

Baptist and Reflector.

Speaking the Truth in Love

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A TICKET TO THE SOUTHERN BAPTIST CONVENTION.

We repeat our offer to give a ticket to the Southern Baptist Convention in return for one new subscriber to the BAPTIST AND REFLECTOR for each dollar the ticket will cost. We know of several who are now working to secure a ticket. We hope that many will do so.

PERSONAL AND PRACTICAL.

A fine motto: "I am only one, but I am one; I cannot do everything, but I can do something. What I can do, I ought to do. What I ought to do, by the grace of God I will do."

Remember, that we will send the BAPTIST AND REFLECTOR to new subscribers from now until January 1, 1908, for \$1. Send us in a club of ten, or five, at least, at that rate. The earlier you send them the longer they will get the paper.

The Knoxville pastors were all so busy in the election on Monday, March 11, that they could not hold any pastor's conference that day. As a matter of fact, they did the greatest day's work ever done in the history of Knoxville for the city, the homes and the churches. That day's work will make preaching and all church work easier in Knoxville hereafter. It will not bring in the millennium at once, but it will pave the way for the coming of the kingdom by removing the greatest obstacle in the way of progress.

We did not know until last week that Rev. John M. Harlowe, who for a number of years lived at Covington, Tenn., had returned to his old home in Salem, Va. As our readers know, he is the worthy father of Mrs. Besie Maynard, the missionary who is supported by the Young South Department. Brother Harlowe informs us that Brother and Sister Maynard are now on their way back to this country. They will make their headquarters for the present in Salem. We are sure it will be a great pleasure to their many friends to see Brother and Sister Maynard again.

Brethren, excuse us for writing so much about temperance. We just can't help it. We will get over it partially when the Legislature passes the bills now pending to abolish saloons in Bristol, Knoxville, LaFollette, Clarksville and Jackson, besides those that have already passed at this session abolishing them from Rock Creek, Lynchburg, Winchester, Columbia, Mt. Pleasant. But we must say candidly that we do not expect to get over it entirely until every saloon is abolished from Tennessee, and from the United States. That time is coming. We hope to live to see it.

We understand that it is the opinion of some of the best constitutional lawyers, that the action of the Legislature last week, in passing the Memphis charter bill, will have the effect not simply of amending but of abolishing the charter of Memphis, as the changes were so radical, and thus will have the effect of abolishing saloons from the city. We have not counted on their abolition in Memphis this year, though we did hope that they would be abolished there either two years or, at latest, four years from now. It may be, however, that their abolition will come sooner than we had expected.

We were standing at a polling place in Knoxville during the election there for the abolition of saloons. A band in a large automobile was playing lively airs. A lady, a prominent temperance worker, came up to us and said, "Is that a saloon band?" We told her we thought not. "Well," she said, "They have on the automobile, '23 for the saloon.'" She evidently thought it meant that those in the automobile would give 23 votes for saloons. We explained to her that according to the present slang, '23 means "skiddoo," or "get out." We were somewhat amused, but could not help admiring her innocence.

READ OUR RECORD.

The gifts of Tennessee Baptists last Southern Baptist Convention Year were:

Home Missions \$11,242 59

Foreign Missions..... 18,409 46

So far this year our gifts are:

Home Missions \$4,622 52

Foreign Missions 8,440 02

It will be seen from this statement that we are a long way from the point we had hoped to reach. If all of our churches will just do what they are able to do, we shall go far beyond the figures of last year by April 30. Will you do your part, and try to interest others? W. C. GOLDEN.

The *Western Recorder* tells how a Presbyterian pastor in Cincinnati recently came to grief because of his practice of open communion. He invited all who believe on the Lord Jesus Christ to come to the Lord's Supper. This invitation was several times repeated, till some of the elders objected. The pastor stood his ground and made an issue with the elders, who carried the matter before the Presbytery. This body condemned the pastor and forbade his giving such an invitation any more. This was done after a long discussion of the case and most deliberate consideration. The position of the elders was consistent. The Presbyterian authorities have always taken this position, as shown by Dr. Christian in his book on "Communion."

Read the appeal of Dr. R. J. Willingham for Foreign Missions on page four. We must not let the Board come to the convention with the large indebtedness which is now threatened. But there are only about five weeks more before the books close. What is done must be done quickly. Let "victory" be the watchword.

In a fine speech in the campaign for the abolition of saloons in Jackson, Mr. Biggs said: "But, fellow-citizens, they tell us that this question, like all questions, has two sides. That is a fact. This question has two sides, but to my mind the two sides are the *inside* and the *outside*. (Applause.) The inside of the saloon and the outside. I am on the outside. Where are you?" This was sharply and finely put.

We enjoyed a visit last Sunday to Una. This is a prosperous little village, about ten miles from Nashville, on the Murfreesboro pike. The Baptist Church was organized in 1896, most of the members coming from the Mill Creek Church. It now has a membership of about 60. Rev. S. N. Fitzpatrick is the pastor. He is held in high esteem. The Sunday-school, under the efficient superintendence of Brother C. B. Harwood, has an average attendance of about 100. The day was beautiful and balmy, the congregation large. We enjoyed taking a meal with our friend, Rev. J. S. Rice. Brother Rice is a veteran in the Baptist cause, having been ordained to the ministry over fifty years. He is now unable to do any active work, but takes a lively interest in everything pertaining to the advancement of the Baptist kingdom or the cause of Christ in any way.

Jackson, too! 937 to 3. These figures tell the story. It is true the saloon-men took no part in the election. But it is true also that a considerable majority of the white citizens of Jackson voted in favor of the abolition of saloons. Recognizing this fact, the daily papers of Jackson, the *Sun* and the *Whig*, both acknowledged that the temperance people have won the victory, and they urge that their wishes shall be carried out by the Senator and Representatives. Mass meetings held in Henderson and Chester Counties, the two other counties in the Senatorial district, adopted resolutions taking the same position. We do not see how the Senator and Representatives can ignore these papers and these resolutions, added to the votes of so large a majority of the white citizens of Jackson. We believe the saloons must go from Jackson this year.

Rev. C. B. Waller, of Chattanooga, spent a day or two in Nashville last week in the interest of the abolition of saloons from Chattanooga. The delegation of that city, however, is committed to the policy of segregation, and not of abolition. A measure of that kind has been introduced, which will have the effect of cutting down saloons in the city to about 70, which makes it quite doubtful as to the passage of a bill abolishing the charter of the city, and thus abolishing entirely the saloons. We believe, however, that there is no doubt that they will be abolished from Chattanooga, as from Nashville, and we hope also from Memphis, two years from now. Brother Waller, by the way, is doing a splendid work at the Second Church. His congregation recently decided to build a large addition to the present house of worship so as to accommodate the audiences which come to hear him. They have also added \$300 to his salary.

The abolition of saloons in LaFollette was made an issue in the campaign for Senator and Representative. Senator Potter and Representative York were both elected on that issue. Mr. York has introduced the bill in the House, and it is expected to pass. Senator Potter gave a written pledge before election that if elected he would abolish saloons in LaFollette, and so it is presumed that the bill will also pass the Senate. With saloons abolished from Rock Creek, LaFollette, Bristol and Knoxville, they would remain in only one county in East Tennessee—Hamilton. Abolished from Lynchburg, Winchester, Columbia, Mt. Pleasant and Clarksville, they would remain in only one county in Middle Tennessee—Davidson. And abolished from Jackson they would remain in only one county in West Tennessee—Shelby; and in only three counties in the State. In Chattanooga about 50 saloons will be put out of business by segregation, and over 100 in Nashville. And then two years from now it is a foregone conclusion that they will be abolished from Chattanooga and Nashville entirely. And so will they be also in Memphis, we believe. And thus we shall have a saloonless State. God hasten the day.

It is announced that Mr. John D. Rockefeller is now making his will, and it is said that this document will astonish the world when it is made public. It will, it is declared, donate no less than \$250,000,000 for charitable and educational purposes, and it will be so bestowed that the benefit therefrom will almost be perpetual. The manner in which these bequests will be bestowed is said to be mainly educational and charitable. While there are some contributions for religious purposes it is stated that Mr. Rockefeller does not think it necessary to extend any great financial aid to churches. To his manner of thinking, the churches are growing stronger and stronger and there is no danger that they will ever need any great financial assistance from any one man. Mr. Rockefeller, however, is said to be much in favor of the growth of education and to the furtherance of this end he has done much in his will. He believes that education will make this country the greatest in the world and that every cent contributed toward that object will help to make better citizens and better Christians. As to the charitable bequests, it was said some time ago that Mr. Rockefeller had in mind building model tenements for the poor, such as have been erected in some European cities. In his will, Mr. Rockefeller has provided these three things—bequests for religious purposes, though not of large sums, liberal bequests for education and what are described as princely bequests for charitable purposes. It is said there is scarcely a man, woman or child that will not benefit in some way by these prospective donations. We told you some time ago that we heard on good authority that when Mr. Rockefeller began giving away his money he would do so on such a large scale as to make Mr. Andrew Carnegie ashamed of himself. We think that he ought to give at least \$100,000,000 of this amount to our Baptist cause. We should be glad to have him give all of it that way, but he certainly ought to give that much to it.

THE BATTLE OF KNOXVILLE.

BY A. J. HOLT, D.D.

(Air "Bonnie Blue Flag.")

The battle's on in Knoxville now,
Between the wrong and right
And every man must vote who can,
And help us in the fight;
We've waited long to right the wrong,
Not now another hour—
Men every night are slain outright
By whiskey's demon power.

CHORUS.

Hurrah! hurrah! for prohibition shout;
And blessings on the noble men,
Who vote the whiskey out.

The line of battle's forming,
It stretches clean and far,
For women fair and children there
Are in the ranks of war;
All good and loyal citizens,
Are lining up all right,
Church people, too, of every hue
Are in the glorious fight.

We stand for "Greater Knoxville"
And better Knoxville say,
To make it so saloons must go,
For that's the only way;
We stand for God, and Home, and right,
For principles sublime,
To rid us of the awful blight
Of drunkenness and crime.

The clarion call is ringing,
In every ward to-day,
And women cry to Heaven high,
"O, Vote, men, as you pray;
Vote not for politics or pelf,
But vote for God and right,
And God and man will lead the van
And we will win the fight.

THE RELATION OF THE HOLY SPIRIT TO THE CHURCH.

BY REV. J. BENJ. LAWRENCE.

No. VI.

It is prophesied of Christ that he is to establish a kingdom. (Dan. 2: 44.) His life is to crystalize into a mighty organic movement designed to break in pieces all other kingdoms and to stand forever. When he left the world, however, this kingdom was only partially developed. The subjects of it had little conception of its real spirit and genius. It is true that the fundamental ideas had been revealed and the initial organization accomplished, but the structure had not taken on that completeness which is absolutely essential if it is to become a world power. This work, the work of bringing to perfection the organization of the church, was the work of the Holy Spirit.

1. *The Holy Spirit Comes Into the Church.*—When Jesus ascended to the Father, the Spirit descended to the church. When Christ sat down on the right hand of the Majesty on high, the Holy Spirit sat down on the throne in the church. As truly as Christ's abiding place is in heaven, the Holy Spirit's abiding place is in the church.

I do not mean by this that the Spirit is not in the believer. He is in the believer. But his temple is the church. In Old Testament times God dwelt in the temple. The Shekinah, that mysterious light and awful flame, burned in the holy of holies as the symbol of God's immediate and constant presence. The church is the temple to-day. Paul tells us that we are builded on the foundation of the apostles and prophets, Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple unto the Lord; in whom we are all builded together for an habitation of God through the Spirit. (Eph. 2: 19-22.) Here we are likened to living stones in the temple of God. The temple of old was made of stone; this temple is made of living hearts. Then the Shekinah burnt in the holy of holies; now the Holy Spirit abides in the holy of holies. Then the holy of holies was the inner sanctuary of the temple; now the holy of holies is the redeemed hearts of the blood-washed sons and daughters of God. Therefore, while the church is the temple of the Holy Spirit, yet the redeemed hearts of which that church is composed is the holy of holies in which the Spirit of God resides.

2. *The Holy Spirit abides in the Church.*—At the baptism of Jesus the special distinguishing sign to John was that the Spirit abode upon him (John 1: 32). In like manner when the one hundred and twenty waiting ones were baptized with the Spirit we are told that it sat upon each of them (Acts 2: 3). He came to the church to stay. He came to be a resident, not merely a guest. Compare "sat" with Hebrews 1: 3: "Christ sat down at the right hand of the Father." This is the idea: The Spirit will abide with the church so long

as Christ shall remain seated with the Father. Notice what this abiding means.

1. His abiding means His presence.

To be orphaned is far sadder than to be impoverished. The four walls of a house do not constitute a home for children, but father and mother do. Christ said to his disciples: "I will not leave you orphans, I will come to you." The Holy Spirit is the mother-Spirit of God in the church. There are cries of the soul which the richest blessings will not satisfy; like a child crying for its mother, the soul goes out after God and nothing but his presence will satisfy its longings. When our emptiness and our loneliness press down upon us nothing but His presence will do. In sorrow, in disappointment, in struggle, his cheering words, "It is I," calms every fear and comforts every heart.

2. His presence as to blessings revealed and realized through Him, includes the following:

(1) His love (Rom. 5: 5; 8: 15; 1 John 3: 24).

(2) His teaching (Ex. 33: 9; Neh. 9: 19; Ps. 99: 7).

(3) His guidance (Ex. 13: 21-22; Num. 9: 15-23; 1 John 2: 27).

(4) His protection (Ex. 14: 14-19; Isa. 59: 19; 1 John 4: 4).

(5) His glory (John 1: 14; 2 Cor. 3: 8-11, 18; Ex. 40: 38; 33: 16; Acts 4: 13; 6: 15).

3. *The Spirit is the Vitalizing Power and Life of the Church.*—In many theological treatises the definition of the church is: "A body of believers voluntarily associated together for the purpose of worship and edification." You had as well say that a man is a voluntary association of hands and feet, of ears and eyes associated for the purpose of work and locomotion. Man is a germ and grows into being from and through the impulses of the inner life. The germ of the church is the Christ-life. Christ is the head of the church—he is its life. When he ascended into heaven, and could be with his church no longer in bodily form, he poured himself into it in the person of the Holy Spirit. The Holy Spirit is the organizing energy gathering together about himself such as are to form the church of God.

That the Spirit is the vitalizing power in the church is evident from the record of his doings. Immediately after his advent into the world there is a tremendous activity and a mighty gathering together of the redeemed of God. On the day of Pentecost there were three thousand converted, a few days later five thousand, and a little further on we read of multitudes of both men and women (Acts 5: 14). Here is demonstrated the Spirit's power. He is the vital center of the church's life, and like a mighty magnet he draws to the Lord Jesus Christ those who are included in the redemptive purpose of Almighty God.

4. *The Holy Spirit is the Administrator of the Church.*—"And when he is come he will guide you into all truth." This the promise of Christ. The Holy Spirit is to continue to their consummation the forces and influences of divine grace which were revealed in visible manifestation in the earthly life of Christ. He is to administer the affairs of the kingdom of King Jesus. In the exercise of this administrative prerogative he performs the following functions:

(1) He bestows gifts.

"Now there are divers gifts but the same Spirit;" and after enumerating a long list of gifts, Paul sums them all up and says; "all these worketh that one and the selfsame Spirit dividing to every man severally as he wills." (1 Cor. 12: 4-11).

There are no gifts apart from the Spirit. The promise of power is connected with the coming of the Spirit. A Spirit-baptized church is a gifted church. The amount of good done by any church never exceeds the degree in which the Spirit is being recognized and obeyed.

(2) He appoints officers.

"Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers." (Acts 20: 28). The Holy Spirit selects, elects and installs the officers of the church. This is done through the church, but it is no less the work of the Spirit. If the Spirit be in the church, as we have seen, then He directs the individual member in every act which concerns the well being of the church. This is seen in Acts 15: 28. The Holy Spirit was the invisible chairman of that council and possessed the reins of every member present. Recognition of and obedience to Him is the only way to advance the interests of the Master and conserve the power of the church.

(3) He directs and attends the ministries of the church.

There are three public functions in the ministries of the church. These are directed by the Holy Spirit. I call your attention to them with the references:

(1) Preaching (1 Pet. 1: 12; Acts 4: 31; 1 Cor. 2: 4; 1 Cor. 2: 13; 1 Thes. 1: 5).

(2) Witnessing (Acts 1: 8; Acts 4: 31-33).

(3) Prayer (Acts 2: 42; Rom. 8: 26-27).

4. The Holy Spirit directs the missionary enterprises of the church.

The references below are taken from the pen of Dr. Gordon. They are complete and exhaustive.

(1) In the selection of missionaries (Acts 12: 2).

(2) In sending them out (Acts 13: 4).

(3) In empowering them to speak (Acts 13: 9).

(4) In sustaining them in persecution (Acts 13: 50-52).

(5) In setting the divine seal upon their ministry (Acts 15: 8).

(6) In counseling them (Acts 15: 28).

(7) In guiding, directing, and restraining them (Acts 16: 6-7).

5. *The Spirit Will at Last Take the Church to Meet the Lord at His Coming.*—The Spirit's work is to call out and prepare a people for the Lord. It is his work to collect the bride and adorn her for the marriage. The completion of this work prepares the way for the coming of the King. It makes ready his regin of righteousness in the world.

This is the work of the Spirit in this dispensation. This gathering together of the faithful will go on until the church of God is complete; until he has called out of the Gentiles a people for his name. When the day of its completion shall have come then will we be caught up into the clouds to meet the Lord of glory. Until that day we are in the world to stand for the Christ and shows forth his glory. As He represents us in heaven, so are we to represent Him on earth. And if we would be to the praise of His glory, we must be submissive to His Spirit, for in everything within the sphere of the church the Spirit is the guide and teacher.

Humboldt, Tenn.

THE PASTOR AND THE EVANGELIST.

BY REV. E. K. COX.

(Paper read at Ministers' Conference, at Clarksville, and requested for publication. The delay in the publication was due to several things, none of them the fault of Brother Cox. The paper has not, however, lost its interest by the delay.—Ed.)

These terms stand for the two main divisions of the Christian ministry. The work of the evangelist, the bearer of glad tidings, the herald of salvation to the lost, and the duties of the pastor, the shepherd and overseer of a church of God's people, are the two departments which embody the fundamental duties of the Gospel ministry. The word of God authorizes both, "And evangelists and some pastors and teachers." Their work is made necessary by the very nature of our religion, and is essential to its continued existence. Evangelism precedes pastoral work; the gospel must be proclaimed and accepted before the pastor's work begins, and should evangelism entirely cease, one generation, would almost see the end of Christianity. And, unless churches are organized, taught and led, all effectual work would stop. Now let us briefly consider the two offices, if we may so call them, that we may better understand their relationship.

1. The pastor—called in the New Testament bishop and elder, as well as pastor, and it takes all these terms to fully define his work. He has charge of a local congregation of believers; he is their pastor or shepherd. "Feed my sheep," said Jesus to Peter, and Paul exhorts the Ephesian elders to "Feed the church of God which he hath purchased with his blood." As shepherd he is responsible for the spiritual nourishment of his flock; furnishing milk for the babes; strong meat for the well grown; fitting food for the sick and aged. He is their defender to watch and protect them from persons and things which would do them harm. He is their teacher; their ideas of truth and duty will be in the main as he gives them. The pastor comes close into their lives. When sorrow and trouble, disease and death come into their homes they turn to him for comfort and solace. He is with them in joy and sorrow, sunshine and shadow; visits in sickness, watches until death, and leaves them only at the closed grave. He is also the bishop, the overseer, the episcopus. Brethren, we don't use the term "bishop" much, but we are the only people in the world who have the real thing. If you would see the true New Testament bishop, don't go to the Prisoner of the Vatican, nor to the Archbishop of Canterbury, nor to the college of bishops of iron-wheeled Methodism, but out here to Ebenezer, Shiloh or old Mt. Pisgah, and there in the humble pastor of that little flock, see as big a bishop as lives beneath the stars. As bishop, he is the leader and director of the spiritual energies of his church. The great question of missions must be kept alive with his people by his efforts; the oft-times vexing problem of church finances are his, many and varied are his

duties, and unending his labors if he is faithful.

2. The Evangelist.—In the new Testament an evangelist seems to have been a preacher who devoted his time to evangelizing destitute fields. Our modern missionaries are more nearly evangelists in the New Testament sense than almost any we have. The name evangelist has now come to mean almost exclusively a preacher who devotes his time to holding series of meetings for the purpose of reaching the unsaved, and many of them confine their operations to our strongest churches, and most thoroughly occupied territory. So we mean by an evangelist, a preacher having no special charge, but devoting his time to efforts directly intended to reach those out of Christ. And God has mightily used the evangelist in these later years for the awakening of the churches and the salvation of the lost. The names of Finney, Knapp, Earle, Moody, Torrey, and many others stand for great forces in the kingdom of God, and their labors have been marvelously honored of the Holy Spirit.

But what about the pastor and the evangelist? Are they co-laborers, or are their fields separate? Shall the evangelist be called in to assist the pastor? I can see three courses open to our church as to their evangelistic work:

1. Have no special meetings, depending on the regular services of the church for soul-saving. Now, I believe every pastor should do the work of an evangelist. He cannot preach the Gospel without inviting lost men to Christ. Every service should have for part of its object to point sinners to the Lamb of God that taketh away the sin of the world. I have no patience with the idea that we should expect conversions only during the few days of a revival meeting. Perish the thought that the Holy Spirit is active, and the Gospel the power of God unto salvation only during this brief period. Every pastor should be fisherman as well as shepherd. But there come times, when after long and patient sowing, a great harvest is ripe unto the gathering; there are conditions which call for a mighty onslaught upon the enemy. Such cannot be done by our regular services; so special meetings are often necessary.

2. Let the pastor conduct such meetings himself. Now, there are some advantages which occur to me from such a course: (1) It strengthens a pastor in the love and confidence of his people. They will rally to his support better in every line, if he shows himself capable in this work. (2) It gives him a place in the affections, and an influence over the lives, of the young converts he can hardly attain when some one else leads them to Christ. (3) It obviates to some extent, the almost inevitable reaction; the people don't feel the revival left with the preacher, and the spirit of it is much more apt to remain and the pastor better able to meet the conditions following when he has held the meeting. Some pastors can hold most of their meetings and every one should sometimes do so. But many pastors are not gifted in evangelistic work; they are admirable shepherds, splendid teachers, good financiers, but are unfitted by temperament, by habits of thought and manner of public speech for such leadership. This is true of many successful pastors. Then, during a revival there is always a sufficient amount of personal work, private instruction, and things of that nature, which a pastor can do better than anybody else, to employ all his time, and this work is as essential as the preaching from the pulpit. So, I believe it is often wise for the pastor to have outside assistance. This, of course, makes the adoption of the third course sometimes imperative.

Then comes the question, whom shall we secure? Shall we look for a brother pastor, or a regular evangelist? The pastor with evangelistic gifts is often preferable. He knows more of a pastor's problems, and can conduct a meeting in such a way as to help the pastor when he is gone more readily than an evangelist. Under ordinary conditions in the average church I believe he is preferable, unless he one of the small class said to exist, who would use the love and influence gained at such a time to weaken and supplant the pastor. Such a preacher is a full cousin to Judas Iscariot, and utterly unfit for the Christian ministry. But we have not enough pastors fitted for such work to meet the needs. Besides so many things, as weddings, funerals, sickness, among his people may call a pastor from a meeting at a critical time: so there are times when an evangelist can do better service. Then the coming of a man whom God has made a great soul-winner is a blessing to any field or church. The selection of an evangelist often becomes a problem, for as some brethren are already aware, there are evangelists, and—evangelists.

But first of all, I am speaking of Baptists and to Baptists, be sure your evangelist is a Baptist. At such times you want a man sound in the faith. I have known but little real benefit to Baptists from so called union meetings. But we must remember that there are several classes of evangelists:

1. Allow me first of all to mention a variety who sometimes call themselves evangelists though unworthy of the name, who mainly infest our country churches, where we Baptists have lots of folks. However, the number of these preachers was never great, but any is too many; they are peripatetic rovers often like the operation of the Spirit, in that we "know not whence they come nor whither they go." Their purpose, however, is to hold a meeting, and sometimes they are allowed the privilege; they preach for a few days, their well-worn, oft-repeated, high-sounding, plagiarized sermons, and the members wonder why their pastor can't preach that way. After a "big meeting" he goes on his way in search of silly sheep and fresh pastures, leaving a fleeced flock and an injured pastor behind. Some way should be devised to protect our unsuspecting country churches from the wolves in sheep's clothing.

2. We have the sensational evangelist, and by sensational, I mean one whose object is sensation rather than salvation, and commotion rather than conversion; the man who feels his reputation will not allow him to leave a community until he has become the center of interest. He comes with blast of trumpets, the papers have notices of his marvelous meetings, of the vast throngs who pack buildings to the doors, the hosts of converts—Pentecost comes again wherever he goes. He is not modest as to his achievements—the personal pronoun is a great favorite of his; he is extravagant in speech, tragic in manner and gesticulation, and varied in methods to attract a crowd. His sermons are wildly anecdotal, ghost stories, death-bed scenes, grave-yard experiences, accidents, wonderful things from his own career; he is almost a stranger to Bible truth, and innocent of theology, but pours upon his admiring audience a flood of pathos, tragedy, comedy and farce; anything to arouse feelings and stir emotions, professional backsliders are gloriously restored, members heroically absent since last revival throng the front pews and sigh over the luke-warmness of the pastor and deacons. Converts are counted by the score, sometimes the pastor wonders what became of them. Then a big farewell service is held. The evangelist gathers in his pay; some kind friend sends notices to the secular and religious press of the biggest revival ever held in that town, and he departs, leaving the pastor to bring order out of confusion, and sometimes the pastor feels moved to say, "and the last end of that meeting was worse than the first." But all evangelists of this class are not Baptists, for which let us be devoutly thankful.

3. Then there is the man, good, consecrated and zealous who forgets that the church has a pastor, who must gather everything in and around himself, who becomes the center of the entire movement; he is there to conduct a meeting and he means to do it. There are men with superb gifts who thus unfit themselves to labor with a pastor, and injure rather than help him in his work. They do much of this unintentionally, but it is done just the same. Don't have either of these brethren, if you mean to stay long on your field.

But there are evangelists who are God-called and God-equipped men, great soul-winners. Men who depend upon the Holy Spirit to convict and regenerate; men who preach repentance toward God, and faith in the Lord Jesus Christ; who believe in heaven and hell; who preach the exceeding sinfulness of sin and the cleansing power of the blood of Christ. Men who are more anxious to teach the truth than to count noses. Secure an evangelist of this kind, one who will recognize the pastor, considering himself, as Evangelist Earle used to say, "a helper like the pusher engine that waits to help heavy trains over a grade."

The evangelist, when he comes to a pastor's field, should, and the man I have described usually will, remember that the pastor was planted there by the Holy Spirit and will labor there when he is gone. Let the evangelist, as a rule, do the preaching, but he and the pastor should always consult over plans and methods of work, for the pastor, familiar with the field, is often the better judge of these things. The pastor should always be a leading factor in a revival: visit the people, pray in their homes, seek personal interviews with the unsaved, give all possible public and private instruction to penitents. He should always, if possible, receive, instruct and baptize the converts. The evangelist can greatly help a pastor among his people by speaking of his better qualities; by no means let either criticize the other to a third party. All such is hurtful. They should both remember that the church with which they labor is of more importance than either, or both of them, that the glory of our Lord and the salvation of men is the object of their work. Let them not forget that they are laborers together with God, and that while one may sow and another gather, "God giveth the increase." Then their relationship will be no longer a problem but their working together a joyful service to their Common Master.

Nashville, Tenn.

UNAWARES.

1.

They said, "The Master is coming,
To visit the town today,
And none can tell at what house or home,
The Master will choose to stay."
Then I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the guest divine!

2.

And straight I turned to toiling,
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet!
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

3.

But right in the midst of my duties,
A stranger came to my door;
She had come to tell me her sorrow,
And my comfort and aid to implore.
And I said, "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

4.

But soon there came another,
A cripple, thin, pale and grey,
And said, "O let me stop and rest
Awhile in your home I pray;
I have traveled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

5.

And I said, "I am grieved and sorry,
But I cannot keep you today;
I look for a great and noble Guest,"
And the cripple went away;
While the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart,
That the Master to me might come.

6.

And I thought I would spring to meet Him,
And treat him with utmost care,
When a little child stood by me,
With a face so sweet and fair;
Sweet, but with marks of teardrops,
And his clothes were tattered and old,
A finger was bruised and bleeding,
And his little bare feet were cold.

7.

And I said, "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it;
You must hasten elsewhere."
And at the words a shadow
Swept over his blue veined brow.
"Some one will feed and clothe you, dear,
But I am too busy now."

8.

At last the day was ended,
And my toil was over and done,
My house was swept and garnished,
And I watched in the dark alone;
Watched, but no footfall sounded;
No footstep paused at my gate,
No one entered my cottage door;
I could only pray and wait.

9.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried.
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept;
My heart was sore with longing,
Yet, spite of all, I slept.

10.

Then the Master stood before me,
And His face was grave and fair;
"Three times today, I came to your door,
And craved your pity and care;
Three times you sent Me onward,
Unhelped and uncomfited,
And the blessing you might have had was lost,
And your chance to serve had fled."

11.

"O Lord, my Lord, forgive me;
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And he said: "Thy sin is pardoned;
But the blessing is lost to thee,
For failing to comfort the least of Mine,
Ye have failed to comfort Me!"

—Bible Truth Depot, Toccoa, Ga.

CARSON AND NEWMAN COLLEGE.

Our pastor, Rev. George W. Sherman, after being detained by grip for more than a week in Columbia, began his work with us on March 10; he preached that morning and a receptive service, in which a number took part, was held in the evening. Large congregations, filling the college auditorium, are greeting him. The people are greatly pleased with Brother Sherman and we are hoping that we shall so behave ourselves that he will be pleased with us, all for the Lord's glory. He will administer the ordinance of baptism on Wednesday night, and will conduct a revival meeting within a few weeks.

The college enrollment has reached 478, the health of the student body, except colds and a few cases of mumps, has been excellent. The college took a lively interest in the anti-saloon contest in Knoxville; we prayed and sent a petition to Knoxville, and some of us went down to work and vote. We rejoice with Knoxville and now wave our congratulations to the S. W. B. U. at Jackson.

Some of us at Carson and Newman have our hands up to our ears listening to hear something of interest at commencement as to a library building; we do not know, but are hoping and expecting! In order to hear what we hope to hear we must pay the small balance of \$2,100 yet due on Davis Hall, the young men's dormitory erected last summer. The raising of the above sum will bring us the thousand dollars, the last on the building, which Brother Edwards, of California, promises to pay.

Brother editor, you will be surprised to know that my position as president of Carson and Newman is getting to be a little embarrassing. Some friends are getting to look on me as a kind of nuisance, because I point out to them the splendid opportunities here for investment of money! Within the last four years friends of Carson and Newman have done well, but we scarcely think that enough has been done to cause any one to grow sensitive about it. One man has given \$35,000; one lady has given \$1,000; several have given \$500 each; a few \$250 each, a few \$100 each, and several hundred have given less sums. Many have paid up their endowment subscriptions and many more have given the \$700 or \$800 raised yearly for ministerial education. Aside from the \$35,000 gift there has been raised within the last four years some \$25,000. That is a neat sum, for which the brotherhood are grateful to the donors. It makes an average of about 40 cents each or 10 cents per annum each for the 60,000 Baptists of East Tennessee. I am sure the givers of the above amounts are glad they gave, and I feel very grateful to God for the privilege I have had in soliciting part of this and in collecting subscriptions taken by President Anderson. I am sure, too, when the friends who have been afraid that Carson and Newman and its representatives were going to oppress the people by calls for funds shall see the above figures, they will say it's all a mistake, the people haven't overdone themselves for their beloved school, though many have done nobly! I am even hoping that many will respond promptly and nobly to a call for that \$2,100 to wipe out the balance due on Davis Hall. Then we shall be ready to hear something at commencement if there shall be anything to hear.

M. D. JEFFRIES.

TENNESSEE COLLEGE FOR WOMEN.

Dear Brother: The Baptists of Tennessee appointed an Educational Commission a few years ago, and one of the chief duties of that commission was the establishing of a college for the higher education of women. The brethren who were chosen looked over the State and received overtures from several places. However, after due consideration of all the facts, they unanimously chose Murfreesboro as the place for the location of this institution, which they named "Tennessee College for Women."

The campus is a most beautiful one of fifteen acres, on which formerly stood the building of Union University, so widely known. The old building was not safe, so was torn down and the brick were used in the erection of the magnificent three story brick which now stands on the old site.

We would rejoice to have every Baptist see this splendid structure, which occupies about a city block, for there would be no difficulty in fully enlisting them after having seen it. The campus is worth \$40,000 and the building is worth \$60,000.

This plant has been turned over and deeded to the Tennessee Baptist Convention. The title is, therefore, secure and it is absolutely under their control.

Brethren George J. and J. Henry Burnett have been secured to conduct the school. The opening date has been fixed as September 11, 1907.

The building and grounds are splendid and all that heart could wish, but no school can be conducted until

the building is furnished. Up to this time the Baptists have not been called upon, and we only call now for funds with which to furnish the building.

There are over 100 rooms, including, of course, the kitchen, dining room, parlors, library, art room, gymnasium, chapel, class rooms, piano rooms, infirmary, etc. At the lowest estimate it will take \$15,000 to furnish it. There are very few churches that cannot give \$100; there are many that can give from \$200 to \$500, and there are many individuals who can easily furnish a bed room (\$100).

Brethren, please do not wait, but let us have an expression from you. We have a great opportunity and cannot afford to neglect it. We are anxious to have the money for furnishings all paid, or at least subscribed, by June 1, so that an active canvass can be made for pupils. The prospects are exceedingly bright if we can only furnish the building.

May the Lord put it in your heart to lead off in this matter, and, if you can, to give enough for a room. If you are not in a position to give the entire amount, urge your church, or churches, to join you and raise it.

Brethren, please do not pass this matter by, but take it up and help us to make your school and our school a great power for good in Tennessee. May we make good use of this great opportunity. Pray for the school, work for the school, and give to the school, and the Lord bless you in it. Yours fraternally,

C. H. BYRN, *President of Board,*
A. C. DAVIDSON, *Pastor.*

SHALL WE WRITE VICTORY.

What shall we write May 1 to our hosts all through this land, and even to foreign lands? Not only are our pastors and people here anxious to know on May 1 the news from the Foreign Mission Rooms, but with deeper anxiety the workers in foreign lands wait and long for the information. It has been arranged this year to send a message to the brethren in the foreign fields if we close without debt. As it costs for each word by cable, one word will be used to tell the story. If we come up to our places like true men and women and pay every dollar, over the plains and mountains and rivers, and under the ocean to the missionary in China and elsewhere will go the word, "Victory." We have written to the missionaries that this will mean: "Praise God who hath given us the victory. We are your co-workers in Christ. Go forward. Coronation, doxology." The missionary who receives the message will at once wire or write to the other missionaries in that country, and so when the convention meets, our noble workers at the front can know whether to shout all around the globe as the home forces come in the great assembly in Richmond.

Some one may ask, is there any possibility of paying out? Oh, yes, by united, earnest effort it is possible. We must, however, in the next six weeks raise about \$200,000. This is about \$36,000 more than we raised in the same time last year. But some churches are doubling, others trebling, and others quadrupling their gifts of former years. How can we do otherwise than increase after all that God has done for us? We cannot afford not to increase. The missionaries report such opportunities to enter and win the people as never in the past. Scores of young people in the home land are saying: "Here am I, send me." Shall the favored of God draw back? Never. Let everyone among us give just a little more, and some much more. Then May 1 under the oceans will go to cheer the faithful workers at the front, the word "Victory." No message sent will mean: "Failure—we have been blest, but keep God's blessing to ourselves while others die." Let every one who reads this pray for victory, and work and talk and give for victory. And God will give us victory. It is God's work. If we honor Him, He will honor us.

R. J. WILLINGHAM.

Richmond, Va., March 15, 1907.

LINCOLN MEMORIAL UNIVERSITY.

WE HAVE HAD A GREAT REVIVAL OF RELIGION IN OUR SCHOOL, FIFTY-SIX STUDENTS WERE CONVERTED AND MANY MORE ARE GREATLY BENEFITED.

Rev. Earle D. Sims, returned missionary from China, State evangelist missionary for Tennessee, has just closed a very successful two weeks' revival in our school. Some fifty-six students have been converted, the entire student body, faculty, and friends of the institution greatly benefited. Brother Sims is a strong preacher, a tireless worker, and one who has the salvation of souls at heart. He has great power with God, because he keeps in close touch with Him.

We feel confident that the parents and friends of the institution will have cause to be thankful because their boys and girls have been in Lincoln Memorial University this year, and have professed faith in Christ. It is

such a consolation to feel that many of the young men and women who are here now will look back to this revival as the turning point for good in their lives.

Our school is very large; enrollment for the year being five hundred and sixty-five, and we were compelled to turn away for lack of accommodations about 100 students this year. As our school is industrial, we close early, so that the young men who come to us may have the chance to go home and make a crop. Our commencement this year is May 8, and the editor of the BAPTIST AND REFLECTOR has a cordial invitation to be present on that occasion.

Wishing your paper continued success, I remain,
WM. L. STOOKSBURY.

A GREAT CONVENTION!

The West Tennessee Baptist Sunday-school Convention will meet at McKenzie, Tenn., Wednesday, April 24, at 8:45 o'clock, and continue in session three days. This body has been complimented by those who are in a position to know as being the liveliest Sunday-school organization in the South. Several of its sessions have equaled those of the State Convention. The one at McKenzie bids fair to be a record-breaker.

The convention sermon will be preached Wednesday night by Rev. Gilbert Dobbs, of Brownsville; alternate, Rev. D. A. Ellis, of Jackson.

Dr. Harvey Beauchamp, of Little Rock, Ark., Field Secretary of the Sunday-school Board at Nashville, will be present and deliver several addresses. Other notable visitors and Sunday-school specialists are expected.

The Southeastern Passenger Association will grant reduced rates of one and a third fare on the certificate plan, provided at least a hundred purchase tickets. For every ticket purchased at full fare on the going trip, be sure to take a certificate from the agent. Otherwise no reduction will be allowed in returning.

Mr. A. D. Fuqua, of McKenzie, Tenn., Chairman of the Entertainment Committee, requests that all who will attend the convention send him their names that homes may be assigned. Do not delay this. There will be ample accommodation for all.

Ho, for a great convention and delegates from every Sunday-school in West Tennessee!

FLEETWOOD BALL.

Lexington, Tenn.

HALL-MOODY NOTES.

And still they come. Seventeen new students have entered in the past two weeks. There has not been a week since the opening last September in which we have not had one or more new students. Our enrollment is now 402. We are expecting fifty or sixty more to enter for our spring term, April 2. Most of those entering now are teachers or students preparing for examinations. We have organized special review courses for this purpose. There is now more than one hundred in actual attendance in the Teachers' Department. Our dormitories have been full for sometime, and we have almost reached the limit of the boarding capacity of the town.

Brother A. B. White has been elected financial agent by the Board of Trustees and has begun his work with flattering prospects. A few weeks ago at chapel exercise the students and faculty subscribed \$2,000 towards new buildings. Several brethren of Martin have subscribed \$1,000 each, quite a number \$500 each; so that we now have several thousand dollars in sight for our very much needed new buildings. We desire to invest \$50,000 in new buildings this year. We need the buildings and it will require that amount to properly prepare for the great student body we are expecting next year. Will not every friend of thorough, Christian-Baptist-education help us in this noble work?

H. E. WATERS.

IF SOME ONE WOULD ONLY ATTEND TO IT.

Our Home and Foreign Boards are urging collections for the work. We will have much to raise in the next few weeks, if we come up to our duty, and to the standard which we have set for the year. We are well able to do all that is expected of us "if somebody will only attend to it." Brother, you who read these lines, suppose you get busy. Our people are willing to give when the matter is presented intelligently and lovingly and with a definite plan. Will you do it now, brother pastors? Will you do it, brother deacon? Will you do it, sister? Will you do it, brother superintendent? Will you do it, lover of Jesus? Let the big church with a pastor do big things. Let the big church without a pastor do likewise. Let the average church come on with its offering. Let the little churches bring their gifts. Let all the churches do well. They will do it, "if somebody will only attend to it." Will you do it now?

A. U. BOONE.

Memphis, Tenn., March 13, 1907.

PASTORS CONFERENCE.

Nashville.

Howell Memorial.—Pastor Cox preached at both services. Morning theme, "Prevailing prayer;" evening theme, "Counting the cost." 1 by letter; 191 in Sunday-school.

Lockland Church.—Services morning and evening. Preaching by Rev. A. E. Boothe. Fine Sunday-school and B. Y. P. U.

Edgefield Baptist Church.—Pastor, Arch C. Cree. Sunday-school 380. Morning subject, "The gospel of gold and the grace of giving;" evening subject, "Behold, the Lamb of God." Large audiences. Fine services.

Seventh Church.—Preaching morning and night. Morning subject, "How to behave in the church;" evening subject, "The power of Christ to save." 1 received for baptism; 2 deacons ordained. Brother Van Ness did us fine service.

North Nashville Baptist Church.—Pastor Swope preached at both hours. Morning subject, "Giving;" evening subject, "The modern young man," being the second in a series of sermons on "Modern personalities." Three received by letter. One received for baptism. Large audiences. Missionary collection taken.

North Edgefield.—Pastor Snow preached on "Consecration," and "Healing the Demoniac." Since last report one baptized. Two approved for baptism. Four by letter. Several requested prayer. 324 in Sunday-school.

Immanuel.—Rev. O. E. Baker, of the Blind School, preached both morning and night. Four received by letter at the morning service.

First Church.—Pastor Burrows preached on "The moral life," and "The gospel in the Exodus—the opinion of Pharaoh."

Gallatin.—The pastor preached at both hours. Morning theme, "Some bad bargains in business;" evening theme, "The great Physician."

Antioch.—Pastor Reid preached on "Perseverance of the saints," and "Ministry of John the Baptist." Large congregations at both hours. There were several additions to the Sunday-school.

Belmont Church.—Missionary Thompson preached on "New covenant." Dr. A. W. Lamar preached at night.

Twenty-first Avenue Mission.—Fine Sunday-school. Brother Thompson preached at night. Interest very good. Meeting continues.

Third Church.—Pastor Yankee preached on "Holding our Crown," and "Let him alone." One approved for baptism. One under watchcare. Three professions. Many asked for prayer.

Centennial.—Pastor Stewart preached on "The un-failing barrel and cruse," and "The personal Christ." Good day.

Memphis.

First Church.—Pastor A. U. Boone preached in the morning to a great congregation. 1 approved for baptism.

Boulevard.—Pastor Wiggs preached at both services. 2 received by letter; 3 approved for baptism.

Central.—Pastor Potts preached. 2 received by letter.

LaBelle.—Pastor Lawless preached. 1 baptized.

Lenox.—Pastor Reese preached. 4 baptized.

Seventh Street.—Pastor Strother preached at morning hour and Elder M. H. Whitson at night. 2 received by letter; 2 baptized.

Bellevue.—Pastor Hurt preached at both hours. 4 received by letter; 1 approved for baptism.

McLemore.—J. C. Swain preached. 2 approved for baptism.

Rowan.—Pastor Harry Leland Martin preached. Subjects: "Heathenism in the South," and "Robbing God."

Chattanooga.

Second.—Pastor Waller preached in the morning. Subject: "How to make a church great." 323 in Sunday-school. Great day. Took subscription of \$5,430 for tabernacle. No service at night on account of Stuart meetings.

Hill City.—Rev. D. B. Vance preached morning and evening. Subjects, "Love," and "Old Paths." Good day.

Highland Park.—Rev. G. A. Chunn preached in the morning on "Parental anxiety." Pastor R. D. Cecil preached in the evening on "A man taken to heaven by a whirlwind." 121 in Sunday-school. 30 in Junior Baptist Union; 25 in B. Y. P. U. Good day. Rev. R. D. Cecil preached at 2:30 in the public school building in Ridgedale. Subject, "The only foundation."

St. Elmo.—Pastor Brown preached. Subjects, "John the Baptist," and "A good character the root of true success." 157 in Sunday-school. Good day with good interest.

Rossville.—Rev. R. D. Cecil preached in the morning. Subject, "The Christian's motto," or "Go forward." This being the occasion of the dedication of some beautiful

new pews that have recently been put in the church. Dr. Russell prayed the dedication prayer. The music was sweet and the congregation large and the hour was great. At the close of the service 6 or 8 gave their hands for prayer. 216 in Sunday-school. Rev. Chunn, the pastor, is doing a great work with this church, and he preached at night. Subject, "A lost soul."

First.—Dr. Jones reports a fine meeting in Columbus, Ga., where he is assisting Dr. M. Ashby Jones. His pulpit was filled by Dr. J. H. Race, of Grant University at 11 o'clock. In the afternoon and evening Mrs. Curtis, of Sherman, Tex., a W. C. T. U. officer conducted very earnest services, looking to temperance reform in Chattanooga. 307 in Sunday-school.

Knoxville.

Clinton.—Pastor McCarter preached at both hours on "Some marks of a true church," and "How to know people." Two good congregations. 2 additions by letter; 130 in Sunday-school. The Fifth Sunday Meeting meets with our church.

No pastor's conference last Monday, all the pastors being actively engaged in the great election which removed saloons from our city.

Deaderick Ave.—Pastor G. W. Perryman preached on "Memorial stones," and "After the battle, what?" 5 baptized; 1 received by letter; 600 in Sunday-school.

Broadway.—Pastor W. A. Atchley preached on "The kingdom of God," and "A great ethical revival." 455 in Sunday-school. 1 approved for baptism; 1 received by letter, and 2 received under watchcare.

Island Home.—Pastor J. L. Dance preached on "Moses' part in serving the world," and "Isaiah's vision of the future kingdom." 217 in Sunday-school.

Euclid Ave.—Pastor L. A. Hurst preached in the morning on "What can young women do in the church?" Brother T. L. Cate preached at night on "Justification." 150 in Sunday-school.

Third Creek.—Pastor J. C. Shipe preached on "The homeliness of the sanctuary," and "Dry bones." 2 received by letter. 129 in Sunday-school.

Mt. Olive.—Pastor G. W. Shipe preached on "The church covenant." B. Y. P. U. at night. 3 received by letter; 95 in Sunday-school.

River View.—Pastor J. N. Bull preached on "Memory," and "Temptations of Christ." 40 in Sunday-school.

Immanuel.—Pastor E. A. Cate preached on "What meaneth this?" and "God's promises." 130 in Sunday-school. 6 professions.

Bell Ave.—Pastor J. H. Sharp in the forenoon preached on "The Lord and His plumbline," and in the evening on "The young man, his character and life." 3 approved for baptism; 2 received by letter; 400 in Sunday-school.

First.—Preaching morning and night by Dr. J. J. Taylor, President of Georgetown College. A great preacher preached two great sermons to a great church. 374 in Sunday-school.

Lonsdale.—Pastor S. P. White preached on "Mary hath chosen that good part." Evening preaching by J. F. Williams, on "She hath done what she could." 3 additions. 104 in Sunday-school.

Grove City.—Pastor R. N. Cate preached on "The race of life," and "What shall we wear." 175 in Sunday-school. 2 conversions; 72 additions; 26 baptized.

Ball Camp.—Pastor F. E. White preached in the morning on "Watch and pray." Rev. G. S. Wells preached at night. 70 in Sunday-school.

Oakwood.—Pastor J. W. Crow preached on "God's call to service," and "Excuses examined." 2 received by letter; 1 conversion; 104 in Sunday-school. Revival began.

Sixth Ave.—Preaching in the morning by Brother Cantrell. At night Pastor Kibby preached on "The great supper." 1 received by letter; 86 in Sunday-school. Ordination service in the afternoon. H. A. Kibby ordained to the full work of the gospel ministry.

Glenwood.—Preaching by Rev. J. C. Davis on "Opportunities for salvation."

Meridian.—Preaching by Pastor J. C. Davis. Collection for Foreign Missions.

Madisonville.—Pastor T. F. Hendon preached on "Oneness of purpose." Evening subject, "The two ways."

Third.—Pastor A. J. Holt preached in the morning on "Love in contrast," and "I have sinned." Great meeting; crowded house; 213 in Sunday-school; 3 additions.

Rev. T. H. Francisco, one of the Tennessee men now in the Seminary at Louisville, has been called to the care of the Belmont Baptist Church, this city, and it is hoped that he will accept.

Fine day Sunday. One conversion. Halls has secured Rev. George W. Smith and he is taking hold well.

GEORGE H. CRUTCHER.

Dyersburg, Tenn.

Permit me to say that you voiced my sentiments exactly in your editorial on the Thaw case. It is the best thing on the subject I have seen. You voiced my verdict fully.

H. E. WATTERS.

Martin, Tenn.

We had two large congregations on yesterday. Subjects: "Prevailing prayer," and "Soul care." One joined by letter. The church has just purchased a handsome new organ. We are now on with an offering for Home and Foreign Missions."

J. ALFRED GARRETT.

New Providence, Tenn.

Please announce through the BAPTIST AND REFLECTOR that there will be held in connection with the Workers' Institute at Shelbyville, March 29-31, a Woman's Missionary Convention for Duck River Association.

All churches and societies in the association are requested to send representatives. Let us make it a great meeting.

MRS. W. A. MOFFITT,

Vice-President Duck River Association.

We had fine congregations at Peyton's Creek Saturday and Sunday. Brother G. W. Mathews preached for us on Sunday a fine doctrinal sermon. The church made arrangements to paint and paper their house by the third Sunday in May. I will be at Hartsville on Easter Sunday to preach a sermon to the old comrades of the 60s. Hope to meet a goodly number. Everybody invited.

R. B. DAVIS.

Carthage, Tenn.

Our church is to be blessed by having the fifth Sunday meeting. We are all expecting a good time and a spiritual feast. Will have a meeting of our W. M. Society one day, and hope to have several representatives from each society in Duck River Association to meet with us. By this meeting I hope each one will be enthused with a desire to attempt greater things for our Master.

MRS. J. P. McDONALD, President.

P. S.—We hope to have you with us and in our home. Shelbyville, Tenn.

The B. Y. P. U. Convention of Middle Tennessee will meet at the North Edgefield Baptist Church April 10, and the Middle Tennessee Sunday-school Convention the 11th and 12th.

The church extends a cordial invitation to all who will attend the meetings. All who desire entertainment should send their names to J. H. Snow, 816 Meridian street, Nashville, stating the time they expect to arrive and the length of time they will remain, so that comfortable arrangements may be made. Write at once.

J. H. SNOW.

Nashville, Tenn.

All the friends of the S. W. B. University would have been doubly proud of her students if they could have seen them in the temperance procession Thursday. No one realizes more than they that the open saloon is an enemy to the institution, and they seemingly worked the harder knowing this fact. Nearly all the banners, thirty-two in number, with sixty-four mottoes directed against whiskey, were made by them, and a number of the young men worked at the polls, both with speech and song to win votes, "No Saloon." We pray earnestly that Thursday's victory may be lasting.

A FRIEND.

Jackson, Tenn.

A SAD DISAPPOINTMENT.

The record of last week's giving has greatly disappointed us. The receipts from our people are as follows:

Home Missions\$28 06
Foreign Missions 72 32

Just think of 147,000 Baptists giving only \$100 in a whole week to Home and Foreign Missions, when we are nearly \$20,000 short of what we had hoped to get. And then to think that this comes within six weeks of the Convention year. To delay the offerings to these great objects is not best. It is not best for the churches, neither is it best for the work. We know not what inducement can be presented more than has been given to get our people to give to Home and Foreign Missions. The Boards are not only in debt, but are paying large amounts for interest every week, for the money that they have borrowed to sustain the missionaries on the field. We greatly desire and earnestly urge pastors and laymen to write brief messages to the BAPTIST AND REFLECTOR, stating what you are doing, and what you are planning to do for these interests. Shall we not begin the round-up next week with great offerings?

W. C. GOLDEN.

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 Southern 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.

WOMAN'S MISSIONARY UNION.

Are we doing our best this week for Home Missions? Remember generously the regular work of this Board, and then add something additional for the Tichenor Memorial Building fund.

Our gifts to the proposed new chapel at Colon are not coming in as they should. We hoped to give at least \$150 to this object, but so far not half of this amount has been sent in. Let those who pledged amounts at the last State Convention hasten their gifts to our State Treasurer, W. M. Woodcock, through their church treasurer, that when the books close on April 30 we will not have failed in our endeavor.

What about Miss Moody's salary? Will all this come during the next six weeks? The joyful privilege of providing her support belongs to the young women of Tennessee. She stands for them in that mission field, doing an excellent work, feeling strong in the prayerful sympathy of our Tennessee girls. We are anxiously waiting now for the liberal gifts that will soon begin to come in from these young ladies' societies for this, their own special work.

We hope that a large number of our Tennessee women will attend the Southern Baptist Convention at Richmond, May 16. Nothing can take the place of the enthusiasm aroused at one of these great meetings. The annual meeting of the Woman's Missionary Union,

held simultaneously, is, of itself, well worth the trip. Those intending to go will kindly send in their names to our Corresponding Secretary, Mrs. B. H. Allen, Nashville, Tenn.

WANTED—2,500 CHURCH BUILDINGS.

FANNIE E. S. HECK.

Where? In Southern Baptist territory west of the Mississippi.

By whom? By 2,500 homeless Baptist churches.

Why? Because a homeless church is as helpless as a homeless family.

When? Now, because this is the hour. Communities plastic today will be hardened tomorrow.

How? By a little help wisely given at the moment when a small congregation, struggling to build, faces failure without it.

By whom? By you through your contributions to the Tichenor Building Loan Fund, created for just such a purpose.

How long? Always, since the money is to be loaned, not given, and this to go on perpetually building up waste places.

How much? The Home Mission Board needs, and will not be satisfied with less than a perpetual Building Fund of \$100,000 (one hundred thousand dollars). It is a proud thing that the Woman's Missionary Union took the first steps in this direction six years ago in the beginning of the Tichenor Church Building Loan Fund. Of the \$20,000 promised, \$12,000 remains to be raised this year. If it was proud to begin, how much better to complete?

Can we? Beyond the shadow of a doubt.

LARGER GIFTS.

So far we have had no large gifts for Home Missions. A few have given \$1,000, some \$500. Most of the money has come in very small gifts. They should be multiplied. But the time is here for a larger standard of giving. Why should not some Southern Baptist give \$100,000 or \$1,000,000 Building and Loan Fund?

There are men by the score blessed of God who could give \$10,000 to this great work. Oh, that our people knew the stewardship of wealth! If it were put into practice one twelve months we should get \$1,000,000 for Home Missions.

Nor does the duty fall upon the rich only. There are hundreds and thousands of our people in easy circumstances who can and should quadruple their offerings to God. There are one thousand Baptists in the South who, without sacrifice of their comforts, could send us one hundred dollars each. If by the persuasion of wise pastors and the power of God's Spirit, they could be led to do this thing, the recital of their gifts would thrill our people throughout the South. Who has faith to ask God for so great a blessing?—*The Home Mission Field.*

THE THIRD WEEK OF MARCH, 1907.

To our Baptist Women of the South:—Dear Sister: This is the fourth time I have been permitted to address you on the occasion of your annual Week of Prayer and Special Offerings for Home Missions.

Our women every year have anticipated the return of this great season with increasing gladness. It has meant much to them and to our great work. It has brought a sense of fellowship, unity of effort, quickened spirituality and increased consecration. In all these things, as well as in the gifts you are to make, I confidently expect this year to surpass all other years.

The Lord is wonderfully blessing every department of our Home Mission work. It has been greatly enlarged to meet the crying needs and in line with the request of the Southern Baptist Convention. Our receipts, too, are nearly twenty-five per cent. greater than at this time last year; but our expenses have been fifty per cent. greater. Our indebtedness, therefore, is twice as large. Wide spread and generous giving is absolutely necessary, or we must close the year April 30 with a heavy debt.

Our people are prosperous, as never before. They are able to give. Many of our Baptist women can make large gifts. Why may we not hope for \$1000 each from a few in every state in our beloved Southland? Florida, our weakest state, leads out with \$1000 from one of our noblest sisters. Oh, that this Week of Prayer may discover a score who will join her! Many can give \$100 or \$50; many more \$25 or \$10, and thousands can give \$5 and less. What a grand total if all will do their best.

At every service during this glorious season let earnest prayer be offered for our work and workers. And may it be a Pentecost feast to all who have a part in this Week of Prayer and Special Offerings for Home Missions.

Yours in Christian bonds,

B. D. GRAY,

Corresponding Secretary.

SOME NEW BOOKS.

Hebrew Life and Thought.—A new cloth 12mo volume, 386 pages, by Louise Seymour Houghton. The chapters are: The Day Book of the Most High; Folk Lore in the Old Testament; The Poetry of the Old Testament; Heroes and Heroism; Eastern Light on the Story of Elisha; Love Stories of Israel; A Parable of Divine Love; Secular Faith; The Search for Spiritual Certainty; The Hebrew Eutopia; and the Law of Modern Society. The author well says that one difficulty in Biblical writings today, is the use of language of scholarship rather than the language of culture. This means the avoidance of technical phrases, or scholarly riddles. The price of the book is \$1.50 net, and it can be had from the University of Chicago Press, Chicago, Ill.

The Teachings of Jesus Concerning the Future Life.—A beautiful volume of 193 pages by Dr. G. B. F. Hallock. This is one of a series on the Teachings of Jesus by eminent authors. At present there are nine volumes of this series out, which forms a library on one of the most important themes for any preacher or Bible student. This volume, like its companion volumes is priced at seventy-five cents, and is published by the American Tract Society, New York.

The Work Once Delivered to the Saints.—A booklet by Rev. H. R. Bernard, D. D. It covers the entire field of the co-operative work of our churches through conventions, associations and boards. It is plain, fresh, strong and courageous. This general discussion is followed by three strong chapters on lynching, the race problem, and the liquor traffic. It is a kind of shot and shell magazine for the worker. It is published by J. W. Duke Co., Macon, Ga.; price, 25 cents.

The Threefold Secret of the Holy Spirit.—By J. H. McConkey, is a very fine discussion of this great theme in three parts. First, The Secret of His In-coming Union with Christ; second, The Secret of His Fulness—Yielding to Christ; third, The Secret of His Constant Manifestation—Abiding in Christ. Paper cover, 123 pages, distributed by voluntary gifts.

W. C. GOLDEN.

JUDGE ARTMAN'S DECISION.

We are in receipt of a copy of the momentous decision made by Judge Samuel R. Artman, of the Boone Cir-

The Royal Baking Powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world. It makes more, better and more healthful food.

There is danger of alum in the lower-priced powders.

cuit Court, in which he holds that Indiana's liquor license law is unconstitutional. In support of his opinion Judge Artman presents a great array of supreme court decisions in various states. The Artman decision has been printed in neat pamphlet form by the Patriot Phalanx, Indianapolis, for five cents a copy, ten for 30 cents.

REASONABLE RATIO IN BENEVOLENT INVESTMENT.

Millions of dollars for education, millions for philanthropy, millions for art, millions for pleasure; but for the supreme work of the church—the evangelization of the world—the million dollar gifts are missing, and single offerings of \$100,000 are rare. The same general proportion is maintained if we take the aggregate of the smaller gifts. The total amount annually for Christian purposes in the United States runs into the hundreds of millions, while the total we give to extend Christian truth throughout the rest of the world is less than nine million annually.

Considering the vast numbers in non-Christian lands to be reached, their present moral and spiritual need, and the primary place of our country in the extension of the Kingdom of Christ, this is not a reasonable ratio in benevolent investment. The greatest business enterprise in the world is the universal propagation of the Christian evangel. If it will cost even the low average of two dollars, to give an intelligent knowledge of Christianity to each Chinaman or African, it would take about two billions of dollars to reach the whole race. Yet all Christendom puts into this colossal undertaking only a trifle over twenty millions a year. At this rate it would take a century for the church to give enough to reach the people of our own generation. In order to evangelize our own generation, the church should be giving at least eighty millions a year, instead of twenty millions.

On an adequate financial basis, we may confidently expect to make the knowledge of Christianity universal in our own day. The necessary workers can be secured. We may also count absolutely on the promised help of God in enabling the workers to fulfil the tasks which have been divinely authorized. Apparently the money is the most difficult thing to secure, though it is in reality the cheapest thing we can give. The cost of Christianity to Christ was the cross. Those who propagate His message must invest their lives, and in thousands of cases, they have laid their lives down. Other Christians, equally responsible, should count it a privilege and joy to provide the funds needed to support workers enough to evangelize the whole world. Only thus can we do our assigned part in enabling Christ to realize on His investment. Only thus can we prove ourselves worthy of His investment for us.

To assist in solving this great problem a new Movement has recently been inaugurated, called the Laymen's Missionary Movement. Upon its General Committee are about one hundred of the most

influential Christian laymen of all denominations in the United States and Canada. This Movement aims to interest the laymen of all the churches in larger support of their own denominational missionary work. All the Missionary Board have already given the Movement their most cordial endorsement, speaking of it as an "imperative necessity, in view of the tremendous demands of a world-field, white for the harvest."

The first important undertaking of the Movement is to organize a Commission of from fifty to one hundred laymen, to visit the mission fields at their own expense, and report the results of their investigation to the church at home. The Executive Committee has already discovered about thirty men who hope to go, although no special effort to secure Commissioners has yet been made. The investigation of the Commission will be continued throughout this year, the final report being made early in 1908.

Three of the Commissioners have already sailed: Mr. L. H. Severance, of Cleveland; Mr. George E. Keith, of Brockton, Mass; and Mr. James Rodger, of Montreal. Two others expect to sail on February 21: Mr. S. W. Woodward and Mr. John B. Sleman, Jr., both of Washington, D. C.

A dinner was held by the Movement at the Waldorf-Astoria in New York, February 11, attended by about two hundred business and professional men, who took a deep interest in the enterprise. A similar dinner was held in Philadelphia in January, out of which some remarkable results have already developed. For example, one man is contemplating the giving of all the profits of one department of his business to foreign missionary work. It is expected that these profits will be about \$100,000 annually.

Another immediate outcome of the Philadelphia dinner was the calling of a special meeting of the laymen of the Baptist church. After a full discussion, "There was pledged, the money to send three men," writes Dr. W. W. Keen, "and since then we have obtained money to send three more from Philadelphia. This movement has spread to other cities, so that there will be a delegation numbering probably thirty-five or forty who will go to the East in three parties; the first on February 21, under the leadership of Dr. Mabie; a second, led by Dr. Eubank, on March 8, and a third led by Mr. Dobbins, on April 1. I hope that other churches will do as well, or even better.

LAYMEN'S MISSIONARY MOVEMENT.
J. CAMPBELL WHITE,
General Secretary.
SAMUEL B. CAPEN,
Chairman.

541 Lexington Ave., N. Y.

A GOOD WORD FROM MADISONVILLE.

BY F. F. HENDON.

As I am traveling a great deal over our State, I try to tell all the good things I see, know and hear about my brethren, shutting my eyes to the bad things. I am prone to neglect mentioning my work at home. It is rather out of place for one to brag on himself, hence I have been silent as to the progress of the work here. I will not be bragging on myself when I write of the Church here, for indeed, the writer feels he is the least among his brethren. It is natural for a pastor on leaving a field and entering another, to say that the last is the best, and the people to whom he has gone to minister are the best and noblest. This is a temptation hard to overcome. I have always had the best pastorates, hence I say my present one is one of the best. The pastor has reason to say he is now among some of

the noblest and best people anywhere. I have been on the field here as pastor since the 1st of January, and never have had occasion to say I was sorry I came. From the very first day I arrived I have been the recipient of many acts of kindness and love. The usual pounding was given when first we came. Our pantry still shows the liberality shown on that memorable afternoon. Not only have we been substantially remembered, but we hear words of encouragement and expressions of love on every hand.

Madisonville is the county seat of the good old County of Monroe. She has as noble a class of citizens as can be found anywhere.

Her lawyers are a splendid class of Christian gentlemen, all being active workers in their various churches. The faithful and wide-awake Superintendent of our Sunday-school is one of the leading lawyers of our city. We are proud of him. Our ladies are as refined and cultured as you find anywhere.

We have four churches, all of which have pastors, and are progressing. The Baptist Church is the strongest and leading church of the town, both in numbers and wealth.

The pastor's heart was made to rejoice this morning when he looked upon the splendid audience of intelligent people, anxious for the preacher's message. Lawyers, doctors, teachers, farmers, merchants, judges and squires were present. Every seat was filled. It was an inspiration. I spoke on the "Fullness of the Spirit," making my argument on what the Church would do if "filled with the Spirit," making a climax by referring to the work of the Home Mission Board, and presenting its needs, closing with an appeal for a good collection. My heart rejoiced when the cash was counted, which resulted in \$15. I had previously been given \$5, which makes \$20 for Home Missions. This is a great collection, especially when taken just after an appeal and collection taken at our last service for Ministerial Education, which amounted to \$15 in cash. This makes \$35 for benevolence within thirty days. I could not express my appreciation to the church. I could only say God bless you.

I have a great temperance rally on hand for to-night. Our prominent citizens will speak. I am in sympathy with the temperance people in Knoxville in their great fight against the saloon. My work in general here is moving on nicely. We are in the midst of remodeling our church building, which, when completed, will be a credit and monument to our town and church.

We will have a great deal more seating capacity, which is much needed. Madisonville is coming to the front. The Lord has greatly blessed my people here materially, and they are showing their appreciation and gratitude by their liberality. I have never made a request but that it was cheerfully granted, never asked for a collection, stating the amount, but that it was almost doubled.

No, I am not bragging on myself, but I delight to brag on my folks; for surely they deserve it.

May God help me to keep humble and deserving of such a good heritage as mine. "My lines have fallen to me in pleasant places."

EAST TENNESSEE.

Pastor S. M. McCarter at Clinton preached to a good congregation (for a rainy day) on "Faithfulness." At night he began a series of seven sermons, to be based on the parable of the Prodigal Son. The first was: "The Young Man at Home." These were preached night after night through the following week. The interest seemed to be encouraging in the outset and we hope a good meeting resulted.

The fifth Sunday meeting for Clinton Association meets with the Clinton Church, March 29-31. Pastor McCarter earnestly desires that every church send representatives.

Here, the pastor preached on "Walking Like Christ," and "Spiritual Power." Our meeting was a glorious one. Brother C. B. Waller preached a score or more of sermons that were plain, earnest, practical, and soul-stirring. It is clearly manifest that he has himself had a deep experience of the saving and sanctifying power of gospel truth, and he is fervently anxious that all others shall realize that power. He has a wide and varied store of rich and effective illustrations; he is gifted in graphic portraiture, and he presents the Bible truths in language "decent, solemn, chaste," impressive—"most tender in address as well becomes a messenger of grace to guilty men." He endeavored to enforce the necessity for an immediate and entire renunciation of sin and putting forth of implicit faith in Christ. The meeting gripped and stirred our whole town, and, all considered, there has been none like it here for many years. The results will be far-reaching. Our own church will be greatly strengthened in every way, and we go forth into the future with stronger purpose of heart to labor for the Master's glory in striving to develop for his service the band of young people just beginning the new life. Next Sunday, a sermon on "A Strong Church." Then will follow a series on "The Making of a Christian." Our town is growing rapidly, new members of a helpful sort are moving in and uniting with us. This church ought to exert a mighty influence for the truth of God throughout all this land. We are urging our people to high and earnest endeavor, and there is much evidence of a ripening harvest in days to come from the seed-sowing of days gone by. Prof. Ole Bull Jones—the gifted, widely-known, and popular professional violinist—was an earnest convert in our recent meeting, and hereafter his sacred solos and organ accompaniments will be a regular feature of our church service. He desires to use his musical talents for the glory of God, and he will gladly assist any struggling church or cause anywhere. Those desiring his services may write him here, or they may write to me. He hopes to attend the Southern Baptist Convention, and he will arrange a series of concerts en route. O. C. PEYTON.
Maryville, Tenn.

REV. R. S. KIRKLAND.

Some time ago Brother R. S. Kirkland was invited by members in Round Lick and Watertown Churches to preach a series of sermons, which invitation was accepted. Alternating between the two churches, he preached a week, beginning fourth Sunday in January. Large crowds attended all the services. One lady united with Round Lick and seventy-five or eighty dollars raised for his services are the visible results.

Brother Kirkland is forty-six; weighs about two hundred; goes neatly dressed with diamonds upon him, and has a personal appearance seldom seen in the pulpit. His sermons are from one and one-half to more than two hours in length. The first hour of his sermons is given to levity and foolishness and lambasting everything in sight and out of sight, which keeps the people in an uproar of laughter and levity strange to be seen in the house of God at the hour of worship. He justifies this method, he says, to bring people out to hear him, and this was the drawing card in the Watertown meeting. Generally fifteen to thirty minutes were given to the text and the closing fifteen to thirty minutes to crying over living and dead loved ones.

Great crowds heard him and many were carried away with the man and his methods and his doctrines. He said many good and sweet things, and seemingly at times pleased the views of all who heard him. One thing he emphasized from start to finish was that he is preaching now what he always preached—that the brethren are saved without the gospel—that the elect are like a sound egg under a hen, and the non-elect like the rotten eggs under the same hen. The germ of life in the good egg is regenerative, and the gospel has nothing under heaven to do with the new birth, and the rotten egg to be damned forever for not hatching—that whenever a person comes forward and asks for prayer is proof that they have been born again, and are ready to be baptized—that the jailor was saved before he cried out, "What must I do to be saved," and didn't know it.

While many were carried away with the man, and big crowds attended the meetings, and the whole town was talking about the preacher, there were many who deplored the levity and fun of the meetings, and others who disbelieved his preaching. Members of both churches and people in the community were arguing and disputing over the preacher. My candid opinion is, that a meeting where the drawing card is levity and foolishness, and the excitement is over the man, and a whirlwind of enthusiasm sweeps the town and sets the people, some to praising and some to cursing the preacher, and he fires back from the pulpit and gives them hail columbia, the thing generally leaves when the preacher is gone and the poor pastor is left with a grumbling people on his hands. For he is cornbread, and the other fellow was pound-cake. Such meetings hinder in the end.
J. T. OAKLEY.

Watertown, Tenn.

BILL NYE'S COW ADVERTISEMENT.

Bill Nye, the humorist, once had a cow to sell, so the story goes, and advertised her as follows: "Owing to my ill health, I will sell at my residence, in township 19, range 18, according to the government survey, one plush raspberry cow, aged eight years. She is of undoubted courage and gives milk frequently. To a man who does not fear death in any form she would be a great boon. She is very much attached to her present home with a stay chain, but she will be sold to any one who will agree to treat her right. She is one-fourth Shorthorn and three-fourths hyena. I will also throw in a double-barrel shotgun, which goes with her. In May she usually goes away for a week or two and returns with a tall, red calf with wabby legs. Her name is Rose. I would rather sell her to a non-resident."
Batten's Wedge.

THIS SAME JESUS.

(New Booklet by Lu B. Cake, Atty.)

Published to answer many requests from those who heard the author's lectures on the Second Coming. A compendium of those arguments, plainly put for all readers. Pulpit, pews and press called the evidence complete, conclusive, convincing; what all can use.

A poem appealing to the heart is added, declared worth the price of the book.

A book to buy, not to borrow; for it should be in every home, read often for help, comfort, admonition.

So cheap all can have it: Single copies mailed for 15 cents; four for 50 cents; ten for \$1.

A help in any good work, a Mentor for every heart and soul. You can do good, win the reward, sending them out for Him whose heralds they are.

Address L. B. Cake, Atty., 90 West Broadway, New York, N. Y.

Baptist and Reflector

(PUBLISHED WEEKLY.)

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F. BALL Corresponding Editor
T. F. HENDON Field Editor

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Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tennessee. Address only personal letters to the editor, individually.

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Advertising rates liberal, and will be furnished on application.

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THE KNOXVILLE ELECTION.

We stated last week that the great victory in Knoxville was due to the Lord and the good women and noble men of that city. There are several other elements also which entered into the causes that went to make up the victory. Among these were the *Journal and Tribune* and the *Sentinel*, the two daily newspapers of Knoxville. Both of them came out strongly and unequivocally against saloons, and lent their editorial and news columns freely to the advocacy of the cause of temperance. It was something unusual to see daily papers taking such positions, and it was all the more gratifying on that account. The position of the *Journal and Tribune* and *Sentinel* was no small factor in determining the result.

Then, of course, there were the churches and Sunday-schools of Knoxville. Practically all of them were turned into temperance societies, and the sermons and addresses in the churches and Sunday-schools for several weeks previous to the election were nearly all along the line of temperance. It was worth a good deal to have all of these churches, irrespective of denominational differences, to work for one grand purpose—against the common enemy, the saloon.

Nor should the Anti-Saloon League be ignored as a factor in the result. We believe that Dr. S. W. Tindell, then District Superintendent of the Anti-Saloon League for East Tennessee, now editor of the *Anti-Saloon Journal*, started the ball to rolling about five years ago. We also had the honor to lend him some assistance about that time. The times did not seem to be very propitious just then, however, and the appeals of Dr. Tindell and ourselves were received by rather small audiences. About three years ago, though, we made a number of speeches in the

city to large and enthusiastic audiences, on the eve of the county election.

Much credit is due to Mr. W. R. Hamilton, the present acting Superintendent of the Anti-Saloon League. About the first of last May, while Superintendent of Anti-Saloon League in East Tennessee, he opened up an office in Knoxville and organized the city pretty thoroughly. He was also in Knoxville during the recent campaign, and assisted in the direction of the campaign. Besides the Baptist pastors and other preachers of the city, we should not fail to mention such speakers from the outside as Senator E. W. Carmack, Hons. Henry R. Gibson and N. W. Hale, Mayor Asbury Wright, of Rockwood, Sheriff C. D. Johns, of Nashville, and others, including Mr. Wm. Rule, editor of the *Journal and Tribune*, and Geo. F. Milton, editor of the *Sentinel*. Special credit should be given to Mr. Thomas L. Carty, Chairman of the Campaign Committee. All of these persons and things, added to the beautiful weather which the Lord sent, contributed to bring out the largest vote in the history of the city of Knoxville, by some 2,000 votes—giving the temperance cause its magnificent victory.

THE BAPTIST PRESS.

In their issue of last week both the *Baptist Courier*, of Greenfield, and the *Press*, of Greenwood, S. C., state that the subscription list and good will of the *Press* have been sold to the *Courier*. Among the reasons given by the *Press* for the sale were the following:

"There is not room for two papers, however good each of them may be. The income, when divided, is too small to give two papers all that each enterprise should receive."

"We have found that it is worth every cent of two dollars a year to produce a high-class religious paper. This is more clearly seen to-day than ever before. The advertisements in a religious paper do not pay like those in secular papers. The rate is lower and the amount that can be carried is smaller. Besides, the paper upon which it must be printed is almost twice as high as that upon which the newspaper is printed. Besides all this, labor is higher than ever known before, and living expenses are far in advance of what they were several years ago. Moreover, there is a steady advance in the cost of all materials used in a printing establishment. These statements we make from actual experience. We are not guessing at a single statement we are making. Every man knows that there is a general advance, caused by the prosperous conditions of the South during the last year, in almost every commodity. The printers' supplies have gone upward at an amazing rate. We give it as our deliberate judgment that a high-class religious paper, gotten up with mechanical skill and edited with ability, is worth two dollars a year, and even more. We will be the last ones ever to condemn the two-dollar price in any high-class religious weekly."

There is a whole lot of truth in these things, as the editor of the *Press* has found out by experience. A good many people, though, do not seem to have come to a realization of the above facts. Experience is the best teacher, and if they could only have a little experience on the subject, they would very soon come to appreciate the truth of these statements. The advanced price of everything, such as cost of living, including house rent, food, clothing, etc., and also the advanced price of printing a paper, including composition, press work, paper, Bibles as premiums, etc., make it increasingly difficult to publish a religious paper.

Yet is not the religious paper a necessity? What would Baptists do without such a paper, to maintain their principles, and to be the medium of communication between their people? It is a serious problem which confronts religious papers in the South. The only solution is to increase the circulation of the paper, which, under the increased prosperity of the country, can easily be done. The *Baptist Press* also says:

"We know from experience all about \$2.00 papers, \$1.00 papers and \$1.50 papers. We want to say that it is

our deliberate judgment that no State denominational paper should go for less than \$2.00 subscription. We know both the public and the publishers' end of the proposition; we know all about it. Two dollars a year is the right price for a good denominational weekly. The *Press* has built up a good subscription list at \$1.50. It is our conviction that we would have gotten practically as many subscribers at \$2.00. People have no business getting things for less than they cost."

THE SALOONS AND OUTRAGES.

In a charge to the grand jury at Augusta, Ga., Judge Emory Speer, Judge of the United States District Court, said:

"I think it can be demonstrated that nearly every crime of this character, which has so shocked and infuriated the Southern people, is directly traceable to the demon of the still. We have conditions in the Southern States which should arouse to the uttermost the attention of the people, which should compel the supremest effort for swift and radical remedies.

"To the very prosperity of the South are these conditions in part ascribable. While there are thousands, no doubt millions of people of African descent who work, regularly, own homes and farms, strive to better the condition of their families, to educate their children and to protect them from association with the lower classes, there are unhappy thousands who are homeless and nameless vagabonds.

"These men from the scarcity of laborers in our numerous industries, can obtain work anywhere. The high rate of wages enables them in one or two days to secure support for a week. Thus secured, without the slightest thought of the future, they refuse to work. 'The idle brain is the devil's workshop.' They stroll around the country as irresponsible as the beasts of the field. When such a vile nomad—the descendant, perhaps, of a Congo cannibal—superadds to his bestial disposition, his hereditary vices, and the absolute incapacity for moral comprehension, the infuriating influence of poisonous and maddening drink—the opportunity offered—a happy family will contemplate the interval of life which remains then through the bloodshot vision of agony and despair, infuriated by the unspeakable crimes, the mob is formed, the law is treated as if it were the vaporings of insanity. The brand of Cain is on every participant, and demoralization may settle permanently upon a community once as law-abiding as it was peaceful and happy.

"Is it not, then, obligatory upon every man capable of thought and worthy of the name of patriot, to do all in his power to remove the cause of these fearful conditions?"

Commenting on this the *Baptist Standard* says:

"When will men, who think more of the protection of women and mere children than they do of a chance to win a dollar, come to recognize the truth, that saloons inspire the crimes that precipitate mob violence? A little investigation will convince any one, who wants to know the truth about it, that mostly all negroes who assault white women and children, are liquor drinkers, and hangers around liquor dens. This being true, does it not follow that those who favor the liquor business, are, in large measure, responsible for the crime and mob violence that grow out of it? Who can show that they are not? The liquor den is the legal menace of every woman and home in the community in which it does business.

The liquor traffic must be ended, else the criminal assault fiend will continue his brutal, heart-breaking deeds, and the number of shadowed homes will be increased, law trampled under foot, by infuriated mobs, composed of many of the very people who advocate saloons, 'for business reasons.' The man who wants 'business' at the sacrifice of womanhood, and the safety of our homes, is a dangerous character, and is unworthy of a place in any community. And the man who insists on that 'personal liberty' which calls for the crucifixion of pure women and children, the destruction of the peace of homes, and the precipitation of wholesale violations of law, by infuriated mobs, is a friend to women, children and our homes, only when he has liquor and cannot make a dollar by the saloon route. This is true, though he be a Baptist deacon, Methodist steward, Presbyterian elder, or bank president. When the liquor traffic ends, assaults on our good women will largely end, and not till then. These are plain words, but kindly written."

These are true and timely words, both from Judge Speer and from the *Standard*. It has come to be a question between the men and boys and mothers and wives and daughters on one side and money on the other. Which shall it be?

DR. DODS ON BAPTISM.

We referred recently to the article on Baptism, by Dr. Marcus Dods, the distinguished Scotch theologian, in Hastings' Dictionary on Christ and His Disciples," and gave an extract from it. Dr. A. H. Newman, of Waco, Texas, reproduces the article in the *Western Recorder*:

"Dr. Dods defines baptism as 'a rite wherein by immersion in water the participant symbolizes and signals his transition from an impure to a pure life, his death to a past he abandons, and his birth to a future he desires.' As regards the 'mode of baptism,' he remarks: 'That the normal mode was by immersion of the whole body may be inferred (a) from the meaning of *baptizo*, which is the intensive or frequentative form of *bapto*, 'I dip,' and denotes to *immerse* or *submerge*—the point is, that "dip" or "immerse" is the primary, "wash" the secondary meaning of *bapto* or *baptizo*. (b) The same inference may be drawn from the law laid down regarding the baptism of proselytes: "As soon as he grows whole of the wound of circumcision, they bring him to baptism, and being placed in the water, they again instruct him in some weightier and in some lighter commands of the law, which being heard, he plunges himself and comes up, and behold, he is an Israelite in all things" (Lightfoot's *Horae Hebraicae*). To use Pauline language, his old man is dead and buried in water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced. Again, it was required in proselyte baptism that 'every person baptized must dip his whole body, now stripped and made naked, at one dipping. And wheresoever in the law washing of the body or garments is mentioned, it means nothing else than the washing of the whole body.' (c) That immersion was the mode of baptism adopted by John is the natural conclusion from his choosing the neighborhood of the Jordan as the scene of his labors; and from the statement of John iii. 23 that he was baptizing in Enon because there was much water there.' (d) That this form was continued in the Christian Church appears from the expression *lutron palingenesias* (bath of regeneration, Titus 3: 5), and from the use made by St. Paul in Romans 6 of the symbolism. This is well put by Bingham (*Antiquities* 11: 2): 'The author quotes Bingham to the effect that "total immersion under water" was the universal practice during the early Christian centuries "except in some particular cases of great exigence, wherein they allow of sprinkling, as in the case of clinic baptism, or where there is a scarcity of water.' Dr. Dods continues: 'This statement exactly reflects the ideas of the Pauline Epistles and the *Didache*'" (Teaching of the Twelve Apostles.)

This is very strong, and especially from a Pedro-Baptist standpoint. We wait to see what our Pedro-Baptist friends will make of it.

BARON AND BARONESS UXKULL.

In an interesting article in the *Baptist Standard*, on the Baron and Baroness Uxkull and their work in Russia, by Dr. J. B. Gambrell, gives the following interesting account of the conversion of Baron and Baroness Uxkull:

"The baron himself was brought into contact with the gospel after this manner: He became acquainted with the meetings going on where the people sometimes prayed all night and shouted and did exactly what we have seen in Texas and other places, when the multitudes have been mightily swept by the Spirit of God. He regarded all this as a kind of a disease, and such meetings and such a religion as wholly unworthy of a cultured man. But he noticed that the converts quit drinking, quit the use of tobacco, quit swearing, became honest and in many cases goods stolen long before were returned. The dead consciences of the people were quickened. Their homes were cleaner. Seeing all this he concluded that it would really be a good thing for peasants, therefore when they asked if they might hold worship on his estate, he prepared a chapel for them in an old factory building; and they insisted that he should come to the opening meeting, which he did, explaining, however, that he did not believe in it at all. To shorten this part of the story, he became interested to know how he could live a good life. The peasants told him they were praying for him. He became interested in Jesus as a philosopher and teacher, then read the gospels and was convinced that Jesus is the Son of God and his Savior, and continuing the study of the scriptures he became a Baptist and united himself with the Baptists. "This is a marvelous and beautiful tribute to the uplifting power of the gospel, and the witnessing of good lives, and to the power of the New Testament to make

a man a Christian, and then lead him in obedience to Jesus Christ.

"Some years after the baron's conversion, the baroness was converted and, putting aside her diamonds and other jewels, she joins her husband in giving her life to the propagation of the simple gospel. Never have I been associated with Christians more devout and more simple in their faith and lives, and more devoted to the great work to which they count themselves called by the providence and the grace of God."

Baron and Baroness Uxkull are now in Texas. They are asking contributions to help the Baptist cause in Russia.

A USEFUL "SHUT-IN."

The *Examiner* copies from the *Baptist Times and Freeman*, of London, a brief notice of "one of the choicest of God's afflicted children," Miss Emily Jarves Spurgeon, who fell asleep on February 8. She was the second daughter of the late Rev. John Spurgeon, and sister of the late Charles H. and J. A. Spurgeon. "Ever since Miss Spurgeon was eight years old," the *Times* records, "she had been an invalid, sometimes having most acute attacks of illness and never being well and strong, but all pain and suffering were borne with most heroic fortitude and Christ-like patience. When well enough, Miss Spurgeon was always busy with her hands. For many years she had collected from her friends old magazines, pamphlets, sermons and tracts, which she restitched and covered, and packing them in a bag made of carpet, sent them to a society which placed them on board outgoing ships. She despatched as many as forty-two bags in a year, containing thousands of books, thus literally 'casting bread upon the waters.' She also made scrap-books for the children in India, work-bags for the girls in the Stockwell Orphanage, scent-bags with a text attached to be given away at the races, and hundreds of little garments and toys as presents for the infants of the Sunday-school at their winter treat, being assisted in her labor of love by her devoted youngest sister, with whom she lived."

This is certainly beautiful. It will be remembered that Mrs. C. H. Spurgeon was also an invalid, and that she made it her business to distribute the sermons and books of her distinguished husband and other religious literature. The example set by these noble Christian women, of service even amidst deepest affliction, is certainly most commendable and worthy of imitation. It shows that a "shut-in" may let her light and influence go out into all the world.

THE NEGRO AND THE SALOON.

In speaking of the passage of the Pendleton bill, the *Cumberland Presbyterian* says:

"In this connection it should be added that an amendment to the Pendleton bill is proposed requiring that before a charter be abolished a majority of the citizens shall express their desire by ballot. There could be no objection to this except for one thing. The requirement of a majority of all citizens makes it possible that the negro vote can be so controlled by the advocates of the saloon as to defeat the will of a large majority of the more intelligent citizens. Charters have sometimes been abolished after a vote by the white citizens only, and we trust that the law will be left on the statute books in such shape that each city may decide for itself how it will secure an expression of the desire of the people. We do not like the prospect of the possibility of an ignorant and purchasable negro vote holding the balance of power on such a question."

It should be stated that Dr. Clark is editor of the *Cumberland Presbyterian*, and is by birth and rearing a Northern man. He is, however, very observant and is an eminently just man. He has reached the above conclusion without passion and without prejudice, after some ten years of residence in the South and study of the Negro question, as also of the temperance situation. Dr. Clark was for several years one of the most valued members of the Executive Committee of the Tennessee Anti-Saloon League.

DR. DETWEILER.

Dr. J. S. Detweiler, the former Lutheran minister, who recently joined the Walnut Street Baptist Church, read a paper before the Louisville Baptist Conference, in which he said:

"It seemed a mockery as I stood at the font for infant baptism to pledge the sponsors that the child believed in the things stated and was affected as stated by the baptism. I quit preaching for years on infant baptism. My conscience got more and more tender. I got to where I could not take others and especially godless people to stand between souls and God. I was in bondage to a custom, to practices which became more and more galling and finally unbearable. We had virtually baptismal remission if not regeneration. When I learned clearly that the church and the kingdom were distinct, another bond was broken. I came clearly to see that believers' baptism and immersion were incumbent upon me personally. I began to believe that I did not belong to my Synod in toto, but in congregational government. I longed to be free to follow the leading of the Holy Spirit, to be free in Christ Jesus to serve."

The *Argus* says:

"The paper made a fine impression. Dr. Detweiler has won the hearts of the Conference."

The Lutherans of Louisville are trying to belittle Dr. Detweiler by claiming that he is wishy-washy.

THE WEALTH OF THE UNITED STATES.

A close friend of President Roosevelt is quoted as saying, "The United States is the wealthiest nation in the world."

"In a brief span of young life this infant Nation has broken all records relating to the accumulation of riches. We are beginning to think in billions, instead of millions. Take it anyway you like our affluence outstrips anything ever known before.

"Our country has more actual money, more gold, a larger volume of exports, greater banking facilities, richer farms, more productive mines, more railroads, more internal commerce, more millionaires, more well-to-do tradesmen, more independent farmers, more highly paid laborers than any other has enjoyed since time began.

"To say that the total valuation of the wealth of the United States is \$107,000,000,000 is not understandable, as a hundred billion dollars is such a pile of money that the mind simply cannot grasp its meaning on the instant.

"Probably the best way of illustrating the actual extent of Uncle Sam's riches is to state if he could convert all the assets into money he would have nearly four times as much as is required to pay off the entire National debt of all the governments in the world, including his own. Last year there was more than \$25,000,000 in excess of expenditures."

RECENT EVENTS.

We have a note from Rev. Earl D. Sims informing us that he is in the midst of a great revival at Cumberland Gap. There had been sixty-six professions up to the time he wrote, and many others were expected.

Will some one please give us the address of Mrs. A. M. Anderson. Her name is on our list at Fayetteville and credited to Jan. 1, 1908, but the postmaster at Fayetteville says that the paper is unclaimed.

Mr. Ernest E. Chrisman, editor of the *Gallatin News*, died on March 9, 1907. He was an interesting and spicy writer. He was a strong Baptist, and a prominent member of the Baptist Church at Gallatin. We tender to the bereaved ones our sympathy in his loss.

Over 160 pupils have been enrolled in the Brandon Training School at Wartrace, Tenn. These represent eight different States. The school has a faculty of eight teachers, with twelve in the graduating class this year. This is one of the best schools of the kind in the South.

The Wilmington First Church is making wonderful progress under the wise leadership of Dr. Hale. He has just closed his third year's work. More than 300 members have been added, the contributions have more than doubled, the Sunday-school is a marvel in the eyes of the whole city, the B. Y. P. U. is developing preachers (two have already decided to give their lives to the ministry), and the whole State may well look to Wilmington First Church and her pastor for inspiration and examples of good works.—*Biblical Recorder*.

THE HOME

SOMETHING UNUSUAL.

He hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor;
He asked the cook and Mary,
He called mamma to look,
He even started sister up
To leave her Christmas book.

He couldn't find it anywhere,
And knew some horrid tramp
Had walked in through the garden gate
And stolen it, the scamp!
Perhaps the dog had taken it
And hidden it away,
Or else perhaps he'd chewed it up
And swallowed it in play.

And then mamma came down the stairs.
Looked through the closet door,
And there it hung upon its peg,
As it had hung before.
And Tommy's cheeks turned rosy red,
Astonished was his face.
He couldn't find his cap—because
'Twas in its proper place!

—Emma Endicott Mearns.

THE TROUBLE ABOUT EMILY ANN.

BY SOPHIE SWETT.

Alice sat upright without her cushions that afternoon, the pain in her back being but slight, Emily Ann sat upright too. The other dolls on the couch might do one thing or another, but Emily Ann was pretty sure to do just what her mamma did.

"Yes, she is my dearest doll," Alice said when Miss Stella Wingate came up from having tea in the drawing-room to see her. "I feel as if I ought to love all my children alike, but I have had her longest and she is lame like me; Eustace tried to make the springs in her knees springier and broke one." Alice controlled the quivering of her lips and kept back the tears; she was used to doing that to keep mamma from knowing how bad the pain was in her back, it made mamma look so white to know that. "Eustace means well," she added candidly, "but you really can't let him mend things that you like."

"She was a walking doll?" asked Miss Stella, looking very sorry for Emily Ann.

"Yes; you can't help feeling as if even dolls must mind when they can't walk any more," said Alice, with a little sigh. "The little girl went by this morning," she added eagerly.

All of Alice's visitors—that meant almost every one who came to see mamma or the big sisters, Edith and Esther—knew about the little lame girl who went by, sometimes on crutches, more often carried in the arms of an old man who looked like a sailor.

"Did she?" said Miss Stella absently. She was thinking about Emily Ann. "She is a pretty doll. I think I'll make her a pink silk dress, pink would suit her complexion," she said.

"I think she would like it. I suppose she ought to have some clothes," said Alice, slowly. "She always has worn a wrapper, like me. We call this white woolen one a tea gown. It's kind of old, but we've always liked it." Alice looked wistfully and doubtfully at the visitor.

Miss Stella didn't think much of the tea gown and she showed it very plainly.

"I think she ought to have the pink silk," she said promptly. "And a new name! She is worthy of a prettier name than Emily Ann. Perhaps you'll name her Stella, after me. You said that you liked my name."

"I think Stella is a very pretty name," said Alice, politely.

"I'm going to make her a dress. Then you'll name her after me, too, won't you?" said Miss Mary Forrester, coming over to Alice's couch and putting her arms around her and Emily Ann, both at once.

"Stella Mary would be very pretty," said Alice's sister Edith. "Alice, say you'll name her after every one who will make her something and see what a wardrobe she'll have. And what a lot of names, too! As many as if she were a royal person."

All Edith's friends who had come up from afternoon tea were eager for the plan. They all liked to amuse the little invalid. To have a doll with the largest wardrobe that a doll ever had and a long, long string of names they thought would delight her. Alice didn't say much, but it was not Alice's way to say much.

All the family soon heard that Alice's doll, the one that was always beside her on the couch, was to be named for any one who would make her something pretty, and every day there came an evening dress or a dinner dress or a visiting dress or a coat or a hat or something or other that was pretty and dainty for Emily Ann. And she wasn't Emily Ann any more. She was Stella Mary Frances Agnes Dorothy Dora Elizabeth—Her names had to be written down for no one could possibly remember them. Edith said there would soon have to be a sheet of foolscap paper to write them down on. And the doll's trunks were entirely too small to hold the doll's clothes. A "grown up" Saratoga trunk had to be bought.

But there was something wrong with Alice. She did not get better that winter, as the doctor had thought she would do. Her face looked pinched and pale and sad. And she seemed to care less for dolls than she had done. She apparently took no pleasure at all in the pretty doll's clothes that the kind friends had taken so much pains to make. She had her couch drawn up to the window and watched for the little lame girl. But the little lame girl did not come. Once she saw the old sailor and tried to call to him and ask him how his little girl was. But she could not make him hear her.

The doctor said that something was worrying Alice, but no one could find out what it was, not until Eustace gave his opinion. Eustace was only a boy, but he was very fond of Alice, and love often sharpens the wits.

"She used to take a lot of comfort with her old doll," said Eustace, "and she doesn't now she is dressed up and has got so many names."

Mamma scarcely thought that could be the trouble, but she questioned Alice. She began by asking her why the doll had on yellow satin and black lace as if she was going to a reception and sat in the armchair on the other side of the room instead of on the couch.

"Oh, she isn't Emily Ann any more!" cried Alice with a burst of tears. "She hasn't any clothes to lie down comfortably in with me. It's just as if I had lost my dear Emily Ann and got a stranger instead that had so many fine clothes she couldn't be comfortable and so many names that I couldn't get acquainted with her. Oh, she was so nice—my dear Emily Ann in her old white woolen wrapper!"

"Now, I'll tell you just what to do," said Eustace. "You put her old dress that you like on to her, and you call her just Emily Ann again instead of all that string of fine names. I know how I want my own things just as they are and nobody meddling."

Alice's face brightened so wonderfully that mamma said, "I really think I would, dear."

"If I take away her names I must give back all the fine clothes," said Alice, and her face brightened still more.

Eustace tore the foolscap paper with

all the names on it into little bits and threw it into the fire, and Emily Ann in her old white woolen wrapper cuddled down beside her mother on the couch.

Eustace came upstairs to Alice's room two stairs at a time that afternoon. When you heard him coming two stairs at a time you knew he had something nice to bring or to tell. "I've found out who she is and all about her," he said. And Alice knew at once that he meant the little lame girl.

"I met her father—that's the old sailor—in the street and I asked him. She is Kitty O'Hara and she is nine!"

"Just like me!" murmured Alice.

"And she has hip disease."

"Oh, just like me!" said Alice again.

"And now she is in the Children's Hospital."

Alice turned pale. She was afraid that something would hurt Kitty O'Hara in the hospital.

"Her father let me go there with him and I saw her. She is in the room where the children are who are getting better now and some of them had playthings; most of them were poor children and hadn't any."

Alice sat upright suddenly; she forgot that it hurt her back, and her eyes shone.

"I might send them the dresses if the people who gave them didn't mind. There's money enough in my bank to buy dolls to go with them. I didn't want to say anything, but a good many dresses and coats and hats didn't fit Emily Ann very well anyway."

"I'll help you out from my bank if you don't have enough," said Eustace.

He wrote letters, at Alice's dictation, to all the people who had made things, saying that Alice wanted her doll to be just Emily Ann in her old wrapper, and would like to give the things to the Children's Hospital. Of course the givers were glad to have Alice do as she pleased with the things, and some of them even sent dolls to go with the dresses.

A great many dolls are now being fitted to the beautiful clothes that were made for Emily Ann, and Alice is so happy about it that it makes her better. And the doctor says that it is likely that she may be able to carry the dolls herself to the Children's Hospital and see Kitty O'Hara. She says she does hope that Kitty is going to like a dark-eyed and golden-haired doll in a pink silk dress—the very first dress that was made for Emily Ann.—Interior.

THE BOY WEBSTER.

The childhood of Daniel Webster did not show the man. He was a crying baby and a pale, weak, sickly boy, the slimmest child in the family; but at manhood he had a large, stately frame, massive head and an iron constitution. The change had been effected by working on his father's farm, indulging in outdoor sports, and living a frugal, temperate life.

So robust and large was his body and so impressive was his walk that the coal-heavers of London paused in their work to stare at him as he passed them.

Sidney Smith likened him to "a steam engine in trousers," adding, "he is a living lie, because no man on earth could be as great as he looked."

Carlyle called him a "parliamentary Hercules," whom "one could incline at sight to back against the world."

Perhaps the greatest physical compliment he ever received was that paid to his mountain of a head. When Thorwaldsen, the Danish sculptor, saw Webster's bust in Powers' studio in Rome, he exclaimed, "Oh, a design for Jupiter, I see!"

With difficulty he was made to believe that it was the head of an American.

Webster's early life contradicts the popular notion that man is the creature of circumstances. He, on the contrary, made circumstances his creatures. One

of his friends, writing after his death, said:

"His school time was interrupted, and from his own lips I learned that Webster's struggle for an education was from his early childhood to his thirtieth year. Every step in advance was contested by obstacles which he met with a lion's heart, and with a lion's courage overthrew."

"His books were few at a time. There were a copy of Watts' Hymns, a cheap pamphlet copy of Pope's 'Essay on Man,' and the Bible, from which he first learned to read, together with an occasional almanac. He used to say that at the age of fourteen he could recite the whole of the 'Essay on Man.'"

"He entered Dartmouth College in 1797, but was desperately poor. A friend sent a receipt while in college for greasing his boots. He wrote back and thanked him very politely. 'But,' he added, 'my boots need other doctoring, for they not only admit water, but peas and gravel stones.'—Youth's Companion.

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We occasionally meet a woman whose old age is as beautiful as the bloom of youth. We wonder how it has come about—what her secret is. Here are a few of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as the would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.—Ex.

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cures all forms of skin diseases and makes you feel like a different person. No more itching and scratching. No more doctor's bill and bottles of medicine. C. I. D. Cawthon, M. D., Andalusia, Ala., says: "I have fully tested the curative qualities of Tetterine upon several cases of eczema of stubborn character and long standing with perfect success. I candidly believe that it will cure any case of eczema if properly applied." Get from your druggist or send 50 cents to J. T. Shuptrine, Savannah, Ga.

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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 profluit, deficit.

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

Missionary topic for March: "Cuba, Isle of Pines, Panama."

"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

Yes, there is quite a nice pile of letters awaiting you this sweet spring day, and I am hoping for great things until the end of March.

Jackson sends postage in No. 1 for *Our Mission Fields* for the Busy Bees of the Second Church. Miss Isa Nunery shall have them at once.

No. 2 brings 60 cents from one who has reached three score: "I send 60 cents as a thank offering, as I will be 60 years' old in a few days. I have been nearly an invalid for 15 years, and have no way to support myself but by doing fancy work of different kinds. Please give this little offering to Japan, and I pray some soul may be saved by it. May God bless the Young South and the missionary."—Mrs. —

We value both the gift and the prayers. God will bless such an offering, I am sure.

Then, in No. 3, our "strayed-Tennessean" sends two subscribers for the *Foreign Journal* and 10 cents for mite boxes. Mrs. Eva C. Fish shall have them before she reads this, I hope, and the names be in Dr. Willingham's list. Thanks.

No. 4 is from another Tennessean, strayed off to Texas: "Don't be frightened! It's only 'me.' We had intended sending this little offering, and the urgent call in last week's paper has hurried me up. Mamma, sister, and I send \$2 for Mrs. Maynard's salary. We are hoping every dollar of it will come in by March 27. Truly the Young South is doing a grand and noble work. May God bless you in it."—Lena L. Coltharp.

II. Tim., 2:15.
We are so glad to hear from you again. I still recall with pleasure the call you and your brother made me—was it two years ago? I have the picture of the home you took, and as I don't live there any more, it is doubly precious. Thank you so much for this much needed gift to Japan. I hope many more may be "hurried up" by your example.

Memphis comes now in No. 5: "With best wishes from Bellevue Busy Bees, I send \$2.25 for B. Y. P. U., and 20 cents for *Our Mission Field* for a year. I always enjoy the sunshine that comes from the Young South page, and doubly so since I know the editor. I am arranging for an egg hunt, and hope to send a larger gift next time."—Mrs. M. G. Bailey.

Thank you so much, Mrs. Bailey. We miss the "Bees" when they stay away so long. May you have a good time at the egg hunt.

No. 6 brings good cheer from those Sunbeams that so faithfully throw their beams the Young South way from Clarksville. Miss Sallie Fox will please say how very grateful we are for the

present of \$1 for Home Missions and \$2.50 for Mrs. Maynard.

No. 7 comes from Bradford: "Please find enclosed \$1 for Sister Rowsey's church at Shiloh. I had an uncle, Capt. Ben Sanderford, a noble Christian man, a true Baptist, and a brave Confederate soldier, who spilled his life's blood on that field of carnage. I contribute this mite that the banner of peace and truth may wave over this historical spot."—Mrs. Sallie Guy.

I am sure Miss Rowsey will doubly appreciate this gift to her church on the battlefield. In her name I thank Mrs. Guy.

Do you know I have been missing our dear Wartrace workers, and I know you will be glad to know their hearts are still with us. No. 8 brings good tidings from them: "It has been some time since you heard from us. Our girls sent a box of presents to the Orphans' Home, of their own making mostly, and consequently we did not get in our usual Christmas offering for China. We send you now all we have in the treasury, \$1.25, for Japan, and 5 cents for as many little red 'collectors' as it will bring. Our young people are also very much interested in a B. Y. P. U., organized some months ago. We hope to add another offering before March closes for our dear missionary."—(Mrs.) Mabel A. Smartt.

Please say how glad we are to know they are still interested in Young South work. God bless them.

No. 9 comes from Bidwell, and brings \$1 for Mrs. Maynard from Sarah, Carrie, May, and Mary Hamer Smythe. So glad to know they do not forget us. Thanks to each one.

Then Hillsdale comes in No. 10 with \$3 from "The Johnson Children, \$2 for Mrs. Maynard and \$1 for the Orphans' Home. We are so much indebted to them.

No. 11 is from Nashville: "My class of eight little boys, 9 and 10 years' old, have earned \$2 all by themselves, which they bid me to send to Japan. They love to work for missions, and I think you will hear from them again."—Eva A. Kannon.

There's nothing that pleases me so much as to hear that a class of boys has earned money to give to missions. Please say to them, Miss Eva, how much obliged I am to them. God only can tell how much their earnings, so generously given, may do for the little Japs. May they be blessed in the giving and grow up earnest Christian men.

No. 12 from near Jonesboro has this to say: "Enclosed find

FIVE DOLLARS

from Limestone Church. Give \$2 to the Orphans' Home, \$1 each to S. S. Board and Colportage, and \$1 to Ministerial Relief."—Mrs. S. Squibb.

Isn't that splendid in Limestone Church? Tell them, please, Mrs. Squibb, how very deeply we appreciate their kindness. I have sent receipt.

And No. 13 ends this chapter. It comes from near Jackson: "Please find enclosed

SEVEN DOLLARS AND FIFTY CENTS,

collected on the first Sunday in March for West Shiloh Church, by Mt. Ararat Church. We send it with our love and prayers. May God bless the Young South."—J. P. Lanier, Church Treasurer.

Oh, won't Miss Rowsey rejoice? If all the Tennessee churches would imitate Mt. Ararat! How quickly the battlefield church would be done and paid for. Who else will come with an offering? I know her heart aches over the debt. Lift it for her, O churches of Tennessee, at once!

That's all for the third week in March.

I want at least 25 letters by March 20, and I would not mind 40, or even 50, by the 27th. Come on in one grand phalanx. Let us end the 13th year most gloriously.

Hoping for a hearty shower, I am
Yours anxiously,
LAURA DAYTON EAKIN.

Chattanooga.

Received since April 1, 1906:

| | |
|------------------------|------------|
| For Japan | \$ 451 11 |
| " Orphans' Home | 217 70 |
| " Home Board | 113 68 |
| " State Board | 100 92 |
| " Foreign Board (debt) | 25 00 |
| " Foreign Board | 96 57 |
| " S. S. Board | 13 41 |
| " Yang Chow Hospital | 6 00 |
| " Foreign Journal | 17 50 |
| " Home Field | 1 90 |
| " Literature | 1 16 |
| " Margaret Home | 11 60 |
| " Y. S. Pins | 6 25 |
| " Tichenor Memorial | 2 00 |
| " Shiloh Church | 63 39 |
| " Colportage | 3 00 |
| " Postage | 2 81 |
| " B. Y. P. U. | 15 25 |
| " Ministerial Relief | 9 45 |
| Total | \$1,158 73 |

RECEIPTS.

| | |
|--|------------|
| First three quarters 13th year | \$ 865 09 |
| Jan. offerings, 1907 | 134 24 |
| Feb. offerings, 1907 | 76 64 |
| 1st two weeks in March | 54 29 |
| Third week in March: | |
| For Japan— | |
| Friend of three-score | 60 |
| Coltharp Band, Texas | 2 00 |
| Clarksville Sunbeams, by S. F. Little Workers, Wartrace, by M. A. S. | 1 25 |
| Johnson Children, Hillsdale | 2 00 |
| Miss Kannon's S. S. Class, Immanuel S. S., Nashville | 2 00 |
| For Orphans' Home— | |
| Johnson Children, Hillsdale | 1 00 |
| Limestone Church, by M. S. S. | 2 00 |
| For Home Board— | |
| Clarksville Sunbeams, by S. F. | 1 00 |
| For Foreign Journal— | |
| Two subscribers, Earl, Ark., by E. C. N. | 50 |
| For B. Y. P. U.— | |
| Bellvue Busy Bees, by M. G. B. | 2 25 |
| For Colportage— | |
| Limestone Church, by W. S. S. | 1 00 |
| For Ministerial Relief— | |
| Limestone Church, by W. S. S. | 1 00 |
| For Shiloh Church— | |
| Mrs. Sallie Guy Bradford | 1 00 |
| Ararat Church, by J. P. L. | 7 50 |
| For Literature— | |
| Mrs. Bailey, Memphis | 20 |
| For S. S. Board— | |
| Limestone Church, by W. S. S. | 1 00 |
| For postage | 17 |
| Total | \$1,158 73 |

A BEAUTIFUL SKIN

adds 100 per cent to any one's appearance. If your face is splotched and pimply TETTERINE will make it smooth and soft. Read this: "I enclose \$1 for two boxes of Tetterine. It may please you to know that an old case of facial eczema, with the skin of nose and ears deeply excoriated, pronounced Lupus by local and Chicago men, has responded to Tetterine in two weeks time so that the nose is healed and the rest rapidly doing so—hence the urgency of the order. E. V. Mock, Cambridge, Ill." 50c at druggists or by mail. J. T. Shuptrine, Savannah, Ga.

BETTER THAN SPANKING.

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

**Charcoal Stops Gas
On Your Stomach**

**Wonderful Absorbing Power of
Charcoal When Taken in the
Form of Stuart's Char-
coal Lozenges.**

TRIAL PACKAGE SENT FREE.

Charcoal, pure, simple charcoal, absorbs 100 times its own volume of gas. Where does the gas go to? It is just absorbed by the charcoal,—the gas disappears and there is left a pure, fresh, sweet atmosphere, free from all impurities and germs.

That's what happens in your stomach when you take one or two of Stuart's Charcoal Lozenges, the most powerful purifier science has yet discovered.

You belch gas in company, sometimes, by accident, greatly to your own humiliation. That is because there is a great amount of gas being formed in your stomach by fermenting food. Your stomach is not digesting your food properly. Gas is inevitable. Whenever this happens, just take one or two of Stuart's Charcoal Lozenges right after eating, and you will be surprised how quickly they will act. No more belchings; no more sour risings. Eat all you want and what you want, and then if there is any gas going to be formed, one of these wonderful little absorbers, a Stuart Charcoal Lozenge, will take care of all the gas.

And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others you won't disgust them. Just one or two Stuart Charcoal Lozenges will make your breath sweet, and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative known. You can take a whole boxful and no harm will result. It is a wonderfully easy regulator.

And then, too, it filters your blood,—every particle of poison or impurity in your blood is destroyed, and you begin to notice the difference in your face first thing,—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just a little honey is put in to make them palatable, but not too sweet.

They will work wonders in your stomach, and make you feel fine and fresh. Your blood and breath will be purified.

We want to prove all this to you, so just send for a free sample today. Then after you get it and use it, you will like them so well that you will go to your druggist and get a 25c box of these Stuart's Charcoal Lozenges.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 54 Stuart Bldg., Marshall, Mich.

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AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Phof. R. E. Hatton, Danville, Va., is to become president of Liberty College, Glasgow, Ky., succeeding Geo. J. and J. Henry Burnett.

Brantley Memorial Church, Baltimore, Md., has called Rev. Geo. B. Adams of the First Church, Brooklyn, N. Y., and he has accepted.

"How To Promote a Revival" is the subject of a symposium in the *Baptist Courier* of last week, and it is certainly inspiring reading.

Rev. R. L. Gillon of Calvary Church, Louisville, Ky., has accepted the care of the church at Taylor, Texas, and takes charge April first.

Rev. O. C. Payne of Waco, Texas, has accepted the care of the church at Terrell, Texas, and taken charge. He has been a student in Baylor University.

Rev. M. R. Cooper, of Crocker, Mo., finds it hard to leave that field, the church having refused to accept his resignation that he might move to Kennett, Mo.

The First Church, Pueblo, Col., has called Rev. W. T. Campbell of Independence, Mo. We are sure he has caught the spirit of Independence and stay there.

Rev. E. W. McLendon, of Lake Arthur, La., has accepted the pastorate at Brooksville, Miss., and has taken charge. He is a native of that State and is glad to return home.

The *Baptist Record* has a strong editorial attacking "A Dram-Drinking Pastor." Such a man is said to exist in Mississippi. My, how rough the road ought to be for him!

Rev. G. S. Tumlin has resigned at Sulphur Springs, Texas, and is now the happy pastor at Rockdale, Texas. Bro. Tumlin was corresponding secretary of Rehoboth Association.

Rev. R. M. Boone, of Hammond, La., has been called to the care of the church at Indianola, Miss., and enters upon his duties April 1. He was formerly editor of the *Baptist Chronicle*.

Rev. W. S. Leake accepts work as State Evangelist under the Mission Board of Virginia. To do this he resigned the pastorate of the Moffett Memorial Church, Danville, Va.

Rev. Fred W. Wittenbraker, of Trenton, Mo., formerly pastor at Adams, Tenn., has been placed in charge of Colportage Wagon No. 42, for the American Baptist Publication Society.

Evangelist J. H. Dew and wife have just closed a revival at Warsaw, Mo., with Rev. J. W. Burris. There were 29 additions. That is the most beneficent Dew they have felt in some time.

Dr. E. Y. Mullins, of our Seminary at Louisville is conducting a series of lectures on "Christ in the Gospel of John," in William Jewell College of Missouri. My, what a treat for those students!

The *Southern Witness* says by actual count, there are 120 Baptist preachers in Florida, who are not subscribers for that paper and we will venture they are workmen that needeth to be ashamed.

Rev. L. M. Proctor lately held a meeting at Independence Avenue Church, Kansas City, Mo., in which Evangelist H. A. Hunt assisted. There were 64 additions, 45 for baptism, and 19 by letter.

Evangelists E. D. Solomon and Otto Barner lately held a revival at Columbus, Miss., with the First and Southeast Churches of that city. There were 145 accessions to the First Church and many

The *Christian Index*, of Atlanta, Ga., has moved into new quarters and came out in new dress last week which made that already excellent paper, more attractive. In its eighty-fourth year, the *Index* renews its youth.

The trustees of La Grange College, La Grange, Mo., have created the office of Evangelistic Secretary and Rev. William Callaway has been elected to that position. This is a new thing under the sun. Evangelism seems to be the absorbing theme.

The University of Chicago has secured the services of Dr. W. J. McGlothlin, of our Seminary at Louisville, to teach Church History, during the summer. For two Sundays he will be the University preacher.

The *Southern Witness* is published now in Ocala, Fla., having recently moved from DeLand, Fla. Ocala was the home of the paper when Dr. J. C. Porter in his palmiest days edited it. Rev. F. C. Edwards is now managing editor.

One of the most thoughtful and convincing arguments we have ever seen on the subject was an article in the *Baptist Advance*, of Little Rock, on "The Modern Dance—May Churchmembers Engage in It," by Rev. J. H. Peay, of Paragould, Ark.

The publishers of the *Baptist Courier*, of Greenville, S. C., have bought from Revs. V. I. Masters and L. M. Rice, the name, good will and subscription list of the *Baptist Press*, of Union, S. C., and henceforth there will be only one paper in South Carolina.

Miss Ada Lee Branham will be assistant pastor of the First Church, Tampa, Fla. She has been missionary to the Cubans in Tampa and was assistant pastor of the First Church, Jacksonville for a time. She will be a great help to Rev. C. W. Duke.

Rev. N. W. P. Bacon, of the First Church, Grenada, Miss., has brought blushes to the cheek of the writer of these lines by complimentary references to his work in furnishing items for this department of the paper. We were always fond of Bacon.

Isaac, son of Rev. A. J. Hall, of Jackson, died from the effects of a severe burn, caused by an explosion in the engine on which he was serving a fireman on the Illinois Central Railroad. The young man was 27 years old and leaves a broken-hearted wife, parents and two brothers.

We have received a book by Dr. J. B. Moody of Martin, Tenn., entitled, "Twelve W's of Baptism," which, like everything this scholarly man writes, covers the case entirely. The book should be in the hands of every Baptist, but especially the rest of the folks. They cannot give it a prayerful, unbiased reading without becoming Baptists.

Rev. P. W. Cook, aged 82 years, died at his home near Gleason, Tenn., Sunday, March 10. Brother Cook was a faithful and efficient preacher and was true in all the relations of life. He came to Tennessee in 1844 and began his ministry at the close of the Civil War. He did valient service in both the Mexican and Civil Wars. His influence for good was far-reaching and he will be sadly missed.

NOTICE OF DEBATE.

J. W. Ray, Baptist, and J. H. Knox, Disciple, will meet in open debate at Union, seven miles east of Centreville, March 26, at 10 a. m. The debate will last two days, and the following propositions will be discussed:

1. A true penitent believer is saved before baptism. Affirmative, Ray; negative, Knox.

2. Baptism is for (in order to) remission of sins. Affirmative, Knox; negative, Ray.

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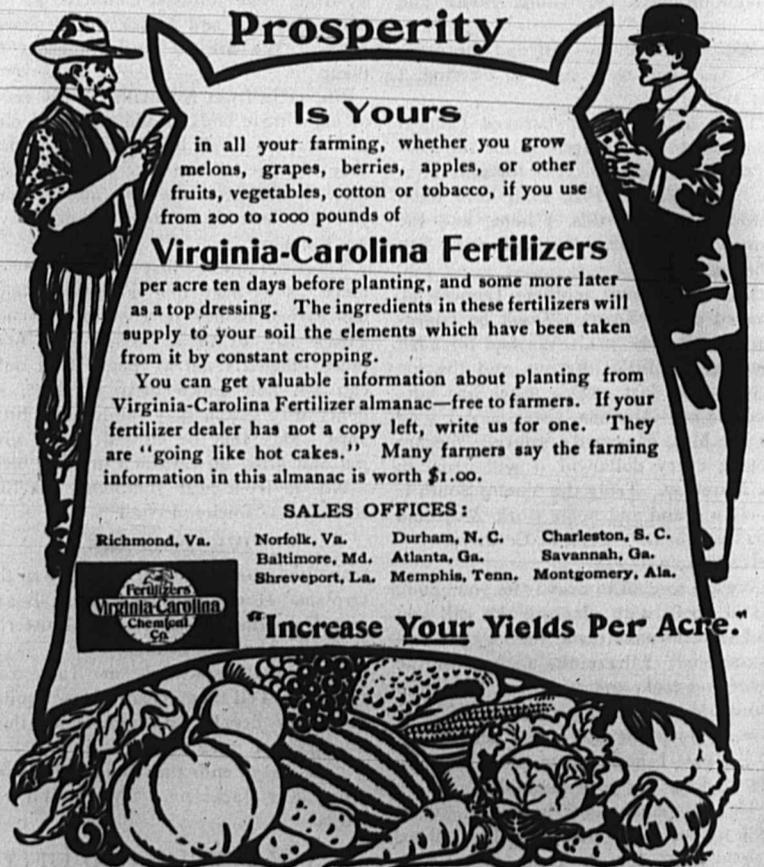
per acre ten days before planting, and some more later as a top dressing. The ingredients in these fertilizers will supply to your soil the elements which have been taken from it by constant cropping.

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sell Tablets, return money and get
ring. Address "Merit" Medicine Co.,
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E. T. SUNDAY-SCHOOL CONVENTION.

It will not be long until we must begin to plan for the East Tennessee Baptist Sunday-school Convention, and we hope all the pastors and Sunday-school workers will begin to agitate the question in their churches and Sunday-schools. Sweetwater, the place of meeting, is centrally located, and next July all should plan to take possession of that town and show the hospitable people of Sweetwater what a large number of workers the Baptists of East Tennessee have. Let us all work and pray to make this meeting the largest and most enthusiastic in the history of the convention. We can do this and do it very easily, if we will only begin in time. We ought to begin to plan now for this convention, for it means much for East Tennessee. Let every school in East Tennessee prepare a good report and send in. Also, I think that it would be an excellent plan for every school to send in money to help pay the expenses of the convention. We had a splendid meeting at Elizabethton last summer, but should, and I am sure we will, have a greater meeting at Sweetwater. All over the South, Baptists are looking up, and our cause is on the up-grade. I hope that several of our most earnest workers will begin to study up appropriate subjects for the coming convention. Let's make it interesting, and if we will do this the people will attend. Our young people need to be informed, and I believe if some one well posted on Baptist history will take the pains to get up a paper on the part that Baptists have had in advancing the kingdom of God, through the Sunday-school, it would be a great help. Our young people are neglecting to read our history, and they should be informed of the valorous deeds of our forefathers, and of what Baptist principles have done for the world. This is the most opportune time for Baptists in the history of the world, and we should grasp it and show up to the world what we stand for. We stand for liberty, individualism, and freedom. Ritualism and formalism fade away before the principles for which we stand. Let every Sunday-school worker in our beloved East Tennessee begin to agitate our convention, and if we will all do this, I assure you that we will roll into Sweetwater with a large and enthusiastic delegation that will make this the best convention in our history. In conclusion let all work and pray from now until the meeting of the convention for its success.

JAMES D. JENKINS.

Elizabethton, Tenn.

A GREAT REVIVAL AT ROBERTSON CREEK BAPTIST CHURCH.

Our church has just closed an eighteen days' meeting. It was a general revival. Our pastor, Rev. Arthur Fox, did the preaching. There were thirty professions and renewals and twenty-two additions to the church, most of whom were heads of families, one nearly seventy years of age, a number of others from thirty to fifty. Our church was strengthened threefold. Our membership was greatly enlarged, our mission spirit was greatly strengthened, and our faith was greatly increased. The Lord poured out upon us a blessing such as our church has never before felt in its history. We relied wholly on the Lord's Spirit and had the Bible preached to us in its purity. Sinners were heard to say: "We have had and heard more Bible preached during this meeting than we have ever before heard in our lives."

Brother Fox has been of untold benefit to our church and community and is loved by both Christians and sinners. We thank the Lord for sending Brother Fox here to preach to us.

At the close of the meeting we called our pastor for half time. Heretofore we have had preaching only once a month.

"The Lord hath done great things for us, whereof we are glad."

A MEMBER.

St. Clair, No. 29.

SEMINARY NOTES.

There have been quite a good many of the Baptist pastors of Kentucky and other States in Louisville in the past two weeks attending the Gay lectures. Following the lectures of Dr. W. T. Whitley, of Prestoñ, England, on "Missions in Five Continents," was a lecture by Dr. L. O. Dawson, of Alabama. His lecture was indeed the keynote to the many good things that followed—too numerous to mention. Dr. J. P. Greene made the last address, and it was certainly a happy climax to this great series of lectures. His subject was "The Bible as a Text-book." The Sunday-school Board has promised to see that the Seminary has these "Gay lectures" every year for the next three years. All the Tennessee boys were rejoiced to see a few of our friends and brethren from Tennessee here attending these lectures. We had with us Brother P. H. C. Hale, of Morristown; Brother J. H. Sharp, of Knoxville; Brother J. M. Frost, and our beloved State Secretary, Brother Golden, of Nashville, Tenn. There have been State Secretaries of other States here whose names I don't

recall. These brethren are all wanting men to go back to their respective States as soon as the spring term is out to do mission work or become pastors. These Secretaries tell us there never was so much need of prepared men in our Baptist cause as now. Every man of the three hundred men in our Seminary could be placed in our Southern States, if they were all only ready to go out into the work. Dr. J. F. Love, one of our Home Board Secretaries, dined in New York Hall Monday, and spoke to the students on the "Possibilities of the West and South-west for the Baptists," and urged the students to come West as soon as they are ready for the work. Our Seminary has more men in it preparing to preach the gospel than any Seminary in the world. We stand at the head of the list of all denominational Seminaries in the world. We hope there will be five hundred here next year, for there is no doubt but this Seminary is and will be the key to the possibilities of our denominational future.

Brother S. E. Reed reports a good spiritual time in his services Sunday at Eight-mile Mission. Brother Hill filled his pulpit with good services. The writer had a good service at Elk Creek Church. The North Carolina people have laid hands on Brother C. L. Owen, formerly of Tennessee, and he goes this week from the Seminary to Columbia, N. C., to become pastor of the church there for full time. Brother Owen is one of our best men and we expect to hear good things from his labors there.

J. T. EARLY.

SOUTHERN BAPTIST CONVENTION.

We have about completed the preliminary arrangements for the coming of the Southern Baptist Convention the 16th of May. The headquarters for the convention will be at the Jefferson Hotel, within ten minutes' walk of the Auditorium. This hotel will give a special rate of \$1.50 per day (European), with three or four large rooms, holding eight or more persons, at \$1.00 per day. Murphy's (European) will give a special rate of \$1.00 up; the Richmond (European) a rate of \$1.50 up; the Lexington (American) gives a special rate of \$2.00 per day; Ford's (American) gives a rate of \$2.50 per day; Gilbert's (American) a rate of \$2.50 per day. All these are easy of access to the Auditorium. Boarding houses, numerous and well located, can be secured at from \$1.00 to \$1.50 per day. Besides these, there are a few smaller hotels and numerous restaurants of every grade and cost.

We are preparing for and expecting the largest and most representative gathering of Southern Baptists ever assembled, and the entire city will unite in extending a cordial welcome. All inquiries with regard to rooms, etc., should be addressed to the undersigned.

RYLAND KNIGHT,

Secretary Local Committee on Entertainment, Calvary Baptist Church, Richmond, Va.

SECOND BAPTIST CHURCH.

We feel to praise God for his wonderful goodness in blessing our labors in South Chattanooga. Within the past year we are happy to report 125 conversions in our regular services. Rarely do we have a Sunday night service but the baptismal waters are troubled. We are continually in the revival spirit. At our last church conference the church unanimously passed the following resolutions: First, to add three hundred dollars to our pastor's salary; second, to appoint a church missionary to assist the pastor in his work; third, to take definite measures for the erection of a tabernacle in order to accommodate the vast crowds of people who through our church at almost every regular service. Under the influence of God's spirit and the leadership of our pastor, C. B. Waller, the success of our church is phenomenal.

SALLIE E. BROWN.

Chattanooga, Tenn.

A presbytery was called by Broadway Baptist Church for the purpose of setting apart to the gospel ministry Brother H. A. Kibby, of that church, and who is pastor of Sixth Street Mission. The same met at Sixth Avenue Mission March 17 at 2:30 p. m., with the following brethren composing the presbytery: A. J. Holt, W. A. Atchley, J. W. Crow, D. P. Branam, L. A. Hurst, T. L. Cate and J. H. Sharp. Brother Atchley called the meeting to order, and the presbytery was organized by electing A. J. Holt chairman, and J. H. Sharp, clerk. The candidate was presented to the presbytery by Deacon W. R. Cooper, of Broadway Church, a life-long friend of Brother Kibby. A. J. Holt conducted the examination, which was satisfactory. Brother W. A. Atchley offered the ordaining prayer, which was followed by the laying on of hands. L. A. Hurst, in a few well chosen words, presented the Bible, while the charges to the candidate and church were given by Brethren Atchley and Holt. The hand of fellowship was given by the presbytery, church and friends. Bene-

diction by Rev. H. A. Kibby. Brother Kibby is a man of age, having served in the army of the 60s, yet he is active still, as is proven by his splendid work at Sixth Avenue Mission, which will soon be organized into a full-fledged church under his leadership. We pray that Brother Kibby may have many more years in which to prove his calling. Old in years, young in activities, small in stature, but large in faith.

J. H. SHARP, Clerk of Presbytery.

Knoxville, Tenn.

I worshipped with my home church (Bethel) today, the 16th. It was an ideal spring day, and we had a large crowd. My subject was "Let us go on to perfection." Good interest; collection for missions. We have bought a \$90 bell for our church, and the brethren are making arrangements to build a belfry, re-cover and paint the house, which will add much to the value as well as the looks of our large church building. Brother D. M. Shoun, the efficient President of our Associational school, located at Butler, Tenn., was with us today and made an interesting talk for the school. We are now trying to raise \$1,000 to build a dormitory for the girls who may want to attend the school. Dr. Brown, the Assistant Secretary of the Home Mission Board, has promised to give us \$1,000 if we will raise that amount. Our church has been asked for \$100 of that amount, and we raised over \$60 of the \$100 today. Oh, brethren of the Watauga Association, I beg you not to let this opportunity pass and fail. We must raise it, and that by the first day of May. The interest in our Association is growing rapidly, and there seems to be the greatest possibilities for us now that ever has been, and we can't afford to go backward. Come, brethren, let us raise the \$1,000.

Yours, in His name,

W. H. HICKS.

Had a delightful day at Smithville Sunday. Splendid crowds at both services, and a nice collection for the sick. Clarksville, Bristol, Knoxville, Jackson have spoken in no uncertain sound. "Watchman, what of the night? The day cometh!" Now for the freedom of Chattanooga, and the city of Nashville. Then a jug law to take effect now, and we have the thing in a measure throttled. The jug trade is now the curse in dry territory. Three cheers for Edgar E. Folk! Sometimes cast down, but not forsaken. Victory may be long coming, but the right will win.

J. T. OAKLEY.

Watertown, Tenn.

Please find inclosed check for BAPTIST AND REFLECTOR. I can't well do without it. It is the best of all. I have been sending for my father's paper also. Brother Folk, father is having heart trouble and dropsy. He can't lie down to sleep. He sits in a Morris chair to sleep. We have to sit up with him and give him medicine day and night, but when he can bear to hear reading at all he enjoys hearing us read from the BAPTIST AND REFLECTOR. Especially he likes your temperance articles. He says he knows he can't last long here, but feels that he will be better off after death. Let us pray for him that he may have fortitude and patience.

D. J. ALLEN.

Camden, Tenn.

Our services at New Middleton Saturday and Sunday were largely attended. The day was lovely, the listeners attentive and the worship of the Spirit's power. Our collection for the Orphans' Home was \$23. This church is on high grounds for work. THE SALOON IS GONE. Let the saloon-keeper go to his own place. "Where sin abounded grace doth much more abound." We have out a very interesting program of the Fifth Sunday Meeting at Mt. Juliet. Let all the speakers on the program be present with their best, and let all the churches be represented. Come one and all.

G. A. OGLE.

Mt. Juliet, Tenn.

We still need the Minutes of Clinton, Liberty-Ducktown, New River, and Walnut Grove Associations. To our surprise, we learn that some of these have not been printed. Just why five or six months should pass by without the Minutes being printed, we cannot tell. We earnestly beg that some friend in each of these Associations will send us two copies of the Minutes just as soon as they are printed.

W. C. GOLDEN.

The fifth Sunday meeting for Cumberland Association will be held with my people at Little Hope eight miles from this place. We shall be glad to have as many of the brethren and sisters with us as possible. Any desiring to come will please send their name to me so conveyance may be ready to carry them out. Dr. Folk, come and bring Dr. Golden.

W. S. SHIPP.

Clarksville, Tenn.

PERIODICALS
of the
Southern Baptist Convention.

Each Order contributes to the Bible Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER.

| | |
|---|--------|
| The Convention Teacher, single copy, 15 cents; in orders of 5 or more, each | \$0 12 |
| Bible Class Quarterly, single copy, 8 cents; 5 or more, each | 4 |
| Advanced Quarterly | 2 |
| Intermediate Quarterly | 2 |
| Primary Quarterly | 1 |
| Lesson Leaf | 1 |
| Primary Leaf | 1 |
| Child's Gem | 6 |
| Kind Words (weekly) | 18 |
| Youth's Kind Words (semi-monthly) | 6 |
| Baptist Boys and Girls (large four-page weekly) | 8 |
| Bible Lesson Pictures | 75 |
| Picture Lesson Cards | 2 1/2 |
| B. Y. P. U. Quarterly (for young people's meetings), in orders of 10, each | 6 |
| Superintendent's Quarterly, 56 pages | 15 |

Children's Day Programs for June
FOR THE BIBLE FUND.

OTHER SUPPLIES.

| | |
|---|--------|
| Sunday School Record (simple, complete and accurate), each | \$1 00 |
| Class Books (for keeping class records), per dozen | 40 |
| Class Collection Envelopes, per dozen | 40 |
| Excellent Maps (see catalogue) | |
| B. Y. P. U. Supplies. | |
| Topic Card, Price per dozen, 15 cents; 75 cents per 100. | |
| Pledge Cards, 50 cents per 100. | |
| How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen; 50 cents per 100. | |
| See B. Y. P. U. Quarterly in list above. | |
| Home Department Supplies. | |
| Its Plan. J. M. Frost. Price, 25 cents per 100. | |
| An Experience. Janius W. Millard. Price, per dozen, 5 cents; 50 cents per 100. | |
| Class Books. For visitor's use, 2 cents each. | |
| Collection Envelopes. Price, 35 cents per 100. | |
| Superintendent's Quarterly Reports. Price, 1 cent each. | |
| Application Cards, 50 cents per 100. | |
| Membership Certificates, 50 cents per 100. | |
| Superintendent's Record, 40 cents each. | |

Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday School Board,
Nashville, Tennessee.



GRIP-IT
does not make you sick or otherwise inconvenience you; cures the worst cold
QUICK!

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need **PORTER'S CA-TARRH-O.**

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.**

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamps if not kept by your dealer. **PORTER'S MEDICINE CO., Paris, Tenn.**

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SAFETY PIN
THE STANDARD

that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can't slip through. See that all cards have our name on.

Send 4 cents in stamps for sample worth double the money.

CONSOLIDATED SAFETY PIN CO.,
Box 159 BLOOMFIELD, N. J.

THE ARGUMENT FOR UNIFORM DIVORCE LAWS.

The need of a more uniform law regulating divorce in this country is plainly shown by Professor Felix Adler in the *Woman's Home Companion* for March. Professor Adler shows how the notable conference assembled at Washington last February marks the turning of the tide in this country away from the exaggerated freedom, or license, or divorce which has so widely prevailed, and a return to stricter views and to insistence on more conservative practise.

"The Congress on Uniform Divorce Laws is socially significant, because it marks the turning of the tide in favor of stricter legislation on the subject of divorce. Uniformity is aimed at, not for the sake of uniformity itself, but for the sake of the greater protection of the family, which such uniformity will furnish. It has been one of the favorite arguments of the adversaries of popular government—that democracy in the end must lead to social as well as political anarchy. The friends of popular government, on the other hand, have put their trust in what may be called the collective instinct of self-preservation of the masses.

"The Congress is important and interesting for another reason: It is an attempt to secure by moral suasion, by voluntary action on the part of the law-making bodies of the different States, a certain minimum of uniformity in legislation, of which many have believed that it can only be obtained by a national law. The tendency to employ the short-cut method of national legislation in matters hitherto left to the several States is visibly gaining headway among our people. Undoubtedly, if the difficulty of amending the Constitution had not stood in the way as an almost insurmountable obstacle, a national divorce law would long since have been enacted. And this difficulty, in one way or another, will surely be overcome, if the method of voluntary agreement which this Congress has undertaken to apply shall prove illusory. There are advantages and disadvantages on the side both of national and of State authority in matters of social legislation. Many of us are strongly inclined to prefer the slower method of working toward a gradual approximation of standards among the laws of the several States. Nevertheless, certain social needs are imperative; and if the States fail to agree, the scruples dictated by regard for the independent spheres of the different commonwealths will have to give way, and a way found to cut the hopeless tangle by means of the sword of congressional action."

DO YOU NEED A RANGE?

If you are in need of a first class range, do not make the mistake of purchasing from wagon peddlers nor from local dealers, at fictitiously high prices.

Read the Range advertisement of the great mail order house of Marvin Smith Co., Chicago, Ill., this issue.

Their goods are guaranteed to please and to save you \$20 to \$30 on the purchase of a first class range. We know that every promise of Marvin Smith Co. will be carried out to the letter, and, as advertising representative of this paper we add our guarantee to every statement made by Marvin Smith Company in regard to their goods. Write them at once.

RELIGIOUS PRESS ADVERTISING SYNDICATE

TETTERINE.

P. O. Hanlon, Providence, R. I., says: "I got a box of Tetterine from a Cincinnati drummer and gave part of it to a young lady who had tried most everything to remove pimples and an eruption from her face. Two applications of Tetterine completely cured her."

If your druggist does not carry it send 50c to J. T. Shuptrine, Savannah, Ga.

Colds on the Chest

Ask your doctor the medical name for a cold on the chest. He will say, "Bronchitis." Ask him if it is ever serious. Lastly, ask him if he prescribes Ayer's Cherry Pectoral for this disease. Keep in close touch with your family physician, and follow his advice carefully. We have no secrets! We publish the formulas of all our preparations. **J. C. Ayer Co., Lowell, Mass.**

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A Wonderful Natural Remedy

For Stomach and Bowel Troubles, Indigestion, Kidney and Bladder Troubles

It matters not what your disease is, you should give A. I. M. a trial. Often cures after all else has failed.

Its analysis shows eight prominent factors of the human body. Nothing else like it in all the world.

Like a Mineral Spring at Your Door.

IN A CONCENTRATED FORM.

Will not hurt the Teeth. Does not contain Narcotics. Absolutely has no equal for diseases peculiar to women. Thousands are being cured by its use.

SEE WHAT RESPONSIBLE PEOPLE SAY OF IT.

Norfolk, Va., July 25, 1905. Dear Sirs:—I cannot take iron in any form, but I can take Acid Iron Mineral with great benefit, as it heals instead of irritating my stomach. It is truly a great remedy. Sincerely, (Mrs.) M. F. VELLINGS, 114 Lovett Av.

L. H. Brugh, Roanoke, Va., says: "I have sold hundreds of bottles of Acid Iron Mineral. It always gives satisfaction. It has caused cures heretofore pronounced incurable. It is a wonderful remedy. I can heartily recommend it."

It is nature's own remedy. Man cannot make it. Registered trade-mark A. I. M. on each bottle. All we ask is a trial. Only 50c. per bottle at your druggists, or write to

ACID IRON MINERAL CO., SALEM, VA.

Buy a National

IT IS GUARANTEED TO BE

THE MOST ECONOMICAL because it is asbestos lined and retains all the heat, saving about one-third on fuel bills. Does not heat up the kitchen in the summer like those that do not have this lining.

THE MOST DURABLE because it is made of the best material by skilled workmen; and when any piece wears out it can be replaced from our factory. Not so with a cheap range which is gone when one part gives way.

THE MOST CONVENIENT because it has incorporated in it every improvement of any merit which we have been able to find or invent in our forty-five years of study of ranges.

Insist on having a "National." You can't find it's equal for the same money or its superior at any price. This is proven by the ever increasing demand.

THOUSANDS IN DAILY USE.

We manufacture 383 makes of cooking and heating stoves, of which there are a million in use daily and each one giving perfect satisfaction. We have a stove to fit every pocketbook and please every housewife, for every one represents value received. Write for our catalogue giving you full information concerning all our stoves and pictures of same.

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Our vehicles and harness have been sold direct from our factory to user for a third of a century. We ship for examination and approval and guarantee safe delivery. You are out nothing if not satisfied as to style, quality and price.

We are the Largest Manufacturers in the World

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No. 788. Spindle Seat Driving Wagon. Price complete \$39.00. As good as sells for \$55.00 more.

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All Drug Addictions, Liquor and Tobacco Habits Cured in Ten Days by Our New Painless Method

Only Sanitarium in the World Giving Unconditional Guarantee.

We resort to no pretended guarantees or dishonest methods. Our guarantee means something. Money can be placed in bank and payment made after a cure is realized. We control completely the usual withdrawal symptoms. No extreme nervousness, aching limbs, diarrhea, or loss of sleep.



Sanitarium equipped as first class hotel. Hot and cold baths, electric call bells and lights. Patients who cannot visit Sanitarium can be cured privately at home. References: Any County or City official, any bank or citizen of Lebanon. If you wish to be cured quickly and painlessly, send for large booklet of particulars. Write today. This ad may not appear again.

Address CEDARCROFT SANITARIUM, Dept. 25, Lebanon, Tennessee.

Good Results

in all cases of skin disease can be had by the use of TETTERINE. 50c from your druggist or J. T. Shuptrine, Savannah, Ga. Read this:

"I was very much pleased with the results received from the Tetterine which I ordered from you some time ago. I enclose \$1, for which please send me two more boxes. Respectfully, Florence Paterson, Mt. Carmel, S. C."

OBITUARIES.

DYER.—On December 26, 1906, Sister Belle Arnold Dyer exchanged her beautiful home here on earth for a mansion in the skies. She was a daughter of Thos. Arnold, who was a brother of the late Col. James Arnold of near Shelbyville, and O. P. Arnold of Wartrace. Her mother was a Miss Johnson, of Rutherford County, Tenn. Sister Dyer's parents moved to Texas before the war, where both of them died. After the war, the children returned to Bedford County, Tenn. She was converted in early life, and united with the Baptist church at Belton, Texas. On her return to Tennessee, she united with the Big Springs Church, of which she remained a faithful and consistent member until her death. On January 9, 1871, she was happily married to J. H. Dyer, a leading farmer and stock raiser of Bedford County. They lived happily together for a number of years, when Brother Dyer was called home; soon after which event she had a stroke of paralysis, as a result of which her sufferings, at times were very great, yet she bore it all with Christian fortitude. She leaves five children: Mrs. Annie Thompson, of Alabama; Dr. J. Hubert, of Wartrace, Tenn.; Thos., Roy, and Grace. She also leaves two brothers, James and Joseph O. Arnold, retired merchants, and prominent members of the Wartrace Baptist Church. Her body was tenderly laid away in the cemetery at Shelbyville, there to await the final summons which shall call it forth to be changed into a

glorious body like unto that of the blessed Son of God. My earnest exhortation to the children, is, that their father and mother's God may be their God, thus insuring a happy family reunion in the realms of joy and gladness at God's right hand.

L. B. JARMON.

Granitt.—Again our blessed heavenly Father, who doeth all things well, has, in his infinite wisdom, permitted his death angel to enter our church and community and take from us to her home in glory, Sister Mary Elizabeth Granitt. She was born June 26, 1841; died January 15, 1907; aged 65 years, six months and 19 days. She professed faith in Christ when 23 years of age. She united with the Gallaher's View Baptist Church about 17 years ago, and lived a consistent member until death. The funeral services were conducted by her pastor, Rev. E. Moore, and her form we laid to rest in the cemetery at Ebenezer. The bereaved brothers and sorrowing friends turned slowly away from the newly made grave to enter the home to find her face missing everywhere, and oh! how sad to know that she is not there. But our severe loss is her eternal gain. We shall cross the tide some sweet day and meet her on the other shore, where she will be singing around God's white throne. Let us so live as to be ready to meet Mary when God shall call us home.

By order of the Gallaher's View Baptist Church.

CRUTCHFIELD—Whereas, God in his all wise providence has seen fit to remove from us our beloved pastor and brother, L. E. Crutchfield; be it

Resolved, we, your committee, submit the following:

Resolved, That we bow in submission to his will, for we know he doeth all things well. He hath said in his blessed word even a sparrow shall not fall to the ground without his knowledge. How much more then will be care for his ministering servants, who are willing to do his bidding, and such was our beloved pastor, Lucius E. Crutchfield. He was thirty-four years nine months and ten days old at the time of his death, which took place at his father's home, near Greenfield, Tenn., March 2, 1907, and his remains were laid to rest in Providence Cemetery, near Crockett Mills, Crockett County, Tenn., March 3, at 3 o'clock p. m., surrounded by a large concourse of weeping relatives and friends. He professed faith in Christ at the early age of twelve years, and joined the Missionary Baptist Church at Providence, of which he lived a consistent member and was her faithful pastor at the time of his death. He was ordained by the church in June, 1905, (Dr. Savage preaching the ordination sermon), and called as her pastor the next year. He was loved by his church, for he was raised in the community and lived exemplary from childhood. We can't understand God's providential dealings with us. "He moves in a mysterious way his wonders to perform," and when his chastening hand is laid upon us we know it is for our good, for he hath said in his blessed word, "All things work together for good to them that love God," and we know from his precious promises our beloved pastor is resting in that continuing city not made with hands.

Resolved, That a copy of these resolutions be placed upon the church record and a copy be sent the bereaved family, and a copy be sent to THE BAPTIST AND REFLECTOR and Baptist Flag for publication.

J. T. PRIVETT,
J. W. WRIGHT,
J. FERGUSON,
T. H. AVERY,
Committee.

ON RECEIPT OF \$1.00 ONLY.

We will ship you by freight, on receipt of \$1.00, this sterling Ball-Bearing, High-Arm, Drop-Head Sewing Machine. A machine cheap at \$30.00, and often sold for more. For a short time we are introducing it into each community at the low price of \$13.94, with 75c extra if you wish attachments. Your freight agent will allow you to examine the machine fully. If you find it perfectly satisfactory, pay the freight agent the balance of \$12.94 and charges, and take machine. If not as good as any \$30.00 machine, return at our expense and get your dollar. We will do still more. If, after you have tried the machine for one month it is not all right, return to us and get your money and freight charges. We ask the \$1.00 in advance simply to keep away idle inquirers. Isn't that business and a fair proposition?

We Offer You for a Short Time a \$30.00 Machine for \$13.94

It is a \$30.00 machine in long wear, in light running, in beautiful appearance, and in doing good work. Handsome oak wood work, fine carved front, center and side drawers embossed. The head of the machine is attractive in appearance. The arm is large and has a clear space under it, to allow any work to be handled with ease. The stand is ball bearing, the balance wheel runs on 2 sets of 11 steel balls, similar to the best grade bicycle. It has an automatic lifting device and belt replacer. Weight 120 pounds.

OUR GUARANTEE

We bind ourselves to make good without argument, any defect in material or workmanship, that may appear within ten years from date of purchase.

We ship from either our factory in Illinois or from Richmond, and we refer you to the editor of this paper and to the Bank of Richmond, with capital and surplus of \$1,450,000.00, as to our reliability. Write at once before this offer is withdrawn.

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TELLICO RAILWAY COMPANY'S TIME TABLE.

| EASTBOUND | | | STATIONS | WESTBOUND | | |
|-------------------|-------------------|----------------|-----------------------------|-------------------|----------------|-------------------|
| 2d Class | 1st Class | | | 1st Class | | 2d Class |
| No. 5 Ex. Sun. | No. 3 Ex. Sun. | No. 1 Daily | | No. 2 Ex. Sun. | No. 4 Daily | No. 6 Ex. Sun. |
| A. M. | P. M. | A. M. | | P. M. | P. M. | P. M. |
| 9.30 | 1.30 | 9.00 | Lv. . . . Athens . . . Ar. | 12.00 | 4.50 | 3.45 |
| 9.55 | 1.53 | 9.23 | Ar. . . Englewood . . Lv. | 11.37 | 4.23 | 3.15 |
| 10.20 | 1.56 | 9.28 | Lv. . . Englewood . . Ar. | 11.35 | 4.20 | 2.55 |
| 10.30 | 2.00 | 9.33 | " . . Nonaburg . . " | 11.30 | 4.15 | 2.48 |
| 10.45 | 2.09 | 9.42 | " . . Wilson Station . " | 11.21 | 4.06 | 2.35 |
| 11.09 | 2.20 | 9.54 | " . . Mt. Vernon . . " | 11.09 | 3.54 | 2.20 |
| 11.20 | 2.29 | 10.05 | " . . Tom " | 11.00 | 3.45 | 1.55 |
| 11.27 | 2.35 | 10.10 | " . . Rogers " | 10.55 | 3.40 | 1.47 |
| 11.30 | 2.37 | 10.12 | " . . White Cliff Sta. " | 10.53 | 3.38 | 1.44 |
| 11.35 | 2.40 | 10.15 | Ar. . . Tellico Plains. Lv. | 10.50 | 3.35 | 1.40 |
| A. M. | P. M. | A. M. | | A. M. | P. M. | P. M. |

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Four Per Cent.

One Dollar deposited each week at 4 per cent. compound interest will, in ten years, amount to \$650.00.

Write us for booklet and plan of our system of banking by mail.

First Savings Bank & Trust Co.

Fourth Avenue, and Union Street,
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4%

The First Bank in Nashville
to pay 4 per cent.

4%

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Savannah, Ga., March 12, 1907.
Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep-seated and neglected and mistreated cases of Grip. Give Dealers back the full retail price when it fails and ask no questions but look pleasant.

The Johnson's Chill & Fever Tonic Co.
References: Every bank in Savannah, Ga.

\$3.00 A MONTH
OR MORE WILL BUY

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15 Elegant Styles to select from.

Buy direct from the factory at factory prices—no local dealer's profits. We save you from 40 to 70 per cent.

For 25 years Lakeside Organs have been the standard for perfection of tone, action, durability and design.

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Every organ carries Our signed 10-year Guaranty.

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14 Stops—2 Knee Swells
Send for our **FREE Organ Book.**

J. A. CUNNINGHAM, Tupelo, Miss., has discovered meaning—all periods in Daniel and Revelation. Send twenty cents for new book.

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For Selling 100 Comic Post Cards at 2 for 5c. Signet rings are all the rage now, being very fashionable. This ring is an extremely fancy one with beautiful engraving, suitable for ladies or gents. Guaranteed for five years. Order today and you can return at our expense if you don't sell them. RAGLAND & CO., Box 20, Auburn, Ky.

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28 Colleges in 16 States. 16 years' success. INDORSED by BUSINESS MEN. 70,000 students. FREE literature. Write to-day for it. Nashville, Knoxville, Memphis or Dallas.

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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.

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WELL DRILLING & PROSPECTING—DEEP WELL PUMPING, CENTRIFUGAL PUMPS, IRRIGATING PUMPS, AIR COMPRESSORS. THE AMERICAN WELLWORKS. AURORA, ILL.—CHICAGO, 1st NAT BK. BLDG.

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Steel Alloy Church and School Bells. Send Catalogue. The C. S. BELL Co., Hillside

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St. Vitus' Dance and all Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE \$2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd. 631 Arch St., Philadelphia, Pa.

PROGRAM.
The Fifth Sunday Meeting of Central Association will be held with the Hickory Grove Church, four miles west of Trenton, beginning on Friday night, March 29. Sermon at 7:30 by W. G. Inman.

SATURDAY MORNING.
Devotional exercises 9:30 to 10.
1. "How to study the Bible," H. F. Burns, J. M. Guy.
2. "Need of heart and faith in mission work," Terry Martin, L. D. Spight.
3. Sermon, "Importance of Baptist doctrines," G. S. Williams.

SATURDAY AFTERNOON.
4. "Need of more men for the ministry, and how to secure them," G. M. Savage, C. P. Roney.
5. "Does obedience help to secure salvation, or is it the fruit of salvation?" J. E. Skinner, M. E. Ward.
6. "Are our contributions to God's cause increasing proportionally with our income?" C. P. Roney, W. G. Inman.

SATURDAY NIGHT.
7:30. Sermon. (Selection of preacher by deacons.)

SUNDAY MORNING.
9:30. Sunday-school mass meeting, arranged for on Saturday.
11:00. Sermon, arranged for on Saturday.

1:30 p. m. "Difference between being 'filled with the Spirit' and 'baptism of the Spirit,'" G. M. Savage, C. P. Roney.
2:30 p. m. "Is the tithing system still binding?" D. A. Ellis, J. W. Rosamon.

There will be a free discussion of each subject, following the leaders. Come and let us make this a rousing meeting. Persons coming on trains will be met at Trenton. Drop J. H. Anderson, Trenton, a postal, stating when you will arrive.

PROGRAM of Fifth Sunday Meeting of Ebenezer Association, to be held with Rock Spring Church, Maury County, Tenn., beginning Friday evening, March 29, at 7 p. m.:
Devotional service, led by John Redding.

7:30. Sermon, Harvey Hull; alternate, J. W. Patton.
Saturday, 9 a. m. Song and prayer service, D. E. Dortch.
9:25. Organization.

9:30. "Special needs of our Association," R. K. Dawson, R. P. Fitzgerald, J. L. Ayres.
10:10. "The elements of power in a local church," J. K. Bone, W. E. Walker.
11:00. "What should be the aim of the pastor?" J. W. Patton, J. E. Ussery.
11:30. "The need of sound doctrinal preaching," W. T. Ussery, J. W. Ray.
12:00. Adjournment for dinner.

1:00. Song and prayer service, Harvey Hull.
1:15. "What are the things which church members would like to see more of in their pastors, and what things less of?" All members present except pastors.

1:45. "What are the things which pastors would like to see more of in their members, and what things less of?" Ministers.
2:15. "How to develop the spirituality of our churches," J. P. Brownlow, L. E. Hight.

2:45. "How the Scriptures may be used and abused," B. McNatt, J. G. Sprouse.
3:15. "Do we need a pastors' conference in Ebenezer Association?" General discussion.
3:30. Adjournment.

7:00 p. m. Devotional service, J. E. Ussery.
7:30. Sermon, Tommie Howell; alternate, W. E. Walker.

Sunday, 9:00 a. m. Song service, D. E. Dortch.
9:30. "The Sunday-school, its object and importance," J. E. Hight.
11:00. Sermon, J. K. Bone.

The Fifth Sunday Meeting of the Eastanalle Association of Baptists meets with the First Baptist Church, Charleston, Tenn., Friday, March 29, at 7:30



Stearns' Electric Rat and Roach Paste
Your money back if it fails to exterminate Cockroaches, Bed Bugs, Water Bugs, etc. It is sure death to Rats and Mice, driving them out of doors to die.
2 oz. box, 25 Cents; 16 oz. box \$1.00.
Sold by Druggists or sent prepaid on receipt of Price.
STEARNS' ELECTRIC PASTE CO., Buffalo, N. Y., U. S. A. (Formerly Chicago, Ill.)

p. m. Rev. D. B. Vance, who is on the program to preach the introductory sermon, is hindered and cannot attend; so I am going to ask Rev. W. L. Taylor, pastor of Calhoun Baptist Church, to be present and preach the introductory sermon.

Rev. C. B. Waller, pastor of the Second Baptist Church, of Chattanooga, has promised to be present Saturday and preach a sermon on "Foreign Missions," and spend the day in the meeting.

Rev. T. F. Hendon, Field Editor of the BAPTIST AND REFLECTOR, will also be there by Saturday morning. If you cannot come to this meeting mail all mission money to me at Charleston, Tenn., so it will reach me Saturday. Remember, I am wanting \$100 for Home and Foreign Missions. How much is your church going to give?

R. D. CECIL, Moderator.
Chattanooga, Tenn.

Fifth Sunday Meeting of the Tennessee Baptist Association is to be held with Corryton Baptist Church, beginning Friday night, March 29, 1907.
7 p. m. Friday, March 29—Sermon by Rev. W. A. Atchley.

Saturday—9:00 a. m.—Devotional Exercises. Rev. F. E. White.
9:30 a. m.—Report from churches represented.

10:00 a. m.—Executive Board Meeting.
10:30 a. m.—Foreign Missions. Revs. J. C. Shipe, S. G. Wells, Joe Wolfenbarger.
11:45 a. m.—Noon recess.

1:30 p. m.—Home Missions. Revs. D. F. Manly, J. W. Crow, W. W. Bailey, J. Pike Powers.
2:30 p. m.—Evangelism in Our Association. Revs. J. M. Anderson, J. C. Davis, G. W. Shipe.
7:00 p. m.—Devotional Exercises. Rev. W. L. Winfrey.

7:30 p. m.—State Missions. Revs. R. N. Cate, S. P. White, H. A. Kibby and J. H. Sharp.
Sunday—9:00 a. m.—Sunday-school.
10:30 a. m.—Half hour's service. Special prayer for more workers.
11:00 a. m.—Sermon. Preacher to be selected.

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