

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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PERSONAL AND PRACTICAL.

Adam laid it on Eve. Eve laid it on the devil. And so it goes.

Commenting on a current newspaper joke about a man who lost his health getting wealthy and then lost his wealth in an effort to regain his health, the *Cumberland Presbyterian* says very truly: "Unfortunately, the picture is too near to solemn truth to be made the subject of a joke." For instance—?

The United States Census Bureau, under the supervision of Mr. William C. Hunt, of Washington, is gathering the religion statistics of the country for the year 1906. The co-operation of Secretaries, pastors and all who can help is requested. Blanks have been sent to such persons. Let them be promptly filled out and returned.

Dr. J. B. Gambrell has written many fine articles. In fact, all of his articles are fine. But we do not know when we have ever read a finer article from his pen—and that means from the pen of anybody—than the one published last week in the *Baptist Standard*, entitled, "A Characteristic Book and a Characteristic Review." It was certainly also a most characteristic article.

"Am I my brother's keeper?" asked Cain. And because he himself answered that question in the negative he became a murderer and a wanderer upon the face of the earth. Yes, you are your brother's keeper. Every man is his brother's keeper. Every man is responsible for his brother. Every man is responsible for every other man; for his welfare—his material welfare, and especially his spiritual welfare. Keep a look out then for your brother. Care for him; protect him. Help him to overcome temptation. Do not put temptation in his way. Love him.

The *Nashville American* states that Miss Phoebe Cousins, lawyer and pioneer advocate of female suffrage, has exercised her woman's privilege, and changed her mind. She is now unalterably opposed to woman suffrage. She says "woman's place is in the home," and she has no business to undertake the intellectual tasks in the industries and professions in which men engage. Her reason is that woman "cannot pass a certain degree of proficiency." She adds: "A man goes into the world and seeks fame that he may win some good woman. What woman enters the business world that she may win a husband who will look after the home?"

The Judiciary Committee of the House of Representatives in Congress decided last Friday to make a favorable report on the Brantley bill making intoxicating liquors a special class in interstate commerce, and forbidding the collection of money on C. O. D. shipments of such liquors in States where the sale of liquor is forbidden by the State law. This measure may not be all that we want, but still it is better than nothing, and we hope that it will pass at this session of Congress. The measure does not attempt to interfere in any way with the transportation of liquors into prohibition States, but deals only with the actual collection of the purchase price of liquors.

Here is a graceful letter: "We, the Baptist Church at Evans Chapel No. 1, Sevier County, Tenn., have decided to give to four ministers your paper as a Christmas gift, in accordance with your offer." Then follow the names of the four ministers. The letter is signed "A. J. Ownby, Clerk." Now, this is beautiful. The names of the four ministers have been placed on our list, and we are sure that they will appreciate the kindness of their brethren. The paper will come to them every week as a reminder of their kindness. It will also bring them in touch with the Baptist brotherhood of the State and give them information about our work and our workers which will help them in preaching the gos-

READ THIS RECORD.

During the last State Convention Year, the 1,580 Churches of our State gave the following amounts:

Sunday School and Colportage.....	\$ 734 25
Ministerial Education	823 11
Ministerial Relief	1,117 50
Since October 1 they have given the following:	
Sunday School and Colportage.....	\$ 433 00
Ministerial Education	495 10
Ministerial Relief	573 68

Will you not help to make this grow during the next quarter?
W. C. GOLDEN.

pel. Will not some other church or churches or brethren do the same thing for ministers in their community?

A dispatch from Chattanooga states that the annual meeting of the Presidents of the sixteen Conferences of Mormons in the South was held in Chattanooga on January 23, President Benjamin Rich, of the Southern States Mission, presiding. The general work of the church in the South was discussed. Over 800 converts in the past year were reported, bringing the Southern membership up to 11,000. President Rich stated that the church intended to make an innovation within the next year by sending out older men on the missionary work, it being believed that these would be more powerful in making converts than the young elders who have been employed in these duties in the past. The young workers will, however, be retained, they simply being additions to the field forces. If this is true then the people of the South had better wake up and be prepared to meet and refute the home-destroying and soul-damning heresies which are taught by these men.

In his inaugural address Governor Ansell, of South Carolina, recommended the abolition of the State dispensary system, and that instead of it there should be enacted a law providing for local option as between county prohibition and county dispensaries. In accordance with his recommendation, the Senate of South Carolina, on January 25, by a vote of 19 to 16 adopted a resolution to abolish the State dispensary and calling upon the joint Senate and House Judiciary Committee to frame a bill looking to the abolishment of the State dispensary, and providing for local option as between county dispensary and prohibition. It is expected that the House will pass the same resolution by a large majority. We are glad to see the end of the dispensary system in South Carolina. The open saloon is bad enough, but the temperance people of South Carolina have told us that the dispensary is far worse than the saloon. Now we hope that the various counties in the State will vote for prohibition as against the county dispensary.

While attending the meeting of the Unity Association at Friendship Church, last September, Brother A. L. Bray showed us a copy of the Minutes of the Big Hatchie Association for 1850. The Association at that time embraced nearly the whole of West Tennessee. In the Minutes the word "Bishop" is used continually for pastor, which is its New Testament meaning. There was also an article on the "Faithful Deacon," which was published in full in the Minutes. It was a very fine article. We wanted to reproduce it, but did not have time then to copy it. We wish Brother Bray would copy it and send it to us for publication. Brother Bray also had a copy of the Minutes of the West Tennessee Sunday School Convention for 1866, which was quite interesting. At the Convention they got into a squabble over papers and finally dispensed with the committee on publication. The Convention had the financial basis of representation, one representative being allowed for each \$5 contributed to its work.

The recent attempts made by the liquor men to destroy the character of Dr. P. A. Baker, General Super-

intendent of the Anti-Saloon League, and also of Clinton N. Howard, of Rochester, N. Y., and John Sterling, of Benton Harbor, two attorneys who have been very active in their prosecutions of law-breaking saloonists, and in their attacks on the saloon, only show the desperation of the liquor interests and the extent to which they will go in order to destroy any one who opposes them. We are informed that the liquor people and their allies in this State have planned a similar attack on us to destroy our influence with the temperance people, and, if necessary to do so, to destroy our character, or rather our reputation. We wish them to understand that we know of their plot, and that we do not fear them. We dare them to do their worst. We believe, as was the case with those whose names we have mentioned above, an over-ruling Providence will turn their schemes into a boomerang which will rebound upon their own heads. We only ask our friends to stand by us and pray for us that we may be delivered from evil.

We publish on page four the announcement of the meeting of the Southern Baptist Convention. This should have been published last week, but we withheld it at the request of Dr. Burrows, one of the Secretaries of the Convention. As you notice, the time of meeting has been changed from May 9 to May 16. As provided in the Constitution, this was done by the officers of the Convention at the request of the Foreign Mission Board and the Executive Committee of the Home Mission Board. The Sunday School Board then concurred in the request, though doubting the wisdom of the change. The purpose of the change was to make it convenient for the Baptists, North and South, to meet together at Norfolk in the General Baptist Convention to be held at Norfolk, May 22, 23. Those who are accustomed to attending the Southern Baptist Convention will take notice of the change in time and make their arrangements accordingly. It will be remembered that when the Convention met in Nashville three years ago it met on Friday before the third Sunday in May instead of Friday before the second Sunday in May, as has been the regular time of meeting for a number of years. The change in date was made then on account of the fact that Friday before the second Sunday came so early in the month as to render it impracticable for the Secretaries of the Boards to get up their reports after the close of the books on April 30.

It seems to be a dull week when the *Baptist Tribune* does not announce the purchase of some other Baptist paper. In its issue of January 24, the *Tribune* says: "The *Tribune* has already absorbed two Baptist papers this year, and it is not an extraordinary year for absorbing Baptist papers, either." The latest "acquisition" or "absorption" was the "*Pastoral Call*," of Hickman, Ky., of which Brother N. B. Graves was editor. We are very much surprised that the "*Call*" should have been absorbed into anything. We thought that Brother Graves had solved the newspaper problem. He had put the price of the paper down to fifty cents, so as to bring it within the reach of every one. He refused to take any advertisements at all, so that the subscriber might get the full benefit of reading matter in the paper. He also announced that he would stop the paper when its time was out. And thus he seemed to have answered the main objections which are so often urged to religious papers, that their price is too high, that they publish advertisements, and that they will not stop when the time is out. We supposed that on such a platform the "*Call*" would sweep the country, that instead of being absorbed by any paper, it would probably absorb all of the other Baptist papers in the South, at least. But, alas, we seem to have been mistaken, as it seems also that Brother Graves was mistaken. It looks as if there is not quite as much as we supposed in the cry for a cheaper paper and for no advertisements and for the cash basis. We confess that the fate of the "*Call*" is not very encouraging to us to repeat its experiment in these directions.

"CLEAR THE WAY!"

"Men of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into grey;
Men of thought and men of action,
Clear the way!"

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evils that shall perish
In its ray?
Aid the dawning tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid, it type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!"

Lo! a cloud's about to vanish
From the day;
And the brazen wrong to crumble
Into clay.
Lo! the night's about to conquer,
Clear the way!
With the Right shall many more
Enter smiling, at the door;
With the giant Wrong shall fall
Many other, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!"—Charles Mackay.

THE BIRTH OF CHRIST.

SERMON BY REV. F. K. MATHIEWS.

TEXT: *And this is a sign upon you; ye shall find a babe wrapped in swaddling clothes and lying in a manger.*—Luke 2: 11.

Out on the Judean hills the shepherds are watching their flocks by night when suddenly "an angel of the Lord stood by them and the glory of the Lord shone round about; and they were sore afraid. And the angel said, fear not, for, behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, which is Christ the Lord, and this is a sign unto you," etc.

So, here then are fulfilled all the sublime prophecies of a nation whose prophets had fortold that "unto us a child shall be born, and unto us a Son shall be given, and the government shall be upon his shoulders. And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." And this is He? How strange! Such a one ought to have been born in a palace, a King's son indeed; and His coming foretold to priest or prophet or King. Can it be that this is He, born in a cow-stall and lying in a manger; born of a parentage so poor that this extreme calamity overtakes them?

What is the meaning of all this? A revelation given to the shepherds and a Prince born not in a palace, but in a stall? What does it mean that God is passing by priest and prophet? What does it mean that the Christ child should be so humbly born? That is what we are to learn this morning.

First, it is God saying in no uncertain way that the gospel is to be "for all the people." In the birth of the Infant Redeemer, God is reaching out and touching extremes; he is speaking to and for the neglected, the overlooked, the outcasts. In Israel, it is the poor, and so the revelation in Israel comes first of all to the shepherds, worthy representatives of that class of people. Outside of Israel, the outcasts are the Gentile nations, and so the revelation to the Magicians, the Wise Men who come from afar to seek him who is born King of the Jews.

And in giving the revelation to them, God shows how worthy they are to receive it. The shepherds were instantly interested in the message of the angels and immediately said, "Let us go even unto Bethlehem and see this thing that has come to pass. They were not disobedient to the heavenly vision, but went with all haste and "found both Mary and Joseph, and the babe lying in the manger," even as the angel had said.

And the faith and interest of the Magi were even stronger, perhaps. Watching, observing, true to the little light they had, at last the Star out of Jacob arises in the East, and immediately they accept the sign and with haste travel all the great distance to

Jerusalem that they might worship Him who is born King of the Jews. Arriving there, how surprised they must have been to find that the people of the Holy City knew nothing about it; neither King nor prophet, not even the learned scribes, the keepers of the oracles of God. Not until the coming of the wise men, are they interested in the great promise "written by the prophet: And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah; for out of thee shall come forth a Governor, which shall be shepherd of my people Israel." And so to Bethlehem the wise men go, "and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. And when they saw the star they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary, his mother, and they fell down and worshipped him, and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh." It meant apparently nothing to them that there was no outward evidence of those luxuries and comforts that would mark the child as the son of a King. It matters not at all with them what the circumstances might be surrounding the child; they had seen his star in the East; they had seen the same star reappear above the house of this child; for these men it was enough; for them the sign was sure; neither were they disobedient to their heavenly vision.

And so we see why God was interested in the poor and the neglected and how worthy they were of his interest. We see in the shepherds that faith which longs to know and to do the will of God; we behold in the wise men a faith more active, more interested in their little fragment of the Word of God than the



REV. F. K. MATHIEWS.

teachers and prophets of Israel had in the whole revelation that had been committed to them. Is it any wonder that God passes them by? Is it any wonder that the revelation came not to them, but to the despised poor and to the outcast Gentiles?

But what is the meaning of the humble birth of the Christ Child? What significance are we to attach to that; has it any? Yes, it is significant of the fact that God is giving His final, uttermost revelation to men. A revelation so plain, so open, so simple, that even he who runs may read it. It is the Word of revelation becoming flesh and dwelling among men. The Word, full of grace and truth; so full of grace and truth that men beholding this last revelation shall say: "We beheld His glory, the glory as of the only begotten of the Father, for, the law came by Moses, but grace and truth came by Jesus Christ. And this is the message which we have heard from him—that God is Light and in Him is no darkness at all." That to me is the meaning of the humble birth of Jesus, the Son of God. It tells me that here is the beginning of God's final and uttermost revelation to His children. Here is the beginning, the end will come when the Infant-Redeemer grown to manhood's estate, hangs helpless upon a cross, forsaken, so alone that even the infinite Father seems far away. And beginning here and ending there, and all the way between Bethlehem and Calvary, the Father is speaking His pity and His compassion, His mercy and His great love for the children of men. For men, all men, good men and bad men; men who remember Him and obey His law; men who forget Him and break His commandments; men who bless Him and

men who curse Him—all men; men who possess a creed with character; and men who have a character, but no creed; and men who have a creed, but no character. All men, God loves them all; pities them, has compassion and mercy upon them all; and here in the humble birth of Jesus is the beginning of this uttermost expression of the heart of the Eternal Father.

I say it is the beginning of such a revelation; let us look and see if that be true. Look again at the Scripture story. What a pathetically sad record it is. 'Tis the story of a woman come to that hour when all the power of heaven, all the strength and tenderness of earth should meet together and minister to her need. About her should be the ministering angels of heaven and near at hand all the love of human hearts and all the strength of human hands to care for her now. But how different it all is. There are no ministering angels, and, O, listen to the record how it runs, "And she brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger, for, because, there was no room for them in the inn." No room for them? No, no room for them. But some one will surrender their room; some one will consider that here is a woman. No matter, no room for them. It matters not at all, the inconvenience, the embarrassment, the suffering. It matters not at all, no room for them, for they are poor, poor peasants. Oh, the awful penalty of poverty—its chagrin, its shame, its degradation, its galling bitterness. How terrible is all this pain of poverty. Yet, into it the Son or God was born; He who was rich became poor. Why? That God might reveal his pity for the poverty of men. That God might enter into this experience of His people and out of it speak soothing words of sympathy and comfort and consolation to all others who have been touched with the shame and pain and deprivation of poverty. Say to them that He understands it all—its shame and degradation and galling bitterness, and so bring peace to hearts that are troubled by so great a grief. For what do men want in the hours when the heart is broken and the spirit crushed and the soul within them sinks to the depths of despair; what do they want then but God? Do they not cry out:

"If I could only surely know
That all these things that grieve me so
Were noticed by my Lord.
The pang that cuts me like a knife,
The lesser pains of daily life,
The shame, the bitterness, the slight,
What peace it would afford."

And we do know that He cares, "that he fights for us when we cannot fight, that He comforts us in the gloom of night." We do know that He takes notice of us; we know because long ago in Bethlehem of Judea, there was born in a stable One who was the Incarnation of the Father; One who in His birth and life and death showed us the heart of the Eternal; swung the door of his heart wide open that we might look within, aye, that we might enter in and search it through and through—its height and its depth; its length and its breadth, and so know the love of God what it is; know it and rest in it as it broods about us and over us and within us, until the storms of life be overpast, and a great quiet and a deep peace reign supreme.

Do we all see it? Have I made it plain to you? The meaning of the humble birth of the Son of God. Do we understand that it is God incarnating Himself in a human life that He might show His love for the world? That this is the beginning of God's uttermost, outermost, revelation of Himself, the Eternal Father? From this we are to learn the kind of a revelation He is to give in His son, and how in this experience of a poverty stricken peasant family God is taking upon Himself all the shame and degradation, all the galling bitterness that comes to the poor, that He might Himself know what it means to be poor and in need, even in that extreme hour of poverty's pain when a traveling woman can find no place in the inn.

But this is only the beginning of the revelation. God in this human life will touch the depths of every sorrow; exhaust the pain of every grief; drink to the dregs the cup of every bitterness; in Christ's body feel all the limitations of the flesh; in His soul suffer all the torments of temptation; in His mind know all the anguish of spirit; in His heart know all the bitterness of sorrow; in Him, in Christ Jesus, take upon Himself all the agony of the world's travail. In Him, he was touched with the feeling of all our infirmities until at last men seeing Him suffering in His son—in his birth, in his life, in his death, men beholding it all, at last shall exclaim: "Surely God hath borne our griefs and carried our sorrows. Blessed be the God and Father of our Lord and Savior Jesus Christ. The Father of Mercies and the God of all comfort; who comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God."

That was the meaning of the incarnation to Christina Gabriel Rossetti, when she wrote:

Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, His have bled;
He had no place wherein to lay his head;
If I am burdened, He was burdened more.

The cup I drink, he drank of long before;
He felt the unuttered anguish which I dread;
He hungered who the hungry thousands fed,
And thirsted who the world's refreshment bore.

That is the thought exactly. Glorious Son of God, incarnate deity—He has gone before; made flesh for me, bone of my bone was He, and so He knows, God knows, "the weary, bitter way, the endless striving day by day," His soul has wept, His soul has prayed, and so He knows.

"He knows when faint and worn we sink,
How deep the pain, how near the brink
Of dark despair we pause and shrink;
He knows.

"He knows! Oh, thought so full of bliss!
For though on earth our joy we miss,
We still can bear it, knowing this—
He knows."

So the soul sighs and sings, and is comforted—comforted because God knows—because He understands. "Lie down and sleep," pleads the poet:

"Lie down and sleep,
Leave it with God to keep,
This sorrow which is part
Now of thine heart.
When thou dost wake,
If still 'tis there to take,
Utter no wild complaint,
Work waits thine hand,
If thou shouldst faint,
God understands."

Does He? Does He know? Does He understand? "Can He be touched by the griefs I bear, that sadden the heart and whiten the hair?" Yes, He can; He can because He has come nigh unto us in Christ Jesus, who in the long ago was born in Bethlehem of Judea, born amidst the deprivations of poverty, born—and no place for Him in the inn, born and laid in a manger; born—

"Dearest of All,
He was born in a stall,
No tiny pillow under his head;
But with the poor,
He slumbered secure,
With only the straw for his bed."

In the great days of the Roman Empire it was their wont to honor their victors in war with a magnificent triumphal procession. But in the midst of the pompous parade, lest this excessive praise arose in the conqueror vain glorious thoughts, a slave was placed just behind him in his chariot and, holding a crown of Etruscan gold above his head, at the same time he whispered often in his ears, "Remember, thou art but a man." Looking back today to the birth of the infant Christ, let us recall that it is the word of God becoming flesh, that in Him there is to appear all the fullness of God until at last men shall say, "God is light and in Him there is no darkness at all." Let us remember that and let us not forget that here is the beginning of the revelation, the uttermost expression of the love of the Eternal Father that had its climax in the Cross.

When they led Margaret Wilson, the maiden martyr of Scotland, out into the Firth at Clyde, to put her to death by drowning, they tied her to a stake and waited for the incoming tide to complete the work of death. Farther out they had tied another who was even then in the throes of death. Her tormentors said to Margaret Wilson, pointing to the other dying martyr, "What see'st thou there?" And she quickly answered, "I see Christ suffering in one of His members." Stand again in Bethlehem outside the village inn and see and hear them deny admission to Mary, the mother of Jesus. Behold her driven out into the street because there is no place for her in the inn, then see and understand that it is God suffering in our humanity, God experiencing the deprivation and degradation of poverty that He might be able to comfort the world in like affliction, because He knows, because He understands, because He too in Christ Jesus became a man of many sorrows, and through Him and in Him acquainted with every grief.

"God hath not promised
Skies ever blue;
Flower strewn pathways
Always for you.

God hath not promised
Sun without rain;
Joy without sorrow,
Peace without pain.

BUT God hath promised
Strength from above;
Unfailing comfort,
Undying love."

Hath promised it and can give it because in Christ Jesus He has come nigh unto us.

"Then trust Him for today
As thine unfeeling friend;
And let him lead thee all the way,
Who loveth to the end.
His good is better than our best,
As we shall understand—
If trusting Him who faileth never,
We rest on Him, today, forever."

Chattanooga, Tenn.

FRAGMENTARY.

BY A. J. HOLT, D.D.

Christian.—An interesting discussion is in progress in some sections over the proposition to unite the Baptists and Disciples (?). An able article on this subject appears in the *Baptist Argus* of January 17, from the facile pen of Dr. E. B. Pollard, which is concluded by these words: "At any rate, let the good work of growing together go on; and for my part, I can say that when only the name is left to keep us apart, I shall be willing to drop 'Baptist,' and be simply 'Christian.'" "For my part"—there's the rub. Every Baptist has his "part," and no one is authorized to speak for the whole. But for my part, while the name is the least objectionable thing connected with denomination, yet it is gravely objectionable to me, since it has come to be the recognized name of all Christian people, and it seems to me to be unchristian for one small denomination to endeavor to monopolize the name.

The Name.—Twenty-eight years ago, I attended a debate between the Baptists and Disciples. The stalwart, redoubtable D. B. Ray, of *Battle Flag* fame, was the Baptist champion, and C. M. Wilmeth, an able and intelligent gentleman, was the Disciples' champion. Mr. Wilmeth laid great stress on the name Christian. He quoted from the prophets that "a new name" should be given to God's children, and then quoted from the New Testament how the prophecy was fulfilled when the "disciples were first called Christians at Antioch." Putting the two passages together made the case a strong one for Mr. Wilmeth. But "one story is good until another is told," and when it came the turn of Dr. Ray to speak, the beautiful structure of Brother Wilmeth was demolished. "I turn to the prophecy cited by my opponent, and read as follows: 'A new name will I give unto you, and ye shall be called Hephsebah.'" There's your "new name," Brother Wilmeth: "Hephsebah."

Unification.—It is not an unfavorable sign of the times that a beautiful spirit of unity is developing in many sections of our country. The Cumberland and Presbyterians are trying to unite. A movement is on foot to unite the various Methodist bodies of our land. The Baptist Missionary Union, American Baptist Publication Society and the Home Mission Society are trying to organically unite. A General Baptist convention has been held and another one is announced to be held immediately after the adjournment of the next session of the Southern Baptist Convention, and propositions are out for the uniting of the various Baptist denominations. Let the good work go on, until we all come to see eye to eye and speak the same thing.

Missions.—The outlook for world-wide missions was never so bright before as now. The home field is being equipped as never before. Never have contributions been so generous, general or genuine. The ports of all nations are open to the gospel. China, India and Japan have lately taken fresh steps toward the light. If all missionary operations by outside organizations in these lands were to cease, the native christian force is sufficient to make christianity a self-propagating power. Think of a regiment of heathen soldiers marching into a Buddhist temple, where a missionary stood beside a heathen altar and preached to them, and distributed Bibles and tracts among them in the presence of the Buddhist priests. And yet this very thing was actually done lately in Japan.

Stanfill.—Report of Committee on Resolutions of Respect, concerning the death of Rev. B. L. Stanfill, M. D.: "Whereas, Almighty God, in His providence, has called our beloved Brother B. L. Stanfill to Himself; therefore, be it resolved by the Baptist Pastors' Conference of Knoxville, that we have lost a brother beloved, his churches a faithful pastor, and his wife a noble and affectionate husband. The Tennessee Association and the Cause of Education has lost a loyal supporter. Brother Stanfill was a consecrated, self-denying minister of Jesus Christ, and we are greatly bereaved at his loss, but we rejoice in his glorification.

A. J. HOLT,
J. L. DANCE,
J. H. SHARP,
Committee.

FOR ME AND THEE.

By W. C. MARTIN.

Upon a lonely hill I see
One on the cruel tree,
From hands and feet and wounded side
There gently flows a living tide;
His life is ebbing thus for thee—
For me and thee.

Pressed rudely on His brow I see
A crown of cruelty,
Though I and thou have helped to place
The piercing thorns upon His face,
His prayer ascends from yonder tree
For me and thee.

With bitter grief and shame I see
That head bowed low for me.
But also, in that saddened face,
I see a sweet forgiving grace,
And deep compassion, friend, for thee—
For me and thee.

O, He endured so much for thee—
For me and thee.
He suffered on the shameful tree;
The Lord of glory died for thee—
For me and thee.

—The Watchman.

THE FLORIDA CONVENTION.

The 52d session of the Florida Baptist Convention has just been held with the church at Live Oak, January 15-17. Rev. S. B. Rogers, of Gainesville, was re-elected president. The convention was well attended and the cry for advance was heard all along the line. The Convention sermon by Rev. C. W. Duke, of Tampa, from Mat. 17: 19-20, was a strong, practical presentation, and struck a responsive chord. The report of the State Board of Missions showed that about \$47,500 were contributed to the different objects, a decided advance of several thousand over last year. Drs. Van Ness, Gray, Smith and Robertson were with us, each of whom made fine speeches for his respective work.

Quite a number of new pastors were introduced to the convention, among them Pastor Neal, of DeFuniak, who comes to us from Tennessee. He made a fine impression on the convention, and is already giving evidence that he is going to bring things to pass. The church at DeFuniak has a large debt on the building and the new pastor has already made a fine start toward getting rid of it.

There was a most lively tilt between some of the delegates over the Stetson University matter, which is far from being settled. But as nothing is settled until it is settled right, many are hoping for that time to come. The convention voted that the matter be referred to the State Board of Missions, with full authority to act, and if it cannot be settled otherwise, to resort to the courts to decide the issues involved.

Efforts will be made soon to raise \$25,000 as a Building and Loan Fund for Florida, and furthermore there is call for advance in mission contributions. The Florida churches are well supplied with earnest consecrated ministers, and these, with the co-operation of consecrated laymen, expect, under the power of God, to bring things to pass.

The next session of the convention will be held with the church at Plant City.

Pensacola, Fla. THOMAS M. CALLOWAY.

EAST TENNESSEE.

Pastor J. R. Chiles, of Jonesboro, preached to a large congregation on Sunday morning. Subject, "Be ye followers of me." At night, the audience was a fairly good one. Subject, "Simeon and the Christ child." The church finances are in fine shape. Pastor Chiles begins a protracted meeting with Rev. A. J. Foster, of Bamberg, S. C., to assist. May God's blessing be manifest!

Here, the pastor has just preached two Sunday morning sermons on the general theme, "Magnifying the ministry." The first was from the preacher's standpoint, and the duty of every divinely-called preacher to magnify his office was set forth. The second sermon was to show my people why they ought and how they can magnify the office of their preacher and pastor. These sermons were listened to with close attention, and several said they were much helped by them. Our people everywhere greatly need a revival of their sense of appreciation of the true man of God. Few esteem their pastor as they should, and still fewer heed and obey his message, as coming to them with divine authority. Since preaching these sermons I have had marked evidence of a tenderer and more affectionate regard for me by my beloved people. My brethren, take up these two lines of thought and make a sermon on each for your people. It will do good!

My experience as a pastor gives emphatic denial to

that fallacy of Satan, that, if a pastor urges his people to give to missions, his own salary will fall short. Satan never invented a bigger falsehood! Just the opposite is true. I believe in missions with all my heart, and through all my fifteen years of ministry I have preached missions will all my might. My churches have increased in their giving to missions from 50 to 400 per cent. One increased from \$72 to \$342 in one year. You may figure that percentage for yourself. Every church I have served paid my salary promptly and not one I ever served owed me a dollar when I left. So, I say, God pity the pigmy of a preacher who will fail to lay on the hearts of his people their duty to give to missions. He is narrow and blind! No! cultivate diligently the grace of giving in your people and every interest of your church and the cause will feel the thrill of new life. This is a fixed and unalterable law of the spiritual kingdom. "It is more blessed to give than to receive." Put that divine assurance to the fullest test. The result will surprise you.

O. C. PEYTON.

Maryville, Tenn.

HOW WE MANAGE HERE.

To encourage contributions for ministerial education, it is well to tell how we manage here. The ministerial students who have to be aided in whole or in part in the item of board, have their own kitchen, dining-room and storehouse, under the management of Mr. and Mrs. W. C. McNeeley. Other students, such students as are able to pay their board, eat in the large dining room. There is perhaps no difference in the quality of board, but on account of Mrs. McNeeley being able and willing to do the cooking, without a servant, for the young men whom we feed, the expense of servants is saved. We gain here in point of economy. Another gain is secured by thus placing ourselves in the condition to receive shipments of provisions. The members of churches along the various lines of railway leading into Jackson are asked to consider this very convenient way of increasing their donations for ministerial education. Take, for example, the Ebenezer Church, near Somerville, which shipped in a considerable quantity of palatable and wholesome provisions, such as flour, hams, side-meat, sausage, dried fruit, etc., amounting to several dollars worth. The church gets credit for this amount at market rates in Jackson. All of these provisions are first carefully valued, and then placed in the Ministerial Board store-room, and Brother McNeeley carries the keys. Now, suppose all the churches should do as Ebenezer has done, which are accessible to Jackson—and some have—there need not be any reason why every moneyless young man who has been called to preach may not have the educational advantages which are given by the splendid faculty of the S. W. B. U.

The Ministerial Board is in urgent need of contributions and money. A few churches and individuals have sent in such contributions, but not one-fiftieth of the churches in Middle and West Tennessee are yet represented by such contributions this scholastic year, up to this time. The board of our ministerial students has not averaged \$8 per scholastic month during this year, high as living generally has been. This includes light, heat, table board and service. Brother McNeeley is himself a ministerial student, paying his way by this management for us.

The Bible School which is operated for the benefit of all ministerial students, and such other students as wish this knowledge and culture, needs another instructor. Churches ought to make a direct contribution to secure a suitable scholar for this purpose.

My purpose in giving this account of ourselves is to encourage individuals and churches to send in their money and provisions.

G. M. SAVAGE.

S. W. B. University, Jackson, Tenn.

TENNESSEE BAPTIST ENCAMPMENT

The Executive Committee of the B. Y. P. U. of Tennessee met last Friday in the office of Mr. Ernest Lovan, Treasurer, No. 818 First National Bank Building, Nashville, Tenn. The plans in reference to the coming Tennessee Baptist Encampment were thoroughly discussed. It was decided to meet again at Estill Springs and the dates are to be June 19 to 26 inclusive. Already such progress has been made upon the preparation of the program as to insure even a better meeting than we had last year. Some of the most distinguished men in the country have been secured for the lectures and the program in every way is a most excellent one. The prospects for a successful meeting in June are most promising. The committee was very enthusiastic in its discussion of the plans.

From present indications the meeting is anticipating a far larger attendance than was had last year and preparations are being made accordingly. We shall have many more tents and other methods for caring

for the crowd that is sure to come. T. B. Ray will have charge of the management of the program and will see that it goes through again this year, and Mr. Ernest Lovan is to look after the business details. All correspondence in reference to the reservation of rooms, etc., are to be addressed to Ernest Lovan, Nashville, Tenn.

We feel that it will not be necessary to urge upon those who were present last year to come again. We have already had so many assurances that we are confident of meeting most of our last year friends at Estill Springs. We do hope, however, that those who staid at home and regretted it after hearing of the success of the meeting will see to it that they are present this year. The same rates upon the railroads and for hotel accommodations will be obtained this year as last. Reservations for rooms will be made in order of application. We earnestly hope that those who have made pledges for the expense of the encampment will send the money to Mr. Lovan at their earliest convenience. All should remember that the expenses of the encampment are incurred before the encampment itself takes place and, hence, the importance of having the money in hand early.

T. B. RAY.

Nashville, Tenn.

MEETING AT BLOUNTVILLE.

Rev. J. T. Pope has just closed a meeting here of nearly two weeks. The services were largely attended, and not less than a dozen persons professed to be converted, and renewed from their backslidings. Only one, so far, has united with the church—an interesting young lady, and Brother Pope baptized her this morning. We had ideal weather up to this time, but it turned quite cold last night.

The church and Christian people generally have been very much revived, and only eternity will reveal the good that has been done along the line of sound Bible teaching. Brother Pope has been a school teacher for years, and has not been devoting his time and energies to "teaching and preaching" from the pulpit until within the last six or eight months. Therefore, Brother Pope has not made any wide-spread reputation, but he certainly is a strong man. He is a man of God, a Bible man, and a plain, logical reasoner. His sermons leave no ground for the sinner and the hypocrite to stand upon.

Brother Pope is at present occupying the field at Blountville, Bluff City and South Bristol. He will do some evangelistic work—a work that he likes, and for which he seems adapted. He will join Brother W. H. Hicks next week in holding a meeting in Johnson County. His promise is out to help at some other places. He will spend much of the time from this time until spring doing revival and evangelistic work. If any churches should be in need of such help, address Rev. J. T. Pope, at Bluff City, Tenn.

I have been slow to write about Brother Pope what he deserves to have said of him, because, to do so, is to run the risk of losing him, and I do hope this letter will not have the result of calling him to the West. But if the churches of East Tennessee do not awake out of their slumbers and give their worthy pastors better support, such pastors will continue to travel westward, as they have been doing, until we shall soon be destitute of a minister to defend the faith of the Baptists, and the churches will starve to death for the gospel, as many are starving.

N. J. PHILLIPS.

A GREAT MEETING.

We began our revival services at Little Valley Sunday night, January 6, and continued for fourteen days. The interest began with the first service and continued to deepen and widen until not only the church, but the surrounding neighborhoods were moved by the influence of the Spirit of God. The interest was such that the rains and the mud affected the congregations but very little. There was not only an awakening among the Christian part of the congregation, but great power was manifested among the backslidden and the unsaved, which resulted in the restoration of many, and in the salvation of 31 happy converts. We received into the fellowship of the church 41, with more to follow. Rev. R. N. Cate, pastor of the Grove City Church, Knoxville, came to our assistance on Wednesday and remained with us and did the preaching the last twelve days of the meeting. Brother Cate's preaching was pointed and earnest, and was greatly appreciated by all who heard him. At the close the brethren presented him with a liberal offering. With many tears and handshakes and the "God bless you" we separated. The prayers of the church follow Brother Cate as he returns to his field of work. We hope to have the prayers of all the brethren.

Success to the BAPTIST AND REFLECTOR.

Jefferson City, Tenn. W. W. BAILEY, Pastor.

GREAT MEETING AT MORRISTOWN.

On the seventh day of January, Rev. G. W. Perryman, D. D., of Knoxville, arrived here and preached for us twice a day for about fifteen days. The Presbyterian, the Methodist Episcopal, and Methodist Episcopal, South, Churches were all engaged in evangelistic meetings at the same time. These meetings were in no sense "union," but simply each church had its own meeting in its own way at this time.

Dr. Perryman preached warm-hearted gospel sermons and depended on the Holy Spirit to convict men. The result was our people were very greatly edified, and thirty-four persons were approved for membership; several others pledged themselves to join the church soon. The outcome of this series of meetings will be about fifty additions to our fellowship. The spiritual uplift to our people can in no way be measured.

Dr. Perryman won the hearts of our people, and will be remembered for years because of his plain, honest presentation of the truth.

It was my privilege to supply his pulpit for him one Sunday while he was here. The morning was cloudy and threatening, but, despite the weather, nearly six hundred persons crowded into the classes in Sunday-school. The building was too small, and of necessity had to be enlarged to accommodate the Sunday-school and great audiences that assemble for preaching.

Deaderick Avenue Church is a truly great body of Baptists. This great work is the result of prayer. The pastor is a man of prayer, and his people have learned its efficacy. On entering the Sunday-school I heard one of the teachers praying most earnestly for the absent pastor and the work where he was preaching. Under Dr. Perryman's direction as pastor this church has received in less than two years over two hundred additions, and enlarged its work proportionately. When the new building is done I am sure it will be taxed to its utmost capacity by the Sunday-school and audience at the preaching services.

W. JAS. ROBINSON.

Morristown, Tenn.

SOUTHERN BAPTIST CONVENTION.

The Fifty-second Session (sixty-second year) of the Southern Baptist Convention will, at the invitation of the Baptist churches at Richmond, Va., be held in the Auditorium, Linden and Carey streets, Richmond, Va., beginning Thursday, May 16, 1907, at 8 p. m. This change of date is in accordance with Article XII, Constitution S. B. C., made by the President "at the request of two of the Boards of the Convention."

The annual sermon will be preached by A. J. Dickinson, D. D., of Alabama, or his alternate, R. T. Vann, D. D., of North Carolina. Announcements regarding railroad rates will be made later.

E. W. STEPHENS,

President.

LANSING BURROWS,

OLIVER FULLER GREGORY,

Secretaries.

The general arrangements for the Baptist Anniversaries in May, 1907, are as follows: Meetings of the Missionary Union, the Home Mission Society, and the Publication Society, at Washington, D. C., May 14-21, inclusive; meeting of the Southern Baptist Convention, Richmond, Va., May 16-21 inclusive; meeting of the General Convention of the Baptists of North America, in Convention Hall, Jamestown Exposition, May 22-23.

MEETING AT MANCHESTER.

On last Wednesday night I closed a fine meeting at Manchester. This is a very small little church of only twenty-four members on the roll, and not more than half of them living in the community. The church has always been weak, but the few members have always been faithful and command the respect of the town. Manchester is a lovely little place—the county seat of Coffee County. We had eighteen additions to the church, and a number of other conversions. Many of our additions were among the finest people of the town. We had three baptizings in the creek near the town, and hundreds of people witnessed the ordinance. During the meeting we ordained Brother Fred Vincent, cashier of the bank—a child of the church—as a deacon. We baptized his wife during the meeting. A call was given to Deacon W. D. Hudgins, of Estill Springs, to supply the pulpit for a while in the absence of a pastor, and Brother Hudgins accepted the call. The church gave me \$50 for State Missions, and raised over \$25 for other purposes. Just before the meeting they bought new and beautiful lights, which cost them \$65. It is a noble little church, and I shall ever be thankful I was permitted to labor with them. I am now in a meeting at Rutledge—way up in East Tennessee. God bless you all. Sincerely, your brother in Christ,

EARLE D. SIMS.

PASTORS CONFERENCE.

Nashville.

Murfreesboro—Bro. Van Ness preached in the morning and pastor at night.

Springfield—W. C. Golden preached in the morning and pastor at night.

Howell Memorial—Pastor Cox preached at both services. Morning theme, "An old fashioned church." Evening, "Christ at Jacob's well." One addition by letter.

Belmont—T. T. Thompson preached morning and night. Subjects: "The mission of the twelve," and "Heedful hearing."

Overton Street Mission—Brother Thompson preached in the afternoon. 11 professions during the week. Four received for baptism. Meeting continues.

Lockeland—Pastor Horner preached on, "A regenerated church membership," and "An enemy's friend." The pastor was assisted in the ordination of two deacons by J. H. Snow and J. H. Wright.

Mt. View—Pastor Fitzpatrick preached the funeral of Brother Charley Austin, a fine Christian young man.

North Edgefield—Pastor Snow preached on "Secret prayer," and "The Christianity needed." 210 in Sunday school.

Third—Pastor Yankee preached on, "A great sufferer," and "A ready man." Dr. Folk was with us and spoke to the B. Y. P. U. on Mormonism.

Centennial—Pastor Stewart preached on "Kept by the power of God," and "The new life in Christ." Four approved for baptism; four baptized. Good day.

Brother W. R. Hamilton, of Bristol, Tenn., and the Superintendent of the Anti-Saloon League of the State of Tennessee was with us. He is doing a fine work and we wish him great success.

Union Hill—S. H. Price preached, "A great cloud of witnesses." "The rich man and Lazarus."

Immanuel—Rev. T. B. Ray preached in the morning and Brother Hull spoke at night.

Edgefield Baptist Church—Arch C. Cree, pastor. Sunday-school, 254. Morning theme, "The kingdom of heaven is like unto leaven." Evening theme, "The nemesis of sin." One received by letter.

Seventh Church—Pastor Wright preached. Subjects, "How to give to the Lord," and "Cain's sin."

First Church—Pastor Burrows preached on "Child and man," and "The spider's web and the anchor." One received by letter.

Memphis.

First—Brother Austin Crouch of Birmingham, Ala., preached. Five received by letter; 4 approval for baptism.

Central—Pastor preached morning hour. Six approved for baptism; one by letter.

LaBelle—Brother L. P. Leavel addressed the congregation at the morning hour, and pastor preached at night. One profession; three baptized.

McLemore—Pastor preached at both hours. One for baptism.

Boulevard—Pastor Wiggs preached, "A wise investment," and "Borrowed religion."

Seventh Street—Pastor preached at both hours. One by letter.

Bellvue—Pastor Hart preached at both hours. Three approved for baptism; two baptized; one by letter.

Chattanooga.

Second—Pastor Waller preached on "The pillar of fire," and "Satan as an angel of light." 205 in Sunday school. Two splendid congregations despite the cold. Ten approved for baptism: One by letter; four professions; two reclaimed in regular services; 72 in mission school.

Alton Park—Pastor Morgan preached on "The power of the Gospel," and "The affliction of a Christian." Good Sunday school; good day.

East—Rev. Delzell preached in the morning on "In everything give thanks." Pastor Gorbet preached in the evening on "A lame man healed," 51 in Sunday school.

St. Elmo—Pastor Brown preached on "Heaven," and "Guide posts to heaven." Three received by letter; one by experience; five for baptism; 15 in the last three weeks. Good Sunday school; fine B. Y. P. U.; great crowds; 25 or 30 asked for prayer. Rev. C. B. Waller will preach this week and next at night and Professor F. G. Perry will have charge of the music.

Rossville—Pastor Chumm preached on "The Christian's conflict with the old life," and "Temperance." 135 in Sunday School. Three by letter. Good B. Y. P. U. Good congregations.

Soddy-Central Church—Rev. A. L. Boyle preached on "Pool of Bethesda," and "Stores of prevention and the Seventh Commandment." Good congregations.

Rev. Brown discussed the subject of "Music" very acceptably before the Conference.

Highland Park—R. D. Cecil pastor. 97 in Sunday school. Subjects: "Heaven," and "A man in Hell." Three additions by letter; 49 in Junior Union; 25 in B. Y. P. U. Offerings for Foreign Missions: Church, \$12.25; Woman's Missionary Union, \$5; Sunday school, \$5.53; B. Y. P. U., \$1.65; Junior Union, \$4.74. Total \$29.17. Rev. T. F. Hendon, field editor of the BAPTIST AND REFLECTOR, was on my field a half day and we took eight subscriptions for the BAPTIST AND REFLECTOR. I was called to Riceville Thursday afternoon to visit Dr. N. B. Goforth who is sick and who has always been a friend and father to me.

Knoxville.

First—Preaching morning and night by Rev. W. J. E. Cox, on the "Resurrection and its lessons," and "Spiritual discernment." 296 in Sunday school.

Deaderick Avenue—Pastor P. W. Perryman preached on "The eve of conquest," and "Farewell." The last day in the old auditorium. 540 in Sunday school.

Bell Avenue—Pastor J. H. Sharp preached at both hours. Subjects: "Motives to service," and "Backsliding." Six approved for baptism; eight additions; one restored; one by watch care. 321 in Sunday school.

Broadway—Pastor W. A. Atchley preached at both hours, on "The Father of Lights," and "Jesus' conception of what it is to be saved." 416 in Sunday school. Six baptized; two by letter.

Euclid Avenue—Pastor L. A. Hurst preached at both hours, on "Sin wrongs the soul," and "Life." 140 in Sunday school.

Oakwood—Pastor J. W. Crow preached in the morning on "Christ's law of sacrifice and service." Missionary program at night. 96 in Sunday school.

Lordsdale—Pastor S. P. White preached on "Distractions from vital Christianity," and "Ears to hear with." 85 in Sunday school. One addition. \$10 for Foreign Missions.

Sixth Avenue—Preaching morning and night by Rev. J. C. Davis. 76 in Sunday school. Meeting to continue this week.

Immanuel—Preaching morning and night by pastor E. A. Cate, on "The opportunity of Festus," and the "Shut in of Noah." 115 in Sunday school.

Riceville—Preaching in the morning by Rev. T. F. Hendon, on "The cities of refuge." The many friends of Dr. N. B. Goforth will be pained to learn of his critical illness at his home in Riceville.

Third—Pastor A. J. Holt preached morning and night on "The Faith of Abel." 157 in Sunday school. Two additions.

Smithwood—Pastor J. M. Anderson preached. 65 in Sunday school.

No report from Island Home, Riverview, Third Creek, Mt. Olive, Rocky Hill and Grove City.

SEMINARY NOTES.

Monday, January 28, was the beginning of the spring term work in the Seminary, and also the finishing day of the fall term. There were two who graduated and received their diplomas, Brethren Causby and Westbrooks. The new students are coming for the spring term work. Already quite a large number have matriculated. The 28th being the beginning of the spring term it was also observed as missionary day this time instead of February 1. The reports of the students and faculty of the work done during January were very fine. Dr. W. O. Carver made a fine address on the life and work in Robert Morrison in China. Dr. T. B. Ray, Secretary of the educational work of the Southern Baptist Convention, made a most excellent address on China as she is today. These addresses will not soon be forgotten by those of us who are interested in the great mission question. Dr. J. M. Weaver, pastor of Chestnut Street Church, read a good paper before the Baptist Ministers' Conference this morning, his subject being "The Baptist Churches of Louisville; their past, present and future." The brethren who went out to fill their appointments Sunday report good services. The writer filled his pulpit at Elk Creek Church, with good services, considering the snow and the extremely cold day.

J. T. EARLY.

FROM BARON UXKULL.

The kind interest that you have always shown for all missions and especially for the advancing of the Kingdom of God in Russia gives me a right to hope that these lines will also receive your kind attention.

Some days ago I again landed in America and my aim is to stir up the interest of American Christians to found a Seminary in Russia. I will be in New York for several weeks, ready to accept invitations, where I can address meetings in the interest of Russia. In

March I go to Texas and spend the month of April in Canada. It may be that the Lord, through your paper, will lead your readers to do something for Russia. My address will be the Park Avenue Hotel, until February 20, and any gift for Russia may be sent to my account at the Consolidated National Bank, Broadway and Exchange Place.

Trusting that you will publish the above in your paper, believe me dear sir, to be,

Very sincerely yours,

W. BARON UXKULL.

New York, Jan. 22, 1907.

CARSON AND NEWMAN COLLEGE.

Enrollment is now 455. Brother J. T. Moore, of Knoxville, establishes a scholarship, principal to be invested in Davis Hall. For three Sundays now the Sunday-school and church services have been held in the college auditorium. Dr. S. E. Jones and the writer are supplying the pulpit on alternate Sundays. We had the pleasure of having former pastor J. H. Deere preach for us this morning. He goes to Louisville for some post-graduate work. Mrs. Deere is spending the winter in Jefferson City for the benefit of her health. The church has extended a unanimous call to Rev. G. W. Sherman, of Memphis, and the gratifying news has come that he accepts, to begin work on March 1. We are greatly delighted over this arrangement, believing, as we do, that Brother Sherman will do a great work here.

M. D. JEFFRIES.

Albemarle, N. C.—Our meeting here has been running twelve days, and will close Sunday night, January 13. We are having a very helpful meeting to the church. Many of the church members tell me they never heard better preaching. I am trying to teach the Scriptures to the people, and feel that God is with me. I think we have had about 20 conversions, and look for others before the meeting closes. We have two services every day, and each service is well attended.

Last Sunday at 2:30 p. m., I gave my lecture, "Jerusalem Under the Turks" to men only. Brother Frank Gaddy counted the men. He said there were 555. The house was full, every seat taken and many stood. I spoke for more than an hour, and never had better attention in my life. The appeal was given and fifty or more responded, asking us to pray for them. After prayer, two came forward and publicly confessed Christ as their savior. We expect to have another large crowd of men next Sunday at 2:30 p. m., to hear my lecture, "The Philippines Under Uncle Sam," with the emphasis on the liquor traffic. The family has been, and is yet, in greater danger than the flag.

I shall spend five days next week in Washington. I am yet able to prove that whiskey and bad women caused more sickness, and more deaths in the Philippines while I was there in the service than Philippine bullets. I like patriotism for the family—the church; then patriotism for the flag will not be wanted. A poor old drunkard is no account any where.

The New Year has started off well with me. I hope to do more for our good Lord and the Baptists this year than ever before. Let every Baptist fight the devil and the whiskey traffic. We never go to sleep when we are fighting.

I begin my next meeting January 20, at Penfield, N. Y. This church is more than 100 years old. Thence to Hartford, N. Y., February 3. In March I am in Ohio. For April and May, I come back to good old North Carolina again. Brethren, pray for me.

Jackson, Tenn.

FRANK M. WELLS.

Out of seven prospective calls I accepted four, and my work has started off very nicely. I have two new charges. Both are young churches, but are in good working order. With the prospects before me as they are, I hope for a grand and glorious work to be done for Christ. What a power for good are God's people when united. How sad it is when they are divided. Would we not all feel better if there could be greater numbers brought in this year? God bless all of our pastors, and our faithful editor, too.

J. S. THOMPSON.

Portland, Tenn., Jan. 28, 1907.

When you get ready to start to the Orient I want to know. I wish to give you at least \$5. As I can't go the next best thing I can do would be to help send you. Am willing to bring the matter before the BAPTIST AND REFLECTOR readers, if necessary. However, some more prominent brother, better known in the State, had better start the movement. I like you, personally, and your principles, as I know them, just suit me. You are the pastor's real friend, and surely we all appreciate you.

ISAAC W. MARTIN.

Pulaski, Tenn.

MISSIONS

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

Home Missions—Rev. B. D. Gray, D. D., Corresponding Secretary, Atlanta, Ga.; Rev. T. S. Potts, D. D., Memphis, Tenn., Vice-President for Tennessee.

Foreign Missions—Rev. R. J. Wilingham, D. D., Corresponding Secretary, Richmond, Va.; Rev. J. B. Lawrence, Humboldt, Tenn., Vice President for Tennessee.

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

Orphans' Home—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. W. J. Stewart, Nashville, Tenn., Secretary, to whom all communications should be addressed.

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

Ministerial Relief—Rev. G. S. Williams, D. D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 904 Fifth Avenue, South, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 610 Monroe Street, Nashville, Tenn.; Recording Secretary, Mrs. W. W. Kannon, Nashville, Tenn.; Secretary of Young Woman's Work, Miss Gertrude Hill, 627 Shelby Ave., Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editress, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

FORWARD.

Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and the heroism of Christianity lies in its missionary life. To give the Saviour to others makes Him more thoroughly our own.—*Phillips Brooks.*

AN ALL DAY MISSIONARY MEETING.

Sometimes we think we must go to a country church, if we are to have a successful all day meeting, but this is not always so. Right on the busiest street in South Nashville, there was held one of the most interesting of meetings and it continued all day. I refer to the very highly pleasing program as carried out by the Ladies' Missionary Society of the Central Church of Nashville. Mrs. G. A. Lofton is president of this very live missionary band of earnest workers. The program was as follows: Mrs. Lofton opened by reading the Scripture. The prayer for God's blessing was offered by her. "The Master's Coming," a poem, was read effectively by our corresponding secretary, Mrs. Allen. "How a missionary was found," was given by Mrs. Fisher of the Central Church. "Frontier chapels," a paper written by Miss Bonner and read by Mrs. Altman, attracted much attention.

"Frontier missions," was given by Miss Bell in a splendid style. "The Training School at Louisville and its claims upon us," was given by Mrs. Green. Mrs. Sheftall and Mrs. Wheeler presented the claims of Miss Duggan and a special collection of \$5 was taken at this time. Mrs. Altman and Mrs. Allen gave accounts of their work in connection with the State work. At this juncture an elegant lunch was served by the ladies of the Woman's Missionary Society of the Central Church. Mrs. W. C. Golden was first to speak in the afternoon session, and pressed the claims of State Missions. Four points were made by this gifted speaker, as reasons for an interest in State Missions: Patriotism, philanthropy, denominational pride and the claims of Christianity, all of which were very forcibly drawn out. "The Margaret Home, its origin, support and furnishings, and its matron and the inmates," were given in two parts. First, by Mrs. Polak and the second by Mrs. McMurray. Mrs. Fisher read the apportionment card for the Central Ladies' for this year and Mrs. Lofton emphasized this feature and urged that a very hearty support be given our missionaries on the foreign fields. Mrs. McMurray told of a new Junior League organized in this church, about 50 having enrolled. "What is meant by the Central Committee" was wonderfully portrayed by Mrs. Ed. Wright. "Old Missions in China," a paper written by Miss Richardson, was read by Mrs. Martin. "New Fields, Argentina," was well presented by Mrs. Hamel. Miss Ella Profit had as her theme, "Our obligations are our opportunities," and three points were made: Prayer, gifts, and a willingness to say, "Here am I, send me," "I'll go where you want me to go, dear Lord." This dear young soldier has given herself as a future foreign missionary. Mrs. Wheeler, spoke of "How to make His praise glorious." It goes without comment that this was given in her most interesting way. Mrs. Kannon urged the claims of the two papers, the *Foreign Mission Journal* and the *Home Field*. Collection was taken for the Christmas Offering. After the president had thanked us for such a large attendance and for giving such close attention to the various items we were dismissed with prayer by Mrs. Kannon.

MRS. W. W. KANNON.
Rec. Sec.

SOME GOOD BOOKS.

Fairest Girlhood.—This is the latest book for girls, by Margaret E. Sangster. It is written in twenty-four chapters. It is bound in cloth, beautifully illustrated, and is in every way, one of the most artistic books of the season. All of these things make it exceedingly attractive. The special feature of value is the wise counsel and good instruction from a woman who is thoroughly in sympathy with young women. It is a book that any parent could well afford to buy for their daughters, even at a sacrifice of other things. The volume is published by Fleming H. Revell, Chicago and New York.

The Philosophy of Christian Experience.—The author of this new and attractive book is Henry W. Clark. The subjects of the chapters are: Methods of Study; The Need of Religion; Conversion; The Fatherhood of God; Repentance; Christ as Life Giver; Faith; Christian Self Culture, and the Passion for God. This is one of the clearest and most pungent books on these old themes that has been written for years. The author deals with them in the most candid way, in the freshest style, and with most unanswerable arguments. It is published by Fleming H. Revell, Chicago and New York. Price \$1.25.

All About the Bible.—This is a cloth

bound volume of 324 pages, packed as full of information as it is possible to have it. It covers the origin, language, translation, canon, symbols, inspiration, plan, rivals, etc., of the Bible. It follows the line of teaching sufficiently to be a text book, and is such a compilation of facts, as almost to be an encyclopedia. It is just such a book as ought to be in every home: a ready reference book on the Bible. The index is a very helpful feature. It is published by Fleming H. Revell, Chicago and New York. Price \$1.00.

A Knight of the Cumberland.—This neat little volume is by John Fox, Jr. It is an interesting little story, deeply colored by the feudist life of East Tennessee and Kentucky, and is a thrilling picture of real history in the past. The author is a bright picturesque writer, and has a charming way of telling a story. This little volume is illustrated, and neatly gotten up, by Charles Scribner's Sons, New York.

W. C. GOLDEN.

HOW TO HELP YOUR PASTOR.

BY REV. O. C. PEYTON.

III.

Please do not lose sight of the fact that these familiar talks are meant to be personal. I am trying to tell you, dear reader, how to help your pastor. My next suggestion is: *Give your pastor your loving sympathy.* The most painful of dreariness is not the lack of aid, but of sympathy. A man may struggle on in dogged perseverance, without any hand to help, and he may be the stronger for the effort. The earnest, self-reliant struggle will develop in him true manhood and do him great and lasting good. It stirs his soul and often calls into action latent and hitherto unknown capacities for fruitful service. Human aid is not always a blessing. It, in many cases, lessens that spirit of self-dependence, untiring perseverance and manly, personal effort, which is all-essential to true success. It often weakens individual character by robbing a man of that noble self-reliance which is part of true manhood. But, not so with sympathy! It is a need of the human heart. The purer, the truer, the nobler the soul the deeper is its craving for tender and loving sympathy. No workman is capable of doing the best possible to his talents and opportunities save as he labors with the consciousness of having the helpful sympathy of others. Specially, is this craving felt and the deep need realized when the workman toils in the sphere of the higher, truer and richer things of the spiritual life. Your pastor, toiling with weary brain and anxious heart for your spiritual welfare, needs and ought to have your sympathy. How dependent he is upon it! How the lack of it chills him! Practice "the golden rule" towards him. Do as you would be done by. Put yourself in his place. Do not expect him always to strike twelve in his sermons. You do not always make a shrewd investment or always finish a piece of work quite up to your ideal. You do not like to be unreasonably censured. Neither does your pastor, and when you are criticising him you are discrediting a servant of the Lord and obstructing his work. Fearful responsibility that! Your pastor is sincere and earnest and he is doing his best. He has a right to your warm-hearted, generous support. His labor is inspired by the magical thought of helping you and all the others in the flock he tends, feeds and guides. He needs and he deserves the warm hand-grasp, the kindly look, the cheering word, which only the loving, sympathetic heart can bestow. Oh! the starving pastors—starving, not for lack of bodily food, but

for the nourishment of kindly appreciation. To the true pastor such is life's sweetest savor. Are you withholding from your pastor this nourishment? He is laboring for your spiritual good. He desires beyond all else your growth in grace under his preaching. Are his life and his ministry proving a blessing to you? Then, tell him so! Your assurance of your appreciation of his efforts will be a mighty stimulus to him. It will bestir him to make his sermons richer and yet the more helpful.

I close as I began: Give your pastor your loving sympathy. You are a partner in spiritual things with him. Your church and its work are yours, as much as his. In all his work—studying, preaching, visiting, leading—be loyal to your pastor by giving him again and again the assurance that he has your heart's warmest and tenderest sympathy. How that will help him!

WEST SHILOH CHURCH.

The readers will understand what church I am speaking of, and where located—the one that Miss Rowsey is trying to build. The appeals I have been reading in the BAPTIST AND REFLECTOR are not strong enough. Miss Rowsey is not a rich woman. Her father was a preacher with but little of this world's goods. This daughter, while not inheriting riches, certainly got a good share of his loyalty to the Baptist cause. No girl ever had a harder struggle in getting an education. She labored as hard to assist her younger brother and sister, who now live in other States, to help them to a good education. To make the story short, to my knowledge, Miss Rowsey has all her life had a hard time trying to hold up an honored place in life and is now living alone, with her mother to care for. No woman ever had her mind more set on a new hat than Miss Rowsey has on this church. No ordinary amount of will, or determination would have begun the work under such difficulties and great oppositions. Miss Rowsey believes she has been called of God to lead the building of this house and has unwavering faith that the means will be provided.

I gave her \$25 in the beginning to encourage her to go on with the work and I don't feel any poorer. I have visited the building and they are getting along very well, considering the disagreeable weather and opposition and difficulties. When the house is finished, no one who sees it will regret helping to build this little modern building. Not every one knows how hard it is to build a church away out here in the country, and how I wish every reader of the BAPTIST AND REFLECTOR knew how many difficulties and oppositions Miss Rowsey has been laboring against in this work. For a lone woman to make such sacrifices and run the risk of having to buy all the material on a credit and deny herself of so much, and then, at last, for the house to be sold, perhaps, for the debts hanging over it—this would be too hard to ever think of. Shall we all let this be done? No, I have too much faith in the Missionary Baptists of Tennessee.

I pray that every reader of the BAPTIST AND REFLECTOR will send something to this worthy cause before it is too late. Send it now while they are in such a great press for money. Who will help? "Do it now."

H. C. SANDERS.
Clerk, Har. Bap. Assn.
Selmer, Tenn.

ANNOUNCEMENT.

The Originator of the Combination Oil Cure for Cancers and Tumors says that under his present management, the chances for a cure are far better than ever before. Write for free book to Dr. D. M. Bye, 316 N. Illinois st., Indianapolis, Ind.

A FRIEND'S MISSION

By Mrs. Elizabeth Smith, Christiana,
Tennessee.

To a friend of deep understanding,
I went, with my heartache and care.
His sympathy then countermanding
His reproof, for a while, I must bear.

Advice for my thoughtless waywardness,
Kindness when I needed it most,
Reasoning when it seemed all darkness,
(Prayer when it seemed all was lost.)

This is how, my friend, you helped me
To press toward the lifework of mine:
To have the heartache and mystery;
To worship at a golden shrine.

And when I sent you a token
Of the work I felt I must do,
My heart, Oh! my friend was nigh
broken,
When no encouragement came from
you.

The work for a while lay neglected.
(For perhaps "it was too great for
me.")

But this work must be perfected!
By my own weak hand if needs be!

It shall be if the gracious Father above
Permits me to live on yet a while,
Pours over me His benedictions of love,
And He, on my work, shall smile.

Should honor then, come to thee, my
friend,
If this pathway I've successfully trod.
True is the message to you I send
Thou hast helped me to trust in my
God.

PAPAL MISSIONS.

Paper read before the B. Y. P. U. of
the Highland Park Baptist Church,
Chattanooga, Tenn., by Mrs. W. H. Rob-
inson, April 29, 1906.

Our purpose in sending missionaries
to Roman Catholic countries is because
they have not the true doctrine of our
Lord, Jesus Christ. They have a form of
religion, but it is more ritualism than
religion. We send missionaries to Pa-
gan lands, because there Christ is not
known. We send missionaries to Papal
lands to try to teach them the true
religion of our Lord and Saviour, Jesus
Christ. We go to Pagan lands as Chris-
tians; to Papal lands as Baptist Chris-
tians, but the way to teach them the
true gospel of our Lord, is by kindness,
gentleness, love and patience; not by
condemning their belief, or saying harsh
unkind things of their religion, even
though we think, we know 'tis true, and
grant that it may be true; it will do no
good to say them. It will not help us,
and by so doing, it will harm our Mas-
ter's cause, for by doing this their feel-
ings are hurt, and their hearts are har-
dened. They have the same right and
privilege that we have, to worship God
as they believe; they are very strong in
their belief, and one harsh, unkind
thoughtless word against their religion
would undo the good of a hundred kind
words.

I am judging this from my own per-
sonal experience. The first time I ever
came to Highland Park Church to hear
Rev. B. N. Brooks preach, I saw his
subject announced in the papers, which
was, "The Immaculate Conception,"
which is a Catholic doctrine. I had
never heard the subject even spoken of
by a protestant and, curiosity to hear
what he had to say on the subject
brought me. I came with the expectation
of hearing him denounce the Catholics,
and say all manner of harsh things about
them, but he did not. He handled his
subject splendidly; showed up his points
plainly, and destroyed some of the Cath-
olic doctrines on the subject, but he did

it in a kind, gentle manner. He did not
say one harsh word against the Catholics
—did not even mention them. If he had
done as I expected, I am sure that I
would never have come back again. I
am sure that if some of the literature
that is published by our Board, and by
the W. M. U. had ever fallen into my
hands before my conversion, there would
have been no redemption for me. Then
how careful we should be, of how we
write or speak of another's religion. No
matter what it may be, we should follow
the golden rule in that, as in other
things; we should respect another's feel-
ings on the subject of religion the same
as we would wish them to respect our's.

Catholics believe in Baptismal regen-
eration and we do not; they believe the
church is the highest authority under
heaven, they believe and use the Bible,
but they put the church above the Bible,
that is, the church interprets the Bible.
After baptism, the church tells you how
and what you must do to be saved.
They are greatly like the Pharisees, they
live by rules or laws, and keep the law
in the letter—not in the spirit. Do I be-
lieve in sending missionaries among
them? Yes. For if the joy and blessing
that came into my life with my conver-
sion could only come into their lives, it
would be a glorious change. And it is
only through our missionaries there is
any hope of this to be. But all Catho-
lics are not like I was. Many of them
are perfectly satisfied in their belief. In
my case, my mind was completely torn
up on the subject of religion—in fact I
was a skeptic. I had had the Catholic
faith instilled in me from my birth up
and was, up to the age of eighteen, a
good practical Catholic, then one thing
and another caused me to get dissatis-
fied with my religion, but I held on
firmly for a few years. Then gradually
commenced to fall back, until finally I
had the very foundation of my belief
shattered, and my mind was in a very
miserable state, for I could find no relief
anywhere. I searched all books on re-
ligion of every denomination. I tried
reading the Bible for relief, which to
my mind at that time, was trying to find
out which church or denomination was
right. The more I read (especially the
Bible), the worse puzzled, and more
miserable I got, until my mind verged
on the border of infidelity, and I said
Oh! God, keep me from infidelity, for
I felt it was much better to be what I
once was than to be an infidel. I felt
that I could never again be a Catholic.
I also thought it was impossible for me
to be anything else, as I was skeptical
about all religion. I felt that if I kept
on reading and worrying over the mat-
ter, I would be an infidel, so I decided
to drop the question, and be nothing,
which I did. I banished the subject and
thought from my mind and life as nearly
as I could. And for several years, I
was asleep on the subject. Occasionally
some one's prayers would knock at my
heart and whisper to me, I was doing
wrong, but then I'd think of the misery
of mind I had experienced and I would
banish the thought away. Finally the
thought would not be driven away, and
those prayers knocked on my heart, until
I awoke to the fact that it wasn't which
church was right, but that it was I that
was all wrong. That it was I that had
to get right with God, and not the
church. My heart was so hardened on
the subject of religion that my heart and
mind were like stone. I had no use for
religion or the Bible either, I would not
talk to anyone or allow them to talk to
me, on the subject, and my hardened
heart and miserable condition had been
caused by what I first spoke of—of peo-
ple having no respect for my previous
religious belief, or of my feelings in the
matter. I can say truthfully, with all
of my bitterness and skepticism, that
I never forgot the respect due to other
people's feelings in regard to their re-

ligious belief, as I had been taught by
bitter experience.

Our pastor was instrumental in lead-
ing me to find the light; his earnestness
in the work of his Lord made a deep
impression on me; his prayers and earn-
est sermons (in which he never uttered
a word against another denomination)
caused me to continue to attend church
and to help soften my hard and em-
bittered heart. During all of this time,
I still considered myself a backsliden
Christian. On Sunday night, July 30,
1905, Dr. W. C. Golden, our State Sec-
retary, visited our church and preached
that night, and his sermon brought the
deep convicting power into my heart,
and awoke me to my true condition.
That I was a sinner in the sight of God;
that I had never been a Christian. I
had been raised to believe I was one. I
had been at one time a handmade Chris-
tian. I believed then that the Bible
was the word of God; that Jesus was
our Saviour; believed in the trinity—in
fact, believed most of the cardinal points
that I believe now, but that did not make
me a Christian. It was an intellectual
belief or a religion of the mind, not of
the heart. I had never been born again,
or regenerated by God's Holy Spirit.
After the sermon, I went forward and
gave him my hand for prayer—after the
conclusion of the invitation. The pastor
led in prayer for those who had gone
forward. And during that earnest beauti-
ful prayer, I made the surrender. I gave
my heart to God, and how I thank God
for that prayer, that sermon, and His
Holy Spirit, that led me to the foot of
the cross, and into the love, joy and
blessings of the Christian life. If I
could spend the rest of my life in praise
and thanksgiving to God for his won-
derful gift of love to us, and to me,
I could not begin to speak the gratitude
of my heart to Him, for His love and
mercy to me, that I had been saved by
His Grace.

My life was completely transformed
by my conversion; my ideas of life were
all changed. I do not see, or think as
I did before, from that miserable state
of doubt, unrest, worry and sin. I
passed by God's Grace into a life of joy,
happiness and peace. I would like to
say here, to these young people, that I
have tasted the full pleasure of the
worldly life, but that true pleasure and
happiness is to be found in the Christian
life, and the greatest regret and sorrow
of my life is, that I did not become a
Christian when I was younger. I feel
that many precious years have been
wasted. I find the "Service of Jesus
brings blessed reward," and I hope by
God's help to spend the rest of my life
in His service. The transformation in
my life made such a sweet blessed peace
in my life that I can truly say, send
missionaries to the Papal lands. Our
pastor, and Dr. W. C. Golden are the
missionaries that led me into the
Christian life. And I pray God's bless-
ings on them in their service for the
Master, and upon all our missionaries
that they may lead many souls into the
light of full salvation, which is free to
all who will accept. I thank God for
His glorious message of peace and love
"For God so loved the world that He
gave His only begotten son, that whoso-
ever believeth in Him should not perish,
but have everlasting life."

NEW PROVIDENCE.

As the brethren have not heard for
some time through your columns, of the
First Church of New Providence and
its pastor, I thought I would drop you
a news note. The work of the church
appears to be getting along nicely. Yes-
terday all of the services of the church,
including the Sunday school and the B.
Y. P. U., were well attended. The
morning and evening congregations for
preaching services nearly filled the

house. We had our special annual of-
fering for the Ministerial Relief Board,
and the amount contributed was five
dollars more for this year than it was
for last year. Our people seem to have
caught the spirit of the Master and are
forging ahead in his work. We had a
meeting two Sundays ago of the deacons
to talk over the idea of securing a pas-
torium. To have a home for the pas-
tor would greatly help in putting our
work here upon a firm basis. It does
appear to me that a church that will
have preaching every Sunday should se-
cure a home for the pastor; and I trust
that our brethren may see the import-
ance of this step, and in the spirit of
Christ secure the home. They can and
will do it, if they decide to undertake it.
I have many choice spirits among our
membership, and they are willing to
spend and be spent in the Master's ser-
vice. I am closing up my second year's
work, and since I have been in this State
I have had the pleasure of "burying with
their Lord" in the blessed ordinance of
baptism, twenty happy converts, and one
man stands approved by the church for
baptism. Last associational year the
church raised for all objects over two
thousand dollars. So, judging by the
number added to the church, the money
received for God's kingdom, and the in-
creasing attendance of the congrega-
tions, I feel that God is in the work, and
I have great cause for rejoicing and
thanksgiving.

The church very kindly gave me two
weeks' vacation in December; so I spent
Christmas at my father's in Northern
Virginia. While away I had the pleas-
ure of preaching four times to the con-
gregation of the Maryland Avenue Bap-
tist Church, Washington, D. C. Wash-
ington is only thirty-eight miles this
side of my native county. Meeting
with my brethren of our National Cap-
ital added pleasure to my delightful visit
home.

But my note is growing too long, so
wishing for you and our noble paper,
the BAPTIST AND REFLECTOR, the most
prosperous year of your existence, I am
Cordially yours,

J. ALFRED GARRETT.

A POUNDING.

On Monday night, January 21, while
wife and I were sitting quietly by the
fire in our own home, with malice toward
no one, and thinking that we were at
peace with all people in the town, sud-
denly there was a battering at our front
door and before I could call for help,
there rushed into our house, a deter-
mined looking man with something like
a deadly weapon in his hand, or rather
under his arm, as if to conceal any
deadly intentions. He was followed by
about twenty men and women, boys and
girls, all armed with something nice to
eat. They rushed into the parlor and
loaded the piano and chairs and floor
with their gifts.

For once in my life, I was taken
completely on surprise. Knew not a
breath of it until the crowd was at the
front door. If it had been in Atlanta I
would have thought that the rioters had
broken loose on us, but as it was in
good old quiet Athens, I at once saw
that no harm was intended. I made a
speech as best I could, under the em-
barrassing circumstances and left it to
Mrs. W. to finish up in saying the right
things that ought to be said. After
a pleasant chat together, Mrs. W. sat
down to the piano and we all sang
"Praise God from Whom all blessings
flow," after which I closed the service
by asking God's blessings upon the dear
people present and the work that we
all are trying to do in His name. Our
hearts are glad as we see the manifes-
tations of the presence of the Holy
Spirit in services.

T. R. WAGGENER.

Athens, Tenn.

Baptist and Reflector

(PUBLISHED WEEKLY.)

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APOSTASY.

Discussing the subject of "Apostasy," several weeks ago, in reply to us, the *Midland Methodist* says with reference to John 3:36, which we quoted: "'Hath' is co-extensive with 'believeth.' While a man believes he has. But the question at issue is, Can he quit believing?"

"Hath," or rather "have," in the verse is "co-extensive" with "everlasting life." What a man has when he believes is everlasting life. The question at issue is, Can he quit having everlasting life? In other words, does everlasting mean everlasting? When a person has everlasting life can he lose it? Hear the Savior: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life"—has it now. He is given a title to it and after a while shall come in full possession of that life. But Jesus continues: "And shall not come into condemnation; but is passed from death unto life." (John 5:24.) "Shall not come into condemnation." Here is a promise direct and plain. "But is passed from death unto life." The question is, Can a person who has passed from death unto life pass back again from life to death? And then can he keep on passing from death to life and life to death and death to life and life to death? In other words, can a person get everlasting life in August, lose it at Christmas, get it again next August, and lose it again next Christmas? Can he thus play hide and seek with his soul? Can he live such a Dr. Jekyll and Mr. Hyde sort of spiritual existence?

Or, to put it another way, Can that which is born be unborn? Can a person be born again and then die and be born again, and continue the process indefinitely? On such a theory, when may a person ever know that he is saved? What uncertainty, what misgivings, what fear, what trembling it must cause one who believes this theory!

Besides, if, according to this theory, *one* may be lost, all may be lost. And if *all* may be lost, then it is possible that the stupendous sacrifice of Christ on Calvary has been for naught. No. Jesus says: "I am the living bread which came down from heaven: if any man eat of this bread, he shall *live forever*" (John 6:51)—not for a day nor a month nor a year, but "forever." Here, "eat of this bread" is "co-extensive" with "living forever." Jesus also says, as we quoted before, that his sheep "shall never perish." (John 10:28.) How could language be made stronger?

Speaking of II Peter 1:9, 10, Dr. Burrow says: "If a man is lacking in faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love; if he is spiritually blind; if he has forgotten that he was purged from his old sins—can he be safe and saved? That is the issue squarely before us. Must he not repent and believe anew to be saved?" But Peter does not say that the man is lacking in faith. He says, "Add to your *faith*, virtue, knowledge," etc. The man has faith to start on, and having that faith, he is saved. (Acts 16:31.) But having faith he may lack "these things"—these other things in addition to faith. If he has these things he is not "unfruitful." But if he lacks them he is "blind and cannot see afar off." If he has faith, he shall have an *entrance* into the heavenly kingdom, but if he has these other things in addition to faith, Peter says that he shall have "an *abundant entrance* into the heavenly kingdom." There is a vast difference between an entrance and an abundant entrance. Faith gives the entrance; these other things the "abundant entrance."

In reply to the question of Dr. Burrow, "Must he not repent and believe anew to be saved?" we ask, Must a man that lacks virtue, knowledge, temperance, etc., "repent and believe anew to be saved?" Must he "repent and believe anew to be saved" every time he finds he is lacking in these things, or in one of these things? Must he "repent and believe anew to be saved," every time he sins? If so, must he not repent and believe anew every day? Does he lose his salvation every time he sins? That is the only logical conclusion from the position of Dr. Burrows. Who, then, can be saved? And when may a man ever know that he is saved? May not a Christian sin? Or to put it another way, may not a man sin and still be a Christian? Does a Christian fall from grace every time he sins? Does the fact that he sins prove that he is not a Christian?

"A certain preacher preached that if a converted man should commit a cold-blooded murder, and die himself in a minute without repentance, he would go straight to heaven! Dr. Folk would make no such cold-blooded claim, and yet the last analysis of his contention lands him there." No; "Dr. Folk would make no such cold-blooded claim." He would, however, make the claim that a converted man would *never* commit a "cold-blooded murder," and that if any man should commit a "cold-blooded murder," that very fact would show that he is not a converted man. Does Dr. Burrow believe that a converted man will commit a "cold-blooded murder?" Seriously, does he?

Explaining John 3:36: "He that believeth on the Son hath everlasting life," Dr. Burrow says: "Certainly. As long as a man 'believeth' he 'hath' everlasting life. But can he lose faith?" This verse is similar to John 3:16. As we have said with reference to that, the man has everlasting life when he believes, and the question is, can he lose that everlasting life? Is everlasting *not* everlasting, or is it only for the time being?

Commenting on John 10:27-29, Dr. Burrow says: "This passage strongly sets forth the keeping power of the Shepherd. He is stronger than all foes. He is able to guard and guide

those who hear his voice and follow him. No man on earth nor demon in hell is able to pluck a trusting, following, obedient disciple from the Father's hand. The danger is in ceasing to hear and to follow. Can a sheep stray away? Alas! it often foolishly does. Only the will of man can mar the Master's plan."

"Can a sheep stray away?" Suppose we put it this way, *will* a sheep stray away? Dr. Burrow says he may and will and does sometimes, but Jesus says "they shall never perish." We prefer to take the word of Jesus. "Only the will of man can mar the Master's plan." This is very pretty, but is it true? Which is stronger, the will of man or the will of God? Take only one illustration. The will of Saul of Tarsus was to persecute the saints at Damascus, but the will of God was that Saul of Tarsus should become Paul the Apostle. Which prevailed, the will of God or the will of man? Hear Jesus: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:40.)

And this suggests a fundamental difference between Dr. Burrow's theory and ours, or really between Arminianism and Calvinism. And that is, who saves, or at least who begins the salvation of the soul, God or man? If man saves himself, man may fall. If God saves man, God will keep him from falling. Listen: "Kept by the power of God through faith unto salvation, ready to be revealed in the last time." (I Peter 1:5.) "Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." (Jude 24.) "I know whom I have believed, and am persuaded that *he is able to keep* that which I have committed unto Him against that day." II Tim. 1:12.) "*He is able to save to the uttermost* all them that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 8:25.) God saves, God keeps. "Faithful is he that calleth you, who also will do it." (I Thes. 5:24.) "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.)

Referring to Romans 8:38, Dr. Burrow quotes I Cor. 9:27: "But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27.) What the expression means is not that Paul would be cast away from God's presence and lost, but that he would be "unapproved," "counted unworthy of the prize," set aside as useless, like a pen, that he would come to a point where he would not be of service for the Master.

The word used by Paul here was "adokimos." A recent writer tells us that "dokimos and adokimos, meaning respectively 'approved' and 'disapproved,' are quotations from the phraseology of the judges in their decisions in the Grecian games and contests. The names of the successful competitors appeared on the bulletin, or were called out, as those 'approved' (dokimoi), that is, for a crown; the names of the unsuccessful, as 'disapproved' (adokimoi)—no crowns for them."

Paul is not speaking of his salvation, but of his reward. Believers are never threatened with the loss of salvation, but with the loss of reward after they are saved.

Dr. Burrow says: "Angels fell, and were cast out of heaven. Surely a converted man on earth is not safer than an angel in heaven!" Yes, but there is a difference, a tremendous difference, between angels and converted men. Angels have never been redeemed by the blood of Christ. They have never been regenerated under the operation of the Spirit of God. They were never

the subjects of redeeming grace. They had never been lost before they fell, and so they had never been saved from death. They had never felt the thrill of that everlasting life newly coursing through their souls. All of these experiences converted men have enjoyed. In other words, converted men are not under the law, as were the angels, but under grace. The standing of the angels was in themselves, and their fall was by themselves; the believer's standing is in the Lord Jesus Christ, and his security is by him. Let it be remembered also that the angels were holy in nature, while we are unholy. If they, depending upon themselves, fell, then we, if depending upon ourselves, will always fall. And thus the argument of Dr. Burrow would lead to the conclusion not simply of the possible fall of some, but the certain fall of all. For this reason it was necessary that there should be a "change of platform," and that the believer should stand not on his own merit, but on the merits of Christ. Certainly there is no logic in concluding that those who are in Christ may fall because those who were not in Christ did fall.

And so the case of angels is not at all analogous to that of converted men, and only proves that we need the very grace which God has provided for us to keep us from falling as they fell.

We may only add to the above that Dr. Burrow is a genial, consecrated Christian gentleman. He has, himself, *not* fallen from grace—and we don't believe that he ever will.

WHAT SHOULD BE DONE?

The *Nashville American* quotes ex-Police Commissioner William McAdoo, of New York, in an address at the annual dinner of the Y. M. C. A., in that city, as saying: "The question is often asked, 'Why do not more men go to church?' Without attempting to answer it, I can give what, in my judgment, might be one reason. If I should come to one of our pastors and say: 'There's a brother outside wants to join your congregation. He's rich, made his money honestly, never broke a law, is a good husband and kind father; he'll buy you a new organ, repair the parish house and give the church a new roof and stained glass windows—I forgot to say he's in the liquor business.' The pastor would tell me having a liquor seller, even of so good a character, in the church, would shock the moral sense of his people. But if I should say: 'There's another brother outside, around the corner. He's got \$400,000,000, and made every cent of it by evading the laws, or breaking the laws, or by buying the Legislature that made the laws; he only wants a front pew and a chance to tell the congregation about his holy thoughts.' Eh? I'm not saying a word about what they'd do with his case."

The *American* then asks:

"What would Mr. McAdoo have? Should both be admitted to the church, or both kept out? What does the reader think?"

We do not know what others think, but speaking for ourself and speaking, we believe, for every Baptist Church in Tennessee, and perhaps in the South, we should say that, the facts as stated being known, both of them ought to be kept out, and we believe would be kept out of these Baptist Churches.

We cannot help adding: Saying nothing about the "good character" of that saloonkeeper, did he really make his money "honestly?" We deny it.

THE ACOUSTICON.

The First Baptist Church of Asheville, N. C., has in it what is called an acousticon, for the benefit of persons affected with deafness. It is

said that by the aid of the little apparatus persons so afflicted are now enabled to hear as distinctly as are others blessed with the perfect sense of hearing. It was placed in the church at considerable cost by Mrs. Baker, formerly of Brooklyn, but now a member of the First Baptist Church at Asheville. The acousticon is designed to carry twenty ear-pieces. The *Asheville Citizen* says:

"It is the purpose of the church authorities to set aside a certain row of pews for persons hard of hearing where ear-pieces attached to the acousticon by concealed wires will be placed for use by all such church worshippers. Seats in these pews will be let to deaf persons for a small stipulated sum and retained by them as long as they are members of the church."

It is stated that the First Baptist Church, Asheville, is the first church in the South to have the acousticon. In the large Northern churches, it is said, the acousticon is quite freely in use and great benefit is being derived by deaf persons from its use. This arrangement will be a great help to preachers as well as to deaf persons. It is very difficult for a preacher to preach so as to be heard by a deaf person without getting his voice too high and hollowing, which spoils the effect of his sermon. Not infrequently, in trying to please one deaf person, the preacher has displeased all the rest of the audience. With this arrangement, however, he can speak in a natural tone of voice, and still be heard by the deaf as well as by those whose hearing is not impaired. We hope they will be installed in all of our churches.

BAPTISM AND CIRCUMCISION.

Dr. G. B. Winton, the able editor of the *Christian Advocate*, this city, has been having a few troubles of his own recently. Some of his brethren have been accusing him of heresy on the Sabbath question and on the immortality of the soul. In reply to one of them in the *Western Methodist*, of Little Rock, recently, he said:

"This is not so simple as my Brother Witt seems to think. He shares with a good many others the notion that we as Christians have a definite 'law' on the Sabbath. For a matter of fact, as covering specific observances, we have no such law. The Jewish Sabbath, with the multitude of minute regulations for its observance, is gone, along with circumcision, the Passover, the redemption of the firstborn, and so forth."

Commenting on this the *Baptist Advance* says: "We merely wish to call attention to the fact that Dr. Winton affirms that circumcision is gone with the ceremonials of the Jewish 'law.' Therefore, since 'circumcision' is gone, it has no connection with infant baptism. Here is another Methodist admission that there is no ground for believing that infant baptism is the continuation of the rite of circumcision. Circumcision is gone, and as to that matter so is infant baptism."

The point is well taken. We should not, however, have expected a man like Dr. Winton to hold to the exploded theory that infant baptism is the continuation of the rite of circumcision. We are glad to know that he has the courage of his convictions on the subject, even if those convictions are against the position of a number of his brethren. More and more, though, our Methodist brethren are giving up that position.

A GOLD WATCH FREE.

Would you like to have a nice gold watch? You can easily get one. How? Simply by doing a little work for the BAPTIST AND REFLECTOR. If you will send us six new subscribers at the rate of \$2, we will send you a fine gold-filled watch, suitable either for lady or gentleman, as you prefer, guaranteed to last for ten years, with good movement. The same watch sold recently for \$25. Every gentleman and lady, in fact every boy and every girl ought to have a watch. Every-

body can have one. Do you want one? If so, go to work at once. We can send you sample copies of the paper, if desired, to be used in soliciting subscribers.—BAPTIST AND REFLECTOR.

RECENT EVENTS.

We had a pleasant visit last week from Brother C. D. High, of Hartsville, Tenn., who was in the city on business. Brother High is one of our strongest Missionary Baptists, and always takes an interest in all of our denominational work.

The Pendleton Bill, extending the provisions of the Adams law to every place in the State, passed the Senate last Tuesday by a vote of 26 to 5. It is expected that it will pass the House by at least a two-thirds majority. We have only time to say this much now.

We were glad to have a visit last week from our friend, Dr. H. P. Hudson, of Brownsville, Tenn. He was attending the Legislature in the interest of a reform measure. He may always be counted upon to be on the right side of every reform, and indeed, of anything that is good.

The *Western Recorder* states that Dr. J. M. Weaver with 1907 entered the forty-third year of his pastorate at the Chestnut Street Baptist Church, Louisville, Ky., while with last May, Dr. Eaton entered his twenty-sixth year as pastor of the Walnut Street Church, Louisville. We hope that both of them may celebrate their fiftieth anniversary as pastor of their respective churches.

The *Religious Herald* states that Dr. W. L. Pickard, of Lynchburg, Va., has been called to the pastorate of the First Baptist Church, Savannah, Ga., made vacant by the resignation of Dr. John D. Jordan to accept a call to the Jackson Avenue Church, Atlanta, Ga. The prospects are that he will accept the call, though the *Herald* hopes that he will decide to remain in Lynchburg, where he is held in very high esteem.

We had the pleasure of speaking to the Baptist Young People's Union of the Third Baptist Church last Sunday night, and enjoyed hearing an earnest and eloquent gospel sermon from the pastor, Rev. E. H. Yankee. Despite the cold weather, there was quite a good attendance at both services. Brother Yankee is doing a fine work at the Third Church. His congregations at night usually fill not only the main auditorium, but the Sunday-school room adjoining. There are additions at almost every service.

The Mayor and Council of Lawrenceville, Ga., recently passed an ordinance declaring it "unlawful for any corporation, company, partnership, or any person or persons whomsoever, directly or indirectly, to deliver or cause to be delivered within the corporate limits of the city of Lawrenceville, any wine, whiskey, beer, or other intoxicating liquors." We hope that this ordinance will stand the test of the courts. If so, we shall be glad to see the towns and cities of Tennessee from which saloons have been abolished pass a similar ordinance. This will be one way to prevent the shipment of liquor into dry territory.

Says the *Baptist Flag*: "In last week's issue we published a letter from Brother J. B. Sellman stating that he and Brother Scarborough, Brother Powell and Brother Bogard had decided to take the 'Ohio Valley University for the General Association.' The editor of this paper was solicited to join in this move, but having no instructions from the churches composing and controlling the work of the association, we did not feel at liberty to act as their agent in the absence of such authority. Then, again, our impression was that the General Association was purely a missionary body, not anticipating educational work at all. We may not understand the matter, but that is our understanding of it." Judging from the above paragraph and also from a paragraph in the *Missionary Helper*, which we quoted a week or two ago, it looks as if our "Gospel Mission" brethren are not very harmonious. They seem to be divided on questions of principle as well as policy.

We had a nice Christmas tree at China Grove Church. There was a large crowd present, and every one enjoyed the entertainment. The pastor made a good talk, and we had several recitations by the children. The children received their presents with bright smiles and glad hearts. Brother Jones acted as Santa Claus. He made a good one, too. We had the best behavior I ever saw. I do thank the Lord for such a nice time. Let each of us try to do all we can for the Master's cause in nineteen hundred and seven.

J. R. THOMPSON.

THE HOME

The Rev. Madison C. Peters writes as follows concerning the harmony of the home:

The good wife will be inventive, ingenious and laborious to promote the husband's comfort, his health, and his interests. Men love neatness, and nothing pleases them better than to see a woman who is a clever manager of her house. Make home so supremely happy as to cause the husband to say while away at his daily work:

"Rainy and rough sets the day,
There's a heart waiting for somebody;
I must be up and away,
Somebody anxious for somebody.

"There will be a comforting fire,
There'll be supper for somebody;
One in her neatest attire
Will look to the table for somebody;
Though the stars set from the west,
There's a star shining for somebody,
Lighting the home he loves best,
Warming the bosom for somebody.

"There'll be a coat on the chair,
There'll be slippers for somebody;
There'll be a wife's tender care,
Love's fond endearments for somebody;
There'll be the little one's charms,
Soon they'll be wakened for somebody,
When I've got them both in my arms,
Then, O! how blest will be somebody."
—Exchange.

MARY JANE'S NEW BONNET.

BY MRS. SUSAN M. GRIFFITH.

Mary Jane had a great desire. She wanted a new bonnet. She had worn the one she had for twelve successive years, making it over and re-trimming it herself. And she was so tired of it, and despised it so, that she would have made a fire with it in the kitchen stove had she been the happy possessor of something better. But, alas, Mary Jane Porter had a possession that kept her poor, though she was industry itself—this possession was a drunken husband.

She had saved money for a new bonnet several times. Once she had almost enough to get it, but every time, James, her husband, mean, selfish monster, had pounced upon her little store of savings, carried it to the saloon, and drank up every penny of it. But now, oh, joy! He had been caught in the midst of a bad drunken row, had been arrested, and sentenced to three months' imprisonment, and Mary Jane's opportunity had come.

Everybody liked Mary Jane Porter. She did the finest laundry work of anyone in the community, and the summer boarders in the big hotel on the Point counted themselves fortunate in having some one who knew how to do up their fine white dresses, waists, etc., and while the season lasted, Mary Jane made a good deal of money, and could have kept herself and three children respectable had it not been for James, and "that horrid saloon on the avenue." But, now, James was safe, and she was going to have that new bonnet. She her eye on the very one she wanted, a fine white straw, trimmed in a profusion of shaded ribbon and bunches of violets—she had always admired violets—and she came by the milliners' each time she returned from the Point to have a look at the bonnet and make sure it was not sold. The price pinned to it was ten dollars, and after Mary Jane had five dollars laid away in the old black pocket-book, in the upper bureau drawer, she boldly stepped into the shop

and asked the milliner to lay it away for her until she could pay for it.

Oh! how blissfully happy Mary Jane Porter was. She was a genial little woman, spirited, bright and extremely social, and she loved to go to church and Sunday school and the missionary society, and soon she should no longer be ashamed to go, for she would have a new bonnet! Pretty soon, all her neighbors and friends knew of it, and came crowding about her with kindly congratulations, asking her every week: "How soon will you get your new bonnet, Mary Jane?" Or, "How much more money do you have to have, Mary Jane, before you can go and get your new bonnet?" And when, one beautiful Saturday afternoon, when James had been in prison just about two months, she came home, bringing the bonnet in a band box, the neighbors all rushed in, from all directions to see it.

After they were gone again, Mary Jane still lingered over her new treasure, holding it up, twirling it about on her hand, trying it on, to the children's great admiration, and thinking how good she would feel on the morrow, going to church "respectable," as she called it, when suddenly, one of the children cried out with a kind of a scream: "Why, there's Pa," and she looked up to see James gazing in at the open window, and she saw that he was staring at the new bonnet much more than at her.

"You've escaped out of jail!" she said, as she hurriedly secreted her treasure in the band box, and tied it down hard and fast. "Your time's not out for a whole month."

"I know it, my dear," he said, blandly stepping in and helping himself to a chair, "but they cut it short on account of good conduct, you see. That's a fine bonnet, Mary Jane, what did you give for it?"

"That's nothing to you," said Mary Jane, grabbing up the band box and hurrying from the room, congratulating herself that she had the bonnet and the milliner had the ten dollars. But, alas, for her congratulations! In the morning the bonnet was gone! James had waited until, worn and weary, she had fallen into an unusually deep sleep, and then had stolen from his bed, hunted up the hidden treasure, and away with it to the saloon!

Red-eyed with weeping, Mary Jane put on her old bonnet and went to Sunday school and church as usual; that Sunday morning, but I fear the service did not do her much good, for who should come stalking into church but the saloonkeeper and his wife, and on the head of the latter rested Mary Jane's new bonnet! Everybody saw it and read the truth at a glance, and a great wave of pity and indignation swept through the church. The minister's wife was so angry that, in trying to find the last hymn, she tore one of the leaves of the hymnal, but, being righteous indignation, she was excusable.

"I'd tear that bonnet off that woman's head, if it was mine," she whispered to Mary Jane, as they walked out of church. "Just you tackle her with it when you get out on the green and I'll stand by you."

Mary Jane's heart was already on fire, and it burst with flame at these words of her pastor's wife, and she walked up to the saloonkeeper's wife, the minute they were in the yard, and said in a loud, angry voice: "That's my bonnet you have on; my husband stole it from me last night and sold it to your's for whiskey."

"It is true," chimed in the minister's wife, "Mary Jane worked herself almost to death for that bonnet, and she was so happy when she brought it home last night. I was there and saw it, and could identify it anywhere. I should be ashamed to wear clothes bought with the very life-blood of my fellow-crea-

tures. James Porter is lying at home dead drunk today; that is the price you paid for your new bonnet, Mrs. Dent." At this, other ladies chimed in, and never did a saloonkeeper's wife receive so much plain talk in ten minutes. The minister, at first, attempted to interfere, but the thing was too good, and he stood by, smiling grimly at their evident discomfiture, and ended by giving them quite a little sermon on temperance, himself. The result of it was, that Mrs. Dent actually took off Mary Jane's new bonnet, returned it to her, and walked home bare-headed, with her blue silk parasol held tremulously over her head. And in a week's time the Avenue was without a saloon. The contempt and wrath had proved too much for Mrs. Dent, and she never rested until her husband consented to leave the place. So Mary Jane's bonnet had a mission.

GOOD IF TRUE; TOO GOOD TO BE TRUE.

There are many in Burma, like the Buddhist priest at Nyaungbenzeik, on the Irrawaddy river, of whom a brother missionary once told me. This priest was a man of great reputed learning, and, unlike many of his order, he received the missionary with great courtesy. I am not come, said the missionary, to attack your system; but simply to compare notes. Your religion has much in it that is most excellent; its moral precepts are of the highest order; what could be better than, Thou shalt not steal, thou shalt not kill, thou shalt not lie, thou shalt not commit adultery, thou shalt not drink intoxicating liquors? But there is one thing in our system which we think is an improvement on yours; in ours there is a provision for the forgiveness of sin. "We, too, have that," interrupted the priest. "Ah," said the missionary, "I was not aware of that; let me then be the listener, and you preach to me." "Why," said the priest, "it is like a pair of scales; if our good deeds preponderate over the evil, we go up to enjoy the rewards of those good deeds." "But," asked the missionary, "do you believe that there ever was a man on earth whose good deeds more than counterbalanced his evil deeds?" "Yes," said the priest. "Well," rejoined the missionary, "admit it for argument's sake. Then in consequence of his good deeds, you say that he goes up to Tahwadaitha, the country of the nats, to the enjoyment of paradise. Do you mean now to say that his evil deeds will not follow him, and that ultimately, he need not come down and become, it may be, a maggot in a pile of ordure," "To be sure," replied the priest, "he cannot escape demerit; he must come down at last." "I do not call that a forgiveness," said the missionary; "according to our system, there is a cancellation of demerit, and it becomes inoperative forever." "Oh," said the priest, "that is good if it is true; it is too good to be true!"—*The Watchman*.

PRIDE IN GOOD COOKING.

"It is hard for the young housekeeper to get the true perspective of her housework," writes Fannie Merritt Farmer in the February *Woman's Home Companion*. "Too often she looks on it merely as drudgery to be despised, or, flying to the other extreme, as something of so much importance that every thing else must give way before it. Neither of these ways of looking at the subject is right. Housework is a worthy profession certainly, and requires study and application if one is to be a successful housekeeper. But it is not—no matter what any one thinks to the contrary—the whole end and aim of life. My heart goes out to the young woman who has had a gay girlhood, learning nothing more serious than who to wear a chiffon frock and waltz in perfect time,

when she marries and begins to make her first experiments in cooking and running a house. It means a whole lot of hard work for her, and too often she feels that she never, never can learn how to cook and serve a well-ordered dinner, nor arrange her housework that something is not continually being left undone that ought to have been done the very first thing in the morning.

"Cooking is not devoid of disagreeable features. No one who has faced the task of cleaning a broiler, or washing a pan where oatmeal or something sticky has burned, will deny it. And cleaning up the pots and pans is the inevitable aftermath of cooking a meal. Then, too, the novice is very apt to acquire a number of painful burns when she goes to baste a roast or take out a pan of biscuits. Even the work of making a cake, with the necessary wrist-tiring beating of the ingredients, means a good bit of exertion to one who may not be very well or very strong. Yet, on the other hand, there is so much pleasure in seeing a perfect loaf of cake, or a row of polished pans, that one forgets weariness for very pride in the work."

THE NURSERIES OF THE NEW-RICH.

Elizabeth Duer, a well-known representative of the old school of aristocracy, writes of the millionaire women of yesterday and today in the February *Woman's Home Companion*. In describing the modern millionaire's nursery, she says:

"Mrs. Pluto's nursery, under the guidance of physicians and trained nurses, is brought to the highest standard of modern sanitation. No black Mammy or Irish Nanna clasps her babies in fond but injudicious embrace! Perish the thought! The infant millionaires lie on their little backs in comfortable beds, or, at mealtime, on the laps of white-capped young ladies from a training school, who administer Dr. H—'s formula through the medium of a Davidson bottle, and know by a weighing machine how the baby Plutos thrive. When the little Plutocrats emerge from the nursery their development is carried on with a corresponding regard to the last edicts in scientific and hygienic pedagogy. Oh! lonely little sheltered children of the rich—are you any happier—any healthier—than your great-grandparents who went to dames' school at four years old, and found at that tender age a place in the great commonwealth we call the 'world?' I am sure I cannot answer my own question; there is a new race in the making.

"When the time for more advanced education comes, Mrs. Pluto has a definite goal—her child is to hold its own among its peers at home or abroad. It is taught to prattle French and German as readily as English; its manners are carefully formed, its tones of voice modulated; every outdoor sport and indoor grace are used to perfect its body; everything that money and knowledge can provide is lavished upon its intellectual and moral growth. It ought to be an ideal human being; but is any system perfect? Are the children of the rich any freer from temptation than those of the moderately well off, those removed from actual poverty? And here I say 'Yes,' so far as the girls are concerned, because they are chaperoned, guarded and amused—mark the last point—amused, for pleasure denied is the source of most girlish indiscretion. But in regard to the boys I should say quite the reverse.

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.

Young South Motto: Qui non proficit, deficit.

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

Mission topic for January,—
The Bible Work.

"The Seed is the Word of God."
"Every opportunity is an obligation."

The Sunday School Board appropriated \$10,000 toward spreading God's Word among the destitute, last year. Shall we of the Young South, not send them more this year? L. D. E.

YOUNG SOUTH CORRESPONDENCE

The last week in January! The Young South has made an excellent record in the initial month of 1907. You cannot doubt it, if you look at our "Receipts." I am so grateful to all who have helped us begin so well.

And now comes February! What shall that chilly month bring our way? Won't you commence it by sending the collection for January in promptly? Are the Christmas offerings all in? Are the winter birthdays commemorated? Are the thank-offerings laid at the Master's feet? I want to begin this last list. My own little daughter has made the long, long journey to the far West in safety, and joined her husband in Tucson, Arizona, on January 19. I give a dollar to Japan as my special thank-offering, and I wish, oh! I wish, it was \$100, and our pledge for Japan fully met. You will help me do that, though, in February. Will you not? If every one with special reasons for gratitude to God, would send in \$1 we would soon have an abundant sum in Japan's nook of the Young South treasury!

Let me present Dr. Gray, of the Home Board, to you, first of all, today. He says with his receipt for our last offering:

"Your kind favor of the 19th is just at hand with enclosure. Please accept my sincere thanks for the same. It comes at a very opportune time, and we shall use it to great advantage in Cuba. I greatly appreciate your good wishes for our great work, and bespeak for you and your young people a year of great prosperity." B. D. Gray.

Are you not glad we could assist the Home Board? Let us go on bravely in that line this quarter. Ever since Rev. T. B. Ray gave up the work of the B. Y. P. U. in Tennessee, I have been watching the BAPTIST AND REFLECTOR to learn to whom I ought to send the \$3 sent in some time since by those "Busy Bees" of Memphis to forward the work of the next Encampment. Now, I give you Mr. Ernest Lovan's acknowledgement of it:

"We are in receipt of your favor with \$3 pledged by the 'Busy Bees,' and sent through the 'Young South,' for which we thank you." Ernest Lovan, Treasurer.

Are there not others who will give to the next Encampment at Estill Springs? The last was such a success and a source of great good to our young people. I will be delighted to forward other offerings to Mr. Lovan. Money is greatly needed in arranging for the program and for a great attendance next summer. The Young South wants a share in everything that will elevate the young Baptists in our own State.

No. 3 is from Malesus: "Enclosed find \$2.39 from Malesus Sunday school for the Orphans' Home at Nashville." Sam W. Hudson.

The Young South has been doing nobly by the Home for the last few months. I am sure it is thoroughly appreciated.

Mercer sends No. 4, enquiring about \$6 sent in November, which Mrs. Eugene Davis had never seen acknowledged. I was so glad to send her the paper with her letter in it, showing that it was promptly sent on to the object it was meant to help. She had simply missed the paper. We shall be so glad to hear from Mercer again.

Blountville is again with us in No. 5: "The Phillips Band sends \$3 to be distributed as follows: For Shiloh Church, \$1; for Orphans' Home, \$1; for Japan, \$1. All this is from tithes." The Young South is doing a noble work in training the young people in the way they should go. "Our pastor, Rev. J. T. Pope, has just begun a protracted meeting here. Please pray for us."—N. J. Phillips.

This bears date January 15, and we hope many souls have been brought to confess their faith in the Savior by this time, January 24. May the good work go on, widening and deepening in its influence. God bless the "Tithers!" May they have much to "tithe" this year. We are so grateful for our share of the consecrated money.

South Chattanooga is never long away. Hear them in No. 6:

"Our regular teacher has been out of the city for awhile, but is back with us again now. During her absence Mrs. Glass was our teacher, and she did not let us forget about Missions. We send you \$1.35 for our own Mrs. Maynard. We are still working and expect to send more." The Little Givers.

Of course you will!—And when you grow too large for the band of "Little Givers," you will join the B. Y. P. U. That gives to Missions, and then the "Young Ladies' Missionary Society," and by and by the "Woman's Missionary Society." They have them all in Mr. Waller's well-ordered church, and more than that, more than one expects to give herself to the work of carrying the gospel to the heathen world. Many thanks to the "Little Givers!" May they all grow up intelligent givers to Missions!

Fosterville comes next in No. 7: "Please find enclosed \$2 for the Orphans' Home and Japan, with my best wishes to the Young South." (Mrs.) Texas Oakley.

The friends who stick to us give us such pleasure. Mrs. Oakley is one of them and has our renewed gratitude.

No. 8 is from Mrs. W. H. Robinson, leader of that fine Band in Highland Park of this city, and invites me to attend the meeting on January 27. God willing, I shall go out, and I know I shall enjoy seeing those good little workers face to face, and I am expecting a fine offering for Foreign Missions. You will remember that they only recently sent in over \$14 for the Orphans' Home.

And No. 9 closes our January record in the most splendid way:

"Enclosed you will find NINE DOLLARS AND TWENTY-SEVEN CENTS, contributed by some of my Sunday school class, who are little missionaries, for the purpose of helping to give Bibles to homes in Tennessee." Mrs. R. L. Smith, Christiana.

You must note names and amounts in the "Receipts." What a fine nucleus for a Band, Mrs. Smith! I think I have sent you the necessary literature. They will be glad I'm sure to take up "Japan" next.

This fine offering will go to Dr. Frost of the Sunday School Board, and who can calculate the good those Bibles will do? Only eternity will show us. Let us hear from them again, and let me know what else is needed.

The Primary Department of the First Church, Chattanooga, has recently sent four picture rolls to Mrs. Maynard in Kokura, Japan, which they hope she will find helpful in her schools. This is the second time they have supplied her. Miss Drue Iler, the Superintendent, keeps her one hundred little ones alive to every phase of mission work. The school is supporting a native worker in China this year.

Well, good bye, January! Let us greet February heartily next week.

Mostly fondly yours,

LAURA LAYTON EAKIN.

Chattanooga.

RECEIPTS.

First three quarters of 13th year	\$865 09
First three weeks, Jan., 1907	115 23
Last week in January, 1907:	
For Japan—	
L. D. E., Chattanooga	\$ 1 00
Phillips Band, Blountville, by N. J. P.	1 00
Little Givers, S. Chattanooga	1 35
Mrs. Texas Oakley, Fosterville	1 00
For Orphans' Home—	
Malesus S. S., by S. H. H.	2 39
Phillips Band, Blountville, by N. J. P.	1 00
Mrs. Texas Oakley, Fosterville	1 00
For S. S. Board—	
Frances Leatherman, Christiana, by Mrs. W. L. S.	3 00
Leon Leatherman, Christiana, by Mrs. W. L. S.	1 60
Johnnie May Miller, Christiana, by Mrs. W. L. S.	1 70
Louise Love, Christiana, by Mrs. W. L. S.	1 55
Orrie Mai Smith, Christiana, by Mrs. W. L. S.	90
Roy Smith, Christiana, by Mrs. W. L. S.	52
For Shiloh Church—	
Phillips Band, Blountville, by N. J. P.	1 00
Total	\$999 33
Received since April 1, 1906:	
For Japan	\$364 88
" Orphans' Home	200 00
" Home Board	110 68
" S. S. Board	20 68
" Foreign Board (debt)	25 00
" Foreign Board	87 58
" State Board	89 65
" Young Chow Hospital,	
China	6 00
" Foreign Journal	13 75
" Literature	76
" Home Feld	1 40
" Margaret Home, S. C.	10 60
" Y. S. Pins	5 75
" B. Y. P. U.	13 00
" Ministerial Relief	2 95
" Tichenor Memorial	2 00
" Shiloh Church	42 69
" Postage	2 46
Total	\$999 33

LIBERALISM.

The old saying, "Times change, and we change with them," seems applicable to the Baptists of the present day, as well as to people. For centuries they were willing to be known as the "Sect everywhere spoken against" (Act 28: 22), "And the chosen generation, a royal priesthood, an holy nation of peculiar people." (1 Peter 2: 9).

But as time passed bringing its many changes, some of our leaders have grown liberal in their notions, and like the children of Israel, they want to be like the surrounding nations. Time was when our pastors refused to invite into their pulpits the ministers of other denominations. I remember well the first departure from this rule in our church in Todd county, Ky., and it was a seven-days' wonder to our people and the talk of the country. Our pastor, Rev. S. T. Holland, grew old and feeble and sometimes was unable to fill his

appointments. Upon one of these occasions he sent a brother pastor to preach for him and to the surprise and regret of the church and her faithful pastor, he invited a minister of another denomination into the pulpit. And now they not only fill our pulpits, but we are called on to engage with them in union meetings. Time was when our churches insisted upon the conversion of its members, contending earnestly for what our Saviour said to Nicodemus, "Ye must be born again." But the time of the evangelist came, and his success was counted by numbers, and so numbers he must have, converted or not converted, and our churches are being filled with the unconverted, and we grow more and more like the nations around us. I often think of what Brother A. D. Sears said to me one day. He said that sometimes it did a church as much good to turn out twenty members as to take in that number. Last, but not least, our liberality has not ceased at these things. Tell it not in Gath, publish it not in the streets of Askelon (2 Samuel 1: 20). We have got so liberal and the desire to be like our neighbors has so increased that we can't run our school of the Prophets without calling on them to come and lecture to our young preachers. Were Graves and Pendleton and Holland and the fathers of former days mistaken?

Palmyra, Tenn., Jan. 22, 1907.

C. A. BARNES.

ELIZABETHTON NOTES.

After February first, Elizabethton will be without a pastor, as Brother J. E. Hughes has resigned and goes to Harri-man to take up the work at Trenton Street Church. Our work in Elizabethton is in fine shape, and we have, perhaps, the largest Sunday school in East Tennessee, outside of Knoxville and Chattanooga. We have an average of over 200. The large Baraca class, conducted by Lee F. Miller, is said to be the largest men's class in our State. They have 160 on the roll and it is growing all the time. The second Sunday in January there were 100 present in the class and last Sunday (third Sunday) there were 108 present. It has been necessary to enlarge the class room which this class occupies, and on last Sunday it was used for the first time. It was an inspiring scene to look upon this class of men, when the partitions that separate it from the auditorium were raised. All eyes turned toward this class as they sat in their places and tears were seen in some of the eyes of those looking on.

This new addition will be dedicated the first Sunday in February. President Henderson, of Virginia Institute, Bristol, conducting the service. On Monday evening, February 4, Marshall A. Hudson, the president and founder of the Baraca Union of America will address this class and the citizens of Elizabethton. President Hudson is making a tour of the South and we consider ourselves fortunate in being able to get him.

During the last year we have spent about \$1,500 on our church property, most of it being spent in building the Sunday school annex, but it has been arranged in such a way as to add about 35 per cent. to our seating capacity in the auditorium.

Our people regret to see Brother Hughes and his estimable family leave us and are praying for the Lord to send us a shepherd that will lead us into great things for His kingdom.

Our Missionary Union are doing very fine work and are increasing their contributions to missions every year. Their able president, Mrs. E. G. Carpenter, is proving the right person in the right place.

JAMES D. JENKINS.

Elizabethton, Tenn.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. B. F. Smith, of Martin, succeeds Rev. R. J. Williams as pastor at McConnell, Tenn.

Rev. John O. Gough has resigned as pastor at Manning, S. C., after a successful pastorate extending over quite a term of years.

Rev. L. A. Cooper, of Johnston, S. C., has been elected State Evangelist by the Board of South Carolina and enters upon his work February 15.

Rev. W. R. Chandler has accepted the pastorate at Holdenville, I. T., having resigned as general missionary under the Texas State Convention.

Rev. I. M. Mercer has resigned as pastor at Washington, N. C., to accept the care of the church at Rocky Mount, N. C. He begins work April 1.

Rev. J. M. Morrow, of Henderson, Texas, resigned there to accept the church at Mart, Texas. We are sure the Mart saints will be good to Morrow.

Rev. T. A. J. Beasley, of Ecu, Miss., has gone to the Seminary at Louisville to study during the remainder of the session. He is already a well-equipped man.

Rev. W. F. Roberts, until lately pastor at Grenada, Miss., has accepted the care of the church at Letts, Ind. He is doing extra work in the Seminary at Louisville.

Rev. H. L. Derr is assisting Rev. J. O. Raines in a revival at Nebo, Ill., which has already resulted in ten additions. A Mormon and a Campbellite have been born again.

Rev. L. H. Williams, who for four years has wrought well as pastor of Water Tower Church, St. Louis, Mo., has resigned. The church is urging him to reconsider.

Rev. J. S. Cheavens, of Torreon, Mexico, has enriched the front page of the *Central Baptist* with a poem that is a perfect gem, bearing the title, "The Country Church."

There are twenty-seven resident Baptist preachers at Martin, Tenn., and it is said that all of them have work. We wonder why they don't organize a pastors' conference.

Rev. J. S. Corpening, formerly pastor at Union City, Tenn., is to be married January 30, to Miss Lutie Cato, daughter of Mr. and Mrs. T. H. Cato, at Monetta, South Carolina.

Rev. B. F. Halford has sold out his mercantile business in Welterboro, S. C., in order to give himself entirely to the work of the ministry. He enters the Seminary in Louisville at once.

A great meeting has been in progress at Marion, Ill., in which Rev. H. A. Todd was assisted by Rev. L. L. Smoot. So far 38 professed conversion and 23 have asked for membership.

Rev. F. F. Gibson, who is bringing things to pass so grandly at the First Church, Fort Smith, Ark., was lately offered enticements by the Bales Avenue Church, Kansas City, Mo., but he declined.

Rev. D. P. Montgomery has resigned as evangelist under the Missouri State Board to accept the call of the First Church, Charleston, Mo. His health has been impaired in endeavoring to do the work of an evangelist.

Rev. M. R. Cooper, of Waynesville, Mo., who lately went there as pastor, has begun the publication of a paper in the interest of the cause in Pulaski County. He didn't fail in a journalistic venture at Stillwater, Oklahoma.

Rev. Thos. J. Watts, of Immanuel Church, Louisville, Ky., has resigned to accept the pastorate of the church at New Liberty, Ky. It is his desire to move his family far from the city's crowd to the quiet of the country.

Rev. R. S. Kirkland, of Fulton, Ky., who recently came to the Missionary Baptists from the Hardshells, has just closed a revival at Iuka, Ill., which resulted in 27 accessions, 15 by baptism. The church was very greatly revived.

It is announced that Revs. C. R. Powell, J. A. Scarboro, Ben M. Bogard and J. B. Sellman have bought the Ohio Valley University, located at Sturgis, Ky., at a cost of \$7,000. We presume it is to be an exponent of Gospel Mission ideas.

Gordon Poteat, eldest son of Dr. Edwin M. Poteat, President of Furman University, Greenville, S. C., was stricken with appendicitis. He was at once placed in a sanitarium and operated on. His parents have the sympathy of hundreds.

Rev. John M. Wright, of Lufkin, Tex., has resigned there to accept the presidency of the East Texas Baptist Institute, at Rusk, Tex., and will conduct it as an industrial academy for girls and boys. Evidently they have the Wright president.

Prof. John R. Sampey of the chair of Hebrew and Old Testament Interpretation in the Seminary at Louisville, sails on February 2 from New York for Naples. He will be gone about eight months engaged in travel and study in the Orient.

Dr. J. M. Weaver has been pastor of Chestnut Street Church, Louisville, 43 years, and Dr. T. T. Eaton at Walnut Street Church, 26 years. It looks like they were never more useful. It is owing to the man whether a pastorate should be long or short.

Evangelist Leslie Lee Sanders, of Litchfield, Ill., who held such splendid meetings with the Second Church, Jackson, and at Lexington and Huntingdon, is in a great revival with Calvary Church, Cairo, Ill. At one service there were 21 conversions and 17 additions.

Dr. E. C. Dargan, of the Seminary at Louisville, is delivering a course of lectures on Homiletics and Great Preachers at Simmons College in Texas. He goes from there to Howard Payne College to deliver a similar course. What great preaching those Texans are to hear!

Rev. B. B. Bailey, pastor at Shelbyville, Ky., married his organist, Miss Goldie E. Coots, at the home of her parents, Dr. T. T. Eaton, of Louisville officiating. The marriage occurred January 17. This man of God, already eminently successful, is better fitted now than ever for usefulness.

A few weeks ago Rev. R. S. Kirkland, of Fulton, Ky., closed a meeting with Rev. D. T. Marlin, at Tennessee Bend, Ill., resulting in 31 accessions, 17 by baptism. Brother Kirkland, after preaching the contrary some years, now seems to be very effective in proclaiming that people can help going to hell.

The church at McKenzie, Tenn., has called Rev. C. L. Skinner, of Russellville, Ky., and he has accepted. He will doubtless pursue his studies in Bethel College until the end of the present term. He is a brother of Rev. J. E. Skinner, of Trezevant, Tenn., and they say is a better preacher, though the Trezevant people differ.

The address of Dr. J. B. Moody, of Martin, Tenn., before the students of the Seminary at Louisville, on a recent missionary day on "Missions adjusted to other doctrines and duties," and published in full in the *Western Recorder*

of last week is one of the greatest productions we ever read. It will be given wide circulation in pamphlet form.

Rev. H. A. Smoot is rejoicing in a great revival at Fredericktown, Mo., in which he was assisted by Evangelist G. E. Kennedy. There were 210 additions to the church. Only 25 of this number were under 16 years of age. The world, the flesh, the devil, the Campbellites and the Methodists worked against the meeting, but God gave it success.

The West Tennessee Baptist Sunday School Convention will meet April 24 at McKenzie, Tenn. President T. E. Glass, of Jackson, and the Executive Committee are arranging a program of very great interest and the Convention promises to be the greatest of the kind in that section. Efforts are being made to have Prof. B. H. Dement, of Louisville, Dr. B. W. Spillman, Prof. L. P. Leavell and other notables in attendance.

THE OUTLINE OF OUR WORK IN THE BIBLE SCHOOL.

The plan claims unity. The purpose is definite—to increase the knowledge of God and thereby strengthen the faith of the students.

Negatively, this plan excludes systematic theology, set lectures and textual criticism. The purpose of this is, as far as possible, to eliminate the human element.

The plan further emphasizes learning the Bible itself, rather than things about the Bible. The Bible texts are the English Old and New Testaments, the Hebrew Old Testament, and the Greek New Testament. Such aids will be used as a conscientious student would use in interpreting Homer or Virgil. The best commentaries are the great versions such as the Latin Vulgate, the Greek Septuagint, the French Bible, the German Bible, books of archaeology and geography and history. This work, thus far outlined, will give the knowledge of God as revealed in the Holy Scriptures. In connection with this, there is a course primarily in church history, belonging to this department strictly, which is designed to give the knowledge of God in providence as manifested in the development of church activity. In the University course, in the Academic department leading to a literary degree, the student takes a course in profane history.

Thirdly—The preacher is now supposed to be furnished with the knowledge which he is to carry to the people. The question then comes as to the best means of communicating it. Here, belonging strictly to this school, is a course in Homiletics, or the preacher's rhetoric.

The course outlined above is that which we call professional, belonging strictly to the Bible School. A few hours of credit is given for this toward a literary degree. The reader's attention is invited to the fact that the ministerial student has the opportunity, while he is carrying on his course, to take the most advanced work of which he is capable in languages and literature, the science, and mathematics. I should be glad if all our denominational schools offered this same course. Any logical mind may calculate for itself the consequences of such a course.

G. M. SAVAGE.

Jackson, Tenn.

SKIN GERMS

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TETTERINE.

As an antiseptic in all cases of Tetter, Ringworm, Eczema, Erysipelas and Itching, it gives quick relief. 50 cents a box from your druggist, or J. T. Shuptrine, Savannah, Ga.

THE STORY OF NINETY CENTS.

(The following clipping from a letter recently received, with the gift of ninety cents may be interesting to many.)

As I was visiting among the members of Fordtown Church, I went to see Sister Mary Brown, who was very low of consumption, and who has since died. She told me that they had been living in a very cold house, and that they wanted to build a better one. While she was helping the best she could with this, she became deeply impressed that she ought to do something for missions. Although very ill, she made and sold handkerchiefs, which brought the ninety cents I am sending in this letter. Her family are very poor people. While she talked to me of her love for missions, there seemed to be a glow of heavenly love in her countenance. She said that her only regret now was that she had not done more for missions, because God had done so much for her. She loved Him and His cause, and it was her great desire that the church do more for the lost than it had ever done. It was the happiest visit I ever made in my life, and if all the brethren and sisters could have heard the dying words of this dear sister, I believe their souls would have been stirred to their depths.

The Lord bless you and all the dear brethren and sisters that are helping to advance the cause of Christ.

J. W. WATSON.

Bluff City, Tenn.

FROM AN OLD SUBSCRIBER.

Last night I received a copy of your paper, *BAPTIST AND REFLECTOR*. The first part of the name looked familiar, and before I retired I looked over nearly all the ministers' names to see if I could see the name of any of those of 50 years ago. But, alas, the majority of them have gone to their reward. I am thankful that I am permitted to read it again. With this I send you one dollar for subscription to commence with. I like it very much. I see it has the old time ring to it. I like the old time religion.

I was born in Georgia, a Baptist State, and the old *Tennessee Baptist* was the first paper I think I ever read. My father was a Baptist preacher and a great admirer of Dr. J. R. Graves. He used to sell the "Iron Wheel" and other books for him through Georgia. I was a boy then, but can remember about the debates they used to have on Campbellism.

On December 5, 1880, the first Baptist church in Montana was organized with 21 members, and I was elected the first deacon. We have now four deacons—Brother Preston H. Leslie, who is an ex-governor of Kentucky and Montana, Brother J. W. Wade, and Brother Clark, of the American Home Mission Society, of New York. We now have 216 members, with about five of us left of the twenty-one.

My wife was also glad to see the "BAPTIST," as it was about the first paper she ever read. Her father was also a Baptist preacher. Well, I will close, as I expect I am taking too much of your time. May the Lord bless you and the good work you are doing is the prayer of your brother in Christ.

F. M. WOOD.

515 Highland St., Helena, Montana.

Brethren, I was elected by the China Grove Baptist Church to collect money for the Orphans' Home. I want to do my best to collect every cent I can to help take care of the orphan children. I feel in my heart a tender love for that Home which has been prepared for these dear little children who are without father or mother. I want every Baptist church to do their best for Home Missions during this year. May God bless us all in this great work.

WILLIE B. THOMPSON.

SUNDAY MORNING THOUGHTS.

Last night I dreamed of the subject of this article, old Brother Joseph Sands. I dreamed I was preaching at Christianburg, where for eight years as pastor I tried to preach. I looked into his face so serene and placid. It was so natural to see it there, for if there was any place on earth Brother Sands loved it was the Lord's house. But to return. This morning for our lesson, was Matt. 24, 14-25. Our custom is to read at breakfast table a few verses of scripture with a short prayer—a custom after these years, I love and enjoy, and which never grows monotonous nor dull. At night we read the daily Sunday school readings and pray. The first verse of our morning lesson was also the first text I tried to preach from at Christianburg, nearly 16 years ago, and the first time I met old Brother Sands. He was then very vigorous for a man of his years, I went home with him for dinner. It was a trial sermon resulting in the church calling me as its pastor. It was my first. I served three years and resigned and after a lapse of a year served I think, three more years and resigned and after a lapse of nearly two years, served two years and resigned. I merely mention all this to show my opportunity to know Brother Sands, for I believe I was his pastor longer than any living man today. I fell in love with him that first Sunday and never did fall out. I just couldn't, nor did I ever have the least desire to do so. No. That love grew and continued to grow to his dying day, and will only mature in eternity. Yes, I did really and dearly love Brother Sands, and more and best of all, my wife loved him as dearly as I. He was the happiest and most cheerful old man I ever knew. But really, was he old? No, only in body, but in spirit and disposition he was young and jolly. And why not be? Why grow old and sour and silent, anyway, when it's so much better to keep young? He was doubly blessed in his disposition and from that side of his life I received more help than from any other man I ever knew. He would speak of people's faults, when he did so, with a sympathy and regret that made you feel it, and then he would speak of their good traits, and I don't believe he ever found a person that he could not see some good traits in them. I remember speaking of one of the most trifling persons once, and he said, "yes, but if there is a grave to be dug or any one sick, he is always ready to help," and this was just like Brother Sands, who always see some good in every one and I learned a valuable lesson in this. Then again, his loyalty was beautiful as well as his life. He was faithful to the church, his pastor and all. His humility was most charming and was the chrysalis through which his real life glowed. He helped me in my young feeble life as a preacher and pastor more than any layman I ever knew. I well remember one day, I made a most uncalled for mistake in the setting of my lesson on the text "Go forward," and that evening in our walk he first complimented my effort and told me how he enjoyed it, and then added, in such a humble, sweet spirit, "but you made a little mistake in the setting of your lesson," and pointed out my mistake, and don't you know I just loved that old brother more and more for calling my attention to that. In his death, I realize the loss of one of my dearest friends on earth. He was one of only a few that I have ever known that grew old beautifully and gracefully. He was a model in the fullest sense of that word, husband, father, church-member, Christian, citizen and neighbor, and no wonder God so wonderfully crowned his life with such a sweet, happy, old age. "Let me

die the death of the righteous, and let my last end be like his." (Num. 23:10.)

H. E. PARSONS.

Niota, Tenn., Dec. 23, 1906.

FROM BROTHER SEAGO.

Business interests brought me from New Orleans to Texas more than a year ago. I owned a tract of timbered land near Big Sandy, in Upshur County, and was determined to put up a manufacturing plant, saw-mill, box and crate factory and veneer machine, and necessary steaming vats, drying kilns, and sheds for storing products, store house, office, buildings for operatives, small hotel or boarding house, and everything else necessary for equipping a manufacturing plant, I am located two and a fourth miles from the town of Big Sandy on the public road to Gilmer, a most excellent location for cheap timber, and for successful work. I developed this plant far beyond my expectations. My logging equipment is extensive and all my appliances for handling the manufactured product on my extensive drying yard are quite complete. My sheds for the dry stuff are also extensive. I have in my mind that a very large manufacturing interest may be established here, including a successful speculation in timber lands. I have some correspondence with investors on this subject at this time. As soon as I can make proper disposition of my Texas interests, it is my purpose to return to my home and family, and to the Master's work in New Orleans. I believe that the day is not far distant when a great work will be done by our denomination in that city. If so, it will be an answer to prayer. The God that moves to prayer, never fails to answer the prayer.

It may be said that our work has never been successful in New Orleans. To my mind, that is no reason why it should never be successful. As said to me once by one of the most consecrated preachers, "It is wonderful," said he, "to see how God can brush away difficulties. Our God, the great Ruler, not only can supply the means in His own way, but can supply the laborers, and raise up a great army in that city, and use them in sending the gospel to the ends of the earth." I believe the time is coming when the Jews will preach the gospel of Jesus Christ everywhere. A wealthy old Jew merchant, before I left New Orleans, said to me, "The religion of Jesus Christ is going to take the world," adding, "under certain restrictions." The only reply I made to him was, "Yes, you will find these restrictions in the New Testament." A distinguished Jewish Rabbi, in delivering an address to his people in New Orleans, said that, "Any religion that has done as much good in the world as the religion of Jesus Christ is entitled to the respect of all men." I can say to you, Brother Folk, that from the depth of my heart, I believe that a great work will be done in New Orleans at an early date, and I believe that it will not be difficult to raise ample money for that work. This is my faith, and I believe it is a God-given faith. May God hasten the day. I am,

Fraternally yours,

A. K. SEAGO.

Big Sandy, Texas.

War on Liguor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68, Gray Building, Kansas City, Mo.

I was at Hillsdale Saturday and Sunday. This is one of the best country churches in the State. I am happy to serve them, for they are in peace and harmony and the outlook for a prosperous year is flattering. Sunday night I preached for Brother Pain at Hartsville. He has fine congregations and is a good fellow. A pleasant night with Col. Hale. I reached home at 12 noon Monday and am listening to some good preaching by Brother R. S. Kirkland. Down with race track gambling, and the jug trade. Knock them out.

J. T. OAKLEY.

WANTED.

The hardest cases of morphine, liquor and tobacco addictions to cure in 10 days by our new, painless method; we allow our patients to place the money in the bank and pay us after receiving a satisfactory cure; the best equipped sanitarium in the South devoted to the treatment of morphine, liquor and tobacco addictions. Patients who cannot visit sanitarium can be cured at home. We refer you to any bank or city official of our city; write today for free booklet. Address CEDARCROFT SANITARIUM, Dept. 24, Lebanon, Tenn.

Brethren, I have been appointed by the China Grove Church to work for Foreign Missions. I want to do my best to collect all I can. I want every Baptist church to do their best for Missions during nineteen hundred and seven. May God bless us all.

NETTIE EDMONDS.

THE VALUE OF CHARCOAL

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

Costs Nothing to Try

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

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

Charcoal sweetens the breath after eating onions and other odorous vegetables, and completely neutralizes a disagreeable breath arising from any habit or indulgence.

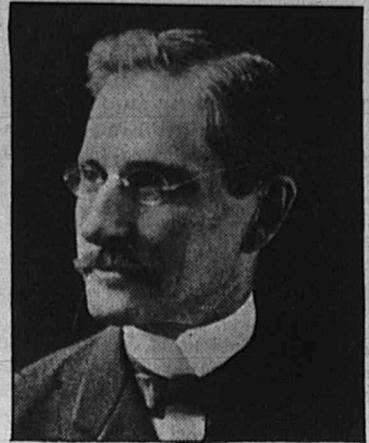
Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach



REV. J. W. BLOSSER, M. D. A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

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

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

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

"AMERICAN" MACHINERY. WELL DRILLING & PROSPECTING - DEEP WELL PUMPING, CENTRIFUGAL PUMPS, IRRIGATING PUMPS, AIR COMPRESSORS. THE AMERICAN WELL WORKS. AURORA, ILL. - CHICAGO, 1st NAT. BK. BLDG.

THIS SOLID GOLD DRING for selling seven 25c boxes "Merit" Blood Tablets. 30 days allowed to sell Tablets, return money and get ring. Address "Merit" Medicine Co., Room 80, Cincinnati, Ohio.

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By Rev. Levi White. Discusses from the New Testament standpoint Divine Healing, Christian Science, Spiritualism, &c. Commended by ministers everywhere. 448 pages. Price reduced to \$1.00.

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We will supply the Seed. Express charges paid by us for planting a small "patch" of the

Genuine King Cotton.

Our object is to show you and the people in your section just what the "Little Giant" will do on your soil. A great many who get their seed direct of us claim that our best strain produces double as much as other kinds. Write a postal for full particulars of our "patch" plans. T. J. King Co., Richmond, Va.

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

Send your name and address today for a free trial package, and see for yourself. F. A. Stuart Co., 59 Stuart Bldg., Marshall, Mich.

CANCER AND TUMOR CURED

With a combination of oils. Write to the originator for his free books. Beware of imitators. Address Dr. M. Bye, 316 N. Illinois st., Indianapolis, Ind.

SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

240-EGG INCUBATOR \$10

120 Egg Incubator	\$6.50
60 Egg Incubator	\$4.00
100 Chick Outdoor-Brooder	\$4.00
100 Chick Indoor-Brooder	\$4.00

Why pay double these prices for machines that are no better? Reliance Incubators and Brooders sent complete with all attachments. Send for free book giving full particulars. We save you money and guarantee satisfaction. Reliance Incubator Co., Box 595, Freeport, Ill.

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You can have a constant stream at house or other buildings from spring or stream on a lower level by installing a

RIFE HYDRAULIC RAM.

Most satisfactory water service known. Always going, no attention, no running expense. Raises water 30 feet for every foot of fall. 18 inches fall enough to operate it. Over 5,000 now in use.

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Ask for booklet giving particulars.

RIFE ENGINE CO.,
2143 Trinity Bldg.,
NEW YORK.

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.

NASHVILLE OR LEXINGTON.

"There is a contention on hand as to whether Nashville or Lexington (Ky. I suppose) has a larger number of Disciples in proportion to population than any other city. Nashville claims 6,000 Disciples in a population of 100,000. Lexington remains to be heard from."—*Western Recorder.*

According to the last U. S. census (1900) Nashville had 80,865 population, Lexington 26,369. These cities have both largely increased since then, but assuming the rate of increase in each to have been in similar ratio, the comparison here made will be approximately correct.

In Lexington are five congregations of the Disciples, the largest being the Central Church, which Elder J. I. Spencer has served for many years. The next in number is the Broadway Church, of which Elder Mark Collis has been the faithful minister for perhaps fifteen years. These two have 2,750 members. Added to these the other three churches raise the total to 4,000 members. This, therefore, makes one Disciple (omitting fractions) for every six and a half of the population. Whereas, in Nashville there is one Disciple for every thirteen and a half. Even allowing for some slight numerical error and difference of increase since the last census, Lexington takes the blue ribbon.

Should our city of Paris enter the ring she would be the successful competitor, and Nashville would be distanced. For by a similar count there is in Paris one Disciple to four and three-fourth citizens. Moreover, the church of the Disciples is not only numerically large, but financially strong, and generous too, in all noble christian endeavor. In addition to its beloved pastor, Elder Carey Morgan, it graciously and joyously supports four other christian workers: one, respectively, in India, Porto Rico, Alabama and Kentucky. All honor to its diffusive beneficence!

Now that these comparisons are up, let the Disciples put forward the town or city that beats Paris, Ky.—if they can.

And why should not the Baptists furnish some comparisons of this sort? It would be interesting to know the proportion of Baptists to population in towns and cities where our people abound. What church heads the list in Kentucky? What church in the whole Southland? Such a showing would promote a healthy, emulative effect. "Let us consider one another to provoke unto love and good works."

Paris, Ky. GEO. VARDEN.

REV. T. R. WAGGENER.

Resolutions passed by the Atlanta Baptist Ministers' Conference:

Your committee appointed to draft suitable resolutions relative to the removal of Brother T. R. Waggener from Atlanta, respectfully submit the following:

Resolved, First, That we recall with great pleasure our association with Brother Waggener during the past two years, in our Baptist Ministers' Conference of Atlanta.

Second, That we congratulate Brother Waggener upon a recall to his former field of labor and pray that the blessings of our Heavenly Father may be upon him and the people whom he serves.

Third, That our secretary be instructed to furnish one copy of these resolutions to Brother Waggener, another each to the BAPTIST AND REFLECTOR and *Christian Index* for publication.

A. C. WARD,
A. T. SPALDING,
Committee.

BLMYER B. CHURCH
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE OUR PERSCATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CABBAGE PLANTS.



I am now prepared to fill orders for my Celebrated CABBAGE PLANTS in any quantity desired.

EARLEY JERSEY WAKEFIELD—Earliest and best sure header, small type.

CHARLESTON WAKEFIELD—About ten days later than early Jersey's, also a sure header of fine size.

SUCCESSION—Best known sure heading variety of large flat cabbage, later than Charleston Wakefield.

These plants are from the very best tested seeds and grown in the open air and will stand severe cold without injury. All orders are filled from the same beds that I am using for my extensive cabbage farm. Satisfaction guaranteed.

PRICES f. o. b. here, packed in light boxes: 500 for \$1.00. 1,000 to 5,000 at \$1.50 per M. 5,000 to 10,000 at \$1.25 per M. Special prices on larger quantities. All orders shipped C. O. D. when not accompanied by remittance.

CHAS. M. GIBSON, Young's Island, S. C



I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 828, Watertown, N. Y.

MAXWELL HOUSE BLEND

"TRY A CUP"

THE BEST COFFEE YOU EVER TASTED AND ONE THAT AGREES WITH THE STOMACH AS WELL.

This coffee will not upset the nerves or play havoc with the digestion, but owing to the skillful manner of blending certain varieties of high-grade coffees and the improved process used in milling, cleaning, and roasting.

MAXWELL HOUSE BLEND COFFEE produces in the cup a wholesome, nutritious beverage that aids digestion, renews wasted tissues and stimulates the nerves without harmful after-effects.

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2171-2 N. Summer St., Nashville, Tennessee

Taylor's Platinum and Carbon Photos are the latest and best. Copying and enlarging especially.

A Short Talk to Mothers.

The health of your family is your first concern—How to promote it your greatest care.

Grown people, and children too, to be well, require that—
The Liver should do its duty.
The Kidneys perform their part.
The Blood be kept pure.
The stomach kept in a healthy condition.

If any of these conditions are wanting, derangement of the balance follows and the general health is undermined.

DR. THATCHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1 bottles. You can get a sample free by writing us.

Thacher Medicine Co., Chattanooga, Tenn.

CALVERT BROS. PHOTOGRAPHERS.
COR. CHERRY & UNION STS. NASHVILLE, TENN.

Pile Remedy Given Away

To All Pile Sufferers We Will Send Free a Trial Package of the Pyramid Pile Cure.

In order to prove to you that our remedy is not to be classed with the many concoctions advertised as cures for this dread disease, we make this liberal offer.

We leave it to your own judgment to decide whether or not you can afford to do without this long-tried remedy. We know of no case where the Pyramid Pile Cure has not brought relief, when it has been used according to directions. It has saved thousands from the operating table and endless torture. You owe it to yourself to give it a fair trial especially since it costs you nothing.

"I write to thank you and also praise you for the good your medicine has done me. Oh, I can't find words to express my thanks to you all for such a wonderful and speedy cure. I felt relieved after using your sample, so I sent right on to a druggist and bought a 50c box, which I believe has cured me entirely. I feel more myself now than I have felt in over a year, for I have been bothered about that long with the piles. I have told all my friends about this wonderful discovery and will recommend it whenever I can. You can use my name anywhere you choose. Respectfully, Mrs. Charles L. Coleman, Tullahoma, Tenn."

There is surely no good reason why any sufferer from piles should continue in agony. If you are tortured with this disease, we will send to your address in a plain sealed wrapper a sufficient quantity of the Pyramid Pile Cure to show what relief it brings. Many have been practically cured by this amount of the remedy alone. The sample package which we will send you, contains the identical remedy sold in all drug stores at 50 cents per box. Write today and prove to your own satisfaction that you can be cured. Pyramid Drug Co., 77 Pyramid Building, Marshall, Mich.

CANCER CURE



WITH SOOTHING, BALMY, PENETRATING OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all Skin and Womb Diseases.
Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oils.
Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address
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MRS. WINSLOW'S SOOTHING SYRUP
has been used by millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

OBITUARIES.

Hancock.—Again the grim Reaper has entered the fold and taken from us in the person of Deacon Richard R. Hancock, one of the most useful members of our church, at a time when we seem to need his wise counsel so much. He was born August 2, 1840. Was married to Miss Sue Lester September 27, 1871. Joined the Auburn Baptist Church in 1856; was ordained deacon in 1877, and died at his home, surrounded by loved and loving ones, August 11, 1906—66 years and nine days old, dying as he had lived, in the triumph of a living faith. His wife preceded him to the better land.

BE IT RESOLVED, That in his death, this community has lost an eminent and upright citizen; the Sunday school, a tireless worker; this church, one of its pillars, and his family, a devoted adviser and counsellor. As a husband he was tender and true, as a father, loving and kind; as a neighbor, ever ready to help in need and distress. His mind was the seat of elevated thoughts, his heart a store-house full of love for God and his fellowman, and his will to do good always.

Be it further resolved, That we bow in humble submission to the will of our Heavenly Father, and cherish the simple, childlike faith that He doeth all things well, and for the ultimate good of all those who put their trust in Him.

Be it further resolved, That these resolutions be spread upon the minutes of our church, and ordered published in the BAPTIST AND REFLECTOR and a copy furnished the family of our beloved deceased brother.

J. B. ADAMS, Com.

Auburn, Tenn.

A DRESS FOR THE SMALL GIRL.

Box plaits are the feature of the small dress for the small girl. The little waist has a full pointed yoke, back and front. The box plaits extend from this yoke to the belt. In the front they are trimmed with buttons. The five-gored skirt made with box plaits to correspond with those in the waist is fastened to the waist under a pointed girde belt. The skirt has full side gores, two inverted plaits at the back, and is finished with a hem. The bishop sleeves are finished with a strapped cuff fastened with a button. A stitched band of the material or coarse lace insertion may be used as the trimming to outline the yoke. Mercerized madras will be found a serviceable and pretty material for this dress, or gingham, zephyr or pique may be used. The front box plaits, the cuffs and girde belt should be trimmed with big pearl buttons.—*Grace Margaret Gould in Woman's Home Companion for February.*

A NOTRE DAME LADY'S APPEAL.

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

The price of a bottle of Johnson's Tonic is 50 cents. If you will agree to pay us \$1 for a bottle of it, then the Johnson Chill and Fever Tonic Co., Savannah, Ga., will agree to give you \$2 if the one bottle does not cure any case of fever or gripe.

The Family Physician

The best medicines in the world cannot take the place of the family physician. Consult him early when taken ill. If the trouble is with your throat, bronchial tubes, or lungs, ask him about taking Ayer's Cherry Pectoral. Do as he says. We have no secrets! We publish J. C. Ayer Co., the formulas of all our preparations. Lowell, Mass.

Let Us Quote You a Price



On This Chicago Grand, Six Hole, Blued, Polished Steel Range.

If you are going to buy a steel range you should buy a good one—the best one which your money will buy. You have a right to get your money's worth in anything which you buy. Now, if you can buy as good a range as is made anywhere, by anybody, and at the same time save from \$20 to \$30, you should do it.

This range is made from the genuine Wellsville cold roll polished blue steel. That is the best range material in the entire world. The six holes are large and the top is both wide and long, giving great heating and cooking surface. The fire box, which is the heart of a range, is specially constructed, very large and suited to burn either coal or wood. It has the largest oven in any range. The heat passes entirely around the oven which makes the Chicago Grand a superior baker. The large reservoir heats quickly and always supplies ample hot water. Note the spacious high warming closet, brackets and shelves. The nickel trimmings are the best and finest on any range. The Cooper Oven Thermometer is the highest grade and very best oven thermometer made. It always tells just when the oven is hot enough to put in the bread, cakes or pies. You are safe every time—never need to loose a baking because the oven was not properly heated. No sad or soggy bread because the oven was not hot enough. The thermometer shows when it is just right. Then too, it saves much fuel.

We can't tell you all about the range here. But doesn't it sound good and reasonable? Well, it's better than anything we have said. Let us quote you a price and send you our special 30-day, free-trial plan. Write at once for our new, illustrated stove catalogue, No. S-144.

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EARLY JERSEY WAKEFIELD The Earliest Cabbage Grown
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AUGUSTA TRUCKER A little later than Succession
SHORT STEMMED FLAT DUTCH Largest and Latest Cabbage

F. O. B. YOUNG'S ISLAND, S. C. My Special Express Rate on Plants is Very Low.

Guarantee I guarantee Plants to give purchaser satisfaction, or will refund the purchase price to any customer who is dissatisfied at end of season. These plants are grown in the open field, on Seacoast of South Carolina, in a climate that is just suited to growing the hardest plants that can be grown in the United States. These plants can be reset in the interior of the Southern States during the months of January, February, and March. They will stand severe cold without being injured, and will mature a head of Cabbage Two to Three weeks sooner than if you grew your own plants in hot beds and cold frames.

My Largest Customers are the Market Gardeners near the interior towns and cities of the South. Their profit depends upon them having Early Cabbage; for that reason they purchase my plants for their crops.

I also grow a full line of other Plants and Fruit Trees, such as Strawberry and Sweet Potato Plants; Apple, Peach, Pear, Plum, Cherry and Apricot Trees, Fig Bushes and Grape Vines.

Special terms to persons who make up club orders. Write for illustrated catalogue.

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is on Exhibition at our stores in
Alabama at Birmingham, Montgomery, Anniston, Mobile, Georgia at Rome, Tennessee at Jackson, Memphis, Mississippi at Jackson.

Why have a silent piano in your home when you may have one that any member of the family can play? The Forbes Autopiano is a piano and a player combined—two instruments in one. It is a perfect piano, one that any musician would be proud to use, and in a moment, one with which the uninstruced can delight the ear. Just slide back a panel, insert a perforated music roll, turn down the pedals and operate the treadles. There is nothing in the musical line beyond its reach—ragtime, songs, or classics, all arranged to give effect of a full orchestra, for this piano player has 65 fingers instead of ten. Forbes Autopiano will more than pay for itself, for while the children are using it for practice, every member of the family can derive enjoyment from the programs that it is possible to arrange from our catalogue of selections. Write to either above addresses for Forbes Autopiano catalogue.

E. E. FORBES PIANO COMPANY.
ROOM 26 FORBES BUILDING, Birmingham, Ala.

Snyders' Moth Death in perforated polished metal boxes KILLS moths, moth worms, moth eggs. Has felted hook attachment to hang in upright PIANOS. Moths work uncollected in pianos everywhere—this is the time to kill them, while incubation is slow. Don't open, simply put boxes in trunks, closets, drawers, etc. No bad odor, clean, effective 1 year. 12c a box, 2 boxes post-paid for name of your druggist and 25c. Snyder & Co., Dept. 48, Wilmington, Del., Sole Mfrs.

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We desire a reliable representative to sell our complete line of Virginia grown Nursery stock. Exclusive territory. Liberal terms. Write immediately. Experience not necessary. Outfit free. **W. T. HOOD & COMPANY** Richmond, Va. Mention this paper.

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Five pkts. of our new **Early Flowering Carnations**. Scarlet, White, Pink, Maroon, Yellow. Bloom in 30 days from seed, large, double, fragrant and fine colors. All pkts with cultural directions and big catalogue for 10c. post-paid. Will make 5 lovely beds of flowers for your garden, and many pots of lovely blossoms for your windows in winter. **Catalogue for 10c**—Greatest Book of Novelties—Flower and Vegetable Seeds, Bulbs, Plants, Shrubs, Fruits, 150 pages, 500 cuts, many plates—will be mailed free to all who ask for it.

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I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. **DR. O. A. JOHNSON, 1235 Grand Ave, Kansas City, Mo.**



Say, Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use

MAGIC WHITE SOAP

Rub Magic on soiled parts, leave them in water one hour. No boiling; no wranglers; no backache, if you use **MAGIC WHITE SOAP**. Will iron easy as magic; has no rosin like in yellow soap. Save the wrappers. Get your grocer to order it. Retailers for 5c. **MAGIC KELLER SOAP WORKS, Ltd., New Orleans, La.**

CAN CANCER BE CURED? IT CAN.

We want every man and woman in the United States to know what we are doing—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia.

We Guarantee Our Cures. **THE KELLAM HOSPITAL, 1615 West Main, Richmond, Va.**

Heiskell's Ointment BELLS

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Itchy, Rough and Pimpled Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, bathe the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Your druggist sells these preparations. Ointment, 6c a box; Soap, 25c a cake; Pills, 25c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

WINSTON, HOLLOWAY & CO., 531 COMMERCIAL STREET, PHILADELPHIA, Pa.

Steel Alley Church and School Bells. Send Catalogue. The C. S. BELL, Co., Hillsboro

Don't buy a Vehicle of any kind until you get our New Vehicle Catalog



We Ship on 30 Days Trial
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"A FOOL TO DRINK."

While in Indiana recently we heard of the following, which occurred as stated. We know the town and we know the saloonkeeper:

A former patron of this saloon, who, some months ago quit drinking, stepped into the saloon recently to get a cigar. The saloon man greeted him and said: "You have not been around much of late."

"No," replied the man, "I have quit drinking."

To which the saloonkeeper replied: "You are wise in that, I sell liquor to make money, but a man is a fool to drink it."—Alabama Citizen.

I was at Bolivar Sunday and preached at 11 a. m., to a large congregation. The morning service was very spiritual. Brother R. S. B. Wofford was with me and he conducted the young mens' prayer meeting in the afternoon very successfully. Sunday night I preached to an unusually large congregation. At the close of the service it was my pleasure to carry two noble young men down into the baptistry, and bury them in the watery grave in the ordinance of baptism. God bless these young men. It was our pleasure to be in the hospitable home of Mr. and Mrs. Jno. D. Campbell and eat turkey. God bless all the saints at Bolivar, Tenn.

JAS. H. OAKLEY,

Jackson, Tenn.

I am now on my new, old field of work. I am to put in full time here. Have had two Sunday services already. The first Sunday I was greeted by a large congregation both morning and evening. 102 in Sunday school. Yesterday our services were delightful. Splendid attendance, both morning and evening. 98 in Sunday school. Athens has grown and is growing considerably since I left the church ten years ago. Our Sunday school is an inspiring feature of the work. It will soon, with little effort, outgrow the auditorium. The pastor's home is neat and comfortable and does credit to the Baptist people of Athens.

T. R. WAGGENER,

Athens, Tenn., Jan. 14, 1907.

OBITUARIES.

KIMBROUGH.—Sister Charles G. Kimbrough, nee Kate C. Calloway, died January 13, 1907. She was a woman of unusual intellectual power, great energy and untiring industry. Her Christian life was so beautiful and so helpful that all who knew her will continue to call her blessed. And her death was as triumphant as her life had been beautiful. The Sadlersville Baptist Church, of which she was a faithful member, and the whole community feel keenly with her immediate family their sore bereavement. Her husband, two sons, and one daughter have the sincere sympathy of her hosts of friends. "How blest the righteous when he dies."

HER PASTOR.



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Gentlemen:—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. You or anybody else cannot buy it now for \$100.00, altho I am not wearing it, as I am completely cured. I must say you are the only honest truss firm I have ever dealt with. Your truss is exactly what you claim—it is easy and comfortable—it is a God's Blessing to every sufferer. Please accept my thanks for the cure. I shall continue to tell every suffering man about my wonderful cure.

FRED REUTER,
R. F. D. Maudan City, Mich.

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