Mary Lyon is perhaps the most obscure of the eleven to the average citizen. The names of the other two women—Frances Willard and Maria Mitchell, especially the former—are pretty well known, they having but recently passed away.

"Who is this Mary Lyon?" asked a gentleman with questioning surprise as he read over the list of these eleven worthies.

In 1837 Miss Lyon founded the Mt. Holyoke Seminary, over which she presided as its directing and inspiring spirit for twelve years, at which term death released her. Strenuous, consecrated and altruistic, she devoted the best energies of her life to this institution. Her marvelous diffusive influence permeated every department of her school. Considerable opposition was shown to one feature of her plan—that the whole domestic labor of the institution was to be performed by the pupils and teachers. This was to teach self-denial, to promote health and to preserve interest in domestic duties.

It chanced that at the beginning of my ministry I bought a volume of 375 pages just published, "The Power of Christian Benevolence Illustrated in the Life and Labors of Mary Lyon," by Dr. Hitchcock, President of Amhurst College. I have it still.

Miss Lyon wrote her Missionary Offering because, she says, "my heart was so full that I could not but write." Judge of her missionary spirit from the sentiments following: "In the great work of converting the world to God, Christian sympathy, and a just and solemn sense of responsibility, are the two grand and effective impulses of the human soul. He who acts under these impulses, will be listening to the still small voice of duty. He will be constrained to adopt and practice the sentiments of Howard: 'Our superfluities should be given up for the convenience of others; our conveniences should give way to others' necessities; our necessities should give way to the extremities of others.' Yes, if need be, let us last of all give up our necessities to the infinite extremities of immortal beings."

Of course this Seminary at South Hadley, Mass., under the aggressive influence of such a woman, was a great missionary society. I am glad to see that the Hall of Fame finds riches to revive and prolong the memory of such devoted, self-consuming servants of Christ and humanity.

One of our religious editors writes: "Future generations will gaze at the names in this Hall of Fame in vacant wonder." Some of the present generation are evidently doing the same.

Paris, Ky.

## MISLEADING.

I notice printed in what is called the "red letter" Bible some forty questions. I think these questions are also found in other Bibles. The design of these questions, I suppose, is to assist the Bible reader to better understand God's will both in order and in doctrine.

Now, these Scripture references, given in answer to many of these questions, are misleading, garbling and misapplied. If they were not gotten up on purpose to support a certain unscriptural doctrine the one who arranged them had but little regard to order.

Take the eighth question: "What is the first thing to do to become a Christian?" The answer is John 6:29; Acts 16:31.

The first reads: "This is the work of God, that ye believe on him whom he hath sent," and the second, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

Now, you see these very unhappily arranged questions and answers put faith as the first act of the creature in order to be saved, and this is contrary to God's order. Christ said: "Repent and believe the gospel." Faith is, rather the last act of the creature in salvation than the first.

But take the next question, which is the ninth: "What is the next thing to do to become a Christian?" The answer, Matt. 10:32; Rom. 10:9. The first reads: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven," and the second reads, "That

if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved."

How is that for the second thing in salvation? How do the above questions tally with the well known theory of four conditions of salvation, viz.: Faith, repentance, confession, baptism?

But hold your breath and read the twenty-first question of the "red letter" Bible questions: "Must I join the church to become a Christian?" Answer Matt. 28:19; Acts 2:38.

The first reads: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and the second, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

How is that for salvation through the church rather than through the blood of Christ? These questions teach nothing but the way to salvation is, first, faith; second, confession; third, baptism. You may ask D. L. Lipscomb, or any leading Campbellite, to put his doctrine in order and he could not put it more precisely than is found in the questions and answers of the "red letter" Bible.

It is Campbellism hid away on a fly leaf humanly invented. I want nothing to do with the forty questions found in many of our new Bibles.

In fact much of the helps found in our Bibles are strictly doctrinal and biased toward some unscriptural doctrine and practice.

The references, concordance, maps, weights and measures are about the only things we need added to the Bible. If we want the parables, miracles and harmonies and all such helps, let us have them in separate covers. I shall have more to say about Bible helps in the future. G. A. OGLE.

Mt. Juliet, Tenn.

## UNION MEETINGS.

I have been reading a great deal in our papers about union meetings. Some of our Baptist preachers seem to think it best in a city or town where there are Methodists, Presbyterians and Baptists, and any other society of Christians, to unite when the time for a revival comes and have a partnership meeting, while others have a different opinion. As a layman who loves the cause of Christ and the Baptist denomination, I want to say a few words about union meetings. I don't believe in them. If we are right, other churches are not; if pedo-Baptists are right, we are wrong. We do not agree, and if we do not agree how can we walk together? We do not unchristianize other denominations, but we do say they are unbaptized if they are only sprinkled. Did not Christ say: "Go ye into all the world and preach my gospel to every creature, baptizing them in the name of the Father, Son and Holy Ghost?" Why should Baptist pastors invite Methodist preachers into our churches to preach repentance when they will not preach baptism, and have not submitted to the ordinance themselves? There is a meeting in progress not far from here in a Baptist Church, conducted by two Baptist and three Methodist preachers. If one of the Methodist preachers were to join the Baptist Church to-day and could not be baptized until Sunday the Baptists would say: "You just go ahead and work in the meeting, but we cannot recognize you as a preacher till you are baptized and ordained by the church." But they recognize him as a preacher now. If these preachers were to preach what they believe the meeting would be torn to pieces. Will an honest man—preacher—put himself in a position where he cannot preach the truth as he sees and believes it? If the Methodist preachers were to preach baptism, as they believe it, in one of these union (?) meetings, what would the Baptists do? Get mad, of course. Well, he invited him to preach; he knew what he believed, but gets mad if he preaches it. Pshaw! what creatures we are! If we are right the pedo-Baptists are wrong. Baptists say all who "sprinkle" for baptism do not follow Christ. Why ask people who are not following him to come into our churches and help lead sinners to him?

To the wind with your union meetings. The Holy Spirit was given when, on the day of Pentecost, the people were of one mind. When Christians become of one mind there'll be one church only. This only is a union meeting. J. R. MILLER.

Dr. L. O. Dawson, of Tuscaloosa, Ala., is running a series of articles in the Baptist Argus on "The Negroes in the South and the Southern Baptist Convention." His first article is strong and before he gets through he will doubtless say things everybody ought to read.

## CARSON AND NEWMAN COLLEGE.

An East Tennessean, for a number of years a resident of California, on learning that Carson and Newman College was needing very much more room for young men, comes forward and offers to pay the last \$1,000 on the proposed building, to be ready by September, 1906, offer open for sixty days. This offer is made by Brother D. K. Edwards. Brethren, what shall we do about it? What will you help us do about it? If this brother in California is so much interested and offers to help so generously, what ought we in Tennessee do? We need yet \$7,000 or \$8,000. The Christmas offering of our Women's Missionary Society this year amounted to \$40. The pastor was absent Sunday, the 21st, and Prof. J. M. Burnett supplied the pulpit. He is a delightful expounder of the Word. The writer was with Central Church, Chattanooga.

Through the good offices of Rev. Addison Moore, D.D., we have recently received from Rev. Dr. Matison, of New Jersey, a box of miscellaneous books well selected. We appreciate such gifts.

Our enrollment has now passed the high water mark—more than it ever was in the history of the college, for an entire session. It is now 342.

M. D. JEFFRIES.

## STATE EVANGELIST NOTES.

We had a fine meeting at Athens. Large crowds and good interest all through the meeting. There were eighteen additions to the church and quite a number of others were saved. Over \$100 was raised for various purposes during the meeting. A teachers' meeting was started which seemed to give new life to the Sunday-school. The first Sunday of my meeting the Sunday-school had sixty-three scholars, and the last Sunday it had 100, and last Sunday there were 135 scholars, so the pastor writes me. A Junior B. Y. P. U. was also organized last Sunday. Hendon has done good work—brought church up to all-the-time preaching, bought parsonage, etc. He was a noble helper in everything, and did all he could to help the evangelist. I was entertained at the home of Deacon W. C. Dodson and he and his family made the preacher happy.

Then I lectured at Sweetwater to a crowded house one night. Brother Cox is doing a great work here. The beautiful church building will be ready to occupy during the coming summer. It will be grand. And now for one week I have been in a meeting here at Charleston. Am having a glorious meeting. Have had twelve additions to church already and many others to follow. Will be here a week yet.

When my work here is over my next meeting will be at Lafollette.

EARLE D. SIMS.

## PROSPEROUS CONDITION OF THE THEOLOGICAL DEPARTMENT IN THE S. W. B. UNIVERSITY.

Some seven new ministerial students have come to us with the opening of our spring semester, and still others are expected. This will carry the number of our actual ministerial students up to something over forty, and before the term closes we hope to have the full round number of fifty here. Moreover, a peculiarity connected with our ministerial students during the present year is that nearly all of them take studies in theology. Our theological department never was in better condition than now. It is patterned largely after the Seminary at Louisville, our courses of study, so far as they go, being very nearly the same as they are at Louisville. Moreover, our boys are studying this year very earnestly. In fact, they seem to be giving more devotion to their work than was perhaps ever given by classes before them.

Recently we have had examinations in our theological studies, and it is very interesting to notice the great progress which our boys have made in their work. Our boys, moreover, seem to be much in demand as preachers, and a large proportion of them are actually serving different churches as pastors. Our course of study here is so thorough, and the discipline which our students receive for preaching is so effective, that when they graduate they, in nearly every case, prove to be exceedingly successful pastors.

Dr. Heagle is just now arranging for a great Bible School and Ministerial Institute to be held some time before the present term closes. Moreover, we anticipate excellent things to take place this year in connection with our "Theological Day," which is one of the regular institutions on our commencement program. Nobody has as yet given us the handsome new theological library for which Dr. Heagle plead in The Baptist and Reflector a few

weeks ago, but such a library is sure to come from some source, we feel very confident.

Moreover, our whole theological department will, we are sure, be much better provided for financially than it is now. Of course, we cannot have great theological schools established at every four corners in the South, but here at Jackson is certainly the opportunity for establishing such a school. All of this will come in connection with the building up of the university, not many years hence. Here, therefore, is the place not only to make contributions, but also to pray and work for, until the great things of the future are certainly realized.

## OCCASIONAL.

## VIRGINIA INSTITUTE.

The report of our church treasurer for the past year showed all obligations paid and a small surplus. It is said to have been the best financial showing the church has ever made.

The recent repairs on the building have added much to its appearance.

Rev. Z. J. Edge, the retiring pastor of the West Bristol Baptist Church, left the city this week and will soon go to his new field in Idaho. This church made considerable gain under his pastorate.

The city Y. M. C. A. will soon begin the erection of their new building, which is to cost about \$50,000. The trustees of Virginia Institute made a good payment on their debt this week.

Dr. Hening is now conducting a vigorous campaign in Richmond in the interest of the proposed Woman's College. The general impression is that Richmond will get this school. Of the 154 young women now in Virginia Institute, there is one Jew, there are five Episcopalians, nine members of the Christian Church, eighteen Presbyterians, nineteen Methodists and 102 Baptists. Thirty-nine of these Baptists come from Virginia, while Tennessee furnishes forty. Of the seventeen students from Mississippi, one is a Jew, one an Episcopalian, four are Presbyterians, four Methodists and seven Baptists.

The school is now using twenty-seven new pianos and has enrolled more than 200 in its classes in piano, harmony and voice.

J. T. HENDERSON.

## ARKANSAS LETTER.

Dear Brother Folk: Your paper is like a letter from old Tennessee every week and it is full of good things that does the heart good as well. Your defense of the old-time faith is strong and timely. Your work for temperance is great. It is a work that will live as a much deserved monument after you are dead. I pray God that no wicked hand will ever be laid upon you, for you are a thorn in the flesh of the whisky devil in Tennessee. Your bravery is wonderful and the work you are doing will as surely rid our proud old State of strong drink as you have done what you have for temperance in your paper and from the pulpit. True, the work must be kept up and I trust that every Baptist and, in fact, every lover of God and home, will vote for the man who will stand by truth and sobriety in the coming election. I note with pride the grand strides your work is making, and it behooves everyone to be on the alert all the time or the enemy will get advantage of you and many hard licks will have to be done over. Let those who live in the State—every Baptist—see to it that The Baptist and Reflector is put into every Baptist home, and it will insure everyone that reads it to vote for good men, and by so doing become a factor for good morals and civic righteousness.

Stand by your guns, brave soldier of the Cross, and you will win for God, for home and for the suffering women and children who are suffering on account of strong drink. If you could know how many prayers are sent up to God for you by broken-hearted wives, mothers and daughters, you doubtless would take on courage and enter the fight with renewed energy. I don't mean by this that you are discouraged or that you are faltering, but I send you these words of brotherly love and cheer from Southwestern Arkansas. God bless you, my brother, for your great work you are doing. I crown you the bravest of the brave, and may God crown your work with the removal of every saloon out of your own State. I say "our," for I first saw the light in Tennessee, and have been proud of it ever since.

I appeal to every pastor in the State to preach on this subject at once and to hold up Brother Folk's hands and let him know that you are in deep sympathy with him and his heart will be warm. I shout courage to my brother from way off here.

We have just passed through a taste of wintry

weather here in this Southland, but nothing to compare with what it is in my old homeland. I live in a dry town, and our people are for temperance and civic righteousness. They are brave, and woe be to the man who will dare sell whisky in Magnolia. True, some jugs are shipped in, but not as many as were years ago. There is not a place in Columbia County where whisky is sold legally. It will never be sold here again, for the people are better off without it and they know it. Everyone is prosperous, while many could not pay their debts nor support their families when whisky was sold here.

I rejoice in everything of good that happens to any of my Father's elect and the spread of His kingdom in Tennessee and the world.

I wish for a hand-shake of those faithful men of God so often, with whom I have labored and whose company I have enjoyed. But, I am in a good field, and the work keeps me, though an exile, from growing lonesome and homesick. The Lord bless all the soldiers of the cross all over the State, and may Brother Golden find more help and willing hands this year than any year in the history of Tennessee. This is all for this time.

W. S. RONEY.  
Magnolia, Ark.

## EAST TENNESSEE.

At Third Creek Church (Tennessee), Pastor J. C. Shipe preached. Subjects: "Standing for God" and "The New Birth." Good congregation, at morning service; less at night—weather threatening. Two asked prayer. Sunday-school, 100. Every officer, teacher and pupil on the roll present.

Rev. S. P. White preached at Johnson City. Morning subject: "The Compassion of Jesus." Evening subject: "Overcoming Through Him." Sunday-school, 213.

Pastor J. W. Kesterson preached at Mountain City (Watauga) both hours. Subjects: "Consecration and Enthusiasm" and "A Spiritual Church." S. S., 36. Full congregations.

Pastor B. R. Downer had a fine day at Newport. Morning theme: "The Place of God's Altar in Abraham's Life." Evening subject, "The Man Without a Wedding Garment." Two received by letter.

At Jonesboro, pastor J. R. Chiles preached morning and night. Subjects: "Service that Abides" and "The Good Shepherd." Congregations large. S. S. 75.

Pastor Haymore preached at Morristown to fine audiences. One addition. A number asked prayer, at night. S. S. 184—the largest ever recorded. B. Y. P. U. recently organized. It is growing in numbers and interest. Town growing and many Baptists among the new-comers. The outlook was never more encouraging.

Pastor W. H. Hicks was not able to fill his appointment at Sugar Grove Church (Watauga). He has suffered much for three weeks from carbuncles. He rejoices in the sustaining power of God's grace and feels grateful for the sympathy and prayers of his Christian friends.

Pastor J. M. Lewis preached at Second Church, Jefferson City, both morning and evening. Audiences large and attentive. Received five by letter. S. S. 75. Subjects, "Repentance" and "The Obligations of the Church."

Here, the pastor preached only at the morning hour. Subject, "Clinging to the Faith." A full house. S. S. 160. A natural growth, no high pressure methods. New organ put in—a splendid instrument. New singing books ordered. At night, the pastor spoke at union mass meeting, in interest of the Tennessee Anti-Saloon League, held at M. E. Church. Large audience. Collection for the League's work.

The gospel of Christ is now being most generally preached as philanthropy for the uplifting of man. In mission appeals, most especially, the wretched condition of the heathen is set forth as the motive for missionary zeal and activity. But, such is not the new Testament conception of gospel preaching. There the motive for preaching is to be a witness for God, proclaiming what He is and what He is to do in the world, and calling on all men, as his creatures, to fall in with His purposes. The New Testament preacher is an ambassador and he regards the claims of the government that sends him forth far more than the conditions of the people to whom he is sent. See Acts 3:18, 21 and 17:22-31. Every living creature is commanded to render loyal obedience to God and He sends us forth to proclaim that fact. We go as heralds from the King of kings. The thought ought to make us bold and aggressive. The good that will result to men, through their yielding and obeying God, is incidental and secondary in true preaching. God justly commands. Men are blessed in obeying.

O. C. PEYTON.

## PASTORS' CONFERENCE.

## Nashville.

First Church.—Pastor Burrows preached on "A Herald Cry," followed by a large collection for Home Missions, and on "The Crown." Three added by letter.

Central.—Pastor preached on "The End of the Law" and "Noah's Ark." 300 in S. S.

Edgefield.—Pastor Cree preached in the morning on "The Fatherhood of God." Prayer service at night. One received by letter. 283 in S. S. Special collection of \$51.60 for equipment of S. S. room.

Third.—Dr. Folk preached in the morning on "A Name Which Is Above Every Name." Pastor Yankee preached at night on "Rest for the Weary." One baptized, two approved for baptism, one by letter, three professions. 191 in S. S. 104 in Mission S. S.

Immanuel.—Pastor Ray preached on "The Man Who Knew His Place" and "The Declaration of Independence"—in which proper respects are paid to the "free lances" and "free livers" and the confines of true freedom are marked out. Fine services. One by letter.

North Nashville.—Pastor Swope preached on "Christ Baptized" and "Christ the Foundation of Faith." One received for baptism.

Centennial.—Pastor Stewart preached on "A Cry for Mercy" and "Behold the Lamb of God." One received by letter. 132 in S. S.

North Edgefield.—Pastor Snow preached on "Hiding, Yet Not Hidden" and "Helping Christ." One approved for baptism. 239 in S. S.

Seventh.—Pastor Wright preached on "The Baptism of Jesus" and "The Preaching of John." Two approved for baptism.

Belmont.—Pastor sick. Dr. I. J. Van Ness preached in the morning on "Joy in Trial." Dr. W. C. Golden preached at night.

Lockeland.—Pastor Horner preached on "The Unchanged Christ," and "The Wonderful Mercy." 95 in S. S.

Howell Memorial.—Pastor McCarter preached on "The Axe is Laid at the Root of the Tree," the fourth in series, and "Two Kinds of Riches." One approved for baptism. Good S. S. and B. Y. P. U.

Mill Creek.—Pastor preached on "Christ Precious to the Believer." Good service.

Union Hill.—Pastor Price preached on "The Dangerous Trend of the Majority" and "The Second Death."

## Knoxville.

Deaderick Avenue.—Pastor Perryman preached on "Who is at the Helm" and "A Weeping Mother." 505 in S. S. Two received by letter, two for baptism and two professed conversion.

Island Home.—Pastor Dance preached on "Herod's Experiences with the Church" and "Is the Young Man Safe?"

Oakwood.—Pastor Crow preached in the morning an object sermon to children. At night on "Formality and Spirituality." 139 in S. S.

Bell Avenue.—T. L. Cate preached on "The Reason for My Faith" and "The Reflex Influence of Giving to the Lord's Cause." 203 in S. S.; 46 in B. Y. P. U.

Euclid Avenue.—Rev. D. P. Branam preached in the morning on "Baptism." Pastor L. H. Hurst preached at night on "Preaching Jesus." One approved for baptism. 125 in S. S.

Middlebrook.—Preaching by Rev. J. M. Medlin on "Growing in Grace." The church called Brother J. M. Medlin as pastor and he accepted.

Third.—Pastor A. J. Holt preached on "The Security of the Believer" and "God's Appeal to the Sinner." 160 in S. S.; 60 in B. Y. P. U.; 45 in Jr. B. Y. P. U.

Broadway.—Preaching morning and night. Subjects, "The Needs of Men and the Voice of God" and "Religion and Home." 400 in S. S.

Grove City.—Brother Bailey preached on "Discipline." Pastor preached at night on "Jesus the Way, the Truth and the Life." 46 conversions and 37 additions since last report. Brother Bailey called home to see his dying child, who died before his arrival.

First.—Pastor Harris preached morning and evening.

Dr. M. D. Jeffries, of Carson and Newman College, was present and reported a most successful session. Crowded for room.

Dr. S. W. Tindell was present and reported progress in the Anti-Saloon League.

## Memphis.

First Church.—Pastor Boone preached to good congregations.

Lenox.—Pastor Reese preached at both hours. Good services.

Central Avenue.—Pastor Whitten preached at both services. He has just entered upon the pastorate of this church.

Central.—Pastor Potts preached to two good congregations. One addition by letter.

McLemore.—Pastor Thompson preached on "The Love that Calls Us Children" and Psalm 22:31.

Rowan.—Pastor Bearden preached at both hours. Two large congregations. One received by letter, one profession of faith and one for baptism.

LaBelle Place.—Pastor Sherman preached on "The Relation of the Sunday School to the Home," and "An Appeal to Young Women." One received by letter. 216 in S. S.

Bellevue Avenue.—Pastor Hurt preached at both hours. Largest Sunday-school in the history of the church.

Bartlett.—Pastor Farrow preached on "Christ the End of the Law for Righteousness" and "Christians Sowing to the Flesh and to the Spirit."

## Chattanooga.

First Church.—Dr. A. J. Barton, of Arkansas, preached at 11 a. m. on "Home Missions." At 2:30 p. m. he gave his famous lecture on "If I Were a Negro" in the city auditorium for the benefit of St. James (colored) Church. At night the pastor resumed the series of sermons on "Neglected Characters," using "Enoch, a Man Who Dignified Dying," as his theme. 287 in S. S. One addition by letter.

Cleveland.—Pastor Wright spoke on "Judaism and Christianity in Symbolism," "Living by Another" and "The Doctrine of Bible Music." Great night audience.

John T. Oakley.—I was at home Saturday and Sunday. Round Lick Church, by a unanimous vote, invites the Christian Workers' meeting for New Salem Association and will do all she can to assist Brother Golden in making the meeting a glorious success. Sunday we had a regular Knoxville congregation and a sermon equal to the occasion, and sent Brother M. L. Blankinship \$7 for his church building at Cunningham. Onward.

Isaac W. Martin, Pulaski, Tenn.—January 21 we opened our new church for public worship and preaching. Dr. W. C. Golden was with us and gave us two able, comforting and helpful sermons. Considering the rainy weather, Dr. Golden did a great day's work. One hundred and eighty dollars in cash and pledges were raised for our building fund. We very much needed \$425, and if it had not rained, I believe we would have raised most of it. We urgently need \$240. Two additions, one by letter and one for baptism. We hope to have you with us a little later.

J. M. Whitaker.—I have just closed a meeting at Double Springs of two weeks' duration. I was assisted by Rev. J. A. Maines. The Lord greatly blessed us and the meeting closed with twenty-four conversions, and the church greatly built up. Eight of the converts have joined this church, and more will follow. I was unanimously called to the pastorate of this church for my third year. We aim at better things this year. I will assist Brother Maines in a meeting at Solomon's Temple, beginning on the first Saturday in February. Brother Maines went from Double Springs to Harmony, where he is now in a meeting. I hope to hold meetings with all four of my churches—Lövelace, Glen Wood and Fall Creek. The people of Fall Branch are holding a union meeting. The Baptist and both Methodist churches are working together in the Baptist Church, as it is the largest and most convenient. Prospects are bright. We hope that great good may be accomplished there through their united effort.

Jas. H. Oakley, Jackson, Tenn.—The S. W. B. U. is on a boom. She starts into the spring term with new zeal. I feel like saying a word about our Theological Department. We have a large class in systematic theology, which meets every day. Also a fine class in the Old Testament. Dr. Heagle is a strong and wonderful teacher. We all love him, because he is such a great man and such a friend to young preachers. Brethren, the next thing we need now is more young preachers to take advantage of this great theological work. I want to see more come from Middle Tennessee. We have six or seven now from there. Last Sunday it was my pleasure to preach at Mercer, Tenn. Last summer this church building was burned, but they are building a beautiful house now which will be completed real soon. To-day I accepted an invitation to Salsbury, Tenn., where I preached at 11 a. m. and 3 p. m. This is a good, strong church and fine people. They

know just how to make a preacher feel good. They will call a pastor soon.

E. H. Yankee, Nashville, Tenn.—Sunday, January 28, 1906, closed our first year of labor with the Third Baptist Church. One year ago we felt moved of God to come here. When we came we found the church very much in the condition of a ship just coming out of an ocean storm, for she had been swept by a painful division. But now we feel happy, for she seems in good trim for the voyage. During the year sixty-five members have been received by baptism, thirty-nine by letter, quite a number received under watch care and still others stand approved for baptism. There have been 108 professions of faith. The financial condition has so improved that my church surprised me with a raise in my salary of \$200, to begin the first of January, 1906. During the year the church has built a handsome pressed brick parsonage, into which I hope to move next Monday. My soul is really and truly glad when I look back and see what the Lord has done for us, but my soul hungers for greater blessing in the year to come, and may God grant it to us. I feel that some of the Lord's own are here. I recently had a very pleasant week at Carthage with Brother Ewton and his church. I do not know of a more lovable pastor or a more splendid people than I found at Carthage.

J. H. Burnett, Pastor, Springfield, Tenn.—The Springfield Baptist Church has begun 1906 grandly by purchasing an elegant home for their pastor. A parsonage has been needed for several years. Three weeks ago the deacons had a meeting to consider the matter and unanimously recommended the purchasing of a parsonage. The following week, at a full meeting of the church it was decided with enthusiasm and without a dissenting vote to buy a commodious, elegant and beautiful home for the pastor on Main Street, only about 100 yards from the Baptist Church. The pastor and family are rejoiced and thankful that they live among a people so kind, so liberal, so cultured and so devoted to the cause of the Master. The outlook for the Baptist Church is bright. The Sunday-school, under Prof. V. W. Richards, is doing a fine work. The congregations are large, intelligent and spiritual. The ladies of our church are a great power. Their prayer-meetings and missionary meetings are flourishing. We thank God for these noble and choice spirits in Springfield, and praise Him for opening the way for our coming here to labor with so refined, aggressive and united a church. We hope to move into the parsonage in a few days, and we extend to the editor a cordial invitation to come to see how handsomely the members of one of the noblest churches in the State are taking care of their pastor and family. The writer has just returned from Tompkinsville, Ky., where he aided the pastor, Rev. J. W. Wade, in a meeting of two weeks. The Lord wondrously blessed the preaching of the old gospel in the strengthening of the saints, and in the awakening of sinners and in the saving of mourners. To Him be all the glory.

## DR. G. M. SAVAGE NEEDS SOME MONEY.

I am sure that all I need to do is to let Dr. Savage's friends know that he needs some more money, and they will do the rest. We, who have kept in touch with him since his going to the Holy Land, know that his money is about spent. Now, will his friends let him suffer in that far off land? I believe they will not do so. I am very thankful that enough was raised last spring to carry him this far, and he went in full confidence that his friends would not let him suffer, and I am sure they will now be glad to rally once more and fill his purse again, so that he may, while there, finish his observations and research. Let his friends and the churches whom he has served come now to his rescue. He needs the money now. A number of his friends told me they would help some more during the year. Now is the time, friends.

I am expecting a letter at any time, informing me of his needs. Brethren, let's be ready to supply them. The boys at the University are doing all they can. You have done nobly in the past, and please don't disappoint us now. I believe you will not.

Send all money, at once, to Dr. G. C. Savage, 139 Eighth Avenue, North, Nashville, Tenn., who is in direct communication with him, and knows how to send it.

The Lord bless every one of you and help you to do what you can. A. P. MOORE.

The Southern Witness, of DeLand, Fla., has felt the touch of the liberality of John B. Stetson. He gave that paper \$150 as a distributing fund.

## MISSIONS

**W. C. Golden, Missionary Editor.**  
**State Missions.**—W. C. Golden, D.D.,  
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 Nashville, Tenn.

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 Norris, Chairman, Brownsville, Tenn.;

**Ministerial Relief.**—Rev. Gilbert Dobbs,  
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**T. E. Glass, Secretary and Treasurer,**  
 Brownsville, Tenn.

**Ministerial Education.**—For South-  
 western Baptist University address  
 Rev. G. M. Savage, Jackson, Tenn.; for  
 Carson and Newman College, address  
 Dr. M. D. Jeffries, Jefferson City, Tenn.

**Home Missions.**—Rev. B. D. Gray,  
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 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.

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**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.

#### Our Best Day in China.

The day in mind was Sunday, May 8, 1905. For two months our plans, our preaching, our praying looked toward this bi-monthly meeting of our church members. Various trips to the villages where there are inquirers were made in order to lead them by faith to Jesus.

By Saturday night nearly all the Christians and a goodly number of inquirers had arrived, and the precious meetings of Sunday really began Saturday night at a service led by one of our helpers, who laid special emphasis upon the necessity of the new birth for the sinner, and the infilling of the Holy Spirit for the Christians. Six thirty Sunday a. m. was the time set for the first meeting of the day, but we were awakened at five by several voices singing "Sweet By and By." After reading a few passages of Scripture and praying for Divine help for the glorious day's work before us, we met in the rooms appointed for prayer. How our hearts did burn within us as one after another stood up and requested prayers for friends and relatives, a mother, a father, and many offered fervent prayers remembering the various requests. We left this meeting feeling that we were in His presence. At 7:30 we had our breakfast of porridge, eggs and hot biscuits, with German canned butter. From 8 to 10 we examined candidates for baptism. The six women were examined first. Each candidate was examined alone in the presence of the pastor and members of the church, while in an adjoining room one of the brethren was preaching the gospel to those who were waiting to be examined. During the two hours six women and an equal number of men were examined.

The hour from 10 to 11 was given to teaching the Sunday-school lesson, "Christ the True Vine." At 11 o'clock the hour for preaching arrived. Never before did I so keenly realize my need of Divine guidance. With the thrilling words, "Look unto me and be ye saved" as my text; I did my level best to point men to our Savior. What inexpressible joy filled my soul when I saw one earnest inquirer weeping profusely. For the Holy Spirit to melt and subdue man; this had been the burden of our supplication for months. And right now before me, men are yielding themselves to God. How glorious! You should have seen my big-hearted Brother Glass as he threw his arms about me at the close of this hour's service and said, "Lowe, I must hug you." It was simply glorious.

12:00-1:00. The examination of inquirers is resumed. The utmost liberty is granted to every one to ask questions, and every member delights to take some part in the examinations.

Dinner is announced. To-day the Christians and inquirers, more than fifty, are the guests of the foreigners. Rice is the principal dish, and we all eat together.

2:00-6:00 p. m. Dinner being over the examination of candidates, twenty-four in all, takes place before the whole congregation. Each individual gives his own testimony in his own words, and any important points omitted are brought out by questions asked by the pastor or some other member. Of the twenty-four thus publicly examined, three were women and twenty-one were men; three women and ten men were approved for baptism.

It was a touching scene when a Mr. Chang of this city was received for baptism. At the suggestion of the pastor the whole number stood while a prayer of thanksgiving was offered for the first fruits of our labor in the city. Some are much disappointed when not received. A Mr. Li, who has been an inquirer for more than a year, was asked to wait awhile, as it was not quite clear whether his motives, in asking for membership, were altogether pure. He went out and wept, and it was difficult to console him.

At 6:30 we gathered about our baptistery, which had been filled by the school boys who had done a hard job easily, owing to the novelty of forcing water with a pump and hose into the baptistery. We sang "Nothing but the Blood of Jesus" during the administration of the ordinance. Some amusing incidents happened. One young man stepped from the top to the bottom of the baptistery, and another tried to dip himself, and still another ran away so hurriedly as to fall flat on the ground. But barring these minor incidents and others which stir one's risibles, all was performed with becoming reverence.

7:00-8:00 p. m. Supper, after which the church meets to transact business.

(1) A word of welcome and kindly exhortation is spoken by the pastor to the new members.

(2) Pastor calls the roll of members and inquires as to the absentees. One was on the road as a courier in the employ of the C. I. P. O., another was keeping watch at the school-house, a third had gone to Manchuria, following his trade as a watch repairer, and a fourth was teaching school near Hwanghien, while another is in the training school at Tengchowfu.

A motion was enthusiastically carried to employ one of our most earnest brethren at a salary of \$5 a month as an evangelist, whose duty it shall be to first visit the new members in their homes and later the inquirers.

Then followed a most delightful service together, remembering Jesus Christ in eating the bread and drinking the cup. A contribution for the poor, and a subscription from every member closed the work of one of the busiest days of my life. We sang, after returning to our room, "One More Day's Work for Jesus."

J. W. LOWE.

Laichowfu, China.

### BRAZIL LETTER.

As it has been some time since letting you hear from me I will give you a few notes as to the progress of the work here.

November 16 I left this city and was gone fifteen days, preaching thirteen times and baptizing seven, but these baptized cannot be counted the fruit of my work; they are the fruit of a pastorless church, I doing the baptizing because the church has no pastor. I only gathered in the field where others have labored.

This church is located in the city of Santo Antonio de Jesus (de—of). Many places in this country have names of saints, but apparently the saints have gone on before. Our church has been organized about eight years and has some forty members and a nice house of worship, our Board at Richmond giving about one-sixth of the cost of construction. Of course this city has its Catholic houses of worship, and its idolatry. I know it is difficult for the people in the United States to believe that this really is an idolatrous country. But I will give some very plain facts in this letter. In S. Antonio one of the Catholic priests has twelve children. Of course he is not a married man. I made inquiry as to whether one woman was the mother of all his children and no one was able to tell me. For a priest to have a large family here causes little comment, yet Rome does not permit them to marry.

I visited three other towns where we have churches. In Armagosa the terminus of the railroad, I ran into a Catholic mission. It had been eight years since they had held a mission at this point. In this time those people who wished to live together as man and wife began to do so and when the priests come to hold a mission then these people come for the priests to marry them. I was told they had performed 300 marriages during this mission. The people come for miles. The principal theme of their preaching was confession. They said the priest is the angel of God and therefore the people should come and confess to him. If this was

not so serious it would be ridiculous; as it is, it is blasphemy. These men in their preaching remind me of a man driving cattle—there is the tone of harsh command in their voices, but no note of love or persuasion. Their preaching is as one of our Baptist sisters expressed it, as food without salt. They are fighting a losing battle and instead of having the loving tone of victory their voices only have the tone of harsh despair. Rome's days of disintegration began when her political grasp on the nations was loosened, and being destitute of spiritual insight, she knows not how to meet people who know Christ after the Spirit; hence her treatment of such has ever been persecution. To-day her power of persecution must no longer be in the open but underhanded. So when we, or anybody who can, present a life-giving message we are getting some to come.

For example, in this city where this mission was being held, eight years ago, the judge of the city said if the people would kill those protestants there would be no sin as the priest would absolve them. The mob came, and broke all the windows and did other damage to the house. But now how is it? I had been in the town about an hour when the mayor sent to know my name. He wished to know whom to instruct the police to protect if protection was needed. Some brethren at that city live in the country and are lending their Bibles to their neighbors to read, and as they read they are leaving idolatry. One brother told me one neighbor asked to see his Bible because he had never seen one.

As to these marriages these priests perform, they are not legal. This power has been taken out of the power of the priests, but they continue all the same. The Catholic Church (?) never gives divorce. Then these people live together, do they, as in the United States? It seems when they can enter what is essentially the marriage relation so easily, they regard its obligations lightly, hence there are many separations and much "taking up" with somebody else. Such a social mixture as is here. One question we ask our applicants for membership is, if they are married. If so, by the Catholic or by civil authority. If the former they must be married legally before coming into our churches, no difference how soundly converted they appear to be.

I heard a batch of announcements the evening I went to hear the priest preach. It would run about thus: Mr. — and Miss — wish to marry. Mr. — is the legitimate son of so

**Does your baking powder  
contain alum? Look upon  
the label. Use only a powder  
whose label shows it to be  
made with cream of tartar.**

**NOTE.—Safety lies in buying  
only the Royal Baking Powder,  
which is the best cream of tartar  
baking powder that can be had.**

and so and Miss Blank is the legitimate daughter of so and so. I have seen books here which had been written by citizens of this country and on the title page would be the statement that the author was the legitimate son of so and so. When moral conditions are so bad that a man rather boasts in the fact that he is a legitimate son, what more need be said. And yet these people cannot see that conditions here are so bad. The blind fish in Mammoth Cave, Kentucky, do not know the value of sight nor the beauty of light.

If I had attended one of these preaching services years ago, I guess I would have been killed. But now I remained until the close and all the difference that it made, so far as I could see, was that the priest took occasion to be very abusive, and many got quite mad because I did not get down on my knees in adoration of the host when the whole congregation bowed. On occasions like these when they are holding a mission is the only times, so far as I know, that the priests really pretend to preach. Only a night or two before I went to hear him the priest said the "Protestants" (every faith or belief not Catholic is classed as Protestant) were good, moral men, but would never go to heaven, because they would not come to confess. How these people do need the spiritual light of the gospel, and how they are perishing without it.

Let me give one example of a brother I met. He is intelligent. When a Catholic he bowed and prayed (counted his beads) every time it thundered. He has seven sons and three daughters. None are Christians yet, which is a great grief to him. Will not some who read this wrestle with God for the conversion of some of his grown children? We baptized a school teacher here Sunday night; also had at service for the first time a family of as fine looking people as you will likely find anywhere, only in their faces, of course, is not that moral repose seen in a trustful Christian's face. Well, one of our sisters living near this family made their acquaintance and so won their confidence that she could make advances along religious lines. Soon afterward Mrs. Taylor was invited to visit this home. The mother told Mrs. Taylor that at times she would lay her idols aside, but would soon get afraid and put them on again. Last week we heard she had laid them aside; then Sunday night the family was at church, although the father has been much against the gospel. And bear in mind this family is idolatrous, having images and all kinds of idolatrous objects which they have in the house—more than 100! Pray that this family as well as many others may yet learn the truth.

Now, if some reader of this wishes to have a personal representation on this field, it affords me much pleasure to say that we have an excellent worker in our church here whom we missionaries would employ without a word if we had the money. She must sew for a living, but would gladly lay down her needle and devote her time wholly to house-to-house visiting. How our cause needs her services! Twenty dollars a month will support her, but not well, as exchange is now against us and living is high. Twenty-five dollars a month would enable her to do good work. Having been a Catholic, she knows how to meet these people. She is not afraid to approach anybody on the subject of religion, and all respect her for her worth and Christian character. A great opportunity. Who will take it? Write me, but send money through Dr. Willingham. R. E. PETTIGREW.

Rua Haspielo, 47, Bahia, Brazil.

#### TENNESSEE BAPTIST ENCAMPMENT.

The State Convention last fall, at Jackson, ordered the Executive Committee of the B. Y. P. U. to plan for a State Encampment, which was to be held some time during the coming year. The committee has been busily planning this Encampment, and has finally decided upon June 26 to July 6 as the dates for the meeting. We have not yet been able to determine the location. This point will be settled, we hope, within a few days.

The preparation of the programme has progressed far enough for us to be able to say the following in reference to it:

We have secured the promise of Dr. John R. Sampey, of Louisville, to lecture each day upon the Bible. He will have the first hour of the morning. The second hour will be in charge of Prof. L. P. Leavell, one of the Field Secretaries of the Sunday-school Board. He will conduct an institute upon methods of work for young people. The third hour of the morning will be given over to an address upon one of the great doctrines of our church. We have asked ten pastors from different sections of our State to deliver this series of addresses, and it bids fair to be one of the most absorbing features of the Encampment. The last hour of the morning will be devoted to a Sunday-school institute, under the leadership of Rev. B. W. Spillman, another of the Field Secretaries of the Sunday-school Board. Mr. Spillman will conduct an institute in Sunday-school methods throughout the entire Encampment.

The afternoon of each day will be devoted to recreation. There will be games, such as tennis, croquet, outings of various kinds. In fact, everyone may amuse himself just as he pleases in the afternoon. At sunset we shall hold a devotional service. This will be under the lead of some layman. We have asked ten laymen from different sections of the State to conduct these devotional meetings. The last feature of the day will be a lecture at the evening hour. For these lectures we have the promise of the following brethren:

Rev. Carter Helm Jones, D.D., of Louisville, Ky.; Rev. T. T. Eaton, D.D., of Louisville, Ky.; Rev. R. J. Willingham, D.D., of Richmond, Va.; Rev. B. D. Gray, D.D., of Atlanta, Ga.; Rev. G. A. Lofton, D.D., of Nashville, Tenn.; Mr. E. W. Stephens, President of the Southern Baptist Convention, Columbia, Mo.; Rev. W. H. Geistweit, D.D., Editor of "Service," Chicago, Ill.

On the Fourth of July we propose to have a good citizenship rally. This will be a great and proper celebration of this national holiday. We are not quite ready to make announcements as to the speakers, but if we are able to secure the men we have asked, and it seems probable that we shall secure them, we shall have two men of national reputation to lecture to us upon this day. There will be other features in keeping with the proper celebration of the Fourth of July. On the evening of the Fourth of July we will have a great entertainment in which all of the talent of the Encampment will take part. Just what this entertainment will be, no one can tell until it comes off. It is sure, however, to be a good one.

This is in general what we propose for this summer Encampment. The expense will be very small. There will be no fees. The only expense will be the board, which will be one dollar per day for each person. It does appear to us that with this array of splendid talent, we certainly have set before us a programme which will challenge favorably any that has ever been made

out for a meeting of the Tennessee Baptists. We believe that this is going to be a great rally of our hosts, and we hope that our people will make it convenient to take their vacation at this time and come out and camp with their brethren and study for ten days the great plans concerning our Master's kingdom.

T. B. RAY,  
Pres. Tenn. B. Y. P. U.  
Nashville, Tenn.

#### ELDER J. N. HALL.

The death of Elder J. N. Hall has removed from our Baptist brotherhood a great preacher and able defender of our cherished principles. His departure in the prime of manhood has brought deepest sorrow to thousands of his brethren and almost universal regret throughout the denomination. As a personal friend I take up my pen to express in a feeble way some eulogistic things justly due to our fallen comrade. I wish to speak of him:

1. As a preacher of the gospel.—During a ministry of thirty-five years I have had the pleasure of hearing the foremost preachers and pulpit orators of Southern Baptists. I have sat spellbound under the soul-stirring sermons of such princely preachers as the sainted J. B. Jeter, J. R. Graves, J. M. Pendleton, S. H. Ford, Jas. P. Boyce, John A. Broadus, Henry McDonald, E. T. Winkler, Pope Yeaman, T. H. Pritchard and F. M. Ellis, and among the living, Gambrell, Hawthorne, Eaton, Mullins, Truett, McDaniels, McConnell, Gray and others, but J. N. Hall, as a plain gospel preacher, stood the equal, if not the superior to them all. In the pulpit he was the power of God. He was always the master of his theme, his language dressed in pure English, a towering orator without effort, never hampered or fettered by notes or manuscript, the word of God the weapon of his warfare, bold as a lion, yet meek as a lamb, always in serious earnestness, his preaching was honey for others and sweetness for himself. He was the embodiment of logic, elucidative in argument and scriptural in his position. He loved and feared God, honored his word and sought the approval of his blessed Lord. The people clamored to hear him. The common people heard him gladly and profound scholars sat as disciples at his feet. His hearers seldom went away disappointed, but filled with a message from God. If on the doctrines of grace God's children said: "Amazing grace, how sweet the sound, that saved a wretch like me;" if on the security of the saints, they praised God for the unbreakable seal of their redemption; if on God-given and blood-bought principles peculiar to Baptists, they thanked God and took courage; if on the ordinances, people felt like saying: "Where thy word leadeth, I'll follow;" if on the life beyond, his audiences, for the time being, lost sight of this rugged and sin-scarred world and rejoiced that "'Tis not all of life to live, nor all of death to die." Doubtless he preached to more people than any other Baptist preacher in the South. The announcement that Dr. Hall was to preach always brought out the people in great numbers. Those who knew him best loved him most. Those who stood aloof from his ministry lost the impress of one of God's sweetest messengers. The Lord send us more preachers like him.

2. As a debater.—No man among the Baptists was the equal of J. N. Hall as a defender of Baptist faith and practice. For years he was in great demand by his brethren to meet for them the defiers of the faith. He met face-to-face in polemical contests, the brightest and ablest de-

nouncers of the Baptist position. His logical mind, remarkable memory, rapid speaking, wonderful calmness, perfect articulation, familiarity with God's word, courteous disposition, freedom from pedagogy, plainness in argument and personal recognition made him the humble victor of more than a hundred battle-fields. He met many of the strongest lights of Methodism, measured arms with scholarly Presbyterians, staggered the tallest prophet of the Bethanian Plea, better known as Campbellism, scattered to the four winds the claims of Adventism, sent infidel scoffers like skulking cowards from the field of battle, and enshrined his name in the hearts of his countrymen at home and abroad as a relentless foe to the awful curse of the hellish saloon.

He despised the art of dodging and always stood out in the open and kept his foundation well backed up by the word of God and invited attack. When under hottest fire, amid the onslaughts of the enemy, he was a Thomas Brackett Reed, and woe the man who became the object of his scathing sarcasm. In his public discussions he maintained the Baptist position with honor and dignity and won for himself the highest encomiums of his brethren and the merited applause of those who dissented from his views.

In many respects Brother Hall and his brethren disagreed on methods of work, but all agreed that the work must be done. As an editor Brother Hall was sarcastic and cutting in what he thought was error in or out of the ranks and many of his friends deplored the vinegar oftentimes in his pen, but, perhaps, his sin was no greater than the vinegar in the pen or tongue of many of his critics—both unjustifiable. All agreed that John Hall was an uncompromising Baptist, a Christian gentleman, a fine citizen, a true husband, a loving father and a devout servant of Jesus Christ. But down at the prime of life he fell at his post. When generations have come and gone the memory of this servant of God and the Baptists will still be living and the principles that he contended for will never, never die.

The greatest sermon I ever heard was from the lips of the sainted and beloved J. R. Graves, when, for two and one-half hours he preached from the text: "The veil of the Temple was rent from top to bottom." The sweetest sermon I ever heard was from the lips of J. N. Hall, soon after the death of his precious Beulah, on the subject: "The state of our dead after the death of the body." I'll never forget it. He took us all into the realms of the future, but to find ourselves still prisoners of hope, but anxious for freedom from fleshly environments and sweet rest beyond the tide.

To-day the preacher of that immortal and inspiring sermon is beyond "the death of the body," and oh, how I wish I could hear him speak of what he has seen and heard and felt! How this preaching heart of mine, with hot tears running down my cheeks, would love to know how it is with him who told us so beautifully, tenderly, tearfully and hopefully about how it will be when our bodies are dead! Since I heard that sermon I have thought more and more about the unseen country. Oh, there are so many of our loved ones already there. So many of those who were preachers here are over there. What a meeting and what joy when J. N. Hall met his own beyond the tide. I hope some sweet day to meet him and the other men of God who are on this day resting from labor. The good Lord keep us all in the good way and bring us to himself is the wish of this humble servant of God.

JOHN T. OAKLEY.

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## SINLESS PERFECTION.

Dr. William Carey has been claimed as a sanctificationist. But when in old age some one complimented him upon the great work which he had accomplished, he replied: "Dr. Carey, Dr. Carey! When I am gone say nothing about Dr. Carey. Talk about Dr. Carey's Master." And in his last will he directed that the following inscription should be put upon his tombstone:

Wm Carey, born Aug. 17, 1761; died ———  
"A wretched, poor and helpless worm,  
On thy kind arms I fall."

There can be no sinless perfection in that. And so with every one. No one can be pointed out who ever attained perfection in this life. The best men feel themselves the greatest sinners.

If there was any man that ever lived who ought to have been able from his life and character and labors for the Master to claim Christian perfection that man was certainly the Apostle Paul. Perhaps this statement would not be disputed by anyone. But listen to his experience: In the year 57 he said: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15:

9). A little later in the year 58 or 59, he gave his experience in detail as recorded in Rom. 7:14-15: "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Several years later, in 63, he said: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14). The next year he said: "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

And at last in 65, when he was an old man "ready to be offered" and the "time of his departure was at hand," he said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief" (1 Tim. 1:15). Notice how as he grew in age and grew in grace, he also grew in humility. First he was "the least of the apostles;" then he tells of the conflict in him, and how that which he would he does not; but what he hates he does; then how he has not yet apprehended but is pressing forward; then how he is "less than the least of all the saints;" and finally how he is the "chief of sinners." It seems a gradation downward. If it had been ourselves we should have felt like reversing the order of these expressions, if we had used them at all about ourselves. But really the gradation was upward, because

"The nearer earth thy face,  
The nearer heaven thy heart."

And conversely the nearer heaven thy heart,  
the nearer earth thy face.

## NORTH MISSISSIPPI BIBLE CONFERENCE.

The North Mississippi Bible Institute was held in the First Baptist Church at Corinth, Miss., January 23-25. There was quite a good attendance of ministers and laymen from Mississippi and some from Tennessee and Alabama. Among the ministers present were Brethren C. T. Alexander, T. A. J. Beasley, Julius Berry, J. E. Buchanan, R. A. Cooper, W. A. Jordan, R. A. Kimbrough, W. T. Lowrey, J. N. McMillan, J. A. Rogers, A. V. Rowe and E. L. Wesson. The visitors outside of the State were Dr. P. T. Hale, of the Southwestern Baptist University, and Brethren Austin Crouch, formerly pastor at Corinth, now of Woodlawn, Alabama, and Joe W. Vesey, of Birmingham. Prof. B. G. Lowrey, President of Blue Mountain Female College, does not claim to be a preacher, but might be classed as one. He delivered what was called a sermon-lecture.

The program was an interesting one, and the discussion of the various subjects quite helpful. Brother R. A. Kimbrough, of Tupelo, was elected Chairman. Having accepted a cordial invitation to preach on the subject of "Sanctification," we spent Wednesday at the meeting. As we reached the house, Dr. W. T. Lowrey was preaching upon the subject of "Christian Education." In the course of the sermon, Dr. Lowrey brought out the interesting fact that of the twenty-three graduates of Mississippi College last year, all of them are Baptists. And also that

at the State University at Oxford, there are about 100 Baptist students, not more than twelve of whom are in the Baptist Sunday-school, while in Clinton, where the Mississippi College is located, out of 375 students about 350 of them are in the Baptist Sunday-school. It would seem that facts of this kind would be the strongest possible argument for the education of our children in Baptist schools.

We heard also an excellent address by Brother E. L. Wesson on the subject of "New Testament Church Polity," and an inspiring address on the "Person and Work of the Holy Spirit," by Dr. P. T. Hale. At night we preached on "Sanctification" to a large audience. We hope that good was done. We regretted that we could not be present throughout the meeting. It was our pleasure to share the kind hospitality of Rev. C. T. Alexander, the beloved pastor of the church at Corinth. He has been there less than a year, coming from Texas. In that time there have been some fifty additions to the church. It is one of the strongest churches in Mississippi, having a membership of about 450. Efforts are being made to induce Brother Alexander to return to Texas. We hope, however, that he will decide to remain in Mississippi, or at least on this side of the Mississippi River. He is a very valuable man.

## SUNRISE FOR THE BAPTISTS.

The following article written for the *Baptist Argus* by Dr. W. E. Hatcher is so striking that we reproduce it entire:

The ending of the year naturally enkindles the memory. Our thoughts turn backward and look around and the conviction rises powerfully in our souls that 1905 has been monumentally great in the history of the Baptists. It has been the sunrise of a new era. We are almost ready to call it the year of Baptist regeneration. For the first time in history our brethren have touched elbows all round the world. Our leaders have heard the universal note, have caught the step and the tramp of the Baptist hosts, marching in unity and fellowship, is heard all around the world. We are not cast down if in the wondrous strides of the past year some of our people lag behind. We must give them time. The Master's orders must be read again and again.

The marvelous growth of unity during the past year stirs us profoundly. How our people are coming together. As for any new methods of organized work for the future that concerns us not. Of some things we are absolutely sure. The rising sentiment of fellowship and good understanding among Baptists will not lack the intelligence required to adjust them to the new conditions that the future may bring. We have another thought that helps and encourages us. Our Baptist people have not seen everything exactly in the same light. They have looked at the same thing standing apart from each other. By getting them together the same things will look to both more alike.

For our part we are jubilant, enraptured and exalted by the Baptist outlook. We never had so many believe that heaven is far better than earth, but well. In a word the Baptists are coming on. They look gloriously well to us. Devoutly and truly we believe that heaven is far better than earth but earth is far more heavenly than ever before. The increasing light of God's kingdom on earth brings the heavenly portals in sight. The New Jerusalem is partly above and partly on the earth. All hail to the Baptists! They have suffered long for their faith, and have been set at naught by the rulers of men. But their day has come. Their sound is now going out in all the earth. They have the truth and the world is finding it out.

We have several times tried to say something like the above, but Dr. Hatcher has said it much better than we could. Let us, as Baptists, be ready for the day of our opportunity which is dawning upon us.

Dr. F. C. McConnell, of Kansas City, Mo., is to assist Rev. O. J. Copeland in a revival at Jackson Hill Church, Atlanta, Ga., beginning March 11.

**THE BAPTIST FEMALE COLLEGE.**

The Trustees of the Union University at Murfreesboro deeded the old University building and grounds, comprising about sixteen acres of land, to the trustees of the new Baptist College for young ladies last week. The building and grounds are valued at \$45,000. In addition, the citizens of Murfreesboro made a cash donation of \$28,000. It has not yet been decided whether the old building will be renovated and remodeled or torn down and a new building erected in its place. In either event there will be a handsome and commodious building suitable in every respect for school purposes. It is hoped to have the school open and ready for occupancy by the fall term. It is expected that with the Baptists of Tennessee back of it the school from the first will be highly successful. We will make other announcements about the school from time to time as there may be occasion to do so. The Baptists of Tennessee are very much interested in it.

We may say now that there is no more delightful community anywhere in the South than Murfreesboro, no finer class of people than its citizens, no more beautiful location for a school.

**"INSTANT IN PRAYER."**

Stonewall Jackson once said:

I have so fixed the habit in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in.

This must have been what Paul had in mind when he enjoined upon Christians to be "instant in prayer"—ready to pray on the instant, your praying machine in such good condition that it is ready for use at any moment, as soon as you touch the trigger. Let us learn like the great soldier to be "instant in prayer." Then like him when we come to the hour of death we shall be prepared to "pass over the river and rest under the shade of the trees."

**RECENT EVENTS.**

The following figures of work done by the State Mission Board of Florida show a very gratifying and healthful growth: 1901, \$13,000; 1902, 17,000; 1903, 24,000; 1904, 30,512; 1905, 41,727.

The meeting at the First Baptist Church, Paducah, in which Pastor J. S. Cheek is being assisted by Evangelist Geo. C. Cates, is still going on. At last accounts there had been about 500 additions to the church. This is certainly a very wonderful meeting.

Rev. A. F. Gordon, of Cave Springs, Ky., has been called to the pastorate of the church at Adams, Tenn., for two Sundays in each month. He was pastor there about eight years ago and was held in high esteem. We are glad to have him back in Tennessee.

Rev. Lucius Cuthbert, D.D., died at his home in Aiken, South Carolina, on January 16. He was 72 years of age and had been in the ministry for nearly fifty years, most of which have been spent in and around Aiken. He was a fine preacher and a gentleman of the old school.

That is an excellent article on page two of this week's issue by Rev. George W. Swope, pastor of the North Nashville Baptist Church. Since the organization of the church a year and a half ago, its membership has more than doubled. About 170 members have been received during that time.

The Baptist Advance states that the congregations at Arkadelphia, Ark., have so far outgrown the present building that there is no room even for the Sunday-school. The church is frequently so uncomfortably crowded at the preaching service that many of the members have to remain at home to give room for the students. The church is planning to build a new house of worship. Brother Hardy L. Winburne is the popular pastor.

Bishop John C. Keener died suddenly at his home in New Orleans on January 19. He was nearly 87 years of age. He was an active bishop of the Methodist Episcopal Church, South, from 1870 to 1898, when, by his request, he was placed on the retired list. He was a strong preacher and a fine writer. We extend sympathy to our Methodist friends upon their great loss in his death.

The Western Recorder having made the "rough guess" that Dr. J. B. Cranfill is the richest Baptist preacher in the South, the Biblical Recorder makes the "rougher guess" that "Dr. Harvie, the business manager of the Western Recorder, is the richest Baptist preacher in the South." How about Dr. Josiah W. Bailey, editor of the Biblical Recorder? Would that be the "roughest guess?"

The Baptist Press says: "Brother Edwin S. Reaves has accepted the care of Fort Mill, Oak Grove and Flint Hill churches, and will live at Fort Mill. We are glad to welcome Brother Reaves back to South Carolina." And we are sorry to lose him from Tennessee. Brother Reaves has done a fine work at Murfreesboro, and is held in high esteem here. We hope to have him back in this State some time.

January 22, 1906, marked the tenth anniversary of Dr. T. P. Bell's connection with the Christian Index as owner and editor. Dr. Bell was secretary of the Sunday-School Board in Nashville before taking charge of the Index. During the past ten years the Baptists of Georgia have done great things. In 1900 the gifts to missions aggregated \$44,848. At the convention in Macon, last November, the grand total for these objects was announced as \$104,607.35.

Dr. W. O. Carver, of Louisville, Ky., is pastor of a country church, New Salem, and that church gave \$900 to missions last year. He is professor of missions in the Seminary, and the proof of the pudding is in the eating.—Baptist and Reflector. "In other words, the proof of the preaching is in the collection basket!"—Biblical Recorder. Well, yes, other things being equal, that is a pretty good place to find the proof of the preaching of the pastor, and also the proof of the profession of the members.

Rev. Humphrey B. Folk and Miss Ruth Parrish were married at the home of the bride in Midway, Ky., on January 23. The ceremony was performed by the editor of The Baptist and Reflector. Mr. Folk has resigned the pastorate of the church at Midway. The members there speak of him in very high terms. He has several other fields in view, but has not yet decided just where he will locate. His bride is a lovely lady and will be of great help to him in his work. We extend to them our most cordial congratulations with our warmest wishes for their happiness and usefulness in life.

We had the pleasure of preaching to the Third Baptist Church, this city, last Sunday. Brother E. H. Yankee is the beloved pastor. He came from Greenville about a year ago. He is an eloquent preacher and a deeply consecrated man. During his pastorate of a year the church has greatly prospered, there being over 100 additions. A new parsonage has been built. Brother Yankee has just moved into it. It is quite a nice one, adjoining the church. But the best of all there is a deep spirituality which pervades the church and a thorough evangelistic spirit. We don't know when we have been in a sweeter spiritual atmosphere than that of last Sunday.

Returning from Midway, Ky., we stopped over in Louisville for a few hours, and in company with our brother, Prof. C. A. Folk, made a pleasant call upon Dr. L. T. Wilson, recently pastor of the Edgefield Church, this city, now pastor of the East Church, Louisville. He seems to be quite happy in his work. He has moved into a new parsonage which has just been bought by the church. His congregations are fine and growing. There have been a large number of additions to the church and, altogether, the outlook seems very encouraging. His many friends in Tennessee will be glad to know that he is doing so well in Louisville. He and Mrs. Wilson, however, still have a warm spot in their hearts for Tennessee. We hope to have them back in the State some time.

Says the Baptist Banner: "Will the Baptist and Reflector please tell us when and where the Baptist Banner has said one word in fun-making of our dear Brother A. Nunnery? The Baptist and Reflector ought to know these two things about the Banner: First, that we are not in the fun-making business; and, second, that if we were, Brother A. Nunnery is one of the last men that we would poke fun at. He was the founder of the Banner and is one of its best friends." The statement was made in the 'Among the Brethren' column of the B. & R., but Brother Ball says he never wrote it. Now, then, who did

write it and why?" The following is the paragraph to which reference is made: "The Baptist Banner makes fun of Brother A. Nunnery 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." It struck us as rather amusing that while the Banner several times called attention to the mistake of Brother Nunnery, apparently in ridicule, it made even a worse mistake in the next paragraph. When we read it we made a note of it in a spirit of fun. Afterwards, fearing that our paragraph might be misunderstood, we meant to leave it out, but it got in the "Among the Brethren" notes without our knowledge. We hope that no harm is done. If so, we beg pardon.

**AMONG THE BRETHREN.**

Dr. J. J. Porter, of Joplin, Mo., is assisting the church at Wynne, Ark., in a great revival.

Rev. Dan S. Brinkley, of Westport, will make a splendid pastor for Oak Grove Church, near Martin, Tenn., where he has recently taken charge.

Rev. J. W. Kesterson gives up the pastorate at Webster, N. C., to accept the hearty call to Mountain City, Tenn. We are glad to have him in Tennessee.

Dr. W. S. Ryland, of Russellville, Ky., is dead. For many years he was the successful president of Bethel College and no man was ever more beloved than he.

Rev. Giles C. Taylor, of Corsicana, Texas, was heartily called to the care of the church at Stamps, Ark., but the Corsicana saints would not release him.

Rev. A. H. Dickson, of Tolar, Texas, has our tenderest sympathy. His wife went into the blessed beyond January 15. Brother Dickson began his ministry in Tennessee.

John B. Stetson gave \$17,000 last year toward defraying the running expenses of the Baptist University named for him in Florida. Oh, for such a giver in Tennessee!

Rev. T. J. Perry, of Martin, is delighting the saints at Cottage Grove, Tenn., where he recently took charge to preach once a month. Those people always treat a pastor well.

Rev. S. A. Cowan, of Atlanta, Ga., has declined the Secretaryship of the B. Y. P. U. work in Georgia under the employ of the State Mission Board. Sam Cowan already has his hands full.

Dr. Len G. Broughton, of Atlanta, Ga., is holding the revival at Furman University, Asheville, S. C., instead of Dr. William Lunsford, of Asheville, N. C., who could not on account of sickness.

The Baptist Forum, of Atlanta, Ga., edited by Will D. Upshaw, will change its name to The Golden Age and will have as a motto "Piety in the Home, Power in the Life, Purity in the State."

Yes, Brother Biblical Recorder, the proof of the preaching on missions is in the collection basket. Churches whose pastors preach on missions properly are found giving and vice versa.

The Biblical Recorder says: "We cheerfully concede that Brother C. C. Brown did not have a divine call to the ministry; and this admitted, why should he continue in a state of eruption about it?"

P. E. Parker, of Wildersville, aged 77, and a leading citizen and Baptist of that vicinity, was buried Friday, Rev. Fleetwood Ball, of Lexington, preaching the sermon. He leaves a wife and five sons to whom our very strongest sympathies are extended.

Grace, two-year-old daughter of Sidney G. Parker, of Wildersville, Tenn., died of pneumonia last Saturday and the funeral services were conducted Sunday by Rev. C. H. Bell, of Martin. God has called the little one higher and they cannot call her back, but can go to her.

The carpenters have completed their work on the new church at Martin, Tenn., and the painters now have it in charge. It is a joy unspeakable to converse with the pastor, Rev. I. N. Penick, and get the contagion of hopefulness, good cheer and piety that his every expression breathes. He is a man who does things.

Rev. N. L. Joyner, of Buena Vista, Tenn., who for over a quarter of a century has faithfully proclaimed the unsearchable riches of Christ, went to his reward last Thursday. Revs. I. N. Penick, of Martin; D. S. Brinkley, of Westport; Joseph Allen, of Divider, and J. G. Cooper, of Huntingdon, took part in the funeral services. To his widow, children and brother, Rev. E. M. Joyner, of Westport, we extend the very deepest condolence.

## THE HOME

### Don't Let It Go.

Don't let the song go out of your life,  
Though it chance sometimes to flow  
In a minor strain; it will blend again  
With the major tone, you know.  
What though shadows rise to obscure  
Life's size,  
And hide for a time the sun;  
They will sooner lift, and reveal the  
rift,  
If you let the melody run.

Don't let the song go out of your life,  
Let it ring in your soul while here;  
And when you go hence it will follow  
you thence,  
And sing on in another sphere.  
Then do not despond and say that the  
fond  
Sweet songs of your life have flown:  
For if ever you knew that a song was  
true,  
Its music is still your own.

—East and West.

### Little Corners.

Georgia Willis, who helped in the kitchen was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might—rubbed and sang softly a little song:

In the world is darkness,  
So we must shine;  
You in your small corner  
And I in mine.

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "You in your small corner, you know, and I in mine. I'll do the best I can—that's all I can do."

"I wouldn't waste my strength," said Mary. "I know no one will notice."

"Jesus will," said Georgia, and then she sang again.

You in your small corner,  
And I in mine.

"This steak is my corner, I suppose," said Mary to herself. "If that child must do what she can I s'pose I must. If He knows about knives its likely He does about steak," and she broiled it beautifully.

"Mary the steak was very nicely done to-day," Miss Emma said.

"That's all owing of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles, she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said. "I'll hurry them over;" but after she heard about the knives she did her best.

"How beautifully my dress is done," Helen said, and Emma, laughing, answered, "That is owing to Georgia," then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go with you this evening. I am going to prayer meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," said the friend, "if you will not go with me, perhaps I will

with you," and they went to prayer meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home—"I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen. "She seemed to think she must do what she could, if it was only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying. Again and again the minister had called, but he wouldn't listen to him; but to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives and her little corner, and her "doing what she could." And the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She has done what she could," and he gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said. "I thought you had gone to walk."

"No, mamma; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise; and then Helen told about the knives. The door bell rang and the mother went thoughtfully to receive her pastor.

"I suppose I could give more," she said to herself as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel, said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India to-day."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor?"

"Oh, well, she is, but her Father in Heaven isn't, you know. She did what she could, and He did the rest."

But Georgia knew nothing about this, and the next morning she brightened her knives and sang cheerily:

In the world is darkness,  
So we must shine.  
You in your small corner,  
And I in mine.

—Faith and Works.

### Some Parlor Amusements.

For a simple and amusing contest try that of nails in a glass of water. Fill a plain glass tumbler quite to the brim with water, so that it would seem that another drop would cause the liquid to spill over the sides. Stand this on a plate on a firm level table, and on a tray at the side have a supply of nails of what is known as the "shingle" size. Each member of

the company records a guess against his other name as to how many nails the water will receive before it overflows the glass. The guess is a difficult one, because the number varies under different conditions, the size and shape of the glass, the manner in which the nails are slipped in. It is quite possible to consume over a hundred nails before the water spills, though many persons guess as low as one or two at a first trial. For dainty arrangement use a pretty plate and stand the glass on a mat of lace paper. The contest is enjoyed by any one, but is useful from its ease of preparation and simplicity of comprehension to amuse children.

Two parlor amusements which have been carried out with great success are the following: Send a person out of the room, decide upon an object or some simple performance, recall the person and have a member of the party place his fingers lightly upon the person's shoulders while he and all the others think intently of the object or act decided upon. The results sometimes are almost uncanny. A lady went straight and drew a scarfpin from a man's necktie, just as he willed, found a key hidden in a lady's slipper, and so on.

The other "trick" is to draw upon a sheet of paper a square, with diagonal lines between the corners, the only opportunity of the artist to watch his own progress being in a mirror held up before his hands by a second person. A newspaper is made to screen the sheet and the hand which is doing the drawing. The results are sometimes uproariously funny.—*Congregationalist.*

### In Answer to Inquiry.

A farmer's wife who reads the Baptist and Reflector says that it is not usually convenient for them to send lace curtains to the laundry, and as they become soiled after using them a few months, it is necessary to learn to do them at home. She says these are her first lace curtains to have washed, as she is a beginner in house keeping and asks for a safe, good method. The following method is an easy one, and it is much better than to trust them to a wash woman who may tear them or break the threads, especially to an ordinary one.

Take the curtains down carefully, remove the pins or rings, etc. Then shake all the dust out good. Next mend or darn any thin places carefully, using fine cotton floss. Prepare half a tub full of hot rain water and make a suds of white soap and pearline. Let them soak in this a half hour, then rub them gently between the hands and work them up and down until the water looks soiled. Pass them through the wringer, being careful not to tear them. The suds prepared in the same way is usually needed to get them clean. Rinse in clear, soft water and dip them in a thin-boiled starch. If you have no frames, cover a carpet in a spare room with clean sheets, stretching them smoothly and tacking to the

floor. Spread the curtains on them, being careful to have them straight and pin each scallop to the sheet. When dry they are ready to use.

S. H. H.

### The Pepper and Salt Boxes.

One morning, before the family came down to breakfast, the pepper and salt boxes, that stood close together, had a conversation.

"I wish," said the pepper box, "that I had more of a chance, but the holes are so small that very little pepper can get through."

"Well," said the salt box, "I have often wished that the holes in my head were smaller, for the salt goes so fast."

A boy, passing, heard the conversation, and put salt in the pepper box and pepper in the salt box.

The family soon came down and found, on using the boxes, that their breakfast was spoiled, and had to be thrown out.

After breakfast the boxes were agreed that it was better be contented with their own heads and stick to their own work.—*Selected.*

## DOCTOR CURED OF ECZEMA

Maryland Physician Cures Himself of Eczema with Cuticura Remedies. Prescribes Them and Has Cured Many Cases Where Other Formulas Have Failed—Dr. Fisher Says:

### CUTICURA REMEDIES POSSESS TRUE MERIT

"My face was afflicted with eczema in the year 1897. I used the Cuticura Remedies, and was entirely cured. I am a practicing physician and very often prescribe Cuticura-Resolvent and Cuticura Soap in cases of eczema, and they have cured where other formulas have failed. I am not in the habit of endorsing patent medicines, but when I find remedies possessing true merit, such as the Cuticura Remedies do, I am broad-minded enough to proclaim their virtues to the world. I have been practicing medicine for sixteen years, and must say I find your Remedies A No. 1. You are at liberty to publish this letter, or any part of it. I remain, very truly yours, G. M. Fisher, M. D., Big Pool, Md., May 24, 1905."

### CUTICURA—THE SET, \$1. Complete Treatment for Every Humor from Pimples to Scrofula

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set, costing but one dollar, is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly skin, scalp, and blood humors, with loss of hair, from infancy to age, when all else fails.

Cuticura Soap, 25c., Ointment, 50c., Resolvent 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), are sold throughout the world. Potter Drug and Chem. Corp., Sole Props., Boston.

Free Mailed, "How to Cure Torturing, Disfiguring Humors of Infancy and Age."

The State Board of Law Examiners reports 101 applicants examined during 1905, the largest class since the creation of the board.

**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 proflit, deficit.

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

Mission Topic for February.—The Sunday-school Board a Missionary Force.

Does your Band class the Sunday-school Board with the other Boards? If not, why not? It is composed of wise, devoted men and located at Nashville, right here in our own Tennessee. Nothing can be more important than the publication business of the Southern Baptist Convention. It is missionary in spirit and its work in Bible distribution and in the organizing and carrying on of Sunday-schools cannot be lightly regarded. Won't you put it on your list as needing your prayers and your offerings?

L. D. E.

**YOUNG SOUTH CORRESPONDENCE.**

I am going to ask for your forbearance this week. The lovely summer weather we've been having here in Chattanooga turned suddenly into the bitterest of winter days, and brought to me something very akin to la grippe, and I can just sit up to-day. A very sore throat and an aching head do not conduce to very lucid writing. So with your kind permission I'll tell you as quickly as possible of what the postman has brought us this last week in January.

First of all, let me say that my two "mysterics" are still unsolved. Who sent the Young South dollar from Union City and mailed me the "application" instead of the order?

And who sent \$5 and a subscription to the Foreign Journal from Oak Grove? I have the money safe in the bank, but the letter disappeared unaccountably before I could report it. Will some one at these places try to find out for me to whom I am indebted? I will be so much obliged for any clue.

Well! No. 1 is from Knoxville and asks for the address of some missionary who wishes picture cards. Miss Annie Stevens will find our own Mrs. Nathan Maynard, 141 Koya, Machi, Kokura, Japan, and Mrs. R. H. Graves, Canton, South China, and Mrs. J. G. Chastain, Guadalajara, South Mexico, very glad to get these cards. Tie them up in packages of 25, but do not seal them. Ask your postmaster just what the postage is, and write a separate letter, telling the missionary who sent them. They are very useful and God blesses them to the salvation of souls. Bible and

hymn verses are written or printed on them and they go into the homes of the Mexicans, the Japanese or the Chinese. Will Miss Stevens write us what her Band does in this way?

Memphis asks for star cards in No. 2 for the "King's Messengers" of the Central Church and sends 10 cents for postage. Mrs. James G. Winchester shall have the cards at once, and we hope soon to hear from her Band. If they will collect for Mrs. Maynard, it will be such a great thing for us just now.

Then comes Henderson's X Roads with No. 3. A half dollar was enclosed and nothing more, but I am sure I've seen the handwriting before, and I take it gratefully for Japan.

No. 4 pleased me very much because we have not been hearing very often from the little workers of the Edgefield church of late. It says:

"The Girls' Club are working for missions and doing all they can to help the heathen and the good missionaries who are teaching the gospel. We enclose \$1 for Mrs. Maynard and hope it will do some good. Miss Gertrude Hill and Miss Hunter are our leaders, and both are such faithful, good workers. They do their best to teach us to do all we can for the poor little children who know nothing about Christ."

Martha Hagan, Treas.

Please tell the "Club" how much we thank them. You are indeed blest in your leaders.

No. 5 is from Morristown and brings 50 cents for the Orphans' Home in West Nashville and 50 cents for Mrs. Maynard. "A Friend to the Cause" has our sincerest gratitude.

No. 6 brings a belated Christmas collection from Trenton, \$1 for the orphans. Mrs. W. H. Haste will thank those who so kindly thought of these wards of the Tennessee Baptists around their Christmas dinner table.

And in No. 7 those infant classes in Sweetwater taught by Mrs. Thomas Blanton and Miss Marchie Love of the First Church send \$2.10 for Mrs. Maynard. For years they have been faithful to the Young South, and we appreciate their aid greatly. The subscription for the Journal for Mrs. E. K. Cox has been sent to Dr. Willingham.

No. 8 comes from Kentucky, and brings \$2.40 from the Richmond Sunbeams to be paid on our missionary's salary, and they wish their "love" to go with it. Mrs. S. E. Lawrence will thank them, and we hope to hear often of their progress.

Hickory Valley comes next in No. 9, and brings \$3 for Japan, a new year's offering from Mrs. J. P. Richardson. We are deeply grateful, and trust 1906 will be filled with blessing for the generous donor.

Stanton comes back again in No. 10 with

**FIVE DOLLARS**

from the "Willing Workers," a Christmas offering to be divided between our missionary and the Orphans' Home. Will the Secretary, Miss Edith Gurganus, express our sincerest thanks to these faithful friends?

Then Elizabethton speaks in No. 12: "I enclose

**FIVE DOLLARS AND SEVENTY-FOUR CENTS**

from the Jr. B. Y. P. U. of the Elizabethton church, to be applied on Mrs. W. H. Tipton's salary. She went from Wu-Chow, China, and we wish to help pay half her salary. Mrs. E. G. Carpenter is our superintendent and we like her so much."

Elsie Tipton, Treas.

This comes through the church treasurer, and we are delighted to be the medium of the children who are helping the church pay half of Mrs. Tipton's salary.

And No. 13 is not a bit "unlucky" to-day. It comes from the Island Home Sunbeams in Knoxville and brings

**SIX DOLLARS**

for Mrs. Maynard. We used to hear from this Band when Mrs. R. A. Brown had it in charge. Her ill-health forced it to disband a year ago. We are so glad to know that Mrs. Jane Gilbert has taken up the work, and so glad to acknowledge this grand offering that proves their enthusiastic interest in the work across the Pacific. May God bless the new leader and her charge and restore the old one to health. We certainly never needed their aid more than now.

Now, there's just one more. No. 14 came in such a dainty little envelope that I fancied some one had sent a few stamps for literature, but when I opened it, there was a great buzzing and those "Busy Bees" of Bellevue came rushing out with

**SIX DOLLARS AND THIRTEEN CENTS**

for Mrs. Maynard's salary. Isn't that fine? It makes me almost forget how my bones are aching to have January end so well. Miss Lula Atkinson, Treasurer, will tell the "hive" about it and how grateful we are.

Now for February. It is a short month to be sure, and often disagreeable, but let us conquer all difficulties and keep up the good work.

God bless every one who has made January, 1906, a "banner month" in Young South history. Very sincerely yours,  
Laura Dayton Eakin,  
Chattanooga.

**Receipts.**

First 3 quarters of 12th year....\$705 09  
To January 24..... 160 31

**FOR JAPAN.**

Friend at Henderson's X Roads... 50  
Girl's Club, Edgefield church.... 1 00  
Friend, Morristown..... 50  
Mrs. W. H. Haste, Trenton..... 1 00  
Infant classes, Sweetwater, by Miss Love..... 2 10  
Richmond Sunbeams, Kentucky, by Mrs. S. F. L..... 2 40  
Mrs. J. P. Richardson, Hickory Valley..... 3 00  
Willing Workers, Stanton, by Miss E. G..... 2 50  
Island Home, Knoxville, by Mrs. J. G..... 6 00  
Busy Bees, Bellevue church, Memphis, by L. A..... 6 13

**FOR ORPHANS' HOME.**

Friend, Morristown..... 50  
Willing Workers, Stanton..... 2 50

**FOR FOREIGN JOURNAL.**

Mrs. E. K. Cox, Sweetwater. .... 25

**FOR FOREIGN BOARD.**

China, Mrs. Tipton  
Junior B. Y. P. U. Elizabethton,  
by E. T..... 5 74

Total.....\$899 62  
Received since April 1, 1905:  
For Japan.....\$409 57  
" Orphans' Home..... 195 65  
" Home Board..... 52 17  
" State Board..... 75 43  
" Foreign Board..... 43 74  
" S. S. and Colportage..... 3 00  
" Periodicals..... 20 15  
" Literature and Buttons..... 2 75  
" Y. S. pins..... 3 50  
" Margaret Home..... 75 00  
" Margaret Home (support)... 1 65  
" Yang Chow Hospital..... 12 50  
" Ministerial Relief..... 2 00  
" Postage..... 2 51

Total.....\$899 62

Japan is coming! \$40 43 in February—and there will be no deficit.

L. D. E.

**A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.**

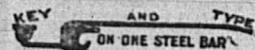
Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 68 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

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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.



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**Fat People** very rarely reach old age, they are always in danger of apoplexy. Life insurance companies refuse to insure them. Besides too much fat is a heavy burden, predisposes to all kinds of diseases and spoils all beauty of form. Our purely vegetable remedy reduces fat in a natural, perfectly harmless way, without starving or violent exercise. Best blood purifier. Costs less than 10 cents a day. Effect shows first week. Ask for circulars. Chemical Specialty Co. 2515 Ohio Ave. Cin. O

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

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

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

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

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

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

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

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

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**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, Hiawasse, Holston Valley, Liberty-Ducktown, Little Hatchie, New River, Stewart County, Union, Walnut Grove, Watauga and West Union. 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.

**GOOD WORK FOR S. W. B. U.**

Dr. Hale has been in our community in the interest of the Southwestern Baptist University, of Jackson, Tenn. Our people were very much pleased with Dr. Hale, and responded quite liberally, according to their ability, especially the small farmers and mechanics. As I was busy professionally Sunday, as most other doctors are, I did not get to hear Dr. Hale preach, nor was I permitted to engage in or take part in any church service that day. I thought how often we physicians and dentists are kept from the public service, but are permitted and required to serve our Master by serving His suffering human creatures. Could we not serve the Lord doubly by giving what we make as physicians and dentists on Sunday to the Lord's cause? I think this but right. Those of other callings are required to make a living in six days, but we are permitted to work seven and charge for same. Is it anything unreasonable that we give it to the Lord along all those lines that make the world better? Allow me, brother Baptist physicians and dentists, to suggest, yea, beg you to give one Sunday's work in each month to Dr. Hale for the Endowment Fund of the Southwestern Baptist University. Do this, Brethren, for one year, and Dr. Hale will have funds not only for the endowment and be able to put the university right on its feet, but will be able to take care of and educate all the young preachers that may come from anywhere. Try this, brother M. D.'s, and D. S.'s. You will feel better, your patients will get better and your church and community will feel the uplift that comes from honoring God as we have opportunity. My word and experience for it, brethren, supported by His blessed word, you will not lose anything by it. God gives us our talents and honors and blesses those who use them to His glory. H. P. HUDSON, M. D. Brownsville, Tenn.

**FIFTH SUNDAY MEETINGS.**

The origin of the fifth Sunday meetings may not be generally known. It was about the year 1875, at Bradley's Creek Church that these meetings were first proposed.

Before this our Association had, at irregular intervals, what was termed ministers' and deacons' meetings. At these meetings doctrinal questions were discussed; sometimes a sermon for general criticism was delivered.

Prof. J. E. Bailey first took charge of our fifth Sunday meetings, and under his efficient management these meetings were very successful.

We wish now to make a suggestion to the churches of our Association on this subject. As it seems impracticable to get all the churches together five times during the year—four fifth Sunday meetings and the Association—that we group the churches and have several of these meetings, instead of one. Say four churches are grouped, and the pastor or some one else take charge of these meetings and work them up by enlisting all the active

brothers of the four churches, assigning them their places on the programme, etc. In this way nearly, or quite every church will have one of these meetings during the year. One special work that we think ought to be earnestly pressed at these meetings is this: have some brother to lecture on church finances.

It is astonishing how many Baptists there are in Concord Association that do not pay one cent for any religious work whatever! If every Baptist would pay according to his financial ability, the Baptists could, right now, send the gospel around the world. Let these groups work in their four meetings and come up to the August Associations and show what has been done. But nothing can be done unless people take hold and do it. Nothing will come to pass unless you get a move on you and make it come to pass. But as this article is intended only to be suggestive, we will wait to hear from the brethren, and such suggestions as they want to make—what do you think about it? Do not wait to consult any one else, but write your thoughts on a postal card and send to Brother E. S. Bryan, Lebanon. If it meets with the approbation of the brethren, the churches will be grouped and a programme for the April meetings will be published in the Baptist and Reflector at once.

E. S. BRYAN, Ch'm'n;  
C. S. DILLON,  
S. G. SHEPARD,  
Committee.

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Tetterine cures all forms of skin diseases. Quick relief, permanent cure. Costs 50c per box. J. T. SHUPTRINE, Mfr., Savannah, Ga.

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We are supplying \$1.00 in health for 50 cents in stamps and giving the stamps back to any man who does not agree that the Tonic is all we claim for it.

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That Word "IF" OH MY!!  
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TWENTY-FIVE CENTS A BOTTLE.

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You want a good noise maker. Don't risk your life fooling with a toy pistol, but buy a  
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Safe Reliable Durable  
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If your druggist does not carry it send us his name.

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## 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.

I worshiped with the saints at Mt. Tabor Sunday. By earnest request of the pastor, Bro. G. W. Ramsey, I preached for them. We had good services at Peyton's Creek on the third Sunday and Saturday before. The Sunday school still grows in interest. Everything looks encouraging for the success of this grand old church.

R. B. Davis.

Carthage, Tenn.

Preached at New Friendship Church on "Waiting on the Lord and the Results" and "The Excellency of the Knowledge of Christ." The Sunday-school is doing nicely. Congregations small. I will join Rev. W. A. Howard of Dayton, Tenn., next Monday in a meeting at Ogden, Tenn., where Bro. Howard is pastor. Ask the Lord to give us a good meeting at Ogden.

R. D. Cecil.

Tasso, Tenn.

It was our pleasure to have Rev. C. E. Wanford with us at Parron's Chapel Sunday and preach for us. He preached a good sermon from Romans 6:1. This church is opening her eyes on all lines, such as repairing their house, missions and ministerial education. Behind all of this they have the old-time religion. May God bless these good people. I go to Allen's next Sunday.

Jas. H. Oakley.

Jackson, Tenn.

## Resolutions.

Our beloved pastor, Rev. J. B. Alexander, has resigned his work with us. He preached his last sermon the first Sunday in January. We are grieved to give Brother Alexander up. He has been with us for four years, and has done a noble work at this place. The church has given more for missions since Brother Alexander took charge than any time in its history. He is a pure gospel preacher, thoroughly orthodox. We do most earnestly commend him wherever he may go as one of the best spirited preachers to be found anywhere. Be our future pastor who he may we only ask that he declare the gospel as plainly and lovingly as did Brother Alexander. We will miss him in the pulpit and in our homes. May success crown his efforts and heaven's sweetest benedictions rest on his head.

Member of Christiana Church.

**Five Per Cent. Net Investments** obtained through The State Trust Co., of Nashville. 403 Union St. We buy lien monthly payment notes, county and school warrants. Interest paid on deposits every 60 days.

Edgar Magness, President.

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Neo Treatments are a wonderful cure for diseases and weaknesses of women. Full explanation of this wonderful treatment and 15 days' trial will be sent to any woman free. Dr. Vance M. Powell, 108 Masonic Temple Bldg., Peoria, Ill.

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## OBITUARY.

Day.—Mrs. Sarah Day died Jan. 10, 1906. Sister Day, wife of Rev. M. L. Day, left this world of pain for one of joy and peace. Sarah Eveline Day, daughter of Captain and Catherine McKnight, was born Sept. 14, 1846. She was converted at the age of 18 and immersed into the fellowship of Ebenezer Methodist church. Was married to Rev. M. L. Day Jan. 9, 1866, and they spent 40 happy years together. She was baptized into the fellowship of Cane Creek Baptist Church in 1866, of which she remained a consistent member till 1889 when she moved her membership to Malesus Baptist Church where she remained a consistent member till her death. It is sad indeed to see Brother Day, who has been a faithful servant of the Lord for many years now left alone; to my mind he lost one of the best companions that God has ever given to any man. Sister Day has been unable to attend church regularly for several years, but her influence was felt just the same; she was my counselor in the time of trouble, and I consider it an honor to have been her pastor. May God bless Brother Day in his lonely hours is my prayer.

S. E. Reed.

Hendricks.—Sister Arminda Yarnell Hendricks departed this life Feb. 19, 1904. Passed from her earthly home to that heavenly home eternal in the heavens to that rest that remains to the people of God. Sister Hendricks was the daughter of Mr. and Mrs. Thomas Yarnell, born June 12, 1825, and was 79 years of age at her death. She professed faith in Christ at an early age and united with Ball Camp Baptist Church. Gave her life into the Savior's keeping when but a girl, and spent her long period of years in His service. Sister Hendricks was one of those quiet, modest, unassuming natures; a kind and obliging neighbor, an indulgent, tender, loving mother; a devoted, pious Christian woman. Her life was consecrated to her family with all the fullness of a mother's love. She found a joy in trying to comfort and relieve her loved ones as the trials and sorrows of this life came down upon them. She was a source of comfort and pleasure in the homes of her children and among her brothers and sisters, she being left a widow for a number of years. An aged mother in Israel has been gathered home; one who has for long years been true to His cause. The reaper has garnered another sheaf of ripened grain, and great should be the profit of this Christian life to us who are left behind. A godly Christian mother, who can measure her influence; she stood firm in the faith through many years amid storm and sunshine. Her life was hid with Christ in God. After long weary months of suffering which she bore with Christian patience and fortitude, the Master saw fit to say "it is enough, come up higher," and she is now reaping the reward of the faithful.

Resolved, That we bow in humble submission to His will who doeth all things well, and strive to live faithfully to the end as she who has gained in our losing.

Resolved, That a copy be placed on our church record and a copy sent

the Baptist and Reflector for publication.

J. M. Yarnell,  
S. E. White,  
Pearl Corum.

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OBITUARY

Headden.—While visiting in Nashville recently Bro. John T. Headden, aged 59 years, of Couchville, Tenn., was stricken with paralysis and was carried to the home of his brother-in-law, W. J. Lockett. All possible was done for him, but after a few brief days, on the morning of Jan. 10, 1906, all was over, and this noble man of God went home. Funeral services were held by the writer, assisted by Rev. J. H. Wright, and his remains were laid to rest in the beautiful Mt. Olivet Cemetery. He left a devoted wife, four brothers, two sisters and many friends who will sadly miss him. One brother, E. A. Headden, is a successful, enterprising merchant of Couchville. Another brother, Rev. Robert Headden, D.D., is pastor of a Baptist church in Rome, Ga. Brother Headden was a good citizen, a kind neighbor, a successful farmer, a devoted husband, and above all, a cultured Christian gentleman and a loyal Baptist. He had long been a consistent member and deacon of Baker's Grove Church. He loved his church and pastor and extended to him kindnesses innumerable. Our loss is great, but with humble hearts and uncovered heads we bow at the feet of the King and say, "Not my will, but thine, be done." Beyond life's surging billows we shall meet our brother where the ransomed are all gathered home. His pastor, S. C. Reid.

Jordan.—The town and community were shocked on Wednesday evening, January 17, by the sad intelligence of the sudden death of Esquire Jordan at his home. He was 68 years old, and one of the greatest citizens of our country. Truly a great man has fallen. There is not one that can fill his place. He has done more for Milan than any other man living. As a magistrate he had no equal; if he was your friend he would die by you. I have sat for hours in his presence to hear him talk, for it was always an inspiration to me. I feel really bereaved. I counted him one of the truest and best of friends that I ever had. My world seems smaller now that he is gone. An old friend said to me that he and Esquire Jordan were talking several months ago about their spiritual welfare, and the Esquire said it was all right with him. He has gone to meet his old friends on the other shore, and soon our time will come. May our God, who doeth all things well, overrule this great calamity for His glory and the advancement of His kingdom. May the spirit of comfort be very near the sorrowing hearts, and especially his bereaved family.

There is no death! An angel form walks o'er the earth in silent tread. He bears our best loved things away, And then we call them dead.

He leaves our hearts all desolate, He plucks our rarest, sweetest flowers, Transplanted into bliss, they now Adorn immortal bowers.

B. H. T.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 241, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.



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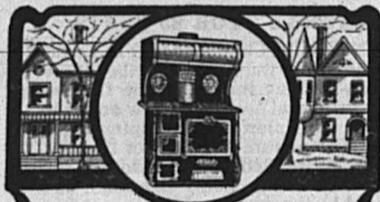


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Lasts built of heavy and rolled steel. Cast parts tested iron.

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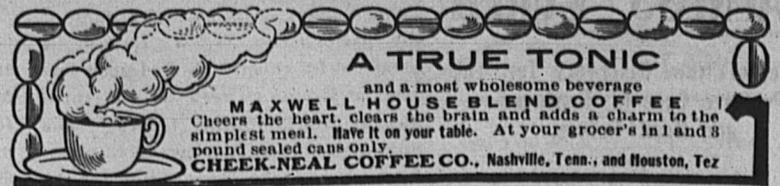
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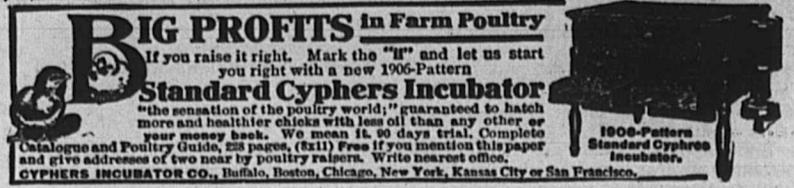
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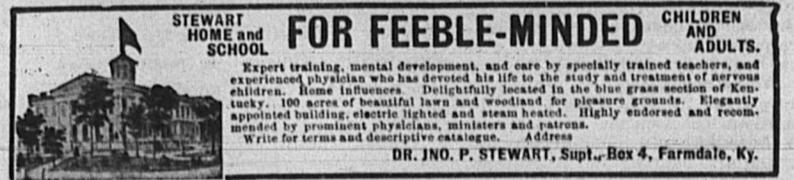


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bles to sand. For the strongest Will Power Can Not conquer that devouring thirst, the trembling craving that is voiced by every nerve-cell of the helpless, hopeless victim of inebriety—the condition that leaves man no longer master of himself, but a half-frenzied martyr to perverted appetite.

Advice and kindly words will not help your afflicted friend; any more than a straw will save a drowning man. What you must do to rescue him is to "throw out the life-line," in the shape of an actual, tangible CURE for the disease.

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Remember, I do not ask, and will not accept, one single penny of pay (I have proven that my simple home remedy is an absolute, unerring cure. You take not a particle of risk and the gain is priceless. Write this very day for free treatment, sent in sealed, plain wrapper. PARKER WILKINSON, 315 State Life Bld'g, Indianapolis, Ind.

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OBITUARY.

Corum.—On Saturday night, January 13th, while almost everything was quiet and at rest in our beloved community, God in his infinite love and wisdom sent his death angel into our midst and claimed as his own one of earth's brightest jewels, Mrs. Rathey Corum, who had been a bright and shining light for Christ in our midst for many years. She was 72 years, 7 months and 15 days old. She gave her heart to the Master while young, and for a number of years had been a consecrated member of Corum Hill Baptist Church. She was a loving, affectionate mother and a Christian wife. She seemed never to tire while at work for the Lord. Her hands were always ready to do whatsoever the Master would show her. She bore her sickness with much patience and was always willing to submit to the will of the Lord. She leaves three sons and one daughter and a host of friends to mourn her loss. A short service was held by the writer, after which the remains were quietly laid to rest in the family graveyard at Corum Hill.

A precious one from us is gone,  
A voice we loved is stilled,  
A place is vacant in our home  
That never can be filled.

Her cousin and pastor,  
Alfred D. Roberson.

Sedberry.—The subject of this sketch John L. Sedberry was born March 14, 1822, and died Aug. 18, 1905, therefore 83 years, five months and four days old. It was the privilege and pleasure of the writer to be intimately acquainted with him for many years and to be his pastor, and always found him ready to respond to the call of his Master willingly and cheerfully, for he loved his Lord and it was joy and pleasure for him to contribute to his Master's cause. He was a member of Knob Creek Church for many years, but went into the Bethany Church when it was organized and remained with them until death. He died as he lived, firm in the faith of his Lord. He leaves a very dear wife who is greatly afflicted and several children to mourn his loss. But they do not sorrow as others having no hope, for he is with Christ, which is far better. May God bless each of them and prepare them for a happy meeting on the other shore. S. M. Gupton.

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**OBITUARY.**

McCarrell.—God in his providence has called from our midst Bro. Gordon P. McCarrell, who departed this life August 29, 1905, in his 31st year. He has gone to be with his Savior whom he loved. We as members of the Young People's Union of the Mt. Olive Baptist Church in our mutual efforts have united our hearts in bonds of deepest love. Like warp and woof our hearts and work are woven into the same web; one golden thread is dropped in the removal of one of our loved members to a better and higher work than the B. Y. P. U. can ever attain; therefore

Resolved, That in the death of Brother Gordon we have lost an honorable and faithful member and one we shall all greatly miss.

Resolved, That the community has lost a noble man and a splendid type of the American citizen, worthy of emulation.

Resolved, That while grief must have its way, we mourn not as those who have no hope, but rejoice in the surety that we shall meet again.

'Tis hard to break the tender chords  
When love has bound the heart;  
'Tis hard, so hard, to speak the words  
Must we forever part?

Remember, friends, the debt we must pay;  
We know not when nor where;  
It may be at home or far away,  
Then let us all prepare to meet God.

Mrs. Myrtle Berry,  
Miss Clemmie Houser,  
Miss Pearl Berry,  
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