

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXIV.

NASHVILLE, TENN., APRIL 5, 1906.

New Series Vol. XVI, No. 36

PERSONAL AND PRACTICAL.

"Is it a death-bed—when a Christian dies?
Yes; but not his—'tis death itself that dies."

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Less than a month remains in which to make a contribution for Home and Foreign Missions. Have you made any this year? Will you not do so? What you do must be done quickly.

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Notice the figures of our contributions to Home and Foreign Missions. They are climbing up. But they must climb a good deal higher yet to reach the goal which has been set for our contributions this year. We must reach that goal.

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Secretary Golden thinks that we are going to have the greatest month in contributions to missions we have ever had. We hope so. It depends on you, and you, and you, as to whether it shall be so. Have you done anything to make it such a month? Will you not do what you can?

—:o:—

Look at the figures on this page showing the contributions to Home and Foreign Missions. You see we still lack a good deal of coming up to the mark which we have set before us. But there is still time to remedy the deficiency. We can do it if we will. Will we? What say you?

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Shall the Home and Foreign Boards come to Chattanooga with a debt upon them? It ought not so to be. A debt would hamper the work of the Boards not only for the next year, but probably for years to come. Who is to prevent such a debt? You, and you, and you. Shall we not rise up and say it must not, shall not, be?

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"Sonum e nube te revocabit a mundo." This was the very ingenious translation of a college society motto, wrought out by a bright young student, now a distinguished college president. It was not a correct translation of the motto, but it expressed a beautiful truth. "A sound from the cloud shall recall thee from the earth." Let us listen for and listen to that sound.

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Are you trying to get up a club of subscribers so as to secure a ticket to the Southern Baptist Convention in Chattanooga? We know of some pastors who are doing so. We hope that many others, both pastors and laymen, will. Remember our offer. Find out what a ticket to Chattanooga will cost. The round trip rate will be one fare plus 25 cents. Send us one new subscriber for each one dollar the ticket will cost, and we will have a ticket for you when the time comes.

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"Knowledge is power." Yes, but what kind of power? Power for good or for evil? It depends upon the knowledge. It becomes very important, therefore, that the knowledge shall be good, and especially that the character back of the knowledge shall be good. Education is all right as far as it goes. But better, far better than mere education is Christian education—an education of the heart as well as of the head. Let us see that our children shall have such an education.

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On the Sunday following the lynching of the negro in Chattanooga, Dr. Howard L. Jones, pastor of the First Baptist Church, preached a very strong sermon on the subject of lynching, which was published in full in the Chattanooga Times on the following morning. It is stated that since then Dr. Jones received some anonymous threatening letters, to which, however, he pays no attention. When a man takes a firm stand for the right he is very apt to make enemies.

Later.—The dispatches state that an effort was made one night last week to burn Dr. Jones' home. We are glad to know that it was unsuccessful.

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Dr. T. W. Young, of Ann Arbor, Mich., has accepted a call to the North Church, Detroit, Mich. The Michigan Christian Herald publishes his picture and a good sketch of his life. Dr. Young is a Tennessee boy, born in Haywood County, educated at the Southwestern Baptist University and the Southern Baptist Theological Seminary. He has been pastor at Ann Arbor for nearly twelve years. During that time about 700 members have been received into the church. A little over \$50,000 has been raised and expended in the church work, a lot for a mission

READ THIS RECORD.

Tennessee Baptists gave last Convention year:

Home Missions\$ 7,321.37
Foreign Missions13,662.17

Gifts to April 2, 1906:

Home Missions\$5,916 87
Foreign Missions 9,725 10

Our aim this year:

Home Missions\$4,730.02
Foreign Missions 8,548.31

To be raised:

Home Missions 4,083 13
Foreign Missions 8,274 90

Will you and your church make these figures grow? Watch the changes each week.

W. C. GOLDEN, Cor. Sec.

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chapel has been bought, and funds are now being raised to build the chapel, and over \$600 is now on hand. He will begin his work at Detroit, May 1.

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Rev. John Roach Straton, pastor of the Second Baptist Church, Chicago, recently published a very able review of the book by Dr. George B. Foster, of the University of Chicago, on the "Finality of the Christian Religion." It is said that the review created quite a sensation. This was followed by a resolution in the Chicago Baptist Ministers' Conference by Brother Straton condemning the book, which resolution was passed by a large majority. Brother Straton is a Southern boy, son of Dr. H. D. D. Straton, who was for many years one of the most popular pastors in Georgia. He is a graduate of the Southern Baptist Theological Seminary. He went to Chicago from Waco, Tex., about a year ago. We are glad to know that he carries with him to his Northern home the traditions of Southern orthodoxy.

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Some twenty years ago a Baptist pastor in Kansas City by the name of Roberts grew too big for the Baptist ministry. He believed in being liberal. He wanted to be popular with everybody. His sermons were of such a character as to bring from Col. Robt. G. Ingersoll the complimentary tribute: "He is the greatest orator in any pulpit in America to-day." After a while he organized what he called "The Church of This World." It seems to have been well named. For a while he attracted crowds and had many followers. But they gradually dropped off. So did the contributions. Such preaching as he did was unprofitable. It had nothing in it to feed the soul, to satisfy the heart-hunger of sinful human beings. People soon tired of it. Now, at the age of fifty-two, when in good health, he is superannuated and goes back to a farm. He says that he needs rest. We hope that he may have it. Evidently the people also need it.

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We had a pleasant visit last week to Watertown to attend the Christian Workers' meeting, held at Round Lick Church, on March 28 and 29. An excellent program had been prepared, and was discussed with much interest. The bad weather interfered considerably with the congregations. Still, there was a very good attendance, especially of pastors, among whom we noted the following: Brethren T. J. Eastes, S. N. Fitzpatrick, S. M. Gupton, A. E. Johnson, L. S. Ewton, John T. Oakley, J. M. Phillips, W. E. Raikes, W. J. Watson. Brethren W. C. Golden, of Nashville, and I. N. Penick, of Martin, added much to the interest of the meeting by their addresses and sermons. Brother John T. Oakley is pastor of the Round Lick Church. The Watertown Baptist Church, of which Dr. J. M. Phillips is pastor, also took a considerable part in the meeting in the way of attendance, entertainment, etc. There is no more hospitable community than that of Watertown. We had a delightful home with Brother and Sister W. N. Waters, at Hotel Ellen. We enjoyed also taking a meal with Brother Oakley.

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Dr. E. Z. Simmons, of China, arrived in Nashville last week to undergo an operation for blindness, from which he had been suffering for seven years. An oculist in China performed an operation upon him, but it was only partially successful. He was operated on last week by the distinguished Baptist oculist of this city, Dr. G. C. Savage. The operation, we are glad to say, was entirely successful—so much so that the sight of Dr. Simmons is better that it has been for seven years. He can

now see to read fine print. He is very grateful for this restoration of his sight. He expects to remain in this country for about a year, and will then return to China to take up his work with renewed zeal and energy. He will attend the meeting of the Southern Baptist Convention in Chattanooga next month. We will publish next week an interview with him.

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Mr. Jeff McCarn, the attorney for the Committee of One Hundred, delivered an address in this city last Sunday afternoon on the subject of "Gambling," in which he stated that there is a large amount of gambling going on now in Nashville, that there are twenty gambling places running wide open, that he could show these to the officials if they wish to know where they are, but that the officials already know, but will not do anything to put an end to them. He did not charge, but implied that the officials are in collusion with the gamblers. He gave instances of persons who had been ruined in these gambling hells. It was a strong, bold speech, and created a considerable impression, if we may not say sensation, in the city. What will be done about the matter? Nothing, of course. The time to do anything was at the ballot box. But when that time came there were a number of Christian men—preachers, Sunday-school superintendents, Sunday-school teachers—who lined themselves up with the saloon-keepers and gamblers in voting for their men for office. Put good men in office and you will get what you want. But you can never do anything as long as you have men in office who stand in with the saloon-keepers and gamblers.

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That is quite a remarkable command given by our Saviour, in our lesson next Sunday, to the man with the withered hand. "Stretch forth thine hand." Stretch forth his hand? How could he stretch it forth? It was withered. It was dead. He had no power to stretch it forth. If he had been able to stretch it forth he would not have needed to come to Jesus. Exactly. That was the very reason why he came to Jesus. And that is the very reason why the sinner needs to come to Jesus. He has no power in himself to save himself. If he had that power, if he could save himself by his own works, he would have no need for Christ. We have frequently challenged those who say that they can save themselves by their own works to tell us what use they have for Christ, but we have never received a satisfactory answer to the question. Nor can a satisfactory answer be given to it by them. But there was the command of Jesus to the man, "Stretch forth thine hand." He had no power in himself to stretch it forth. But there was the command. What should he do? He made the effort, and along with the command Jesus gave him the power. Here is the sinner. He is dead in trespasses and sins. The Holy Spirit comes to him and tells him to repent of his sins and believe on Christ. By himself he is unable to do so. But the Spirit woos, the Father draws, the man repents, believes, is saved. God gives the power, man makes the effort and is saved through God's power, as a result of his effort. In other words, he is saved "by grace through faith, not of works."

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Our friend, Dr. W. M. Vines, pastor of the Freemason Street Church, Norfolk, Va., has been passing through the fires of criticism. He recently preached a sermon in his church on "Modern Science and the Bible." Some of his expressions were, perhaps, unfortunate, but were not intended in the sense in which they were taken. Others were misunderstood. These expressions were caught up by a reporter present and published in the daily papers under sensational headlines. This led to severe criticism of Dr. Vines by some of the other Baptist pastors. The papers of Norfolk and Richmond and other neighboring cities were full of the discussion. Dr. Vines preached another sermon on the subject the following Sunday night, stating that he had been misunderstood, and explained his position. The members of his church stood loyally by him and adopted resolutions expressing their loving confidence in him. After full consideration of the whole matter, the Baptist Pastors' Conference also adopted a similar resolution. And thus we hope that the matter will end. It seems strange to his Tennessee friends that Dr. Vines should be regarded as a heretic. The incident shows how easy it is to misunderstand and misrepresent a person. It also shows how careful a preacher of the gospel needs to be in expressing himself, especially upon such a delicate and difficult subject as "Modern Science and the Bible." The Religious Herald suggests that the incident shows the impropriety of a minister of the gospel preaching on such a subject. It says that "this is the first excursion on which Dr. Vines has taken his people into comparatively strange countries, and we trust it is the last."

The Precious Friend.

(Sung in the rocks and caves of France during the persecution of the Huguenots, three hundred years ago.)

I have a Friend so precious,
So very dear to me!
He loves me with such tender love,
He loves me so faithfully,
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek;
He leads me in the paths of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me,
My tongue can never tell;
It is an everlasting love,
An ever rich supply;
And so we love each other,
My Lord and I.

BAPTISM AND REMISSION.

As will be observed by the casual reader, Editor Folk sings over the same tune in the same words. I have heard of singing the same tune in different words, but never knew any one before to sing the same tune to the same words all the time. The article which appears this week from the Baptist and Reflector was answered last week, as it is but a repetition of preceding articles.

The contention of the Baptist and Reflector is that faith which is barren justifies, though the paper straddles and saves before and without baptism, then damns the scripturally informed man who refuses to be baptized. The editor has even made an issue of his own, contending that the man who is not informed as to the duty of baptism, who trusts Jesus and is not baptized is saved. He has deserted his first position, leaving it to the mercy of a cold and merciless world. Is the editor ashamed of his own child? If he is, the Gospel Advocate may adopt his orphan!

The position of this journal is, faith in the heart leads to obedience in the life. As to how well this view is upheld and supported by the Scriptures, I leave our readers to judge from what has already been written.

For the enlightenment of the editor of the Baptist and Reflector, I shall quote from the ablest Baptist scholars, showing that they are in perfect accord with the position of the Gospel Advocate. I quote first James M. Willmarth, member of the Board of the American Baptist Publication Society, and chairman of the Committee of Publication. The quotations from him are from the Baptist Quarterly, Philadelphia, July, 1877, "Baptism and Remission."

"It is feared that if we give to 'eis' its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render 'eis' in Acts 2:38 'in order to,' we give up the battle and must forthwith become Campbellites, whereas if we translate it 'on account of,' or 'in token of,' it will be possible for us to remain Baptists."

"Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question, 'What ought Peter to have said in the interest of orthodoxy?' The real question is: 'What did Peter say, and what did he mean, when he spoke on the day of Pentecost, under the inspiration of the Holy Spirit?'" (Page 304.)

The Gospel Advocate contends that salvation from past sins is promised to believers after baptism. The Baptist and Reflector has stoutly argued that salvation is necessary to baptism. Read Willmarth:

"Fourth Finally, suppose we force 'eis' in Acts 2:38 to bear the unnatural and unauthorized meaning of 'on account of.' After all, we have gained nothing. Other passages there are which cannot be explained away. Thus our Saviour said, just before he ascended to the heavens: 'He that believeth and is baptized shall be saved.' We shall hardly dare to tamper with his royal word and make it run: 'He that believeth and is saved shall be baptized.' And unless we do thus change his saying we have by the highest authority an importance attributed to baptism certainly not less than that given to it in Acts 2:38, translated according to its obvious meaning. What, then, is the advantage of violently torturing 'eis,' the construction and the context?"

"We conclude without hesitation, and in accordance with such authorities as Hackett, Winer, Meyer, etc., that the proper rendering of 'eis' is 'aphesin, hamartion' in Acts 2:38, as in Matt. 26:28, is 'unto,' for—i. e., 'in order to' remission of sins." (Page 306.)

The Baptist and Reflector contends men may trust and be saved without baptism, while the Gospel Advocate contends the New Testament does not give an example of believers failing to be baptized under the preaching of the apostles. Again Willmarth agrees with the Gospel Advocate:

"The catechumenical system was yet unknown. 'Anxious seats,' 'rising for prayers' and all modern 'revivalistic' methods, good and bad, were unheard of. The gospel was preached as a practical thing—

a divine message to be at once obeyed. Those who received it were made the subjects of no spiritual diagnosis, but their profession of faith in the Lord Jesus was accepted and they were immediately baptized. By that act the convert crossed the great gulf which separated the church from Jews and pagans and rendered himself liable to persecution, perhaps to death. Everything was in solemn earnestness, and fanaticism were not yet introduced, and hypocrisy was rare." (Page 307.)

Willmarth says of John 3:5:
"We are confirmed in this by our Saviour's words to Nicodemus, who came to him during that early period to learn more fully, no doubt, of the kingdom which Christ and John were preaching. Christ said to him: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'—i. e., baptism and renewal by the Spirit are the conditions of true citizenship in the kingdom of God on earth. Unquestionably remission was one of the blessings of that kingdom." (Page 309.)

I have contended that to refuse to be baptized is to disbelieve. Willmarth says:

"Note also that in those early days baptism swiftly followed that which it expressed, closely conjoined with repentance and faith, in time as well as in teaching, so that little opportunity was given for the question: 'What is the status of an unbaptized believer?' No one who accepted the gospel in reality was ever known to refuse baptism. And as to exceptional cases, such as the impossibility of receiving the ordinance, be it remembered that God was then, is now, free to go before the letter of his gospel promise, or to go beyond it, whenever, in his own sovereignty, he may see sufficient cause for so doing." Pages 314, 315.)

The Baptist and Reflector talks of baptism as an emblem, a symbol of forgiveness through faith alone. Brother Willmarth says:

"Certainly it would seem that baptism must be very important, intimately connected with remission and salvation. How can an unprejudiced mind survey this testimony and then relegate baptism to the realm of mere emblem, symbol and profession? However they are to be explained, the facts from the record are these: Our Lord before his departure commanded that those who would be his disciples should be baptized and united baptism with faith in the promise of salvation. The apostles and their co-laborers directed inquirers to repent, believe and be immersed in order to remission. Baptism is often alluded to in the Epistles in harmony with this view of it, and also as related to other important things in Christian life and hope. The apostles seem never to have conceived of the possibility of a penitent believer refusing to be baptized, but if one professing this character had refused baptism, is it possible to doubt, with this record before us, that they would have warned him of the guilt and danger of 'rejecting the counsel of God concerning himself?' If these are the facts, and that they are obvious, the Scriptures do teach that baptism is a part of what is meant by 'obedience to the gospel,' which has the promise of remission of sins and eternal life." (Pages 311, 312.)

After producing many scriptural reasons connecting baptism and remission, Mr. Willmarth summarizes as follows and holds that baptism is a condition of salvation, just as the Gospel Advocate holds:

"1. The relation of baptism to remission is not that of an emblem or a profession of an assured fact regarded as already accomplished.

"2. The relation of baptism to remission is not that of a single, specific and invariable condition, on which remission absolutely depends.

"3. The relation of baptism to remission is this: Baptism is the third of three gospel requirements or conditions, to which jointly is annexed the promise of remission. The others are repentance and faith, which baptism is designed to express, embody and consummate." (Pages 318, 319.)

I next quote from Alvah Hovey. He was president of Newton Theological Institution, Newton Center, Mass.; Professor of Theology in the same institution; editor of "An American Commentary on the New Testament," in which series he wrote the "Commentary on John." The quotations are made from "Handbook on Baptism."

"We may say that being 'born of water' (baptized) must signify being cleansed from sins, or forgiven; while being 'born of Spirit' cannot signify less than being ingenerated, if we may use the word, with a new and holy principle of life by the Spirit of God." ("Commentary on John," Appendix, page 22.)

"Repent and be baptized every one of you in (or upon) the name of Jesus Christ unto the remission (or forgiveness) of your sins.' (Acts 2:38, R. V.) Here repentance and baptism are represented as leading to the forgiveness of sins." ("Commentary on John," Appendix, page 420.)

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts 22:16.) Of course there is no such thing possible as a literal washing away of sins. But there is such a thing as forgiveness of sins; and this may be described figuratively as washing them away, so that henceforth the soul may be 'clean' from the guilt or stain of sin." ("Commentary on John," Appendix, page 420.)

I quote next from Horatio B. Hackett, a Baptist scholar of much note, Professor of Biblical Literature and New Testament Exegesis in Rochester Theological Seminary, "Commentary on the Acts of the Apostles."

"In order to the forgiveness of sins." (Matt. 26:28; Luke 3:3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other. ("Commentary on Acts," 2:38, page 53.)

"And wash (bathe) away thy sins." This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to

"for the remission of sins" in Acts 2:38—i. e., submit to the rite, in order to be forgiven. ("Commentary on Acts," 22:16, page 258.)

I close these quotations with one from J. R. Graves, who stood, in his day, head and shoulders above any other Baptist in the South in influence. One Matilda T. Hoy had written him to express his views on John 3:5. His answer is:

"If Brother Vaughn convinced us that 'born of water' refers to anything but the baptism of one previously born of the Spirit, we never knew it, and we would have owned it to him and to our readers. It means nothing else, and no Baptist we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages." (Tennessee Baptist, page 5, October 30, 1886.)

The position of the Gospel Advocate in this discussion is upheld by the leading Baptist scholars, as well as by the words of inspiration. There can be no appeal from the Bible.

I call upon the editor of the Baptist and Reflector to harmonize his positions, not only with the Bible, but also with the leading lights and scholars of the Baptist Church. This he will never do, for he is overwhelmed by the scriptures and the weight of the scholarship of his own leading lights.

Editor Folk manufactures scripture to suit his cause. I find in one instance a part of a passage from the Revised Version and a part from the Authorized Version, without calling attention to the change. Here is Eph. 2:8, 9, as quoted: "For by grace ye have been saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any should boast." The passage reads in the Authorized Version: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The passage reads in the Authorized Version: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." The same scripture reads in the revision: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works that no man should glory." He also quotes a number of passages from Romans and Galatians. I have not been able to find the scriptures as quoted in any version. He quotes the following and adds "only," in order to prove the point in contention: "Yet knowing that a man is not justified by works of law, but only through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of the law no flesh shall be justified." Gal. 2:16, in the Authorized Version, reads: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." The Revision reads: "Yet knowing that a man is not justified by the works of the law, but through faith in Jesus Christ, even we believed on Christ Jesus that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified." Satan did no worse than this when he added "not" to the word of God. Editor Folk could not find a scripture to prove his doctrine, so makes one. The Holy Spirit says: "Ye see that by works a man is justified, and not only by faith. Space and time will not permit me to call attention to other glaring misquotations. (See specially Gospel Advocate of February 22, page 115.)

The scriptures he claims to quote from Romans and Galatians refer to the law of Moses. The Gospel Advocate has never taught that we could be justified in obedience to that law. Those of the circumcision must obey the law, but the bloody sacrifices could not blot out sin, only roll them over from year to year. (Heb. 10:1-4.) They must look forward to Christ, and the blood of Christ reached backward and blotted out the sins of the obedient. (Heb. 9:15.) So obedience has been required in every age of the world.

Faith has a law (Rom. 3:27), and by this law we are required to walk, in order to justification by faith: "And the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision." (Rom. 4:12.) Paul settles beyond all question that the obedient are justified in compliance with the law of faith: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Rom. 8:2.)

The scriptures presented by the Gospel Advocate remain unquestioned, while I have answered the questions and exposed the sophistries of the Baptist and Reflector. Here are a few of the contradictions and inconsistencies of our brother editor:

(1) The scripturally informed who refuse to be baptized are lost.

(2) Salvation is before and without baptism.

(3) Those who personally trust Jesus and do not know it to be their duty to be baptized are saved without baptism.

(4) Here are three plans of salvation, while the Bible knows but one. Will the editor tell us, if any, which one is the Bible plan?

(5) The editor contradicts inspiration when he says we are saved by faith alone. (James 2:24.)

(6) Again, Brother Folk positively asserts that we are not justified by works, while inspiration says we are.

(7) He makes the Baptist church a "non essential," for he teaches salvation before and without baptism, and yet no man can get into the Baptist Church without being baptized.

(8) He says we "put on Christ" in baptism, still we are saved before and without baptism. This makes Christ a "non essential."

I await the reply of the Baptist and Reflector and shall continue to teach with earnestness: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." (John 5: 3.) —Gospel Advocate.

SALVATION BY FAITH.

The Gospel Advocate says, "The position of this journal is, faith in the heart leads to obedience in the life." That is the position of the Baptist and Reflector also. But the question is, which saves, faith in the heart or obedience in the life? At what point is a person saved, when he believes or when he obeys? Is the salvation a matter of the heart or of the life? Is it spiritual or physical? If a man is not saved when he believes, but is saved only when he obeys, must he obey only in one respect to be saved, or in every respect? The Advocate takes the position that he is saved by obedience and that he must obey in every respect, quoting James 2:10 to prove it. If in this position the Advocate is right, the old question comes back, who then can be saved? That a person is saved by faith in the heart, and is saved when he believes, is proven overwhelmingly by numerous passages of Scripture which we have already quoted. We may only refer to a few. See John 3:16; 3:36; Acts 16:31; Romans 5:1; Eph. 2:8, and many others which we need not take the time to quote or even refer to.

The Advocate says: "The Baptist and Reflector contends men may trust and be saved without baptism, while the Gospel Advocate contends the New Testament does not give an example of believers failing to be baptized under the preaching of the apostles." The New Testament, however, does give an example of a believer failing to be baptized under the preaching of Jesus, in the case of the thief on the cross. The New Testament also tells us that "Jesus himself baptized not, but His disciples." (John 4:2.) It also represents Paul as saying that "Christ sent me not to baptize, but to preach the Gospel." (1 Cor. 1:17.) Thus showing that both Jesus and Paul did not put the emphasis upon baptism which the editor of the Advocate puts on it, that they regarded preaching the gospel—the gospel of salvation by grace through faith—as the essential thing, and baptism as incidental. If baptism had been so important a matter as the editor of the Advocate claims it to be, both Jesus and Paul certainly would have made it a special point to baptize their converts. It is true that those who believed were baptized. So they ought to have been. So they ought to be now, and among Baptists they are. It is not true, however, that they were baptized in order to be saved, as the Advocate has been contending, but only as a symbol of the fact that they had been saved, expressing figuratively, in a beautiful picture, in an object lesson, the salvation which had come to the person through repentance and faith. This is shown in the great commission. (Matt. 28: 19, 20.) We are first to go and make disciples, and then baptize them. It is shown in the case of the people on the Day of Pentecost. Only those that "gladly received" the message of Peter were baptized. (Acts 2:41.)

The editor of the Advocate quotes several Baptist authors to sustain his position. Against the three or four quoted by him we might quote a thousand or even ten thousand Baptists on the other side. The question is not, however, what men say, but what God says. What say the Scriptures? The Scriptures, as we have shown, overwhelmingly sustain our position that salvation is "by grace through faith, not of works," while the contention of the Advocate has been that salvation is not through faith, but of works, which is in direct contravention of the Scriptural teaching in Eph. 2:8, and in a thousand other passages. Besides, the Advocate perverts the meaning of these Baptist authors. They did not mean to teach that baptism saves actually, as the Advocate contends, but only figuratively. Take the quotation from Dr. Graves, for instance. We happen to know definitely the views of Dr. Graves. He took the position that John 3:5 referred to baptism. In this, we think he was mistaken. He contended, however, very earnestly, and with his characteristic vigor and logic, that the expression "born of water" is to be taken in a figurative sense, and not literally, as the Gospel Advocate takes it. No one contended more vigorously against the doctrine of baptismal salvation than did Dr. J. R. Graves. It was a matter utterly abhorrent to him. In the very passage quoted by the Gospel Advocate, he says that "born of water" refers to the "baptism of one previously born of the Spirit," thus indicating his position that the regeneration of the soul comes from the Holy Spirit, and that baptism is simply the figurative expression of that regeneration. That a dozen years after his death any one should claim him as teaching baptismal salvation is a matter of the utmost astonishment, and is almost enough to make him rise from the grave and again raise his clarion voice against that unscriptural doctrine. The use which the editor of the Advocate tries to make of the name of Dr. Graves only shows the straits to which he is put in order to uphold his position.

The editor of the Gospel Advocate attempts to offset the numerous passages which we quoted from Romans and Galatians, to show that baptism is not a matter of works, by claiming that he cannot find these quotations, as we gave them, in any version. They were taken, for the most part, we believe, from what is known as the Improved Version, by Broadus, Weston and Hovey, which is really the best version of the New Testament ever made. It is similar to the Revised Version, from which the Gospel Advocate has usually been quoting, but is better than that in many respects. It may be that some mistakes were made in copying, either by the

stenographer or the printer. It makes very little difference, however, about the version from which the quotations are made. Take them from the King James Version, or the Revised Version, or the Improved Version, or any other version, and they are practically the same. Throughout all of them there runs the clear note of salvation "by grace through faith, not of works." In the quotations which we gave, Paul not only asserts this doctrine, but he goes on to prove it beyond any controversy. We again refer the editor of the Advocate to these passages. He may take them in any version he pleases.

He says, however, that they referred to the "law of Moses." What if they did? The Ten Commandments are the law of Moses. Have they been abrogated? Are we not under obligation to obey them? Christ gave his indorsement and authority to the law of Moses when he summed it up in his reply to the rich young man who asked Jesus what he should do to have eternal life. (See Matt. 19:16, 22.) As a matter of fact, the law means the law, the moral law, the law of God, whether expressed by Moses or Jesus or Paul or whom. (See Matt. 22:34-40; Luke 10:25-28.) Paul also gives his authority and indorsement to it. (See Romans 13:8-10.) If the editor of the Advocate still insists that only the law of Christ is binding, we call attention to the commandment given by Jesus to his disciples, when He said, "A new commandment I give unto you, that ye love one another." (John 13:34.) He repeats this commandment in John 15:12, 17. Paul says that "love is the fulfilling of the law," and quotes the Ten Commandments. (See Romans 13:8-10.) As we said, "the law" means the law of God, whether expressed by Moses or Jesus or Paul or whom. If we propose to save ourselves by obedience to the law, then we must obey that law in every respect. It was because we could not obey the law perfectly, because we had violated it, because we were sinners, that it became necessary for Christ to come and die for us. "Christ Jesus came into the world to save sinners." (1 Tim. 1:15.)

The Advocate says: "The blood of Christ reached backward and blotted out the sins of the obedient." To prove this the editor refers to Heb. 9:15. The passage not only does not prove that position, it has no bearing on it. As a matter of fact the blood of Christ reached backward and blotted out the sins of those who believed on Him. (See Rom. 4:3, 14; Gal. 3:6, 7 and 8.)

The Gospel Advocate tries to make it appear that we have been inconsistent in our teachings as to the plan of salvation. Really, our position is very simple and unequivocal. That there may be no misunderstanding about it, we state it again briefly. Man is a sinner. He is a condemned sinner. He needs salvation. He cannot save himself. Christ Jesus came to save sinners. What man needs to do to be saved is simply to repent of his sins, and believe on Christ as his Savior. He needs to say, Lord I am a sinner. Thou art a Saviour. I cannot save myself. Thou canst save me. I take thee for my Saviour. When a man does that he is saved. After he is saved works will follow from his regenerated heart as the stream from the fountain, as the fruits from the tree. But the stream does not make the fountain. The fountain makes the stream. The fruits do not make the tree. The tree makes the fruits. The fountain and the tree are the essential things. The stream and the fruits are incidental. We are "created in Christ Jesus unto good works." (Eph. 2:10.) But we are first "created" in him "by grace through faith, not of works."

Certainly we make "the Baptist church a 'non essential'—not 'non essential,' of course, in the sense that no such thing is needed, but 'non essential' in the sense that it is not essential to salvation. We have shown, and need not repeat here, that salvation comes through Christ, and not through the church. Christ first, the church second, Christianity, not churchianity. But let the ask, does the Gospel Advocate mean to make the "Christian Church," or Church of Disciples, or Campbellite Church, or whatever it may be called, essential to salvation? That is the logical and natural inference from its remark, and is also in harmony with all of its previous utterances. Here is ecclesiasticism with a vengeance!

We explained what is meant by the expression to "put on Christ" in baptism. The apostle has just said in the preceding verse, "Ye are all the children of God by faith in Christ Jesus." After that we become children of God by faith in Christ, we openly and outwardly express that fact to the world in baptism. This it means to "put on Christ" in baptism. The soldier takes an oath to fight for his country. The oath makes him a soldier. Afterward he puts on uniform to declare to the world that he is a soldier. Faith is like the soldier's oath. It is that which makes the man a Christian. Baptism is the uniform. The soldier, however, may fight without a uniform. So may a man be a Christian without baptism. It is essential that we have faith in Christ and so become the children of God. It is not essential to our salvation that we openly proclaim to the world that we are saved. The oath is essential to make the soldier. The uniform is non-essential, though important.

Here are some of the inconsistencies of the Gospel Advocate:

1. There is "one way." "The Bible teaches one way, and not two." But we are saved by baptism, by the blood and life of Christ, by hope, by works, we save ourselves, we are saved through the church.
2. "He that believeth and is baptized shall be saved." But he that believeth and repenteth of his sins and is baptized, shall be saved, if he obeys God's commandments, keeps the whole law, does his whole duty and does not fall from grace.
3. "He that believeth and is baptized shall be saved." But he shall be saved only from his past sins. Baptism only wipes out the past and gives

him a chance for salvation. After that he must get up and hustle to save himself.

4. "He that believeth and is baptized shall be saved." But he is not saved. He must obey God's commandments, keep the whole law, do his whole duty; he must "continue in all things written in the book of the law, to do them." If he "offends in one point, he is guilty of the whole."

5. The "law of Moses" is not binding upon us now. Christ said that He came not to destroy, but to fulfill the law. He endorsed and emphasized and extended it. The apostle Paul did the same. But Editor McQuiddy has destroyed it, because it stands in the way of his theory. He has abrogated the Ten Commandments, nullified the moral law, and so has undermined the foundations of the Gospel itself.

6. The Advocate says that "Christ died for men." But he died only to make it possible for men to save themselves. They are saved not through him, but by themselves. His death only puts them where they may save themselves. But really the Advocate leaves them where they were before he died, for if they must save themselves after his death, they are no better off than they were before.

7. "He that believeth and is baptized shall be saved." That seems easy. It's catching. But that only saves him from past sins. The plan of salvation laid down by Editor McQuiddy is a severe, difficult, impossible one. Under it no one can be saved, not even Editor McQuiddy himself. No one can obey all of God's commandments perfectly, either as laid down in the Old Testament or the New Testament. As a matter of fact, the commandments in the New Testament are harder to obey than those in the Old Testament, because they must be obeyed in the spirit, as well as in the letter; in the heart, as well as in the act, as Jesus tells us in the sermon on the mount. No one can keep the whole law absolutely. No one can do his whole duty. It was exactly because we could not do so that it became necessary for Christ to die.

8. Editor McQuiddy, therefore, not only has abrogated the moral law, but in teaching his plan of salvation by works, which he himself shows is absolutely impossible, because no one can live up to the standard laid down, he thus teaches "another gospel" from that taught by the apostle Paul. He contravenes the simple plan of salvation "by grace through faith, not of works." He nullifies the teachings of Jesus and Paul. He contradicts Jesus in John 3: 16, John in John 3:36, Paul in Acts 16:31 and Romans 5:1, and then winds up by contradicting himself, teaching in one place that there is "one way," and then that there are many ways; teaching that baptism saves, and then that it does not save, but only puts us in a way to save ourselves, and yet that it is impossible for us to save ourselves. Such inconsistencies seem inconceivable. And yet Editor McQuiddy has been guilty of them in the articles to which we have been replying. The fault, however, is not with him. The fault is with his principles. He has upheld them as faithfully and as ably as they could well be upheld. But it was an impossible task set before him. No one could uphold such principles without constant inconsistencies and contradictions.

9. Editor McQuiddy proposes to preach the gospel. But instead of the gospel, the good news, the glad tidings to the sinner that he may receive pardon for his sins, and peace through believing in Christ, he preaches to that sinner the hard doctrine that he must save himself by his own deeds, and that these deeds must be absolutely perfect, which is impossible. Thus, instead of the gospel of hope, he preaches the gospel of despair. Instead of good news, he brings bad news. Instead of glad tidings, he brings woeful tidings. Instead of happiness he brings misery. Instead of peace, he brings unrest. Instead of light he brings darkness. Instead of life he brings death. And thus at one fell swoop he undoes all that Christ has done, nullifies the whole plan of salvation, demolishes the teachings of the New Testament and throws overboard the whole Bible.

Never has any one taken upon himself so terrible a task as has Editor McQuiddy. And yet, despite all the efforts of Editor McQuiddy, we are glad to believe and to assure our readers that "the foundation of God standeth sure;" that the old Bible still remains and that the simple plan of salvation "by grace through faith, not of works," is still offered to the sinner and that he may be saved through Christ without trying to save himself. It still is true,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Dr. Johnson, of Georgia, used to tell about a man who was trying to turn over a mountain with a pickaxe. That man is Editor McQuiddy. But the mountain is still there.

Before closing this article we must again call Editor McQuiddy's attention to the passages whose meaning we asked him to give, and which he has never attempted to give. They are as follows:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3: 36.) "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (Acts 16: 30, 31.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. 5:1.) "For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3: 10.) "For by grace are ye saved through faith; and that not of yourselves; it is the

gift of God; not of works, lest any man should boast." (Eph. 2:8, 9.) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10.) "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.)

We pause for a reply. And, meanwhile, we shall continue to teach with earnestness the old Gospel of salvation "by grace through faith, not of works." (Eph. 2: 8, 9), and the blessed truth that "He that believeth on the Son hath everlasting life." (John 3: 36.)

\$125,000 FOR HOME MISSIONS DURING APRIL.

We must have \$125,000 for Home Missions during April, in order to meet our obligations and come to the Convention out of debt. The Lord has greatly blessed our work during the year. The future outlook is glorious. Now, will not the churches in Tennessee come to our help at once with the greatest contribution ever given to Home Missions? From May 1, 1905, to March 15, 1906, Tennessee gave \$4,142.71 to Home Missions. If your noble State comes up to her apportionment she will have to give about \$10,857 during April.

B. D. GRAY, Cor. Sec'y.

THIRTY DAYS MORE.

We have only thirty days before the books of the treasurer close for the Southern Baptist Convention year. Out of the 1,562 churches in the State, only 537 gave to Foreign Missions, and 491 to Home Missions last year. We are hoping that this number will be largely increased by the last day of April. Many of the country churches, as well as those in villages and towns are sending for tracts and envelopes. We believe that the last day of April will round up one of the greatest offerings for Home and Foreign Missions that Tennessee has ever known.

The figures on the front page will show an encouraging increase. The last week in March our people gave \$1,186.85 to Home Missions, and \$1,176.79 to Foreign Missions. This is a total of more than \$2,300 for the week. Now, if we can just do this well each week, for the next three weeks, and on the last week in April round up \$5,000 each for Home and Foreign Missions, Tennessee Baptists can go to the Convention with a shout. Would it not be glorious to round out the Convention year with \$10,000 to Home Missions and \$18,000 to Foreign Missions? We can do it if we will. If you have not taken a collection in your church, write me for tracts and envelopes, as soon as you read this article. Distribute the envelopes and tracts as widely as you can, and as early as possible among your people, and have a day to gather them between now and the close of the month.

W. C. GOLDEN, Cor. Sec.

EAST TENNESSEE.

At Pleasant Grove Church (Watauga), pastor W. H. Hicks preached Saturday and Sunday on "Christian Graces" and "Accountability to God." Weather disagreeable; congregations small. Good collection for missions. Good interest in S. S.

The South Bristol, Blountville and Bluff City Churches have formed a field, and Brother S. P. White has been unanimously called to the work. He accepts and preached at Blountville. It is a wise thing for contiguous churches to unite in forming fields, thus saving the pastor's strength and in many ways advancing the cause.

At Dandridge Pastor Fox preached at both hours, completing his series of sermons, "The Seven Sayings on the Cross." "It Is Finished" and "Father, into Thy Hands I Commend My Spirit." Large audiences. Sunday-school increasing.

At Third Creek (Tennessee), Pastor J. C. Shipe preached Saturday night and Sunday on "The Beatitudes" and "Eternal Life a Present Reality." Sunday night Brother Wells preached. Collection for Foreign Missions at night service. Forty-five in S. S.

No preaching here. Pastor quite sick. But with God's blessing on the physician's skill and the attendant's faithfulness he hopes soon to be restored and at work again. We hope that Brother Golden's heart will be made glad by seeing "Tennessee" in the place she ought to occupy in the list of S. B. C. States that will appear above the platform of the auditorium in Chattanooga in May.

At Jonesboro Pastor J. R. Chiles preached morning and night. Morning: "Prosperity of the Righteous;" night: "Grace for Grace." Good S. S. The W. M. U. and Young Ladies' Missionary Society united in observing week of prayer.

Maryville, Tenn.

O. C. PEYTON.

THE CONVENTION AT CHATTANOOGA.

The local arrangements for the entertainment of the Southern Baptist Convention are progressing nicely along all lines. Our local plans are well perfected—the General Committee, with all the subordinate committees, are making every possible preparation that will add to the comfort of the Convention, as well as to the efficiency of the sessions.

We are deeply concerned in helping in the spirituality of this great gathering, and the local committee will suggest a great "sunrise mission service" (or services) on the mountain, sometime during the Convention.

There appears below some information of a general character that will be helpful to all those who purpose to attend the Convention, and it will be helpful to the local committee, if followed.

Any information of a more direct nature will be gladly furnished by correspondence.

Read House (headquarters): Meals in dining

room, 75 cents; cafe a la carte; capacity reserved for Convention, 200; rate per day, European plan, \$1.00 to \$3.00.

Southern Hotel: Capacity reserved for Convention, 50; rate per day, American plan, \$2.00 to \$3.50.

Northern Hotel: Capacity reserved for Convention, 50; rate per day, European plan, 75c to \$1.50.

Williams House: Capacity reserved for Convention, 50; rate per day, European plan, 50c to 75c.

Above hotels all within three blocks of Auditorium.

Lookout Inn, Lookout Mountain, 28 minutes from Auditorium (round trip, street car and incline, 35 cents); Capacity reserved for Convention, 400; rate per day, European plan, \$1.50 to \$2.00.

Note especially.

1. All communications relative to entertainment at hotels, boarding houses and private homes should be addressed to Howard L. Jones, Chairman General Committee, or Newell Sanders, Chairman Entertainment Committee.

2. Delegates and visitors can be better provided for if they will write in advance stating the kind of accommodations they desire, and in that way avoid confusion on arrival.

3. To all who write in advance for entertainment, assignment cards will be sent. These cards should be kept and presented on arrival as an introduction and for identification.

4. Owing to the large attendance that is anticipated, no rooms can be reserved at hotels for one occupant.

5. Parties engaging rooms will be held responsible for payment for same unless the committee receives notice cancelling engagement on or before Monday, May 7.

No assignments will be made except through the committee.

C. B. WALLER,

Chairman Information and Press Work.

THE S. W. B. U. BOYS.

Rev. O. F. Huckaba preached at Allens Saturday night and Sunday at 11 a.m. Reports a fine trip. Rev. G. S. Price preached at Highland Avenue Baptist Church, Jackson, Tenn., Sunday at 11 a.m. and 7:30 a.m. Rev. E. S. Wales preached at Jacinto, Miss., Saturday, at 2:30 p.m. and Sunday at 11 a.m. and Sunday at 2:30 p.m. He preached at Piney Grove, Miss. Rev. S. S. Glenn preached at the Cotton Mills, Humboldt, Tenn., Sunday at 2:30 p.m. Rev. J. A. Carmack preached at the Second Baptist Church, Corinth, Miss., Sunday, at 11 a.m., and 7:30 p.m. Rev. G. B. Smalley preached at Ararat Church Saturday at 2:30 p.m., and Sunday at 11 a.m. Rev. S. E. Reed preached at Malesus, Tenn., Sunday at 11 a.m. and 7:30 p.m. Rev. W. C. McNeely, preached at Wheeler, Miss., Saturday at 11 a.m. and Sunday at 2:30 p.m. and at Osburne Creek Saturday at 2:30 p.m. and Sunday at 11 a.m. Rev. F. L. Hall preached for Rev. Chas. W. Welch Sunday at 11 a.m., at First Presbyterian Church. Dr. Heagle preached two fine sermons at Bolivar, Tenn., Sunday at 11 a.m. and 7:30 p.m. Collection for ministerial education.

The J. R. G. Society gets better every week. Friday afternoon Rev. G. S. Price read some well framed resolutions against the inter-collegiate baseball. They were heartily adopted by the society. Baptists of Tennessee, you see where the J. R. G. boys of the S. W. B. U. stand. After the society, we organized a Bible reading club.

JACKSON.

ORDINATION.

On Saturday before the third Sunday Williams Chapel ordained two deacons, Brethren Albert Brooke and J. C. Barber. While I have not known these brethren very long, judging from what I do know of them we shall expect great things from them. We prophesy that they will be a source of great inspiration to their church.

Brother Brooke has already shown his readiness and willingness to help in every good work by giving Dr. Hale \$50 on the endowment for S. W. B. U. We failed to see Brother Barber, as he was away from home the day we called to see him. But we believe that he will do what he can for our school.

The ordination service was the best and most inspiring of the kind that I ever witnessed. Brother J. E. Martin, the beloved and eloquent pastor of Adairville, Ky., preached the ordination sermon, which he delivered in a very charming and interesting manner. He is one of the most spiritually minded men that I have ever known. Dr. P. T. Hale offered the ordination prayer and delivered the charge to the church in his forceful and characteristic way. Prof. McNeely, one of Orlinda's deacons, delivered the charge to the deacons. He did his part well, as he always does. We also appreciated the presence and help of Deacons Crocker and Felts, from Orlinda.

That day was quite an enjoyable one and one that will be long remembered because of its personages, its influence and its inspiration. Dr. P. T. Hale, President of the S. W. B. U., preached for us Sunday on the theme "Justification." It was a masterly effort. It was the most convincing, the most logical and the clearest sermon I ever heard on this subject.

We greatly enjoy and feel much honored in having Brother Hale with us. He is not only a good preacher, but a lovable man as well. Oak Grove, Williams Chapel and Hopewell all together gave him for the endowment about \$200, but it should have been \$500. If our people ever intend to do anything for our school at Jackson, now is the time to do it. If we want to keep pace with other folks we must endow our school—now—to-day—not to-morrow. To-morrow will be too late, when others will have possessed the field and crowded us out.

But I have too much confidence in our people to believe that they will sit still and give nothing and let

others occupy the field that is ours. May the Lord awaken Tennessee Baptists to a broader view of missionary and educational interest and progress is my prayer.

Springfield, Tenn.

P. W. CARNEY.

NEWS ITEMS.

Rev. John L. Edgington has been called as supply at Rockwood. He is a man of great strength of character, a fine gospel preacher and will give good account of himself.

Rev. Z. T. Manis has resigned his work in Texas and returned with his family to Tennessee. He did a fine work there with the churches at Celeste and Leonard. Brother Manis talks of returning, but we trust some of our churches will lay hold of him. He has few equals as a gospel preacher.

Rev. T. L. Cate, of Knoxville, supplied Trenton Street Church, Harriman, Sunday, Dr. J. D. Winchester, the pastor, is in a great meeting in S. C.

Brother J. F. Cormany has moved with his family to Columbia. He and Mrs. Cormany are fine church workers and we miss them very much. Dr. Tunnell and Columbia are to be congratulated. Our prayers go with them.

Our fifth Sunday meeting is to be held with Beach Park Church, at Oliver Springs.

Rev. C. L. Ledford, of Crab Orchard, Tenn., has resigned his work here and has moved with his family to Dillard, Ga. He will be pastor at Dillard for two Sundays and at Head of Tennessee and Clayton churches one Sunday each. Brother Ledford has labored here for a number of years and has done a noble work. He has been in the employ of the State Board as missionary in the Big Emory Association, always giving good account of himself. Besides, he has pastored several of our best churches and has held many successful revivals. We heartily commend him to Georgia Baptists.

W. N. ROSE, Moderator Big Emory Ass'n.
Harriman, Tenn.

W. T. B. S. S. CONVENTION.

The Fifteenth Annual Convention of the West Tennessee Baptist Sunday-school Convention will be held (D. V.) in the city of Dyersburg, April 17-20, commencing Tuesday evening, 7:30 o'clock. We have in each county in West Tennessee Assistant Vice-Presidents, known as county members, and each Association has a Vice-President whose duty it is with the aid of the county members to see that an effort is made to get every church to organize and maintain a Sunday-school and to get a statistical report from each school. How many of our Vice Presidents and county members have done their full duty this year? If they have not, awake, my brother, and be about the Master's business. Our Convention watchword is "Upward, Onward, Outward." We are very anxious to have every Vice-President and county member attend the Convention this year and have every pastor, superintendent and primary teacher there also. We are assured of the presence of Dr. Mullins, President of our Theological Seminary at Louisville, and Prof. Leavell, Field Secretary of the Sunday-school Board, and Dr. Frost, Secretary of the Sunday-school Board, who will speak to us on practical Sunday-school work. It is well worth the sacrifice of time and money and much more to go and learn and get some of the enthusiasm that is imparted to all who attend these meetings. We earnestly ask the hearty co-operation of all pastors and other Sunday-school workers of West Tennessee in giving the greatest publicity to this Convention and praying that the Master will use it to bless every school in West Tennessee and in our beloved State. We suggest that the third Sunday in April be observed as a day of special prayer for the Sunday-schools of this State, and that the presence of the Holy Spirit may be manifested in great power in this Convention.

T. E. GLASS, Pres.

Brownsville, Tenn.

SEMINARY NOTES.

The enthusiasm ran high among the faculty and students at the meeting of the Missionary Society Monday. Over \$1,100 was given to missions. Dr. John T. M. Johnson, of St. Louis, Mo., delivered the address. Subject: "Spurgeon."

Brother George W. Edens has accepted the call to Wise, Va., and will take charge about May 1. Thus Tennessee loses by not securing the service of this good young man.

Brother R. L. Peoples supplied recently for the church at Wise's Landing, Ky.

Brother I. S. Baker is proving very acceptable as supply to the Baptist Church at New Haven, Ky.

The writer has been on the sick list since last Friday, but is very much improved at this writing. The meeting at Walnut Street Church closed Sunday night with several additions. Dr. W. D. Nowlin, of Owensboro, Ky., did the preaching.

A. C. HUTSON.

J. T. Oakley.—The Christian Workers' meeting at Round Lick was a good meeting. This weather was simply out of the question—rain and darkness. Yet we had good crowds and fine speeches and sermons. Fifteen preachers present, and more than half the churches present by representatives. If the weather had been good, we would have had a great meeting. On account of high water and grip I failed to reach LaFayette Sunday. I worshiped with the Alexandria Church, and heard a fine sermon from Brother I. N. Penick, who attended our Workers' meeting, preaching three times at Round Lick, twice at Watertown, twice at Alexandria and once at Mahone. He made a fine impression. Now for a long, steady move onward and upward.

PASTORS' CONFERENCE.

Nashville.

First Church.—Pastor Burrows preached on "Within the Veil," and Dr. E. Z. Simmons preached at night on "The Work in China."

Central.—Pastor preached on "The Red Flag" and "The Banded Stump." 300 in S. S.

Edgefield.—Pastor Cree preached on "Worship God" and "Plan of Salvation: Why, How, When to Be Saved." One baptized. 323 in S. S.

Immanuel.—Pastor Ray preached on "The Forceful Life" and "The Snare of Sympathy," in which is shown how a helpful friend to others may become a dangerous enemy to one's self.

North Edgefield.—Pastor preached on "Christ's Intercessory Prayer" and "Man in Hell." Five approved for baptism. A number of professions. Best day during the present pastorate. Meeting continues.

Centennial.—Brother I. J. Van Ness preached in the morning on "Prayer," and Pastor Stewart preached at night on "The Wise Builder." Conducted the funeral service of Miss Little Warren, a very devout member of our church at Franklin, Tenn., in the morning.

Seventh.—Pastor Wright preached in the morning and Brother Golden at night, on "What Sayest Thou of Thyself?" Several forward for prayer. One professed.

Third.—Pastor Yankee preached on "The Last Night with Jesus" and "God's Reproof." Three professions. 198 in S. S.; 75 in the Mission S. S.

Lockeland.—Pastor Horner preached on "The Christian's Obligation to a Billion Lost Souls" and "Christian Womanhood." Three by letter.

Belmont.—Pastor preached on "The One Foundation for a Christian Life" and "Deep Callesth unto Deep."

Howell Memorial.—Brother W. C. Golden preached at the morning hour on "Sowing in Tears." Pastor preached at night on "The Power of Importunity." Observed Lord's Supper. Two professions. 161 in S. S.

Cheap Hill.—Preaching by Pastor F. P. Dodson on "World-wide Missions—The Great Commission." Collected \$10 for Home and Foreign Missions. Evening subject, "Christ Crucified." Observed the Lord's Supper.

Antioch.—Pastor Reid preached on "The Transfiguration of Christ" and "The One Thing Needful."

Mt. View.—Brother Fitzpatrick preached on "Salvation" and organized a S. S.

Alexandria.—Brother I. N. Penick preached at 11 a. m. on "Rewards." Preached at Watertown at 7 p. m. on "Heavenly Recognition."

Franklin.—Pastor W. R. Hill preached on "Sun of Righteousness" and "Accepted Time." Contribution for Home Missions.

Shelbyville.—Preaching morning and night by Rev. A. E. Booth, on "The Omnipotent Mood" and "Love's Victory." Fine congregations. Next Sunday appointed for calling a pastor.

Knoxville.

Euclid Avenue Church.—Pastor Hurst preached on "Missions," in the morning. Rev. Thomas Williams preached at night on "The Dealings of God with the Saved." One profession; three requests for prayer. 79 in S. S.

First.—Pastor Harris preached on "The Backslider's Appeal" and "The Conversion of the Eunuch." Three received by profession of faith. 346 in S. S.

Dederick Avenue.—Pastor Perryman preached on "Why Peter Fell" and "The Way of the Transgressor Is Hard." One received by letter. 545 in S. S.

Third Creek.—Preaching at both hours by Pastor J. C. Shipe, on "Eternal Life" and "God's Friend." Good congregations. Two forward for prayer. 106 in S. S.

Immanuel.—Three services by Rev. J. T. Sexton. A wonderful meeting in progress. There is something powerful about Brother Sexton's preaching. He is a man sent from God. E. A. Cate is pastor.

Island Home.—Pastor Dance preached on "Crowning Jesus King" and "Why Will Ye Die?" Lord's Supper. 200 in S. S. Six forward for prayer, three baptized.

Bell Avenue.—Pastor Sharp preached on "The Memorial Supper" and "The Way of Death." One conversion, two approved for baptism, four received by letter, two received under watch care. 272 in S. S. Large B. Y. P. U.

Lonsdale.—Preaching by Pastor R. N. Cate. Large S. S. Arranging to build a house. Beautiful lot located. Two additions by letter.

Third.—Preaching by Pastor Holt, on "The Seen and the Unseen" and "Christ and the Children." 202 in S. S.; 75 in B. Y. P. U.; one profession; two baptized.

Broadway.—Preaching by Pastor W. A. Atchley, on "Destiny Determined by Serviceableness" and "Salvation Is Conditional." 475 in S. S.; two additions by letter; one conversion.

Broadway Mission.—113 in S. S. Preaching by Rev. H. A. Kibby, on "The Yoke of Bondage." Fifteen requests for prayer.

Grove City.—Preaching by Pastor Cate. Large S. S. Mt. Olive.—Rev. G. W. Shipe preached in the morning. One received by letter; one for baptism; 114 in S. S. The church has called Rev. J. E. Hughes for full time, and offered the largest salary of any suburban church around the city. Great interest manifested.

Oakwood.—Pastor J. W. Crow preached on "Fellowship" and "Hungering and Thirsting for Righteousness." 133 in S. S.

Chattanooga.

First Church.—Pastor Jones preached on "The Temptation of Escape," and finished the series of sermons on "A Modern View of Ancient Men" with "Moses—Law-Breaker and Law-Maker." Communion was observed, and the hand of church fellowship

given to twelve; three received by letter; two baptized; 218 in S. S.

Second.—Pastor Waller preached morning and night to greatly interested congregations. Brother Waller started Monday for Carson and Newman College, where he is to hold a 10-days meeting.

Highland Park.—In the morning Rev. D. B. Vance preached on "The Resurrection." In the evening Pastor Brooks preached on "Conditions of Pardon." Two baptized, including a Methodist preacher. 108 in S. S.

East Chattanooga.—Pastor Gorbett is continuing his meeting in spite of bad weather and excitement caused by the recent lynching. He has been assisted by Pastor Waller and Superintendent of Missions Boyle. Rev. F. N. Morgan, colporteur of Ocoee Association, with his brother, Rev. J. E. Morgan, will be on this field soon to assist. Interest growing. Many forward for prayer.

Alton Park.—Colporteur Morgan and his brother have just closed a week's work on this field. Many forward for prayer; a number of converts; one for baptism.

St. Elmo.—Rev. Ackland L. Boyle, Superintendent of Missions, preached on "The Two Warnings." At night Pastor Brown preached on "Moses' Choice" and ceremony of burning cancelled notes on lot for new building.

Central.—Rev. Dr. Mathews, the newly elected pastor, failed to arrive, on account of serious illness in his family.

Memphis.

First Church.—Pastor preached on "True and False Wisdom" and "Incentive to Holiness." Two received by letter.

Central.—Pastor Potts preached on "The New Commandment" and "The Tragedy of a Soul." One received by letter.

Lenox.—Pastor Reese preached. One received by baptism.

Rowan.—Pastor Bearden preached on "The Importance of Time" and "Heaven." One received by letter; one baptized.

McLemore.—Missionary Thompson preached on "The Unspeakable Gift" and "Fact, Faith, Feeling." Three by letter; two professions.

Cordova.—Pastor Whitten preached on "Mysteries of the Gospel" and "Five Woes."

Seventh Street.—Pastor Strother preached on "Seeking the Face of God" and "Christ Revealing Himself."

Bellevue Avenue.—Pastor Hurt preached on "The Pastor and His Work" and "Paul Before Felix."

LaBelle Place.—Elder C. C. Young preached at the morning hour and Pastor Sherman at night. Three by letter. Pastor Sherman has just held a meeting at Cisco, Texas.

Cleveland.—Pastor Wright spoke on "Election" and "The Revealed God." Brother Kinsey, of Forest City, Iowa, spoke at night on "Christian Influence." Five for prayer and one baptized. Inman Street Church applauds the manly courage of Dr. Howard L. Jones in his attack on lawlessness and denounce all who support the cause he condemns.

W. I. Haley, Riddleton, Tenn.—I have been taking your paper about forty years and thing it better now than ever.

Miss Augusta Chiswell, Fostoria, Va.—You are a glorious old paper and heading for the right all the time. May this be the best year of your life.

G. A. Ogle, Mt. Juliet, Tenn.—I was at Maxwell Sunday. Our collection for Foreign Missions was \$25; 85 in S. S.; congregation large. This is one of the best churches in the Association, alive to every call and need.

R. A. Wagster, Petersburg Tenn.—We had a good service at Hannah's Gap yesterday. Pastor Huff was at his best, and preached a fine sermon on "The Mission of the Church." Good Sunday-school. Took collection for missions.

N. B. Goforth, Riceville, Tenn.—I am a world-wide missionary, and have been for fifty years. I am a shut-in now, but I must be in my Father's business and will give \$1.00 for Home and Foreign Missions by the meeting of the Convention May 11, at Chattanooga.

W. C. McPherson, Pastor, Milton, Tenn.—On the 17th of May, Smith's Fork Church, Statesville, will celebrate its one hundredth anniversary. The brethren are making appropriate arrangements for the occasion. Elders Oakley, Grime, Ogle and Wauford will deliver addresses. The Baptists of Wilson and surrounding counties are invited to attend this celebration. The editor of our paper will receive a cordial welcome.

F. M. Wells, Hamburg, Ark.—Last Sunday night I preached to a great crowd in our church. On Tuesday Mrs. Carrie Nation came. She spoke once in the courthouse, once in the opera house. Nearly everybody in the county heard her. Never woman spoke like she spoke. She made many friends and did great good. I will be in Arkansas and Louisiana during April and May, but still get my mail at Memphis, Tenn., Box 53.

W. C. Golden, Nashville, Tenn.—Are you going to the Southern Baptist Convention at Chattanooga? Do you desire to be enrolled as a messenger? If so, send in your name for appointment, in keeping with the Constitution of the Convention. The churches that have given to Home and Foreign Missions sufficient to entitle them to a messenger, will please make their appointment, and send in the names as early as possible, so that we may know who to enroll on this basis.

J. W. Slaton, Alanreed, Tex.—I have accepted a mission field in the Panhandle country. My work is exclusively on the railroad and all points are easily accessible. A nice home is furnished me by the Alanreed saints, free of rent charges. I am one of the Texas boys now. May God bless all the Tennessee brethren. God bless you, Brother Folk. The Baptist church at Texala, Okla., was burned Friday night by the saloon clique, it is supposed. Oil cans were found near church. Pastor and others had been notified to leave.

R. D. Cecil, Charleston, Tenn.—Preached on "Being Like God" and "Being Reconciled to God." 48 in S. S. Good B. Y. P. U. Raised \$3.65 for State Missions. Brethren of Eastanallee Baptist Association, if you do not get to the fifth Sunday meeting at Riceville, please forward to me by mail all money raised before that time for State, Home and Foreign Missions. After collection Sunday, I want to send in money on evening train. Do your best. Can we raise \$100 this month? How much will your church raise?

Z. J. Horton, Waynesboro, Tenn.—Enclosed you will find \$2, for which you will please send me that dear, good paper. I had rather read it than any paper I ever read. I just don't see how any Baptist can afford to do without it. I would rather wear old clothes and have my paper, as it keeps me informed about the work of the denomination I love. It is such a strong temperance paper, too, and I like that. I wish every Baptist in the world could read it. May it live forever and always speak the truth in love, as it does now. May the Lord bless the editor is my prayer.

R. B. Davis, Carthage, Tenn.—On account of the heavy rain and high waters I remained at home Sunday. And, in thinking over some things in the bygone days, I thought of the first day of April, 1865, forty-one years ago, when I was on my way to Appomattox Court House. Many things have come and gone since that day. Some of them made our hearts glad, others brought sorrow. But we thank God for His great love and care for us, and that we still live. Please find enclosed renewal for The Reflector. I don't see how anybody can do without it, especially a preacher. May its editor live long to expose error and hold up the truth.

M. L. Blankenship, Clarksville, Tenn.—As the old brother used to say, Zion is "traveling" slowly, but surely in these ends of the earth. Lone Oak church house is ready for use, but not finished. We need money yet. Many of the churches over the State have responded to our appeal for help. We hope many others will come to our rescue soon. By chance I assisted Brother C. A. Barnes in a funeral at Dotsonville and saw the foundation of the First Baptist Church of Dotsonville. That struggling band of people have a beautiful lot on which to build, and they confidently expect to finish their house this summer. The greatest need of this field is more preachers. "The harvest is great, the laborers are few." Lord, send us more laborers.

Geo. H. Crutcher, Dyersburg, Tenn.—Sunday was a great day with us. It was the occasion of our annual offering for Foreign Missions, which amounted to \$555, with enough of our brethren to be seen to assure \$600. For four Sundays we had studied the world field, and our obligation to it, and after the services last night the deacons seemed anxious to see those who had not contributed and secure their offering. In fact, I have never seen the officers enter with such enthusiasm upon any work as they have this, and therein lies a great need and a great opportunity in enlisting the remnant in our missionary enterprise. For in many churches the remnant is the largest part of the church. We are in better condition now for the S. S. Convention. Come and catch the enthusiasm.

P. F. Burnley, Willard, Tenn.—Sunday was a red-letter day at Friendship. Brother J. C. Cook was at his best and we had a good congregation, and one of the finest sermons I ever listened to. On our last meeting Brother Cook asked the sisters to give their eggs the next week for missions, and seventeen good sisters promised to do so. When the report was made and the eggs sold it amounted to \$26.06. How is that for the old speckled hen? To-day he asked the brethren to make a free will offering to the Association and there was \$22.00 pledged besides their regular contributions. Friendship Church, with her good, devoted, conscientious pastor, is alive on the subject of missions, and we are praying for a spiritual blessing this fall, when we have our effort meeting. May the Lord bless us.

W. H. Runions, Missionary, Monterey, Tenn.—Arrived in Monterey Thursday evening and in spite of the rains and mud I visited nearly every Baptist home in Monterey. Sunday evening we had our first meeting in the parlor of the Commercial Hotel. I find them a noble, good people, anxious for a place to worship, and are willing to do all they can, but most of them are very poor. They have secured a beautiful lot with a splendid little house and garden on it, where we want to place a good man as soon as we can get a church house on it. This must be done now. The cause demands it and we feel sure that some way will be provided. Pray for the little church at Monterey that our faith fall not. We are going to succeed. We can and we must. May the Lord give us a great ingathering of souls here.

Rev. I. N. Penick, of Martin, Tenn., disclaims having accepted the care of the church at Arcadia, Fla., but says he will help them in a meeting at the earliest practicable moment.

MISSIONS

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

Ministerial Relief.—Rev. Gilbert Dobbs,
 Chairman; T. E. Glass, Secretary and Treas-
 urer, 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,
 D.D., Corresponding Secretary, Atlanta,
 Ga.; Rev. Lloyd T. Wilson, D.D., Nash-
 ville, Tenn., Vice-President for Tennes-
 see.

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

Woman's Missionary Union.—Presi-
 dent, Mrs. A. J. Wheeler, 1416 Sigler
 Street, Nashville, Tenn.; Corresponding
 Secretary, Mrs. A. C. S. Jackson, 703
 Monroe Street, Nashville, Tenn.; Assis-
 tant Corresponding Secretary, Miss Ger-
 trude Hill, 627 Shelby Avenue, Nash-
 ville, Tenn.; Recording Secretary, Miss
 May Sloan, West Nashville, Tenn.;
 Treasurer, Miss Lucy Cunningham, N.
 Vine Street, Nashville, Tenn.; Band Su-
 perintendent, Mrs. L. D. Eakin, Chatta-
 nooga, Tenn.; Editor, Mrs. W. C. Gold-
 en, 710 Church Street, Nashville, Tenn.

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

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

WOMAN'S MISSIONARY UNION.

The Labor of Love.

BY MRS. SUSAN M. GRIFFITH.

"And many women were there
 which followed Jesus from Galilee
 ministering unto Him."

"And there followed Him a great
 company of women, which also be-
 wailed and lamented Him."

"Now there stood by the cross of
 Jesus His mother, and His mother's
 sister, Mary, the wife of Cleophas,
 and Mary Magdalene."

"And the women also which came
 with Him from Galilee followed after
 and beheld the sepulcher and how
 His body was laid; and they returned
 and prepared spices and ointments.
 And upon the first day of the week,
 very early in the morning, they came
 unto the sepulcher bringing the spices
 which they had prepared."

It has always been a most beautiful
 and satisfactory thought to me that
 women were so true to Jesus; that
 they were among His most ardent
 lovers and dearest friends. "His dis-
 ciples forsook Him and fled," but a
 "very great company of women" fol-
 lowed Him to Calvary, "bewailing
 and lamenting Him." They "min-
 istered unto Him" upon the way
 thither, and even followed to the
 sepulcher to see "how His body was
 laid," that they might further pre-
 pare it for burial. It meant some-
 thing to stand by Christ then; it was
 "Satan's hour and the power of dark-
 ness," and it meant contempt and
 persecution and probable death. But
 the women seemed to put themselves
 entirely in the back ground; they saw
 only Him, thought of only Him—
 Jesus, Jesus, the glorious light of the
 world, which had flashed such sun-

shine upon their darkness and had
 disappeared so suddenly under the
 dark cloud of an ignominious death.
 I can imagine something—just a lit-
 tle—of what it must have been to
 the suffering Savior to be attended by
 these true and tried friends, and to
 feel their tender love and sympathy
 at such a time as this.

They have stood by Him ever since.
 Women have always been the bravest,
 truest, most steadfast friends the gos-
 pel has ever had. In the matter of
 carrying it throughout the world,
 they have ever been prominent. Scat-
 tered by Saul's persecution, they to-
 gether with the men "went every-
 where preaching the Word." They
 were afterwards Paul's helpers, "la-
 boring with him in the gospel." They
 suffered imprisonment and died a
 martyr's death for "His name's
 sake." And to-day in almost every
 godly organized effort on the face of
 the earth, you will find women. They
 are in the Red Cross Society, and the
 Salvation Army; they labor among
 the sailors and soldiers everywhere,
 in the floating as well as the city
 hospitals; in the prisons; among the
 children in the slums; as organizers
 and supporters of women's and chil-
 dren's missionary societies; and as
 ministering angels in rescue homes.
 Many of them have "held the fort"
 alone and single handed at our mis-
 sion stations, upon the bleak, frigid
 coasts of Alaska, and in the fever
 plagued jungles of Africa. Hundreds
 of them die at their posts with a
 bravery unsurpassed by the strongest
 men, and a heroism as glorious as it
 is modest and unpretentious. Of
 these "the world is not worthy,"
 and in them we rejoice triumphantly,
 and glory with a righteous pride. But
 yes, there is a but—we wish there
 were a much greater host, a much
 longer line of women in the ranks of
 the Lord's army. How much faster
 the world would learn the blessed
 truth that there is salvation in the
 name of Jesus. What we need is to
 have all women interested in throw-
 ing out these life lines to a lost world.
 It is not enough that there are many
 interested, many at work; we need
 all, we want all.

In most of our churches the mis-
 sionary societies number hardly one-
 third of the women; many of those
 who do belong do not trouble them-
 selves to attend the meetings, and do
 not pay their monthly dues. Suppose
 that every woman in our churches
 felt it an honor to have her name on
 the roll of the Missionary Society,
 was particular to pay her dues prompt-
 ly, was always ready with her thank-
 offering, and came up "to the help of
 the Lord" during the Week of Prayer.
 What then? I venture to affirm that
 we would not be troubling lest we
 come up to the Convention with an
 alarming deficit to shame us.

Our labor is wholly a labor of love,
 and is measured by what we are will-
 ing and ready to do for the Master.
 It is woman's glory that she walked
 with Jesus that awful day to the very
 foot of the cross; it is woman's glory
 that she has stood by Him amid burst-
 ing flames, upon the torturous rack,
 and under the descending ax of the
 bloody executioner, but are we living
 so we can claim the like glory or are
 we merely shining with their reflected
 light? Remember the promise is es-
 pecially unto woman: "The seed of
 the woman shall bruise the serpent's

head." The thought comes to me
 that if woman in the hands of Satan
 was first in the destruction of the
 world, may she not be in the hands
 of the Savior the first in its redemp-
 tion. God grant it.

"If ye love Me keep My command-
 ments." "Go ye into all the world
 and preach the gospel to every creat-
 ure." "How can they preach except
 they be sent?"

Women of Tennessee, what are you
 doing to-day for your substitutes?
 Chattanooga, Tenn.

Sunday-school Literature.

I read in the March 22nd issue of
 the Baptist and Reflector an article
 on Sunday-school Literature by Bro.
 Earle D. Sims. I want to say that
 Bro Sims is right in regard to the
 Sunday-school literature. Pastors,
 superintendents and teachers ought to
 emphasize the thought of each school
 taking all the literature that our Sun-
 day-school Board publishes. But I
 would say that there are some Baptist
 churches in Tennessee that do not
 take the Board's literature, but use
 some union literature, such as Cook's
 and others. These works do not al-
 ways teach a pure doctrine.

First, we ought to root out all
 union literature and get our own into
 these schools. I do not think Baptist
 churches that use union literature are
 fullfledged Baptists, but they are half
 Baptists. Now the reason that Sun-
 day-schools are not equipped with the
 best literature and all the papers that
 are published by our Board, is be-
 cause the pastors, superintendents and
 teachers do not urge it on the people.

Our beloved brethren of Tennessee
 are always ready to do the things that
 are right after they have been con-
 vinced that it is right.

One paragraph in the article says
 that there are some schools that can
 not buy literature because they are
 giving large contributions to Home,
 Foreign and State Missions. I have
 always found that the churches that
 give to missions are the ones that
 have the best literature. I have a
 church now in my mind that used
 Cook's literature and gave nothing to
 missions and was always behind with
 their pastor's salary. I believe Bro.
 Sims meant that they would not in-
 stead of could not buy literature.
 Then he says he found a Sunday-
 school that gave \$75 a year to the pas-
 tor's support. I suppose this means
 pastor's salary. Let us see. Here
 is a man of God that has a heart
 burning with love for a lost world,
 who travels miles and miles visiting
 the brethren, the sick, and burying
 the dead out in all kinds of weather,
 who has said, "Lord, I'll go where
 you want me to go," with a wife and
 children, with a salary of \$300 to pay
 house rent, keep a horse, buy feed,
 and feed and clothe his family, and
 he wants to give one-tenth to the
 Lord, but I see his family in need
 sometimes; then that pastor would
 like to have a reference library, but
 is not able to buy one, and when he
 lays down the burdens of life then he
 knows he cannot leave anything to
 that wife and children. But it may
 be like a noble brother that has spent
 his days in the Lord's service and
 now he has to find a home in the
 county poor-house. I do not believe

Royal Baking Powder Absolutely Pure

Made from Pure Grape Cream of Tartar

In baking powder Royal is the standard, the
 powder of highest reputation; found by the
 United States Government tests of greatest
 strength and purity.

It renders the food more healthful and palat-
 able and is most economical in practical use.

Housekeepers are sometimes importuned to
 buy alum powders because they are "cheap."
 Yet some of the cheapest made powders are sold
 to consumers at the highest price.

Housekeepers should stop and think. Is it
 not better to buy the Royal and take no chances—
 the powder whose goodness and honesty are never
 questioned?

Is it economy to spoil your digestion by an
 alum-phosphate or other adulterated powder to
 save a few pennies?

Bro. Sims meant that this pastor was eating up all the papers from the children.

May God bless our children in Tennessee and especially all our Boards and all that are connected with them.

F. E. White.

The Two Books.

Having just finished reading the two books, *The Moral Dignity of Baptism*, by Dr. J. M. Frost; and *Faith and The Faith*, by Dr. T. T. Eaton, I am moved to write. These books ought to be in every preacher's library and in every home possible, because they will give a greater appreciation for the Bible and its doctrines, and for the Christian religion which is ours.

R. D. Cecil.

Charleston, Tenn.

On Alabama Letter.

The Bro. Dickinson whose obituary you noticed in the Alabama Baptist was the lamented Rev. James W. Dickinson of Knoxville, this State, who died last September. He was pastor of a group of churches near Tuscaloosa. He was a noble man, a consecrated Christian and an able minister of Jesus Christ. The group of churches he served is one among the best country fields in the State, and for years has been accustomed to good preaching. One of the churches in the past had the pastoral services of the late Dr. Basil Manly, Sr., then president of the State University at Tuscaloosa. Later it had been served by Dr. John C. Foster, for forty-seven consecutive years, until his death in 1893. Bro. Dickinson has been succeeded in this field by Rev. L. S. Foster, nephew of the old pastor, who began his work there on Jan. 1st of this year. The work seems to be moving off nicely. The congregations are large and attentive and each church makes a missionary contribution at each monthly meeting. Bro. Dickinson was held in the highest esteem by all the churches, and his memory is reverently cherished by them. Rev. J. L. Ray lives in the territory of these churches and is a consecrated Christian, making a support by his own labor and preaching wherever an opportunity presents itself. He is highly esteemed by every one and enjoys the confidence of the people.

Tuscaloosa, the Druid City, is a refined and cultured community. The State University is located there, also two flourishing female colleges—the Alabama Central Female College, owned by the Baptists, and the Methodist Female College. These institutions impart a literary flavor to the community and attract large numbers of the best people, who come and locate in order to educate their sons and daughters. Real estate is held at fancy prices and rates higher than in Birmingham, a city of double its size. Indeed, no one seems to be anxious to sell property. Real estate in the country also commands a high price. As one instance, a gentleman declined \$50 per acre for land twelve miles in the country.

The Central Female College is doing excellent work under the presidency of Rev. B. F. Giles, D.D. He seems admirably adapted to the work and understands the accomplished art of attracting to his institution large numbers of the noblest girls in all the

regions around. The city feels justly proud of the excellent management of the great-hearted and able president. The Methodist College is also doing an excellent work, and its administration seems quite satisfactory to the great denomination it represents. Of course the University moves on grandly in its work of training the men and some of the women into whose hands will be committed the future interests of the great commonwealth. There are no open saloons in the city, but, far worse, there is a dispensary, in which the city barter the manhood of the community for gold and places far off the period of the prohibition of the iniquitous traffic. The dispensary is an infinitely worse evil than the open saloon, as it appeals to the cupidity of tax payers and furnishes a saloon to the consciences of good men. It gives the curse the sanction and backing of the city government and covers from sight partially the reeking corruption of the ulcer which is preying upon the vitals of the body politic. The way to heal a cancer is not to cover it over with ointments and plasters to conceal its deadly ravages from sight, but to cut it out root and branch. Many people who voted for the dispensary are now beginning to see this.

The First Baptist Church enjoys the pastoral services of the peerless and genial Dr. L. O. Dawson. Dr. Dawson has just completed the thirteenth year of his labor with this church and his people are more in love with him than ever before. He knows everybody, cordially greets everybody and is everybody's friend. The church in January met with the misfortune of having an ugly fire which injured the interior very much, burning a large hole in the floor, ruining some of the pews and hymn books, injuring the elegant pipe organ and ruining completely the decorations. The loss was estimated at more than \$2,000, which was covered by insurance. It could have been much worse, but the fire department speedily controlled it and saved the building, roof and Sunday-school room in the rear. It is now about ready for use again, and Dr. Dawson and his people will rejoice to move back from the city hall. The church is expecting Dr. H. M. Wharton in the near future to conduct for them a series of gospel meetings, and are praying that the Holy Spirit may be with them in great power. The Presbyterians have just had revival meetings. The Methodists are now about engaged in similar meetings, and Dr. Wharton is expected in April some time.

Calamus.

Why Not

Petition the Southern Baptist Convention to adopt the numerical basis of representation? I believe a large majority of the brotherhood within the bounds of the Convention prefer this basis. And if they would present a mammoth petition it certainly would influence that body to accept the plan.

This is the way the people make known their wishes on a question before the United States Congress. If each church will get up and sign a petition and send it to their State Missionary Secretaries, and instruct them to present the same to the Convention in a combined form, it will

SOUTHERN BAPTIST CONVENTION

The Fifty-first Session (sixty-first year) of the Southern Baptist Convention will, at the invitation of the Baptist Churches at Chattanooga, Tenn., be held in the City Auditorium, Chattanooga, Tenn., beginning Friday, May 11, 1906, at 10 a. m., and continuing to Tuesday evening, May 15.

The Annual Sermon will be preached by W. R. L. Smith, D.D., of Virginia, or his alternate, O. F. Gregory, D.D., of Virginia.

The office of the Secretaries will be at the City Auditorium. Associational Representatives are earnestly requested to register there; and Financial Delegates and Fraternal Visitors to file their cards as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us, and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

Lansing Burrows,
Oliver F. Gregory,
Secretaries.

WOMAN'S MISSIONARY UNION.

Auxiliary to S. B. C.

The Eighteenth Annual Meeting of the Woman's Missionary Union will be held in the First Baptist Church, Chattanooga, Tenn., beginning Thursday, May 10, at 9:30 a. m.

Mrs. J. A. Barker, President,
Miss Annie Armstrong, Cor. Sec'y.

RAILROAD RATES.

Southeastern Passenger Association—One first-class fare plus 25 cents for the round trip from all points in territory South of the Ohio and Potomac and East of the Mississippi Rivers.

Dates of Sale—May 8-10, inclusive, and from Memphis, Nashville, Birmingham, Montgomery, Atlanta, Asheville and intermediate points on May 11, also. Tickets will be limited to continuous passage in each direction, with final limit (prior to midnight of which passengers must reach original starting points) ten days in addition to date of sale.

Interline tickets will be on sale at coupon ticket offices only. Special validating agencies under the charge of Joseph Richardson, special agent, will be located in the railway stations in Chattanooga, and will open one hour before the schedule time of departure of each train May 8-20 inclusive.

Original purchasers may secure extension of limit to June 15, by personally depositing their tickets with special agent not later than ten days from date of sale, and payment of fee of 50 cents.

Central Passenger Association grants same rate from St. Louis and East St. Louis, same limits and privilege of extension.

Trunk Line Association—One first-class fare plus 25 cents for the round trip from Washington, D. C., and from points in Maryland, fare and one-third for the round trip to Washington, D. C., added to one first-class fare plus 25 cents for the round trip tendered there from. Dates of sale May 8-10 inclusive. Limit ten days exclusive of date sale. Extension to June 15 by depositing ticket and fee of 50 cents.

Western Passenger Association—One lowest regular first-class ticket (not temporarily reduced) fare plus \$2 from points in Missouri and Kansas (via St. Louis and Memphis) to Chattanooga, Tenn., and return. Dates of sale May 7-9 inclusive. Limit ten days from date of sale.

Southwestern Excursion Bureau—One lowest first-class ticket fare plus \$2 from all points in Southern Missouri and Southeastern Kansas, (under jurisdiction of this Bureau) Arkansas, Oklahoma and Indian Territory and Texas. Dates of sale May 7-9 inclusive. Limit ten days from date of sale. Application has been made to add May 10 to date of sale and for privilege of extension to Western Association and Southeastern Bureau, but no reply has yet been received.

Oliver Fuller Gregory,
Secretary in Charge of Transportation.

204 E. Frederick Street, Staunton, Va.

have more influence over that body than many speeches. The brethren who give large amounts to missions and desire to direct its spending, should do this in the church at home when they send the money to be used; and not carry this special privilege into the general Convention and rasp the conscience of their humble brethren by lording it over them.

The meeting of the Convention is so near at hand that it may not be practical to petition this year, but the matter can be considered and acted upon by next year.

If the financial basis of representation was eliminated from the Convention, I think it would greatly conciliate the churches and unite the disciples in general and the officers and appointees in particular, should see to it that no social or business castes are built up in their meetings or entertainments. Let all work and teach as Jesus worked and taught while in the flesh.

The growth of "Episcopal" principles in the Convention should not be cultivated. The messengers in general and the officers and appointees in particular, should see to it that no social or business castes are built up in their meetings or entertainments. Let all work and teach as Jesus worked and taught while in the flesh. The best way to lead men is to follow Christ.

J. H. Osment.

BAPTIST AND REFLECTOR

(Published weekly.)

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NASHVILLE, TENN., APRIL 5, 1906.

THE OBSERVANCE OF THE SABBATH.

"Remember the Sabbath day to keep it holy." The Sabbath was given to us as a day of rest. God himself set us the example by resting from His labors on that day. It is necessary that men shall have a day of rest. That is a law written not only in Revelation, but in the very constitution of man. Men and also beasts will live longer and do better work for having a day of rest than if they were to work every day in the week, every week in the month and every month in the year. This is a fact demonstrated by many experiments. It is also a demonstrated fact that man needs one day in seven as a day of rest. In the French Revolution, when they were overturning all established customs, they undertook to change the law of the Sabbath and make the Sabbath day one day in ten instead of one in seven. The world knows the result. It was written in blood and fire.

But how are we to observe the Sabbath day to keep it holy? What is the law of the Sabbath? This question is answered in our lesson for next Sunday by the Saviour.

The answer is based on two incidents. He was going through the wheat fields with His disciples on the Sabbath. They plucked off the heads of wheat, rubbed off the chaff and ate the wheat. The Pharisees were watching them. They entered protest, not against the disciples plucking the grains of wheat and eating them—that was all right—but against their doing so on the Sabbath. They had come to interpret all laws, and especially the law of the Sabbath, with a cold, dry, dead literalism. But Jesus reminded them how David and his followers had even entered into the tabernacle and eaten the shew bread on the Sabbath day. Again they objected to his healing the withered arm of a man on the Sabbath day, and Jesus asked them if they would not lift a sheep out of a pit if it should fall into it on the Sabbath day. On another occasion he asked them if they would not take an ox out of a ditch on the Sabbath day. Is not a man of far more importance than a sheep or an ox? And so, out of these two incidents,

there comes the law that works of necessity and works of mercy may be done on the Sabbath day. We are to observe the Sabbath day, but not with a dead literalism. The "Son of Man is Lord of the Sabbath." He who had the power to make the law of the Sabbath had the power to break the law and to show to the people the real meaning of the Sabbath, that the "Sabbath was made for man, not man for the Sabbath." The Sabbath day is to be man's servant, to minister to his physical and moral well-being. He is not to become a slave to it. The Sabbath is not to be his master, as the Pharisees had made it. Let the rule be remembered. The Sabbath is a day of rest and of worship. It should be kept holy. There should be no works done on it except works of necessity and works of mercy. This does not mean that it is to be turned into a day of pleasure and of feasting. The Holy Day is not to be made a holiday, or even a half holiday, for fun and frolic and games. Every place of business should be closed except such as drug stores, and they should sell only medicines. Certainly every saloon and gambling den should close on that day. It should be as nearly as possible a day of rest from labor. People should refrain from pursuing their daily vocations. It should also be a day of worship, for people to gather in the house of God to offer their devotions to Him and to receive the inspiration which comes from such devotion. You say that a day of worship is not a day of rest. You are mistaken. Worship is the best rest. It is refreshing, stimulating, helpful to body and mind as well as soul. To

Bathe your weary soul
In seas of heavenly rest

is the best rest for mind and body.

QUITE DISTRESSING.

The Legislature of Ohio has just passed a bill raising the tax on saloons from \$350 to \$1,000 a year. An associated press dispatch says:

"Thousands of men will be thrown out of employment by the enforcement of the Alkin \$1,000 liquor tax law, which has just been passed. The 5,000 proprietors of the saloons that will close will be out of employment. At least half of them have bartenders. Many porters, men who get up the saloon lunches, and bakers, thrown out of employment by the decreased demand for bread from the saloons, will lose their jobs. Brewery drivers and other employes at the breweries will also suffer, and it is said to-day that between 10,000 and 15,000 people in all will be out of employment."

This is all very distressing, certainly. Just think of these 10,000 or 15,000 people being thrown out of employment! What in the world will they do? But then, on the other hand, just think of the thousands and thousands of men who have been disqualified for employment in any capacity by the existence of the saloons, but who will now be able to obtain employment. Just think of the homes which have been made desolate through the saloons that will now be made happy. Just think of the wives and mothers and sisters whose hearts have been made to ache who will now rejoice. Just think of the children who will now be better clothed and better fed, because the money which their fathers have been spending in the saloons will now be spent for clothing and food. Just think of the greater amount of trade which will come to the dry goods and grocery merchants and merchants in all lines of legitimate business through the closing of the saloons. Just think of the lives which were ruined and wasted on account of the saloons that will now be valuable to the State and helpful to their fellowmen. And just think of the souls which were being damned which will now be saved for time and for eternity. Will not these things at least balance the loss which will come to some 10,000 or 15,000 people from being thrown out of employment?

And then, come to think of it, cannot these 10,000 or 15,000 people go into some honest and useful lines of business? For instance, instead of selling whiskey to destroy the lives and damn the souls of their fellowmen, cannot they sell clothing and bread and meat and medicine? Cannot they become carpenters and brick-masons and plasterers and paper-hangers and farmers and doctors

and lawyers and teachers and preachers? In other words, cannot they become useful members of society, instead of barnacles on the ship of State, leeches on the body politic?

DECLINE OF INFANT BAPTISM.

In a recent issue of the *Christian Observer* Rev. N. B. Keahey laments the decline of infant baptism among Southern Presbyterians. In 1895 they numbered 203,000, and reported for the year 5,502 infant baptisms. In 1905 they numbered 246,000 and reported for the year only 4,877 infant baptisms. Thus, while the number of members has increased 21 per cent., there has been not only a relative, but an actual diminution of infant baptisms. According to the 1895 rate, there should have been reported 6,657 infant baptisms in 1905, but instead of that there were only 4,877, an actual deficit of 1780.

Going into detail, Mr. Keahey says: "Ninety-eight churches of more than 200 members report no baptized non-communicants. One hundred and sixty-eight churches of more than 100 and less than 200 reported none. And 1,283 churches of less than one hundred members reported none, making a total of 1,549 churches, or nearly half our whole number, from which no report was made on the subject. One whole Presbytery is a blank, so far as reporting on infant baptism goes, and has been for years."

Commenting on these facts, the Western Recorder well says:

"These are interesting figures, and they afford material for meditation. Infant baptism and ritualism go well together. The more ritualistic people are, the more stress they lay on infant baptism, because they believe the rite carries grace to the infant. But infant baptism does not accord with evangelical doctrine, and Presbyterians are too evangelical to have much zeal for infant baptism. Infant baptism, historically, was born of ritualism. Infants were baptized (?) because they were liable to die in infancy, and without the rite they were believed to be lost. Take away the ritualistic base of infant baptism, and you have removed the foundation on which it rests."

JOHN ALEXANDER DOWIE.

Alas! poor Dowie! Founder of the Christian Catholic Church, King in Zion, Elijah III., living in luxury, now broken in health, having gone to Mexico to recuperate, he was on Sunday deposed as a religious leader, suspended from membership in the church he founded, shorn of his temporal possessions, as far as they are located in Zion City, the home of his church, and warned to accept the situation quietly lest worse things befall him.

All the personal property of Dowie, including his horses and carriages, books, and even to his bed was taken away from him. He is charged with "extravagance, hypocrisy, misrepresentations, exaggerations, tyranny and injustice," and in addition, with teaching polygamy. Even Dowie's wife and son acquiesce in his deposition. They say he is insane. If he resists the deposition and becomes obstreperous, it was said that his son, Gladstone, was prepared to make revelations that would "startle the world."

Alas! How are the mighty fallen!

It has long been suspected that Dowie was crazy. And yet, when such men as Dr. P. S. Henson and the editors and reporters of papers showed the preposterousness of his claims he would turn on them furiously, and his followers would applaud him enthusiastically. Now they themselves have come to see that instead of being Elijah III. he is only a false prophet. It is simply another illustration of how the American people love to be humbugged, as we showed a few weeks ago. Dowie takes his place along with Joseph Smith, Mrs. Eddy and many other of the great religious humbugs. Well, who next? There will be a next one. And he will find numerous followers, you may depend on that.

The Standard says that owing to the inability of the committee to secure round-trip railway rates to Louisville by the way of Chattanooga or Dayton, it may become necessary to postpone the General Convention which was to have been held at Louisville. In view of the complication which has arisen on account of the negro question, it may be well that this is done.

A STATE PAPER.

A State paper is a necessity. We have State denominational interests, such as State Missions, Sunday-schools and Colportage, Ministerial Education, Ministerial Relief, Orphans' Home and also Home and Foreign Missions in the State. These need to be kept before the people. There must be some medium of communication for reaching them and bringing these interests before them. Without such a medium the denominational work in the State could not prosper, as people would not know about it, except incidentally. Not knowing about it, they would not take interest in it, and so would not care to contribute to it. Consequently the work must languish. Then such a paper forms a medium of communication for the brotherhood of the State. Through it they touch elbows and join hands in carrying on the work of the Lord in the State. Every interest must have an organ, in order to secure the greatest efficiency, such as political parties, the Masons, the Odd Fellows, the Knights of Pythias, the lumbermen, the lawyers, doctors, farmers, etc.

To put the case briefly: We have our denominational work in the State. It is important. It is necessary for the advancement of the Master's kingdom. For the efficiency of that work a State paper is needed as the medium of communication for conveying information about the work. Or, to put it another way, if we ought to have our State work, we ought to have a State paper as the organ of that work. May we add that if we ought to have our State work and ought to have a State paper as its organ, then the Baptists of the State ought to take it. Let them take other papers also, if they are of the right sort. But certainly they ought to take their State paper. If they ought not to take it, then there ought not to be such a paper. If there ought not to be such a paper, then there ought not to be such a State work.

DR. J. B. HAWTHORNE.

Writing in the *Standard*, of Chicago, Dr. Wm. E. Hatcher recently said:

"It will carry sorrow to many generous hearts to know that the beloved Dr. J. B. Hawthorne has been in exceedingly feeble health for most of the past year. His church has kindly secured for him an assistant, and in that way lightened his burdens. It is interesting to know that while Dr. Hawthorne has been constrained to deny himself not a few of the social and public engagements ever crowding upon him, and sometimes barely able to leave his chamber, the testimony of his people is that he is fully himself in the pulpit. Inspiration in preaching never fails him. And this fact wears an honorable contrast with the cases of some ministers who run out to meet old age and use it as an excuse for suspending their labors and trusting to kindred and friends to make it possible for them to be idle and indolent in their last days. Dr. Hawthorne is beloved throughout the South, and the note of his eloquence will linger long in the memory of his brethren."

The many friends of Dr. Hawthorne in Nashville and in Tennessee will learn with deep regret of his ill health. At the same time they will join with Dr. Hatcher in his expressions of appreciation of Dr. Hawthorne, and in the honor which he bestows upon him. We trust that Dr. Hawthorne's health may be restored and that he may live many more years to bless the world with his eloquent sermons and his benign influence.

BAPTIST AND REFLECTOR TO JANUARY, 1907, \$1.00.

We will send The Baptist and Reflector to new subscribers from now until January 1, 1907, for \$1. This is the best offer we have ever made. We have frequently offered the paper to new subscribers for eight months for \$1, but this gives it to them for over nine months for \$1. We ought to add at least 1,000 new subscribers to our list in the next thirty days on this offer. But, not satisfied with making that offer to new subscribers, we will do better still. We will make the following offer in connection with it: To those of our subscribers who will send us *five new subscribers* on this proposition, we will send either a Post fountain gold pen or a copy of the "Moral Dignity of Baptism," by Dr. J. M. Frost, or

"Faith and the Faith," by Dr. T. T. Eaton. Let us hear from you soon with a club of five new subscribers.

RECENT EVENTS.

The Baptist Advance says that Pastor W. T. Amis, of Hot Springs, is making a gallant fight in behalf of moral reforms in that city.

Rev. T. L. Barrow, formerly of Groesbeck, Tex., writes: "I am now in the Baptist parsonage at Prairie Hill, Tex. The work starts off nicely."

Brother I. N. Penick announces that he has not accepted the call to Arcadia, Fla. This will be good news to his many friends in Tennessee.

Since Rev. Wm. J. Mahoney took charge of the Valence Street Church, New Orleans, there have been twelve additions to the church. He is now in a meeting with the church, he himself doing the preaching. We hope to hear of good results.

A Christian Workers' meeting of the Salem Association was held at Prosperity Church on Friday and Saturday of last week, but it was rained out. We hope that it may be held later.

The Christian Index announces that Rev. A. J. Moncrief has resigned the pastorate of the First Church, Brunswick, to accept the presidency of Cox College, at College Park. He will enter upon the duties of his new position on the first of June.

A rare thing occurred at a recent meeting of the Woman's Missionary Union of the church at Huntingdon, Tenn. One lady grew so happy over the discussion of the salvation of the lost that she shouted. Mesdames J. B. Gilbert, A. W. Foster, Mattie Glover and others work well.

We learned with much regret of the recent death of Lawrence Phillips, the thirteen-year-old son of Brother and Sister W. P. Phillips, of Watertown. Though so young, he was a Christian and died a happy, Christian death. We tender to Brother and Sister Phillips our deep sympathy in their sorrow.

"The Progressive Teacher," published by Claude J. Bell, Nashville, Tenn., comes to us in neat and attractive form. It has sixty-two pages of poems and articles relative to school teaching. Its illustrations are attractive and altogether it is a helpful and creditable journal, which all Tennessee teachers should have.

A letter from a prominent member of the church at Johnson City says of their new pastor, Brother W. James Robinson: "He is making a favorable impression, and we think we have the right man. Brother Robinson is a fine preacher." He has a large and important field of labor at Johnson City. We wish him the most abundant success in it.

The Baptist Sunday-School Union of Nashville met at the Central Baptist Church last Sunday afternoon, President J. H. Wright in the chair. There was a large attendance and an interesting meeting. Speeches were made by G. F. Cole and F. W. Walker on Sunday-school equipments. The next meeting will be held at the Third Baptist Church. Dr. G. C. Savage will discuss the Baraca class.

We learn that under the pastorate of Rev. Gilbert Dobbs the Brownsville Church is taking on new life and there is a feeling of cheer and bright hopes for the future. It is thought that the church will report this year at least \$500 for missions. Twelve members of the church have agreed to give \$25 each. A meeting is now in progress, in which pastor Dobbs is assisted by his father, Dr. C. E. W. Dobbs, of Marietta, Ga. We hope to hear of good results.

We stated last week that the children of the Young South "have given nearly enough to support one missionary in Japan and also have given several hundred dollars additional for State Missions, Home Missions and the Orphans' Home." Mrs. Eakin writes us that they have given nearly \$1,200 altogether, and will have the whole salary of their missionary, Mrs. Maynard, by the time the Convention meets. This is fine. Hurrah for the Young South and their noble leader.

The next annual convention of the Baptist Young People's Union of America will be held in Omaha, Neb., July 12 to 15. The key-word for this convention is "Power." The program is already well under way, and the prospects are that the Omaha Convention will rank among the very best meetings yet held by our young people. It is too early to announce the usual excursion rates to Omaha from various sections of the country, but the Union fully expects the usual reduction. Omaha is centrally located and is indeed the first meeting place west of the Mississippi for the International Convention of the Baptist young people since the organization in Chicago. Strong efforts were made to get the convention to Spokane this year, but it was found inadvisable to take the long journey at that time.

Rev. Charles T. Alexander, of Corinth, Miss., has accepted a call to the Tuam Church, Houston, Tex., to succeed Dr. L. T. Mays, who goes as a missionary under the Home Board to Havana, Cuba. Brother Alexander says that "the field is counted as one of the best in the State for large work and large possibilities. Its growth has already been phenomenal." Brother Alexander has been pastor at Corinth about a year, coming from Texas. In that time he has done a fine work. He is held in high esteem by his people both as a man and as a preacher, and we are sure they will regret greatly to give him up. The death, however, of his only brother last January makes it imperative that he return to Texas, where he can be in reach of his parents, who are growing very feeble and need his help. We are sorry to lose

him from this side of the river, but we applaud his noble motives in returning to Texas. We wish him the greatest success in his new and important field of labor.

The Biblical Recorder says its gravest objection to the Southern Baptist Theological Seminary at Louisville is its unhandy name. There is much of truth there, and a good point has been scored.

The Southern Witness says: "Pastor J. H. Richardson and Evangelist E. Lee Smith have been holding meetings this week at Winter Garden. At this writing, Friday, March 16, one week from the time the meetings began, there have been forty conversions and twenty additions to the church. It will be another week before this will appear in the Witness, and by that time we trust that the number saved will be more than double what it is at present. Other pastors needing the services of Brother Smith should address him at Daytona." Brethren Richardson and Smith are well known in Tennessee. We are glad to know of their success.

AMONG THE BRETHREN.

Rev. J. E. Hughes, of Knoxville, Tenn., declined the call to Jasper, Fla., and that church called Rev. B. F. Elliott, of Valdosta, Ga., who accepts.

Rev. F. H. Farmington has been called to the care of Portland Avenue Church, Louisville, Rev. T. U. Neal having resigned to go South for his health.

Rev. J. W. Beville has been pastor at Albany, Mo., about three months. Seventy-eight have joined the church during that time. He formerly resided at Jackson, Tenn.

Only a Sunday night or so ago, Rev. C. L. Neal, of Jackson, baptized twenty-eight into the fellowship of the church at McKenzie, Tenn. The work grows triumphantly there.

Rev. Z. J. Edge, formerly pastor of a church in Bristol, Va., has lately accepted the care of the church at Burkeville, Va., and the saints there have plucked up courage.

Prof. Jas. H. Land, former dean of the law department of the S. W. B. University, at Jackson, died lately at Phoenix, Ariz., where he had gone on account of his health.

Rev. M. R. Cooper, of the First Church, Stillwater, Okla., is to be assisted in a revival this month by Revs. L. C. Wolfe, of Shawnee, Okla., and H. A. Porter, of Oklahoma City.

Dr. H. C. Irby, of Jackson, for so long a professor in the S. W. B. University, accompanied by his excellent wife, has returned from Florida, after an absence through the winter.

This week the first number of the Arkansas Baptist will be issued, under new management, from Little Rock. Rev. W. R. Powell is to be editor. It will contain sixteen pages.

The church at Bolivar, Tenn., has called Rev. J. H. Oakley, of Jackson, Tenn., and he will preach there twice a month. Brother Oakley comes of preaching stock, and is quite a preacher himself.

Rev. T. F. Moore, of Martin, Tenn., will be assisted in a revival at Bethel Church, near Union City, Tenn., by Rev. W. H. Williams, of Clinton, Ky., beginning the fourth Sunday in August.

Dr. J. J. Porter, of Joplin, Mo., has been called to the care of the First Church, Owensboro, Ky., and although he has not yet signified what his decision will be the Kentuckians hope to get him.

Rev. R. D. Wilson, of Liberty Avenue Church, Houston, Texas, is being assisted in a revival by Rev. Luther Little, of the First Church, Galveston, Texas. Both are well and favorably known in Tennessee.

Congressman T. W. Sims has secured the passage of a bill appropriating \$5,000 to the S. W. B. University, at Jackson, for damages caused by the occupation of property by Federal soldiers during the war.

Rev. W. B. Hall, of Slater, Mo., accepts the hearty call to Calvary Church, Vicksburg, Miss., succeeding Rev. W. J. Mahoney. Brother Hall is a former Tennessean. The Vicksburg saints have made a good Hall.

Rev. Chas. T. Alexander has resigned as pastor of the First Church, Corinth, Miss., to accept a call to Tuam Church, Houston, Texas, and takes charge at once. He will be further from us, but we will love him just the same.

Dr. W. M. Vines, of Norfolk, Va., is to assist Dr. D. M. Ramsey in a revival with Citadel Square Church, Charleston, S. C., beginning April 9. The outcome of this meeting will be watched with the keenest possible interest.

Dr. E. Z. Simmons, of Canton, China, has been operated on for cataract and for the first time in many years he has been enabled to see clearly. This skillful work was done by the eminent Baptist oculist, Dr. G. C. Savage, of Nashville.

Rev. J. H. Tharp, of Lakeland, Fla., is happy over a continuous revival in his church. There have been seventy additions to the church within the last six months, five from the Methodists. Brother Tharp honors Tennessee wherever he labors.

Rev. Eugene Jackson, formerly pastor of the First Church, Key West, Fla., is now taking a course in the S. W. B. University, at Jackson. We trust he can be induced to remain in Tennessee during the summer months as supply pastor or evangelist.

Rev. Geo. C. Cates, of Louisville, Ky., who, under God, was used so successfully to the pulling down of the strongholds of sin in the revival at the First Church, Paducah, Ky., reports definitely 1,018 additions to the First Church, over 800 by baptism and about 150 accessions to the other Baptist churches. The church at Humboldt, Tenn., has about secured the services of Brother Cates for a revival.

THE HOME

How Nice 'Twould Be.

How nice twould be if knowlidge grew
On bushes as the berries do;
Then we would plant our spelling seed,
And gather all the words we need.
The sums from off our slates we'd wipe
And wait for figures to be ripe.
And go into the fields and pick
Whole bushels of arithmetic.
Or if I wished to learn Chinese,
We'd just go out and shake the trees.
And grammar then, in all the towns,
Would grow with proper verbs and
nouns;
And in the gardens there would be
Great bunches of geography;
And all the passers-by would stop
And marvel at the knowlidge crop.
—Selected.

**What Cannot Well be Done May be
Left Undone.**

Chief among the charges against
house work is that it will not stay
done. Rooms do not stay swept and
dusted; pies disappear, while the ap-
petite for the same remains. The
laundry basket yawns and the darning
basket likewise.

There is no work more healthful
than house work. There is no work
that will drive away the blues or dis-
sipate ill temper like sweeping a
room or washing dishes.

I know one woman who says:

"When I am so nervous that it seems
as though I should fly into a thousand
pieces, I go into some closet or cup-
board that needs over hauling and
proceed to set it in order; and when
it is done I have more than the or-
derly shelves, boxes and bags as a
reward for my work. My nervous fit
has disappeared. I am clear-brained
and strong-hearted again. The doc-
tors are wise to recommend light
house work to their patients."

But I've never heard my friend say
that she would like to put cupboards
and storeroom in order once a week,
or even once a month, or that she
would like to "do up" the daily
breakfast dishes.

The housekeeper who has set her
house in order, who has replenished
her larder with good things, is tempt-
ed to cry out, "If this could only
stay so!"

It does not, however. Housekeep-
ing, like history, repeats itself, and
because of this never-endingness wom-
en early learn the rhyme:

"A man works till set of sun,
But woman's work is never done."

Admitting that the last line of this
immortal couplet is true, how about
the first line?

So far as I have observed, a man's
work does not stay done any more
than a woman's. The bookkeeper
adds his columns to-day, but other
columns confront him to-morrow.

The editor lays his pen and scissors
down to-night only to take them up
again to-morrow; the real estate man
and the book agent have use for their
eloquence day in and day out. Hod-
carrying and selling dry goods, teach-
ing and making shoes seem to flourish
the week round. As for man's work
being till set of sun only, how many
of them study, write, post books over
hours, then begin again next morning
and do the same thing over again? In
truth, I do not know of any work in
the world that is done once for all—
not even the undertaker's.

Was it Josh Billings who said that
it is just as well not to know things
as to know things that "ain't so?"
The above quoted couplet plainly be-
longs to the class that "ain't so."

"Whatever is worth doing at all
is worth doing well," is one of the
sayings that will bear investigation.
Household tasks may now and then be
slighted. Exacting as these demands
are they may sometimes be set aside.
It is the wise housekeeper who knows
when this can be done. Better a lit-
tle dust on the furniture, or a little
comfortable disorder in the sitting
room than go to bed with throbbing
nerves or sacrifice the cozy chat with
the children. There are some things
for which absolute spick and spanness
do not compensate. In sewing there
are times when a good long stitch an-
swers just as well as many fine ones.

That work is well done which is done
according to the requirements of the
occasion.

In these days of increasing demand
upon brain, nerve and heart, the wo-
man who knows how to practice the
art of ~~lighting with wisdom, judg-~~
ment and conscientiousness has mas-
tered a valuable knowledge.—Char-
lotte Perry, in What To Eat.

A Requested Recipe.

There is scarcely a home in the
land that does not contain one or
more of these old relics you speak of,
a patch-work quilt. In consequence
of getting such inquiries I have tried
to inform myself as to the very best
methods, etc., of caring for them. A
colored laundress who makes a busi-
ness of it gave me her method, and
they have proved quite satisfactory, I
hear. She says: Select a sunny,
bright day for the work and begin in
the morning early so they will have
plenty of time to dry. A washing
machine and wringer are almost in-
dispensable, says one laundress, un-
less one is blessed with unusual
strength. Heat the rain water until
hot, dissolve enough pearline into the
suds to make it strong, and pour it
into the machine. Put the quilt in,
work the machine vigorously for ten
minutes, pass the quilt through the
wringer, change the dirty suds for
clear and wash again. Three rinse
waters will be necessary. When thor-
oughly dry they are ready to use.
Some very fastidious persons prefer
them to any other covering for f
and early spring S. J. H



Read Letters From People You Know.

CURES RHEUMATISM ONLY.

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

Mr. Orndorff carries a minie bullet
in his left arm near the elbow joint,
since the battle of Shiloh, April 7,
1862, that has given him much trouble
for more than forty years. On the
6th day of August, 1904, he had a
violent attack of Rheumatism and his
sufferings were so great he lost fif-
teen pounds in eight days. It was
then he discovered this wonderful
remedy.

He has not had a pain since taking
the treatment and his general health
has been perfect.

Realizing the tremendous import-
ance of his discovery, the medicine
was at once prepared for general sale
and is being shipped far and near.
Hundreds of letters are being received
from grateful people all over the coun-
try, testifying to its curative power
and ordering bottles to be sent to
their friends and relatives who suffer
from the disease.

Frankfort, Ky., Feb. 11, 1905.

Dear Sirs—I suffered with Rheu-
matism this winter and finally used
a bottle of your Old Veteran Rheu-
matic Cure. I improved while taking
it and have had no trouble since.

Very truly yours,
J. P. HOBSON,
Chief Justice of State.

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

Louisville, Ky., Sept. 1, 1905.

Gentlemen—I received the bottle of
Old Veteran Rheumatic Cure sent me,
containing a nine days' treatment, and
after using same am entirely cured
of a very severe case of Rheumatism.
I feel it my duty and a pleasure, in
the interest of others suffering from
that dreadful malady, Rheumatism, to
recommend it as a wonderful medi-
cine, and worth a trial from every
Rheumatic sufferer in the land, and I
will assure you I will recommend it
to all I meet. Very resp't,
A. D. JAMES, U. S. Marshal.

Morristown, Tenn., March 17, 1905.

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

Old Veteran Rheumatic Cure Co.,

Adairville, Ky.

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

Magnolia, N. C., Aug. 17, 1905.

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

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

A GOOD OFFER.

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

OLD VERERAN RHEUMATIC CURE CO.
Ask Your Druggist. Dept. D., ADAIRVILLE, KY.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

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 prodest, deficit.*

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

YOUNG SOUTH CORRESPONDENCE.

There is no time for preliminaries this last week in our 12th year of work together. The postman has been most kind to me, and here before me lie 26 messages that I must share with you.

First, our good Dr. Folk, by whose great kindness we are permitted to do this work, says:

"I congratulate you upon attaining this year. You have certainly done a noble work." Edgar E. Folk.

I am sure you appreciate the great privilege of the use of the valuable space in the Baptist and Reflector which he devotes to the youngest mission workers of Tennessee and other friends. Let us all express our thankfulness once more and press onward.

No. 2 from Sevierville says:

"The missionary class of our Sunday-school sends you \$1.26 for Mrs. Maynard." Mrs. W. A. Catlett. Thank each one of them, please.

No. 3 is from Robertsville:

"I have been a constant reader of the Young South for several years. Their interest in missions is inspiring. I ask God's blessing on the work for the Master. Enclosed you will find \$1 for Japan, a thank offering for God's loving care of me and mine." M. G.

Such words hearten us. May God continue to bless you. Thanks.

No. 3 comes from Brownsville:

"Enclosed find

FIVE DOLLARS

for Mrs. Maynard's salary. The Young South and their work in supporting a missionary in Japan appeals to my heart." May Folk.

This is not the first time that Miss May has proved herself our good friend. We are most grateful.

Jonesboro will make you quite catch your breath; so be careful. No. 4 says:

"Please find enclosed

TEN DOLLARS AND TWENTY-FIVE CENTS.

Our Sunbeams are anxious that the salary of our missionary may all be in when the Convention meets, that we send the entire amount for Japan."

Mrs. J. R. Chiles.

Three cheers for the Jonesboro Sunbeams! As the church treasurer sends the check, the church gets full credit. We are deeply indebted, Mrs. Chiles. Please tell the band how much we appreciate their work.

No. 5 brings Mrs. David Carothers' subscription to the Journal 10 cents for Japan. Many thanks.

No. 6 is from Manchester:

"Enclosed you will find 50 cents for Mrs. Maynard. I hope you will get all you need. I'm saving some pretty cards for her if she can use them." English Clark.

Thank you so much. Yes, Mrs. Maynard is always glad of cards, especially colored pictures. Put up 25 in a package, tied securely but not sealed. Ask your postmaster what the postage will be and send them to the address at the head of this page and they will reach our missionary and help her in her work. Don't send them to me, though, as that takes double postage.

No. 7 is from Martin:

"Find enclosed \$1 for our missionary's salary. May the \$600 be secured before the year ends."

(Mrs.) Virginia Ellis.

We shall have it by the end of April I feel confident. We pay from May to May always. We are so much obliged for your help.

No. 8 comes from my own city:

"Enclosed find \$1 from my class of girls, No. 4 in Second Baptist Church Sunday-school. It is for our beloved missionary, Mrs. Maynard, and we pray God's blessing on you and her." (Mrs.) J. W. Webb.

I've been missing the South Chattanooga missionary classes, and welcome No. 4 back so gladly and thank them sincerely.

Nota comes next in No. 9:

"Please find enclosed \$1.30 from No. 2 of Mt. Harmony Sunday-school for our missionary in Japan. We trust her salary will be paid in full. May God bless you in all your efforts." Katherine Forrest.

We are so glad to hear from you again. Tell the class how much indebted we are to them.

No. 10 varies the monotony most pleasantly. It bears date Fall Branch and says:

"Enclosed please find \$2 for Home Missions to be credited to Fall Branch Sunday-school. We try to give to all causes."

(Mrs.) Rachel White Moulton.

That's right. I am delighted to add this to our offerings for this year. I think you have helped us in every line and we always think of Fall Branch gratefully.

No. 11 is from near Lucy:

"I hope you will let a little two-year-old girl join your noble band of workers. I send you 50 cents for Japan. I hope to be a regular member of the Young South in the future and will write for myself some day." Gladys Lile.

Gladys Lile (isn't that a pretty name?) comes just in time to start with us on the 13th year. Thank you, dear, so much! We have several who began as young as you are and now write beautiful letters for themselves.

In No. 12 Daisy Isbell of Madisonville does a good thing! She renews for the Journal.

No. 13 is very brief. It simply says:

"For Mrs. Maynard's salary from the Clarksville Sunbeams."

There was \$1.50 in it.

Oh! those Sunbeams. Their shining never ceases. God bless them.

In No. 14 other old friends come back. The Caney Ford Young South Band sends \$1.50 for Japan. Mrs. Bettie Bowman will tell them how delighted we are to hear from them again, and how much obliged we are.

No. 15 brings two more subscriptions for the Journal for Mr. Leslie Smith and Mrs. B. G. Fuqua. I have neither of the leaflets asked for, but I dare say a postal card to Dr. Willingham would bring them to Mrs. Fuqua.

Trezevant comes next in No. 16:

"I send 25 cents in memory of my little brother, Bennie Brower Ghee, whom the angels took to heaven five years ago. Give it to Japan. How we all love the Young South."

Duesee Ghee.

May it bring some little Japanese to the light of the gospel.

And No. 17 comes from my old home town, Shelbyville, and brings \$1 from Mrs. E. E. Campbell. Many thanks.

No. 18 from Walter Hill takes capitals again:

"Please find enclosed

FIVE DOLLARS

for Japan. My five little grandchildren, Holloway Short, Anna May Short, Nannie Robertson and Ernest Robertson send 25 cents each. Earl Robertson sends 50 cents, and I give \$3.50, and our best wishes go with it."

Mrs. Mary Robertson.

Isn't that charming? There's nothing I like so well as to see grandmothers and grandchildren working together. They are certainly most generous just when we need their help the most. May God reward them.

No. 20 comes from Careyville:

"Please find enclosed \$1.43 for the Orphans' Home from my class and Mrs. G. W. Tiller's class. Why ought Careyville to be a great place for mission work?" Miss Dora Tiller.

I was thinking of William Carey, the consecrated man of God, who started modern missions over one hundred years ago. His life is full of interest, and his name sake town ought to love the great work he began so well. We thank you so much for this offering. I'll send Miss Tiller some literature that will, perhaps, help her to sow seeds in Careyville.

No. 21 is a change from Tennessee. Texarkana, Ark., has this to say:

"Enclosed you will find \$1 for the dear missionary's salary from my Sunday-school class and myself. I also send 10 cents for postage. Please send me some 'collectors' as we want hereafter to be regular in our contributions. I am a Tennessee girl and I still read and love the Baptist and Reflector, and I always enjoy the Young South page. Years ago I used to write to the paper. I hope we will get all Mrs. Maynard's salary."

(Miss) Sarah Deupree.

I shall be delighted to send you all the helps I have. Thank you so much for coming back and for the offering.

No. 22 contains a star card with all the stars pierced and \$1 also. It is from Youngville:

"Enclosed you will find a 'star dollar.' You send me a card with some literature and my little eight-year-old daughter, Annie Ruby, took great delight in collecting for Japan. I am so much obliged for the literature. We enjoyed reading it ourselves and passing it to others. We hope you will soon get the full amount for Mrs. Maynard and we wish you a pleasant time at the Convention." Mrs. Sallie Dean.

Thank you. We wish you could be with us. Tell Annie to keep on working for the Young South. We are so grateful for this offering.

No. 23 is from old friends at Puryear:

"Our little Home Band must help to complete Mrs. Maynard's \$600. Lois and Otis send \$1 each. Lynn sends 50 cents. The other \$1.50 goes in memory of my boy who died last July, Bennie Bowden, the oldest of the band. I am praying that much good may come of it, and I hope the salary may be complete for you at the Convention."

Mrs. Alice D. Bowden.

Thank you so much. I always feel that a special blessing go with the offerings sent "In memory." May God comfort your aching heart. May I give it to Japan?

No. 24 brings \$1 from Arthur B. Jones of Ashburn for Japan, and we are most grateful and so glad to hear from him again.

McKenzie sends No. 25:

"We want to help along a wee bit. So here are \$2 from my mother and me, and we are sorry it is not more."

I think I have seen this handwriting many times before in other years. So glad to know she still remembers the Young South. This generous offering is most thankfully received.

And now! We reach the end with No. 26 from South Knoxville:

"We, the Cheerful Workers Band of the Third Baptist Church send you TWELVE DOLLARS AND THIRTY-EIGHT CENTS."

TERRIBLE ITCHING SCALP HUMOR

Badly Affected With Sores and Crusts—Extended Down Behind the Ears—Some Years Later Painful and Itching Pustules Broke Out on Lower Part of Body—Son Also Affected.

A TRIPLE CURE BY CUTICURA REMEDIES

"About ten years ago my scalp became badly affected with sore and itching humors, crusts, etc., and extending down behind the ears. My hair came out in places also. I was greatly troubled; understood it was eczema. Tried various remedies, so called, without effect. Saw your Cuticura advertisement, and got them at once. Applied them as to directions, etc., and after two weeks, I think, of use, was clear as a whistle.

"I have to state also that late last fall, October and November, 1904, I was suddenly afflicted with a bad eruption, painful and itching pustules over the lower part of the body. I suffered dreadfully. In two months, under the skilful treatment of my doctor, conjoined with Cuticura Soap and Cuticura Ointment, I found myself cured.

"Six years ago my son was laid up with a severe cold, a hard cough, and finally painful eruption all over the body. I procured the Cuticura Remedies as soon as possible, and after his faithful use of same was as well as ever in two weeks, as well as I can recall. He has never had a return of the illness, as far as I know.

"I have always been pleased to commend the Cuticura Remedies, and testify as to their efficacy. I am a veteran of the late Civil War, '61-'65, between seventy and eighty years of age. Yours truly, H. M. F. Weiss, Rosemond, Christian Co., Ill., Aug. 31, 1905."

Complete External and Internal Treatment for every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 50), may be had of all druggists. A single set often cures the most distressing cases when all else fails. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Free Mailed Free, "How to Cure Eczema," and "All About the Skin, Scalp, Hands, and Hair."

PILLS FOR QUICKER AT HOME

Why Suffer Agony Any Longer When You Can Get a Quick, Sure Cure For Your Piles by Simply Sending Your Name and Address?

Trial Package is sent Absolutely Free in Plain Wrapper to Everyone Who Writes.

Surgeons themselves consider a permanent cure of piles by a surgical operation as very doubtful, and resort to it only when the patient has become desperate from long continued pain and agony. But the operation itself is every bit as excruciating and nerve-racking as the disease. Besides it is humiliating and expensive, and rarely a success.

The wonderful Pyramid Pile Cure makes an operation unnecessary. You cure yourself with perfect ease, in your own home, and for little expense.

Pyramid Pile Cure gives you instant relief. It immediately heals all sores and ulcers, reduces congestion and inflammation, and takes away all pain, itching and irritation. Just a little of the treatment is usually sufficient to give a permanent cure.

Pyramid Pile Cure is prepared in the form of suppositories so they can be applied directly to the parts without inconvenience, or interrupting your work in any way.

We are sending a trial treatment free of charge to every one who sends name and address. We do this to prove what we say about this wonderful remedy is true.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

Send your name and address at once for a trial of this marvelous quick, sure cure. Address Pyramid Drug Co., 11598 Pyramid Building, Marshall, Mich.

Beautiful Spring Silks,

Latest Novelty Effects.

One dollar quality at 69c, all colors.

Don't miss this value if you are contemplating purchasing a handsome silk for dressy wear.

OTHER SILK BARGAINS.

- 19 inch Colored Taffetas, all colors. 75c quality..... 49c
- Check Louisines, 85c quality..... 59c
- 27 inch Heavy Wash Silk, 75c val. 49c
- 19 inch Fancy Silks, all colors..... 39c
- 27 inch Guaranteed Black Taffeta. 83c
- 36 inch Rustling Black Taffetas..... 98c

Full line newest GRAY SUITINGS priced from 49c to \$1.50 per yd.

Write for samples and specify what colors you prefer.

We can save you money.

CAIN, SLOAN & CO.,

"The Store of Values."

NASHVILLE, TENN.

Fits, St. Vitus Dance and all Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer, used successfully for more than 35 years. Free \$2 trial and treatise, Dr. R. H. Kline, Ltd., No. 931 Arch St., Philadelphia, Pa.

SAVE YOUR OLD CARPET

Have them woven into handsome reversible rugs—chosen patterns. Rag rugs woven from woolen and cotton rags. This work is our specialty. Carpets cleaned, also, with modern methods. Write for particulars.

THE CARPET CLEANING & RUG FACTORY, 1213 Church St., Nashville, Tenn.

Please give Mrs. Maynard \$3 and the rest to Ouba. The children have worked for Home Missions this month but I plead for Japan, and next month we will give all to that country. Twelve of our band have given their hearts to Christ, and were baptized last night. It was a happy day for Mrs. Holt and me."

Mrs. J. C. Ford.

Now is that not a grand closing? May God strengthen those young Christians day by day to work faithfully and successfully. We have no words to express our gratitude for this most generous offering.

I must not say a word more. Faithfully yours,

Laura Dayton Eakin.

Chattanooga.

Receipts.

First 3 quarters of 12th year.....	\$705 00
January offerings.....	194 23
February offerings.....	89 97
First three weeks in March.....	83 65

FOR JAPAN.

Missionary Class, Sevierville, by W. A. C.	1 26
M. G., Robertville	1 00
Miss May Folk, Brownsville.....	5 00
Jonesboro Sunbeams, by Mrs. C.	10 25
Mrs. David Carothers, Johnson City.....	10
English Clark, Manchester.....	50
Mrs. Virginia Ellis, Martin.....	1 00
Class No 4, 2nd ch. S. S. South Chattanooga.....	1 00
Miss Katherine Forrest's class, Niota S. S.....	1 30
Gladys Lile, Lucy.....	50
Clarksville Sunbeams, by Miss F. Caney Ford Young South Band, by B. B.....	1 50
A. B. Jones, Ashburn.....	1 00
In memory—Bennie Ghee, by D. G.....	25
Mrs. E. E. Campbell, Shelbyville	1 00
Mrs. Mary Robertson, Walter Hill.....	3 50
H. and A. M. Short, Walter Hill	50
M. E., E. Robertson, Walter Hill	1 00
Annie Ruby Dean, Youngville.....	1 00
"Mother and I," McKenzie.....	2 00
Cheerful Workers, S. Knoxville, by Mrs. Ford.....	2 00
Miss Sarah Deupree and S. S. class, Arkansas.....	1 50
In memory—Bennie Bowden, Puryear.....	1 50
Lotis, Otis and Lynn Bowden.....	2 50

FOR ORPHANS' HOME.

Miss Dora Tiller's class, Careyville.....	87
Mrs. G. W. Tiller's class.....	56

FOR HOME BOARD.

Fall Branch S. S. by Mrs. M.....	2 00
Cheerful Workers, S. Knoxville, by Mrs. Ford.....	10 38

FOR FOREIGN JOURNAL.

Mr. Carothers, Johnson City.....	25
Daisy Isbell, Madisonville.....	25
Mrs. Fuqua, two subscriptions.....	50

Total.....\$1,130 81

Received since April 1, 1905:

For Japan.....	\$560 96
"Orphans' Home.....	209 88
"Home Board.....	66 55
"State Board.....	83 00
"Foreign Board.....	55 00
"S. S. and Colportage.....	3 00
"Tichenor Memorial.....	16 40
"Periodicals.....	26 00
"Literature and Buttons.....	2 75
"Y. S. pins.....	3 50
"Margaret Home.....	75 00
"Margaret Home (support).....	7 67
"Yang Chow Hospital.....	14 00
"Ministerial Relief.....	2 00
"Postage.....	3 10

Total.....\$1,130 81

TETTERINE THE ONLY FRIEND.

"My father has had eczema very bad a long time, and Tetterine is the only thing that has ever benefitted him.

"Please send by Express C. O. D. half dozen boxes. Very truly, Mrs. L. C. Malcolm, 591 Cranston St., Providence, R. I. 50c a box. Your druggist or the manufacturer. J. T. SHUPTRINE, Savannah, Ga.

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D., Atlanta, Ga. Office 104 N. Pryor Street.

POND'S EXTRACT

of Hamamelis Virginica

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Not content with marketing an inferior article these manufacturers reached the point at last—in their Greed of Gain—of offering witch hazel fortified with *Wood Alcohol* (poison) or *Formaldehyde* (poison) or both, to the imminent peril of all who were deceived into buying and using it.

So rife have these pernicious conditions become that the State Legislatures of New York and Illinois have enacted laws which make it an offence punishable by heavy fine, or imprisonment, or both, to sell any medicinal extract containing *Wood Alcohol* (poison) or *Formaldehyde* (poison) unless the bottle containing same be labeled **POISON**, and other States throughout the Union are taking steps one after another, to the same protective end.

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Caution

Witch Hazel is not "the same thing" as POND'S EXTRACT. On analysis of 70 samples of witch hazel, bought of leading wholesale and retail druggists and department stores, 52 contained *Wood Alcohol* (poison) or *Formaldehyde* (poison), or both, and not one of the other 18 was up to the required standard of strength. The peril of these poisons may be avoided by the exclusive use of

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Salem Association.

The Fifth Sunday Meeting of Salem Association will convene with the Baptist Church at Doweltown, DeKalb County, Tenn., on Thursday night before the fifth Sunday in April.

1. Devotional exercises.
2. Organization.
3. Introductory sermon by Frank Nevels; alternate J. R. Chatman.
4. John the Baptist in the preparing of material for the Lord required fruits of repentance. Should the same demand be made to-day? If so, why? J. M. Stewart, J. R. Chatman, J. M. Knight.

5. The church of Christ was of divine origin; then what about the multiplicity of organizations to-day claiming to be the church of Christ? A. J. Waller, M. L. Ramsey, Frank Nevels.

6. The object and requirements of a colporter. David Taylor, B. Cantrell, M. L. Ramsey, M. Givens.

7. Is it possible for a person to live believing they are in a saved condition and be lost? If so how are we to know when we are in a saved condition? D. Atnip, W. E. Rakies.

8. Have we any absolute knowledge that we are saved or are we running this race by faith? S. Robinson, J. McNabb, L. W. Beckworth.

9. The Baptists; their origin and peculiarities. W. E. Wauford, A. J. Waller, James Davenport.

10. Why should we contend for a Missionary Baptist Church? M. W. Russell, J. R. Chatman, S. Robinson.

11. What was the mode of baptism Christ submitted to and is there any other practiced to-day? If so, its origin and orthority. W. E. Wauford, A. J. Waller, J. M. Stewart.

Sunday, 9 a. m., Sunday-school Mass-meeting.

The question box will be opened at intervals during the meeting.

Preaching at 11 o'clock Sunday.
Committee.

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OBITUARY.

Hurley.—Whereas, it has pleased our Heavenly Father, who doeth all things well, to call from this world of pain and sorrow our beloved sister, Mrs. M. E. Hurley, who departed this life Feb. 16, 1906, therefore, be it

Resolved, by the Woman's Missionary Society of the First Baptist Church, of Memphis, Tenn., that in the death of our dear sister we feel that the society has lost one who was loyal, faithful and true, and that we tender to the bereaved family our heartfelt condolence and sympathy in their bereavement;

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

Resolved, That these resolutions be spread upon the minutes of our society, a copy be tendered the family and a copy be sent to The Baptist and Reflector for publication.

MRS. A. U. BOONE,
 MRS. B. B. BOWEN,
 MRS. W. M. SLACK,
 Committee.

Hinton.—On the night of December 27, 1905, the spirit of Roy E. Hinton took its flight from this world to the paradise of God, and on the 29th, at Gallaher's View Baptist Church the funeral services were conducted by Rev. L. A. Hurst, and in the presence of a large concourse of relatives and friends we laid his youthful form to rest. Roy was the eldest son of J. E. and Nora A. Hinton. He was born February 20, 1891, and at the age of 12 years he professed faith in Christ and joined the Baptist church at Gallaher's View. He had a gentle, loving, cheerful disposition, and hence a very wide circle of friends. Why one so cheerful and kind should be called away so young we may not understand now, but we shall know by and bye. "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." (1 Cor. 13:12.)

Weep not, dear friends, but press onward and upward, rejoicing in the thought that when the last roll is called, all God's children will be gathered home, "and so shall we ever be with the Lord."

EDD WALKER,
 A. D. McCAMPBELL,
 JNO. JETT,
 Committee.

FREE TO OUR FRIENDS.

We want to send to each reader of this paper a useful needle book, containing all sizes of darners and sewing needles, down to the finest needle. It completes your work basket outfit. Twenty-five cents in stamps is asked as a measure of good faith and to cover the cost of one box of Dr. Marsh's Catarrh Snuff, which opens up the nose and head in one minute. Both sent by return mail. Address **F. M. MARSH & SON, Greenville, Tenn.**

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OBITUARY.

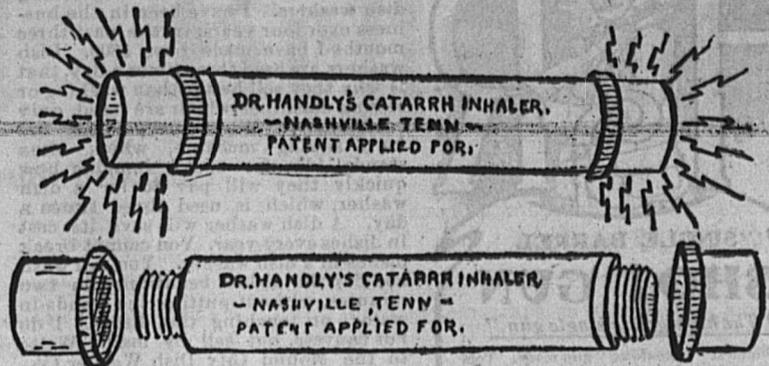
Galyon.—Miss Daisy Galyon, daughter of Brother J. A. Galyon, passed from earth to heaven February 21, 1906. She was born September 2, 1890, and was baptized into the fellowship of the Broadway Baptist Church of Knoxville, by Dr. M. D. Jeffries, December 30, 1900. Daisy was just blooming into beautiful Christian womanhood when she left earth for heaven. Her life was brief, but earnest, devout and consecrated. She was a dutiful daughter, a warm, tender friend, a devoted church member and a faithful disciple of Jesus. Her life ennobled every life with which it came in contact. Her brief life was not in vain, because she is missed in her home and in her church and in the community in which she lived. Her memory will always be sweet, because her short life was devoted to doing good.
 Knoxville, Tenn.

Wagster.—Cordie (Sorrells) Wagster was born March 25, 1871, died March 8, 1906. She professed faith in Christ and united with Hannah's Gap Baptist Church in early life, where she lived a devoted Christian till her death. Sister Wagster was possessed of a quiet, gentle, loving disposition and was loved by all. She was truly a loyal Missionary Baptist, always taking a great interest in the work of the church. Cordie will be missed in the church, in the community, and oh, how she will be missed in the home, where her daughter Lena and little son Lonnie need her motherly counsel and care so much. But we bow in humble submission to Divine Providence. Funeral services were conducted by Pastor Huff, after which the body was laid away in the family (Sorrells) graveyard to await the second coming of Christ.
 Servant of God, well done,
 Rest from earth's employ;
 The battle's fought, the victory's won,
 Enter thou on Heaven's joy.
R. A. WAGSTER.
 Petersburg, Tenn.

Crumley.—We mourn the loss of Sister Martha Crumley, who died after several months' suffering, at her home near Adamsville, Tenn., McNairy County. Sister Martha Crumley was born January 9, 1876, and was married to Mr. Charlie Crumley January 13, 1901; died August 14, 1905. I was there a few hours before she died. She told all her friends she would soon be gone to meet her blessed Saviour. She was happy. She left her father and step-mother, three sisters, one lonely brother, her lonely husband and many other friends to mourn her loss. She was a good and kind wife, lovely daughter and a good and faithful member of her church. She professed faith in Christ when young, about 16 years old, and united with the Baptist church at Pleasant Ridge. We now see her vacant seat, and miss her at the Sunday-school every Sunday. She was good in all respects. Her mother died when she was small. She took charge of her father's family. Everything went lovely and smooth with her in her lonely hours without mother. Dear readers, let us leave a good evidence when we go from this world, and sing the good old farewell to all below, "My Saviour calls and I must go."
 By order of the church in session March 18, 1906.
ALICE VARNELL.

CURE FOR LIQUOR AND TOBACCO.
 The Kansas Anti-Liquor Society is mailing free a receipt for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell receipts, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy 47 Gray Bldg. Kansas City, Mo.

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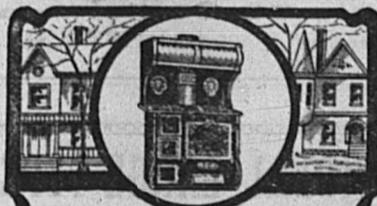
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