

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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PERSONAL AND PRACTICAL.

"In the beauty of the lilies,
Christ was born across the sea,
With a glory in his bosom
That transfigured you and me."

After July 1, instead of affixing a special delivery stamp to a letter, all that is necessary is to provide ten cents in ordinary postage and write "Special" upon the envelope. This will be a great convenience, especially for the people in the country.

A "walking delegate" having declared that it is time that the bartenders were sharing in the general prosperity, the *New York World* asks: "What have the bartenders done to promote general prosperity?" This is certainly a very pertinent question, and all the more because it comes from such a paper as the *New York World*. Who will answer the question?

The people of Tennessee have simply decided to "cut the saloon out," if we may be allowed to use the slang expression. They have come to a realization of the fact that the saloon has no place in any Christian community, and they propose to eliminate it entirely from their life. And the same is true in every State in this Union, to a greater or less extent. As a factor in Christian civilization, the saloon is doomed and must go.

The *American Issue* says: "As closely as we can learn, 284 of the smaller cities of Ohio have banished the saloon under the Beal law. There are upward of 1,100 townships out of 1,371 free from saloons. More than 100 residential districts in Ohio cities have expelled saloons from their neighborhoods." This is doing pretty well. Let the good work go on until there shall not be a saloon left in Ohio, as in a short while there will be none left in Tennessee.

We presume that our brethren are reading the articles now running in the BAPTIST AND REFLECTOR by Brother J. B. Lawrence on the subject of the "Holy Spirit." If not, you ought to read them. They are certainly well worth reading. We believe they are the best discussion of the subject we have ever seen. We take this occasion to suggest that they be put in book form. They ought certainly to be preserved in permanent form for future reference.

We have sometimes been called a temperance crank. Well, we suppose we are. We shall probably have to plead guilty to the soft impeachment. We want to say, however, that we are just about as much of a Baptist crank as we are a temperance crank. We are a Baptist in and in, out and out, through and through, up and down, and around and around. We believe in Baptist principles, every one of them, and it is our joy and delight to preach and write those principles, and try in every way to inculcate them.

In a letter from Dr. William H. Smith, Editorial Secretary of the Foreign Mission Board, he says: "Tennessee will need to raise this year at least twenty thousand dollars. She can do that if she keeps up until the 30th of April at the rate of increase which she has been making up to date. The receipts from Tennessee are considerably ahead of what they were at this date last year." This much is gratifying. We must not rest, however, until the whole of the \$20,000 is raised. Have you done your part?

Brother H. J. Mitchell, of Memphis, Tenn., is the first to send us a club of new subscribers on our proposition to send the BAPTIST AND REFLECTOR to new subscribers from now to January 1, 1908, for \$1.00. Why cannot a large number of our friends send us clubs on this proposition? It would only require a little work. To pay you for your trouble, we will send you a nice Post Fountain Gold Pen for a club of five new subscribers, or the same pen with gold bands for a club

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 \$4,958 01
Foreign Missions 8,493 62

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.

of ten new subscribers, or, if you prefer, a handsome teachers' Bible.

It is said that the ruling dynasty in China is seriously alarmed over the effect of the spread of famine through the country and the opportunity it offers to seditious societies to enlist converts to the cause directed against the Government. The Government's inability to relieve suffering has been magnified, and the hardships of the people attributed to lack of sympathy by the Government for the poorer classes. Recognizing the seriousness of the situation, one of the viceroys has asked for \$1,000,000 to purchase East Indian rice to be distributed among his people.

The canteen question has taken a new turn. Our readers know that efforts have been made to secure the restoration of the canteen to the army. These efforts have been made especially by many officers in the army. They have not been successful in their purpose, and only succeeded in keeping up an agitation on the subject. Now the temperance people propose to turn on these officers and demand their dismissal from the army on the ground that retention in the army of drunken officers is inimical to the public welfare. We hope that the movement will be successful. At any rate, it may have the effect of teaching the officers a needed lesson.

The *Nashville Banner* says: "Within the first nine days in March the martial balance in Denver was maintained by forty-four marriages and forty-four divorces." We presume that the editor of the *Banner* wrote marital and that the substitution of martial for marital was simply a trick of the Mergenthaler machine. It would seem, however, that the paragraph as it stands was not very far from the truth, judging from the fact that the number of divorces was equal to the number of marriages. At any rate the two words martial and marital would appear to be interchangeable in Denver, as well as on the machine.

Dr. J. C. Armstrong, the able editor of the *Central Baptist*, of St. Louis, leaves this week for a trip to China to attend the Morrison Centennial celebration there. If any one shall wonder how a Baptist editor can afford to go to China, perhaps the explanation of Dr. Armstrong will be sufficient for them. He says: "My brethren have requested me to go to China. They have accompanied their request with a check to cover the expenses of the trip." We join the numerous friends of Dr. Armstrong throughout Missouri in wishing him a happy and prosperous voyage. We only wish, well, it could only be a wish and perhaps it is unnecessary to give expression to it.

Commenting on our recent remark, "To be a Baptist is greater than to be a king," the *Western Recorder* says: "We have all along had the idea that Editor Folk is a stalwart Baptist. Take care, Brother Folk, lest somebody call you a 'Baptist and a half,' and charge you with indulging in 'Baptist brag.' We venture the opinion that of all the sorts of brag known to the world, 'Baptist brag' is the best. It has the most

rational basis, and is the most wholesome." Certainly. Let us have more of it. Baptists have been too modest in bragging about what they have accomplished, and especially about their principles. They have the most beautiful set of principles in the world. They are God-given, Christ-taught, blood-bought principles. The world ought to know about them.

Last Sunday on a street car we heard a gentleman say to the street car conductor that he was on his way to some Catholic church, and he added, "They have a beautiful service there." "Beautiful service." We could not help thinking, is that the purpose one has in going to church, to see a beautiful service? Is that the real design of church service—simply to be beautiful, to minister to the aesthetic tastes of people, to pander to the sensual side? Should it not be the purpose of any service in church to help people, to stimulate their spiritual natures, to lead them closer to God, to make them better men and women? This may be done to some extent by a beautiful service, but beauty alone is not enough. There must be spirituality. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Brother Atchley, the author of the poem which we publish on another page, is now in the eighty-first year of his age, and is very much afflicted. He has been in the gospel ministry nearly forty years, but owing to his age and sore afflictions, he has had to lay his work down. He has been a reader of the BAPTIST AND REFLECTOR from the time of Dr. J. R. Graves until now. He says that he loves the paper, but in his present circumstances, he feels unable to take it any longer. He adds: "Oh, how I shall hate to give the paper up. I would be glad to take and read it the remainder of my life." Is there not some friend who will send us \$1 to be credited to the account of Brother Atchley? If more than one sends a dollar, we will place the additional sums in the Ministers' and Widows' Fund, to be credited to the account of other ministers or widows who, like Brother Atchley, may be in straitened circumstances.

One of the best Baptist preachers and truest men in Tennessee writes us as follows: "I have been thinking for quite a while that I would write to you. I have been sick almost all the winter. Have not been able to go to my churches but a very few times, and last fall I lost the only horse I had. I bought another and I owe \$23 on him yet. So I am in a bad condition and am not able to pay what I am due on the BAPTIST AND REFLECTOR. Perhaps I am in as bad a condition as any Baptist preacher in Tennessee. It might be that if you would make a statement in your paper of the above facts, some brother might lend a helping hand. Brother Folk, I love you, and I love the BAPTIST AND REFLECTOR. I think it is the best paper on earth." Is there not some one who will "lend a helping hand?" For every \$1.00 sent to us, we will send the paper one year to some minister like the above.

It is stated that the Lehigh Valley Railroad authorities have announced that they have moved up the age limit of employees ten years. Heretofore they had given notice that they did not want to employ any new men over thirty-five years of age. Now they have moved the figures forward to forty-five years. It is said they find that while young men are more active, they are not quite so conservative and efficient as the older men. This has been the age of young men. Young men were wanted in nearly every relation of life. We are glad to see the pendulum swinging back. We believe in young men. We like to see them occupying honorable and responsible positions. We do not believe, however, that they ought to take the places of older men. The older a person is, the more experience he has, and, as a rule, the more wisdom. And so the better fitted he will be for performing the duties of life.

THE CHRISTIAN'S LAST CONFLICT.

BY REV. W. C. MARTIN.

Behold the Christian warrior on his final battle-field;
His armor on him—baldric, breastplate, helmet, sword
and shield;
His foes have massed around him for one last and
awful strife,
To wrest away his title to an everlasting life.

The sable demons of the tomb assail him from the rear,
Foul dragons, spitting venom to awaken mortal fear.
Hell's cavalry before him massing for one awful dash
Appear like clouds of inky wrath, streaked by the light-
ning's flash.

And hurtling bolts of horror whistle through the trou-
bled air;
A million blazing arrows seem to be converging there;
And from the black clouds overhead come awful mis-
siles down
Upon this dauntless fighter for a kingdom and a crown.

O, see him! Darts are hanging in his harness at the
joints;
The bars upon his helmet have received the poisoned
points
Of broken shafts which, glancing, scar the surface of
his shield,
And still he fronts with blazing eyes the wild and
furious field.

He looks not back, for God and angels guard the threat-
ened rear,—
They take the sting of death away, disarm the grave of
fear.
He faces hell's dark legions, plants his foot upon the
sod,
And swings his flaming sword, the keen and tempered
Word of God.

It's burning point he buries oft and over in his foes
Until they halt, and waver, then give way before his
blows,
And, seized with terror of this Christian hero, turn about
And tread each other in the dust in one stupendous rout.

He stands upon the river's brink, and leans upon his
shield
The earth's most mighty victor on its greatest battlefield.
Let Cæsars come, and Hannibals and lay down at his
feet
Their laurels, for on that dark field they all meet their
defeat.

He now reviews the past: "I've fought a good fight, and
my course
is finished; I have kept the faith," he murmurs in dis-
course;
"Henceforth is kept on high for me a crown of right-
eousness,
Which God the righteous Judge shall give," he says
with cheerfulness.

And wearily he leans upon his shield, desiring rest;
His Captain sends a summons to the homeland of the
blest,
And girts Himself to gently aid this hero through the
tide,
While heaven waits to greet and crown him on the
other side.
Bluffton, Indiana.

THE BAPTISM OF THE SPIRIT.

BY REV. J. BENJ. LAWRENCE.

NUMBER 7.

John the Baptist, in comparing his work with the
work of Christ, says: "I indeed baptize you with
water unto repentance; but he that cometh after me
is mightier than I, the latchet of whose shoes I am not
worthy to unloose; he will baptize you in the Holy
Ghost and in fire." (Matt. 3:1-12.) Just before he
left the world Jesus said unto his disciples: "For John
truly baptized with water; but ye shall be baptized with
the Holy Ghost not many days hence." (Acts 1:4-5.)
Peter, in speaking of the conversion of Cornelius, says:
"As I began to speak, the Holy Ghost fell on them as
on us at the beginning. Then remembered I the word
of the Lord, how that he said, John indeed baptized
with water; but ye shall be baptized with the Holy
Ghost." (Acts 11:15-16.)

From these passages it is evident that there is in
the redemptive economy an operation of the Holy
Spirit upon the believer which is likened unto baptism.
To say that these are figurative expressions will not

satisfy the conditions, for though this baptism be fig-
urative, yet there must be some special work of the
Spirit prefigured, or else these passages are senseless.
In the light of the figure used to set forth this special
work of the Spirit it seems to me that the divine
writer is endeavoring to bring before our minds the
idea of a supernatural envelopment in which the be-
liever is overshadowed, come upon, overwhelmed, pos-
sessed to that degree by the Spirit that it is likened unto
an immersion. This is the most natural interpretation.

I. Baptism of the Spirit and its relation to filling.

We find several terms used to set forth the work of the
Holy Spirit upon the heart of the believer. If you will
read Acts 10:44-47 in connection with Acts 11:15-16,
you will find "Filled with the Spirit," the "Holy Ghost
coming upon them," "The gift of the Spirit," and "Bap-
tized with the Spirit" seem to be used interchangeably.
But upon a careful examination and comparison with
other passages you will find that these terms are not
used interchangeably, but each of them expresses a sepa-
rate and distinct idea. The term "Baptized with the
Spirit" indicates the act. This John tells us is to be per-
formed by Christ. (Matt. 3:11; Mark 1:8; Luke 3:16.)
The term "filled with the Spirit" indicates the condi-
tion of the soul after the baptism has taken place. The
baptism is the overwhelming of the soul with the Spir-
it's presence and power, filling is the result. (Acts 2:1-
12.) The terms "poured out" and "coming upon them"
indicate the manner of the Spirit's entrance into the
world. He is said to be poured out—it is as if God
opened the flood-gates of heaven and deluged the world
with a Niagara of spiritual power. After he comes—
after He has been poured out—then we are baptized
into Him. This pouring out was but once. That was
on the day of Pentecost. At that pouring out God
made the spiritual river that runs through all the ages
into which Jesus baptizes his own. The terms "gift of
the Father" and "promise of the Father" indicate the
source from whence this divine flood-tide comes, and
specifies the Spirit as the promised element in which
the Chrismatic baptism is to take place. (Acts 1:4;
2:32-33.)

If we will keep these distinctions in mind we will
not become confused over the terms "baptized" and
"filled." There is one baptism, but many fillings. Christ
promised the apostles that they should be baptized with
the Holy Spirit. This was accomplished on the day of
Pentecost. But in Acts 4:8, Peter was filled again, and
in Acts 4:31 they were all filled again. This, however,
was not a new baptism; it was simply a new filling.
The difference is this: In baptism He comes for fellow-
ship, in filling His fullness is bestowed for service. The
one is the initiatory rite, the other His indwelling pres-
ence. By the one God's seal is placed on the soul, by
the other God's power comes into the soul. Baptism is
the act of the Spirit's overwhelming the soul, filling is
the result of that overwhelming. Peter did not think of
those latter fillings as baptisms, for when he spoke of
the baptism of Cornelius he referred to the Pentecostal
incident. (Acts 11:15-16.)

II. Baptism of the Spirit and regeneration.

There is a distinct difference between Spirit baptism
and regeneration. The difference is this: regeneration is
the Spirit's work in the heart changing it and making its
governing disposition holy, Spirit baptism is the coming
of the Spirit into the regenerated heart and upon the
regenerated life in overwhelming power. The one is the
preparation of the soul for the indwelling of God, the
other the dedication of the prepared house to his in-
dwelling. The tabernacle and the temple are both il-
lustrations setting forth the difference between regenera-
tion and baptism of the Spirit. When the tabernacle
had been finished, and the finished structure consecrated
to God, then the cloud came down and enveloped it.
It was immersed in the very presence of God. From
then on He spake unto Moses from the tabernacle.
From then on the shekinah of God burned in the most
holy place. (Ez. 40:33-38.) At the dedication of the
temple there is a like experience. (2 Chron. 7:1-2.)
These are but types and shadows of the more perfect day
when God's tabernacle will not be a building wrought
by the hand of man, but the living hearts of His people
made fit for His indwelling by the regenerating power of
His Holy Spirit. Notice also the following teaching of
the New Testament on this subject:

1. The Spirit cannot be received by the world. (John 14:16.)
2. The disciples were believers when they received this baptism. (John 13:10-11; John 15:3.)
3. Peter conditions the gift of the Spirit on repentance. (Acts 2:38.)
4. Paul treats it as the birthright of some. (Gal. 4:6.)
5. The case of the Samaritans. (Acts 8:5-16.)

III. This baptism is the covenant promise.

"Behold I send the promise of my Father upon you."
(Luke 24:49.) In Hebrews, Paul tells us that Christ is

the mediator of a better covenant than that of Moses,
and that it is established upon better promises. (Heb.
8:6.) The nature of this new covenant he outlines as
follows: "I will put my laws into their mind, and write
them in their hearts; and I will be to them a God and
they shall be to me a people." (Heb. 8:10.) The dis-
tinctive promise made in this new covenant is that God
will indwell his people. This is the covenant promise of
the New Testament: "And I will pray the Father, and
he will give you another Comforter, that he may abide
with you forever; even the Spirit of truth, whom the
world cannot receive because it seeth him not neither
knoweth him: but ye know him, for he dwelleth with
you and shall be in you." (John 14:16-17.) "But the
Comforter whom the Father will send in my name, He
shall teach you all things and bring all things to your
remembrance whatsoever I have said unto you." (John
14:26.) Here is the promise of the Christ, and the
promise of the Father. Jesus, just before he left the
world, commanded his disciples not to depart from Jeru-
salem, "but to wait for the promise of the Father,
which, sayeth He, ye have heard of me." (Acts 1:4.)
The disciples tarried and on the day of Pentecost they
received the promise. And what was that promise in its
fulfillment? "And they were all filled with the Holy
Ghost." (Acts 2:4.) This condition is the result of
what Peter calls a baptism (Acts 11:15-16); and in an-
swer to the question of the convicted multitude he says:
"Repent and be baptized every one of you for the re-
mission of sins, and ye shall receive the gift of the
Holy Ghost, for the promise is unto you and to your
children, and to all that are afar off, even as many as
the Lord our God shall call." (Acts 2:38-39.) This in-
dwelling Spirit is the covenant promise. It is evident
that Peter understood it that way from the explanation
which he gave of the Pentecostal outpouring: "This
Jesus," says he, "hath God raised up, whereof we are
witnesses. Therefore being by the right hand of God
exalted, and having received of the Father the promise
of the Holy Ghost, he hath shed forth this which you
now see and hear." (Acts 2:32-33.)

IV. The baptism of the Spirit is for every believer.

This special overwhelming of the believer by the Spir-
it of God, called a baptism, is for every believer. John
declared that Christ would baptize in the Holy Spirit,
and there is no more indication that this baptism would
be limited to the apostolic age than there is that his sal-
vation would be limited to that age. Jesus himself
says: "He that believeth on me, as the Scriptures hath
said, out of his belly shall flow rivers of living water.
But this spake he of the Spirit which they that believe
on him should receive." (John 7:38-39.) If you say
that the clause, "He that believeth on me," refers to the
apostolic age alone, then upon the same rules of inter-
pretation I can say that the clause, "Whosoever be-
lieveth," in John 3:16 refers only to those people who
were living in the world at the time He was upon the
earth. Christ says, "Wait for the promise of the Fa-
ther, which promise ye have heard of me. John truly
baptized with water; but ye shall be baptized with the
Holy Ghost not many days hence." This promise was
fulfilled on the day of Pentecost. They were all filled
with the Holy Ghost. Peter, in explaining it, says,
"This same Jesus God raised up. Therefore, being by
the right hand of God exalted, and having received of
the Father the promise of the Holy Ghost, he hath shed
forth this which you both see and hear." (Acts 2:32-33.)
The promise here spoken of can be nothing less than the
"promise of the Father," which He commanded them to
wait for. In that same sermon, while still under the in-
fluence of the newly-bestowed Spirit, Peter said: "Rep-
ent every one of you and be baptized in the name of
Jesus Christ for the remission of sins, and ye shall re-
ceive the gift of the Holy Ghost. For the promise is
unto you and to your children, and to all that are afar
off, and to as many as the Lord our God shall call."
(Acts 2:38-39.) Here the same promise is spoken of
that Christ called their attention to, and it is extended
to all the ages, "even as many as the Lord our God shall
call."

Let us not get excited at the seeming nearness this
comes to the second-blessing cult. No one is further
from believing in the second blessing doctrine than I,
but if God wants to immerse me in His Spirit, and
promises to do it, I am not the person to lose the blessing
because others have abused His teaching.

Humboldt, Tenn.

The following from Rev. J. Vance is very true and
timely: "He may be a popular preacher and draw
crowds, a sound preacher and stay orthodox, a tender
preacher and comfort his people, an instructive preacher
and edify his saints, but if his pulpit fails to ring with
the message of a world-wide evangel, if the gifts of peo-
ple to missions, in comparison with their gifts to them-
selves be mean, and if he sends no recruits of men and
means to the army in the field, he is a poor preacher."

MY CATHEDRAL.

HENRY W. LONGFELLOW.

Like two cathedral towers these stately pines
Uplift their fretted summits tipped with cones;
The arch beneath them is not built with stones;
Not Art but Nature traced these lovely lines,
And carved this graceful arabesque of vines;
No organ but the wind here sighs and moans,
No sepulcher conceals a martyr's bones,
No marble bishop on his tomb reclines.
Enter! the pavements, carpeted with leaves,
Give back a softened echo to thy tread!
Listen! The choir is singing; all the birds,
In leafy galleries beneath the eaves,
Are singing! Listen, ere the sound be fled,
And learn there may be worship without words.

SALVATION—BY WHAT?

BY GEO. A. LOFTON.

Fundamental to everything in the redemption of a sinner is the grace of God through faith in Jesus Christ. It is of faith that it might be by grace; and Paul affirms that "if it be by grace then it is all of grace or none of grace," and vice versa. If it be of work, then it is all of work or none of work. In other words there can be no co-operation of grace and work, or mixture of the two, in the salvation of a sinner through faith in our Lord Jesus Christ.

Nothing could be plainer than the declarations of Christ himself on this subject: "He that believeth on me hath everlasting life;" "thy faith hath saved thee, go in peace;" "he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from (out of) death unto (into) life." The great mass of passages on the subject of eternal life, in the New Testament, are to this effect, and beyond the possibility of misunderstanding faith as the sole medium through which, in Jesus Christ, the penitent sinner is saved.

But there are some passages in which, apparently, other conditions than faith are coupled with salvation. For instance, Mark 16:16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Again, Romans 10:9-10: "If thou shalt confess with thy mouth Jesus, as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Again, Phil. 2:12-13: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."

In these three passages salvation is variously coupled with confession, baptism and work, as well as with faith. In Rom. 10:9-10, it seems that with heart faith in Christ, confession with the mouth secures salvation; and if so every man who so believes and confesses is saved, before baptism or any other act of obedience whatever. In Mark 16:16, it appears that with faith in Christ, baptism secures salvation; and if so the believer who has already been saved by faith and mouth-confession, is saved again by baptism. In Phil. 2:12-13, the believer who has already been saved (1) by confession and (2) by baptism, coupled with faith, must, apparently, keep on being saved by work; and if so, then there are three separate salvations, or processes of salvation, secured respectively by confession, baptism, and work, in addition to faith. We are saved through faith by confession before baptism; we are saved through faith by baptism after confession; we are saved, or kept saved, by faith through work, after having been saved (1) by confession and (2) by baptism.

Now, Jesus repeatedly declares that we are saved—have eternal life—in him simply and solely through faith; and it is clear that confession, baptism and work are only several required modes by which to declare our salvation secured alone by faith in Christ. Otherwise, we should have three different methods, or processes, of salvation in addition to faith; or three different kinds of action by which salvation, through faith, is made effective. These acts are only the evidences of salvation by grace through faith in the regular order (1) of confession; (2) of baptism, and (3) of continued "good works," which God before ordained that we should walk in them through his operation within us, both to will and to do of his good pleasure—demonstrating continually, our salvation by grace through faith in our Lord Jesus Christ. Confession, baptism, and good works, in their order, are the fruits of faith and the accompaniments of salvation; and where they are not in evidence, faith and salvation, other things being equal, are wanting. He that believes will confess; he

that believes will be baptized; he that believes will work.

Take Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Jesus himself tells us that his blood should be shed for the remission of sins, through faith. There cannot be two ways in the same sense of remitting sins. Blood and water cannot remit sin in the same way. If blood efficiently remits sin through faith in Christ, water can only symbolize the fact. "Arise (Paul) and be baptized, and wash away thy sins." (Acts 22:16.) This was either a literal or figurative washing away of sin. It could not be literal, for "the blood of Jesus Christ alone cleanseth from all unrighteousness." Therefore, Paul's washing away by baptism was but the outward symbol of the inward cleansing from sin.

It is utterly contradictory of grace to make the outward symbols of the gospel—confession, baptism and good works—in any sense, a procurement of salvation. They declare, but never secure, eternal life. The assumption ignores the doctrine of justification unto life by blood, through faith, and not by the deeds of the flesh. It is not only "of faith that it might be by grace," but Paul says: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5.) There is a justification by work, the counterpart and complement of justification by faith, but not "unto life." Like other externals, it is but the outward proof of the internal grace.

Nashville, Tenn.

"THE FAITHFUL DEACON."

(Copied from Minutes of Big Hatchie Association for 1850, by Rev. A. L. Bray.)

"He was but a plain man of ordinary education, yet very useful in the church; he studied the nature and duties of his office; he did not think it a matter of but little importance to attend to the proper duties of a deacon; because they related to the temporalities of the church. He rightly judged that much of the church's prosperity depended on keeping clear of temporal embarrassments, and keeping all such matters in a healthful state. He was gentle and kind in his approaches to men; but therefore the more successful in drawing out their resources to sustain the interests of religion.

"He was not easily discouraged, nor soon provoked with the close niggardly disposition of 'certain brethren,' of if his holy indignation was sometime stirred, and he blushed that religion was so disgraced and wounded, he concealed his feelings, and still kindly urged duty, and reasoned and remonstrated. Indeed, with such men, he was not very popular, because his very presence reminded them of neglected duty, and called up the unpleasant subject of giving money. They said 'they did not like to hear so much about money!' They meant about giving money, for the making and receiving money was a delightful theme of meditation, day and night. Yet the deacon bore as calmly as possible the rebuffs and insults of such. He could say, 'This I do for the gospel's sake.'

"The benevolent operations of the church he tried to understand, that he might understand his personal duty in relation to them, and intelligently urge their importance upon others. He endeavored to set a good example and beckon others to follow on. He was ever attentive to the comforts of his pastor, sympathized with him and delicately inquired into his wants. The afflicted and poor received his special attention. He did not put them off with the delusive idea that the State would make all necessary provisions for those who could not support themselves. He felt called of God, to devise and execute plans for the comfort and relief of the needy and distressed, and to call the church to their relief. He cared for their spiritual as well as their temporal good. He regarded himself as a kind of official father to the fatherless. The comfortable and convenient arrangements of the house of worship did not escape the attention of the 'faithful deacon.' He found his labors very numerous and often burdensome; but he remembered that he had been honored of God to be called to special labor in the vineyard. Some of the brethren, of a certain sort, sometimes objected to his forwardness and officiousness, as they chose to call it, but he calmly replied, 'Why did you ask me to be a deacon if you did not expect me to perform the duties of the office? Remember that solemn vows are upon me. I have sworn solemnly before God to perform these very duties; and I did so at your request. You ask me to be your agent in these things; to go forward and call out and manage and distribute your charities, and your other contributions. I must try to clear my skirts. And I do think I have a right to expect that His people, who have called me to these duties, will uphold and sustain me.'

"The faithful deacon was 'no striker,' and was 'not greedy of filthy lucre.' His family partook of his spirit

because he had governed and instructed them well. By deaconizing well, he purchased to himself a good degree and great boldness in the faith.' Would that there were, in every church, such faithful deacons. Would that the church knew their value, and would honor them as 'for their works' sake' they deserve."

HOW TO HELP YOUR PASTOR OUT.

BY REV. O. C. PEYTON.

VII.

Keep Out of the Miff Tree.—The miff tree is found growing rankly in every part of the Lord's vineyard, but it has come from seed sown, nurtured and watered by the devil himself. The miff tree does not grow vigorously there, however, since the soil of the Lord's vineyard is not adapted to it. Its branches are dead and decaying. There are seen no fresh, green leaves. It bears no sweet, luscious fruit. In shape, it is an ugly, twisted, snarly trunk, with limbs and branches true to the parent stock. And the birds that have found a perch in this ill-shaped tree are of many kinds—all are hideous to look upon, useless and, generally, they contrive to make themselves a distressing nuisance to all about them. In many respects, they seem much akin to crows, grim and gaunt, and continually cawing in selfish, senseless, and disagreeable fashion. Surely, this poisonous, deadly miff tree, with its sickening, miasmatic odor, planted by the devil in the vineyard of our Lord, is doomed to destruction. The Lord has plainly said: "Every plant which my Father hath not planted shall be rooted up." I have no sympathy for the ugly-tempered, loud-screaming birds that have taken perch on the branches of this tree of the devil's planting. It may be that they do really belong to the Master, but they are sadly out of place, and what a pity it is for a dove to be mistaken for a crow! Such wild, senseless, disgusting carping and cawing is much unlike the sweet, cheerful, helpful singing of the birds of our Master's flock. Let us shoot into this miff tree—not to kill these birds, for they are not good for food. They are tough, of bad odor and unwholesome. Their flesh would nauseate. But we would, if possible, wound these ill-behaved birds sorely and bring them to the ground so disgusted with the devil's miff tree and their perch in its branches that they will never, never be seen there again.

Yonder is little Miss Gigggle. She is a very small bird, but she is, she thinks, of much importance. But her brass far outweighs her brains. She usually comes to church with one of the spider-legged dudes of the town, and their giggle, giggle, giggle has been a sore trial to the pastor. He bore with it as long as he could, and, at last, he had to reprove them. Miss Gigggle does not come to church now. She flew into the miff tree, and there she is still giggling away and making herself a part of the "laughing stock" of the town. And there is Miss Ruby Alto and Mr. Bernard Tenor. They were once of the choir—that "capricious animal," which the pastor finds it so hard to manage. The devil is happy when he can join the choir. Let him control the music and he fears not the preacher. No one exactly knows why Ruby and Bernard flew into the miff tree. They themselves could hardly tell—music people generally are of a most sensitive kind. They imagine the world must bow in adoration before their genius. They carry their feelings on the elbow and they take offense on the slightest ground—or, on none at all. Miss Ruby and Mr. Bernard are seen singing with gusto at other churches, but not at their own. Deluded birds! Let them stay in the miff tree. They are less trouble there than they were in their own choir, and the rest can go on in peace. And, lo! there on yonder crooked limb is a pastor's dread—a cross-grained deacon. He did run well for a time, his zeal was beautiful and most contagious, but, something hindered and now he is in the miff tree, and carping about everybody who is trying to push along the Lord's work. He prates much about "the good old times gone-by, when old Brother Gideon Tomlinson preached the old time religion, sar, and prayed prars that was prars sure enough." The deacon's back is sore and no one can tell the cause. The devil is making good use of him and his talk is hurtful to the church and its work.

But our space will not allow a view of all ugly, ill-behaved birds to be seen in the miff tree. There is Birdie Soprano. The folks tired of her selections of anthems and her associates in the choir declined to allow her to sing, "In the Gloaming," and, so, there she is. There is the fellow who is all aglow when the revival is going, but, when the revival is done, he is done. God pity him! Let him stay in the miff tree, until God awakens him. There is the fellow who says he "ain't been doin' any good in our church," and so he flew into the miff tree and is croaking away there. Rumor says he is seeking "the second blessing," and,

as the adherents of that heresy seem to have a special mission to the trifling and worthless of our churches, they may get some good out of this bird. So there are many, many others, male and female, and of many kinds of hue and feather. Thus, resting in the devil's mill tree, they are busy in his service.

My word of loving admonition is: Earnestly seek an abundant supply of divine grace to constrain you to your duty, make you and keep you sweet and forever restrain you from flying up into the devil's mill tree!

TENNESSEE COLLEGE FOR WOMEN.

I want first of all to congratulate you upon your efforts in behalf of the temperance cause and the success that has been achieved.

Allow me in the next place to thank you for the generous gift of the BAPTIST AND REFLECTOR to "Our College." The room will be designated as BAPTIST AND REFLECTOR ROOM.

I spent a few days in Springfield last week where my father, J. H. Burnett, is pastor, and the good people there were very kind to our work. The B. Y. P. U. agreed to furnish a room, and a sufficient amount was given by the members to furnish three other rooms. There are many individual Baptists in the State who could easily furnish a room \$(100), and I hope the Lord may so incline their hearts. There are many, many churches that can furnish several rooms, then there are many more that can furnish one room. There are Sunday-schools and societies of various kinds which should feel a deep interest in this work and I hope furnish a room.

The Baptists of the State are only asked for the money to furnish and equip the building, and have not been called on to build it.

The citizens of Murfreesboro have done nobly and are enthusiastic; now they are watching eagerly to see what the Baptists are going to do. I do not believe they are going to be disappointed.

Our school is to open September 11, 1907, but we cannot open unless the building is furnished. We have no money to furnish it, except by appealing to the Baptists to whom it belongs.

The title is in the name of the Tennessee Baptist State Convention, so it is absolutely theirs.

The prospects are exceedingly bright, and I feel that Tennessee Baptists have a wonderful opportunity. The building is magnificent, has few equals and no superiors; it is nearing completion and I hope that every Baptist in the State may see it.

My brother, Prof. George J. Burnett, and I hope to begin an active canvass for pupils in June, and we hope that this work may not be hindered by the building not being provided with furnishings. I most earnestly request the pastors to interest themselves and their members in this enterprise, and also ask the members to do their best.

There is no reason why every one should not delight to have a share in this great work. Mr. C. H. Byrn, the President of the Trustees, will be rejoiced to receive any amount from \$1.00 up, and the name of each contributor is made a matter of record.

Brother Folk, if the brethren and sisters will follow your splendid example, the amount will be forthcoming by June. I am glad the Nashville brethren have made May Tennessee College for Women month for that city, and hope that the Baptists of the State may set them a good example by beginning at once to send in contributions and subscriptions. I want to reach as many places as I can, but, brethren, please do not wait for me, as I cannot hope to reach all.

We ask your interest in the furnishing, in supplying names of girls who should attend, and in your prayers.

J. HENRY BURNETT,

Tennessee College for Women.

Murfreesboro, Tenn.

FROM TEXAS.

Allow me to unite my hurrah with the thousands of others, who love dear old Tennessee, in the glorious victories won over the liquor business. His blessings be, and abide upon the editor first of all, then upon the rest who have aided in the fight. The description given of the day in Knoxville with the inscriptions on the banners moved my heart to a feeling of deep gratitude to God for such men and women as took part in it.

It is expected that a hard fight will be made in our county (Tarrant) to put whiskey out, but Ft. Worth is the County seat and of course, the task will not be an easy one. However, the saloons are helping in a way. For yesterday the county attorney was murdered and two others at the point of death, all due to the attorney's efforts to put down gambling. And but a few days before a dozen street preachers were arrested and some of them put in jail for preaching on the streets. Be it said, however, that the people of Ft. Worth did not sustain the mayor and chief of police,

and hence the preachers were set free. Such outrageous conduct is helping the prohibition sentiment.

Close akin to this is another thing I wanted to say a word about, it is: In my town, Arlington, is a Rescue Home. Of such homes and work I have read much, but recently I saw. I went to a funeral at this Rescue Home. While there I saw fifteen or twenty girls, all of them mothers (or to be) taking their unfathered children by the hand and join in putting a like character to rest waiting "that day." I saw the mother devotion, care and tenderness towards their children, the same as I see it in wives and mothers. I saw sin, my heart felt it, as I have not seen and felt it for days. I am glad I cannot take my Maker's place and see it all at one look. In my soul I got a glimpse of what the Savior saw when He said, "Lo, I come." But on the other hand, I saw a preacher who bears a good name in this town, giving the best of his life with the aid of his wife to save the same girls from a lost life here and hereafter. When I saw it, in my heart I said, "Jesus has been upon the earth." But I must quit. Come to see me. I am mid-way between Dallas and Ft. Worth. Electric car every hour; steam car most as often.

A. S. HALL.

Arlington, Texas.

GATHER UP THE FRAGMENTS.

It is the middle of the Week of Self-denial Offerings for Home Missions. From many directions the glad news comes of the glorious week of spiritual power among our sisters throughout the South. Their love for one another has increased. Their interest in the great work of saving our Southland is intensified. Their courage to undertake greater things for our Master is stimulated. They are ready to go forward to do as never before.

The offerings too are generous. Many sacrifices and self-denials are made. The joy of putting on the altar, gifts made beautiful by the spirit of the givers is a glorious blessing to this Week of Prayer and Thank Offerings to Home Missions.

We are hoping for \$20,000 as the result of the week's prayer and gifts. Many churches, having preaching only once or twice a month are not able to observe the third week in March. Let them take some other week during March or April. We must have a contribution from every Woman's Society in the South and where there is not a Society, from the sisters of every church.

Let mention be made of the fact that it is a Thank Offering. In this way we can know the results of this great week of giving to God. Let us pray and work that the goodly sum of \$20,000 may be laid on the altar during this glorious season of prayer and self-denial. Will not our sisters everywhere remember the Home Board daily in their prayers and persuade the brethren to come to our help? We must have, in the next 40 days, at least \$150,000. God is gloriously blessing the work on all the fields. Let us respond to His grace with grateful and abundant offerings.

B. D. GRAY,

Corresponding Secretary.

NOTES FROM HUNTINGDON.

The temperance people of Huntingdon are very greatly interested in the fight that is on at Jackson. We are hoping, praying and working for the abolition of the open saloon in a city so near us. We cannot see how Senator Pope can possibly stand in the face of such sentiment as exists all over the section contiguous to Jackson, as well as in that fair city.

Our church at this place is still pastorless, but will probably not be much longer. There is fine interest in the prayer meeting and Sunday-school. We are expecting much reflected influence to result to us from the West Tennessee Sunday-school Convention to be at McKenzie in April.

The Southern Normal University is doing fine work. Many teachers are entering now for reviews preparatory to examination. More than thirty new students have entered during the past week. Many more are expected at the opening of the spring term, April 2.

May God continue to bless the BAPTIST AND REFLECTOR and its editor. They are undoubtedly being used by Him for great good in the temperance cause especially.

RAMBLER.

HOT TIMES IN HENDERSON.

It was "hot times" in Henderson, Tenn., last week. Do you wonder why so? Well, our Penick was bombarding the Campbellite fort. This place is the Campbell-about 1500 people in the town, and with this small ites stronghold for all West Tennessee. There are only population they have a large school and two strong churches. And of course, it was a warm season. When that old Baptist gun, in the hands of true and tried Penick, was turned loose on a squad like that, which had so long been unmolested, and whose dreams of peaceful union upon "the one plea" had been so sweet, do

you wonder that it got hot? This fertile bed of Campbellism has sent out quite a number of brave sons, born of water, to wage war on the churches and the truth, and I doubt not that many of them think they are doing God service. And some of them really looked like they had never dreamed of being so successfully met and defeated. They didn't know there was anything else on the market. Do you wonder how we got ing on them? Well, it is a wonder. It came about in this way: Brother Penick and Brother Hardiman, the Campbellite debater, were engaged in a discussion in the country near Martin, when Hardiman challenged Brother Penick to repeat the discussion in Martin. Brother Penick saw his opportunity and immediately accepted the challenge on condition that it should also be repeated at Henderson. And so it was, but they "didn't go to do it." The war was on from Monday till Saturday, and I believe great good was accomplished. Thank God for Penick, and Folk, and many others who are not afraid to oppose and expose error in any form, whenever found.

J. E. SKINNER.

HOME AND FOREIGN MISSIONS.

The offerings from our Tennessee people are better this week than last, but yet, how small they are in proportion to the needs. The receipts for the past week are as follows:

Home Missions	\$335.52
Foreign Missions	53.60

Less than \$400 for both these great interests from the 150,000 Baptists of Tennessee. Brethren, is this the best we can do? What is the matter? It must be that our churches are delaying because of the great effort they are making which will culminate in a magnificent offering before April 30, 1907.

Great blessings have crowned the enlarged work of both the Home and Foreign Mission Boards; continued mercies have been ours, both as a State and as a denomination. In view of these things, shall we not close out this Southern Baptist Convention year with a burst of triumph and a hymn of thanksgiving, as we bring to our Master the offerings that are really worthy of His cause, and the manifold blessings of our lives.

We appeal to all our churches and pastors and missionary societies to help to the limit of their ability in bringing up the offerings of Tennessee to Home and Foreign Missions, just now.

We were glad to note the words of Dr. A. U. Boone in last week's BAPTIST AND REFLECTOR. His church is doing what he is urging other churches to undertake. Let us hear from other brethren along this line.

W. C. GOLDEN.

FIFTH SUNDAY MEETING.

Rev. G. A. Chunn, pastor of Rossville Baptist Church, will preach the introductory sermon of the Fifth Sunday Meeting of the Eastanallee Association of Baptists, which meets with the First Baptist Church, Charleston, Tenn., next Friday, at 7:30 p. m. Rev. C. B. Waller and T. F. Hendon will be there Saturday. I am anxious for a great meeting.

R. D. CECIL,

Moderator.

Chattanooga, Tenn., 515 Union Ave.

CARSON AND NEWMAN.

Our pastor, Brother G. W. Sherman, preached two magnificent sermons yesterday. In the morning his subject was "Missions;" in the evening, "The uncovered life." We have had many fine pastors, but Brother Sherman comes nearer being the ideal preacher to some of us than any we have heard, and that is saying much.

S. E. JONES.

Jefferson City, Tenn.

We have just closed a wonderful revival with Grove City Church, Knoxville. The pastor was assisted by Rev. W. W. Bailey, of Jefferson City, who did the preaching with great earnestness and power of the Spirit. Through the preached word, and the united efforts of God's people, we rejoice in great results.

One hundred and one conversions and fifty additions to the church, and others to follow. During my pastorate of twenty-nine months we have had 326 conversions on the field.

We are preparing to enlarge our house of worship, and add a much needed baptistry and also some Sunday-school rooms. The Sunday-school has grown until we have not room even for Sunday-school.

While we report Grove City we are glad to note the progress of Knoxville and vicinity. Our churches are reaching out, making rapid progress in-taking the country for Christ and the Baptists.

We are rejoicing in hope of victory in the contest between the Church and saloon.

The saloon must go.

R. N. CATE, Missionary Pastor.

Knoxville, March 9, 1907.

PASTORS CONFERENCE.

Nashville.

North Edgefield.—Pastor Snow preached on "Prayer." At the evening hour, W. R. Hamilton and S. W. Tindell spoke on "Temperance." Two baptized; one approved for baptism.

Lockland Baptist Church.—Preaching at 11 o'clock by Rev. A. E. Booth; at 7:30 by Rev. T. T. Thompson. Fine attendance in Sunday-school.

Smith Springs.—Pastor Fitzpatrick preached at both hours. Our church at Una was highly pleased with Brother Folk's sermon, and spoke in highest terms of the entertainment the "Old Singing School" given by the ladies of Central Church on Friday night.

Immanuel.—A. W. Lamar preached at 11 a. m. on "The Spirit of true religion." Good audience. At night he delivered his illustrated sermon on Bunyan's "Pilgrim's Progress" to a large audience—a delightful occasion.

Seventh Church.—Pastor Wright preached, "Let the redeemed of the Lord say so," and "Hardened on the cross and lost." Ten or twelve for prayer.

Centennial.—Pastor Stewart preached on "Israel against Amalek," and "Why be a Christian." A good day.

Overton Street Mission.—105 in Sunday-school. Good B. Y. P. U. meeting.

First Church.—Pastor Burrows preached on "Faults, and what to do with them." In the evening on "The Gospel in the Exodus—the first and second compromises." Two added by letter.

J. Curtis, City Rescue Mission, 450 Third Avenue, N., conducted seven meetings at mission; spoke Sunday night at Tulip M. E. Church to Epworth League. Six conversions. Average attendance 38; 22 in Sunday-school.

Mill Creek.—Pastor Reid preached on "Loyalty to Christ." A good service.

Belmont.—Evangelist Thompson preached in the morning on "Holiness and indwelling." Evangelist Sims at night. Rev. T. H. Francisco has accepted the pastorate to begin June first.

Twenty-first Avenue Mission.—Sunday-school at 3 p. m.; preaching at night by Brother A. E. Booth.

Lockland.—Preaching at 11 a. m. by Brother A. E. Booth; at night by Evangelist Thompson.

New Hope (Hermitage).—D. T. Foust, pastor. Service at 11 a. m. Subject, "Why be Baptists."

Central.—Good audiences. Two baptized; one received by letter. Subjects, "The Christian's inheritance;" "Creation of man."

Howell Memorial.—Pastor Cox preached at both services. Morning theme, "Unanswered prayers;" Evening theme, "Brazen fetters." Four by letter; 194 in Sunday-school.

Cheap Hill.—Pastor Dodson preached on "The saints inheritance," and "The salvation of the righteous." Good services. Collection for State Missions \$3.90.

Edgefield Baptist Church.—Arch C. Cree, pastor. Enthusiastic Sunday-school; 390 attendance. Morning theme, "Sonship the purpose of God's love as expressed in Christ." Evening theme, "Sins blotted out." Two by letter.

Memphis.

First Church.—Pastor Boone preached. 1 received by letter.

Central.—Pastor Potts preached. 1 received by letter.

Fraser.—Pastor Downing preached. 1 profession; 2 approved for baptism.

Boulevard.—Pastor Wiggs preached. Subjects: "The importance of sound doctrine," and "The important interrogation." 5 baptized; 1 approved for baptism.

Rowan.—Pastor Martin preached on "Pre-requisites to a revival," and "The importance of home workers." 2 baptized.

Seventh Street.—Pastor Strother preached. 1 received by letter; 1 approved for baptism.

Central Ave.—Pastor Whitten preached; 3 baptized.

Bellevue.—Pastor Hurt preached at both hours. 2 baptized. 2 joined by letter.

LaBelle Place.—Pastor J. N. Lawless preached. 1 approved for baptism.

Lenox.—Pastor Reese preached at both hours.

Knoxville.

First.—Preaching by Dr. M. D. Jeffries, President of Carson and Newman College. Morning subject, "Law and love;" evening subject, "Grace." 354 in Sunday-school. Dr. J. J. Taylor, President of Georgetown College, has accepted the call of the church, and will begin his labors July 1, 1907.

Broadway.—Pastor Atchley preached on "The characteristics of the kingdom of God." At night J. T.

Sexton preached. 445 in Sunday-school; 1 baptized; 1 approved for baptism.

Deaderick Ave.—Pastor G. W. Perryman preached on "Feet on the rock," and "Why a fool." One received by letter. 550 in Sunday-school.

Bell Ave.—Pastor J. H. Sharp preached in the morning on "Cause and effect," and "The white life" in the evening. 7 baptized; 380 in Sunday-school.

Oakwood.—Revival services during the week, conducted by Rev. J. H. Sharp of Bell Avenue. 5 professions. Pastor J. W. Crow preached on "God's picture gallery," and "An introduction to Jesus." 4 additions by letter, 2 under watchcare; 1 approved for baptism; 121 in Sunday-school. J. H. Sharp preached at 3 p. m. on "Old-time religion."

Immanuel.—Pastor E. A. Cate preached at both hours. Subjects: "Gladly receive the Word," and "Selling for naught." 146 in Sunday-school.

Third Creek.—Pastor J. C. Shipe preached on "The all-attracting Christ," and "The skilled workmen." 2 additions; 124 in Sunday-school.

Island Home.—Pastor J. L. Dance preached in the morning on "What to think about," and in the evening on "Self-control." 202 in Sunday-school.

Euclid Ave.—Pastor L. A. Hurst preached on "The effects of strong drink," and "Waiting." 181 in Sunday-school. The Sunday-school Association met with the church in the afternoon.

Rocky Hill.—Pastor F. E. White preached on "The crucifixion of Christ," and "Hastening of Lot." 70 in Sunday-school; 1 baptized.

Sixth Ave.—Preaching by Rev. J. H. Cantrell on "Ye are the light of the world." Pastor H. A. Kibby preached on "Faith, hope and trust," at night. 80 in Sunday-school.

Concord.—Rev. T. L. Cate preached at both hours on "Sin, and its results," and "Salvation, how obtained." \$3 for Home Missions.

Third.—Pastor A. J. Holt preached in the morning on "I will build my church," and at night on "What think ye of Christ." 222 in Sunday-school. 1 baptized.

Clinton.—Pastor McCarter preached at both hours to large congregations on "Why are we called Christians?" and "Joseph." Raised \$125 cash to pay off a note on parsonage. The W. M. U. observed week of prayer. Offering for Home Missions, \$15.20. It was a great day for our church.

Chattanooga.

Highland Park.—Pastor R. D. Cecil preached. Subjects: "Men of Succoth," and "An old-time revival." 12 or 15 gave their hands for prayer. Fine congregations and fine services. One of the best days I have had in the work. Prayer meetings being held this week preparatory to the revival to begin next Sunday. The Woman's Missionary Union observed the week of prayer this week for Home Missions. Dr. A. E. Brown spoke in my church Friday evening in the interest of Home Missions. Our Home Mission collection will be completed by next Sunday. 125 in Sunday-school; 26 in Junior Baptist Union; B. Y. P. U., 20. Pray for the revival.

St. Elmo.—Pastor Brown preached. Subjects: "John the Baptist," and "God the protector of His people." Dr. A. E. Brown preached on "Home Missions" at 2:30 p. m. 145 in Sunday-school. Interest in all the work growing since we got in the new house.

Second.—Pastor Waller preached in the morning on "Drunk on new wine." Dr. A. E. Brown, of Asheville, N. C., preached at night on "Home Missions." 334 in Sunday-school. 79 in Mission school. 6 received by letter. Good interest.

Rossville.—Pastor Chunn preached. Subjects: "A wrecked life," and "The things we have learned from noble men and women outside the Bible." 222 in Sunday-school; 50 in B. Y. P. U.; 2 additions by letter. Week of prayer observed by the women for missions. \$10 collected for Home Missions; \$10 for home purposes. Great day.

East Lake.—Rev. A. L. Boyles is in the second week of a meeting in old school building. Very good attendance with some interest among the unsaved.

East Chattanooga.—Rev. A. E. Brown preached in the morning.

Rev. A. E. Brown, representative of the Home Mission Board, addressed the Conference, and spoke of his pleasant visit to Chattanooga.

The State Mission Board will hold its regular meeting Tuesday, April 2, at 3 p. m., in the Assembly Room of the Sunday-school Board Building. W. C. GOLDEN.

I hail with delight the coming of each issue of your great paper. I believe in you. I am glad of your bold and aggressive stand in all things good and true. Sometimes, I pray for you. JAMES L. TRUETT.

Whitewright, Tex.

I received my watch yesterday and am delighted with it. I will try to get some more subscribers later.

(Miss) ADDIE SCOTT.

Gallatin, Tenn.

As the Jamestown Exposition and other causes will bring numerous visitors to Richmond during May, it is desirable that application for rooms during the Southern Baptist Convention be made as soon as possible.

RYLAND KNIGHT.

Secretary General Committee.

Richmond, Va.

I worshiped with the saints at Mount Tabor Sunday, and preached for Pastor Ramsey. Had a strong spiritual service. Next Sunday I am booked for Hartsville. Pray for me. It will be Easter Sunday. Some folks say they are looking for a cold snap, then. We will wait and see. R. B. DAVIS.

Carthage, Tenn.

Please change my address from Crocker, Mo., to Kennett, Mo. After six weeks of prayer and meditation, I have accepted the call to Kennett for full time. Brother Nunnery did a fine work here. Their fine brick church house is paid for, and they step from one-fourth to full time service. Love to all Tennesseans.

M. R. COOPER.

Kennett, Mo.

The services today were of a highly spiritual nature. Pastor Huff preached on "Scriptural reasons for mission work," from the text, "Go ye into all the world," etc. The sermon was sound, practical and logical. At the close of the service he asked for a contribution of \$25 for Foreign Missions, which was cheerfully given. Sunday-school is in good condition. The temperance lesson was discussed by J. P. Harrison and Prof. Jno. W. Williams. We hope to do great things for the Lord this year at Mulberry. A MEMBER.

Mulberry, Tenn.

We closed a meeting of eight days at Lyon's Creek Church last Sunday night, the 17th, with three professions and some good done for the church. Brother Harrison Clift, of West Tennessee, was with us and did some fine preaching. We all enjoyed the meeting. The church held a meeting of two weeks in October, 1906, with good results. Brother Clift was born and reared in this neighborhood. He returned on a visit, and we put him to preaching for us. It was a glorious treat to him and the church. We have a noble hearted people at Lyon's Creek, and we are wanting the BAPTIST AND REFLECTOR in more of their homes.

D. F. MANLY.

Dumplin, Tenn.

I ran down to prayer meeting Friday night at Bolivar, Tenn., and found a good crowd. I preached Sunday at 11 a. m. to a fine crowd on "The blood of the Old Testament." At 7:15 p. m. I preached on "The blood of the New Testament." Sunday night we had the Methodist pastor and crowd with us, and our house was packed with people. One addition by experience and baptism. A collection for ministerial education. A fine, touching prayer meeting Sunday afternoon. Our church is growing and the future outlook is fine.

I have a letter from Deacons J. J. Tharp and Edenton, of Macon, Tenn., who give \$5 each to Somerville Church. I still appeal for help. Let me have other letters like these. Pray for us.

JAMES H. OAKLEY.

Jackson, Tenn.

Sunday was a fine day with old Concord Church. The weather was beautiful and a good congregation was in attendance. Brother Smith, our pastor, preached an eloquent sermon from Matt. 9:38: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." The sermon was deep and impressive and was highly appreciated by the attentive congregation. All over this gospel land we need more prayers of God's people to send more laborers to spread the great tidings of salvation. Christ told His apostles to "go into all the world and preach the gospel to all nations," and oh, how this commandment needs to be obeyed today. Let us all rally for the good cause, and by our earnest efforts and prayers help to send more laborers to destitute places where the gospel is needed. Our Woman's Missionary Union has been re-organized. We have a faithful band of women, who are using all their efforts to push the grand and good cause of missions. Let all who can attend the Fifth Sunday Meeting at Mount Juliet and have a good meeting.

J. T. WILLIAMS.

Brentwood, Tenn.

MISSIONS

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

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

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

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

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

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

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

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

A CRY FROM AFRICA.

"Why didn't you tell us sooner?"
The words came sad and low;
O ye who knew the gospel truths,
Why didn't you let us know?"
The Saviour died for all the world,
He died to save from woe;
But we never heard the story;
Why didn't you let us know?"

Hear this pathetic cry of ours,
O dwellers in Christian lands!
For Africa stands before you,
With pleading, outstretched hands;
You may not be able to come yourself,
But some in your stead can go.
Will you not send us teachers?
Will you not let us know?"

—Grace P. Turnbull.

AFRICA'S NAMES.

Africa was so called by the Romans; it means without cold, or sunny. Americans call it the Dark Continent, and the Africans call it "the white man's grave."

SIZE AND POPULATION.

Few people realize the vast extent of the Dark Continent. Its extreme length would span the 5,000 miles from Gibraltar to the heart of America. Its greatest breadth would cover the distance from San Francisco to the middle of the Atlantic. Within this area is a population of from 160,000,000 to 200,000,000,

almost one-seventh of the entire human race.

AGE OF AFRICA.

Africa is at once among the oldest and the youngest of the lands of earth. Among the oldest, for what we know of her stretches far back into the early dawn of the world's history.

When in 1876, the United States were celebrating the first century of their independence, this message was wired from Egypt: "The oldest country of the world sends greetings to the youngest."

She is also among the youngest of lands, for the light of Christianity is just beginning to dissipate the darkness in which she has been stranded for centuries.

IN THE YORUBA COUNTRY.

The work of Southern Baptists in West Africa in what is known as the Yoruba country. This is a section almost as large as the State of Arkansas, bounded by Dahomey and Mahee and the river Niger. It has a population of about 2,000,000. On account of the slave trade and of the fierce tribal wars the people have been driven to reside mostly in cities for the sake of self-protection. As a result, there are within this territory fourteen cities, with populations ranging from 40,000 to 200,000. The people are pure negroes, and in some respects are among the most intelligent and promising of the African races. Agriculture is the chief industry, and the people make their own agricultural implements. They also have some knowledge of pottery, weaving, tanning, dyeing and forging.

ANCIENT HISTORY OF AFRICA.

The history of the Jewish people begins in the tent of Abraham in Africa.

Here Joseph ruled; Israel found food in famine; Moses was born and educated. Here Israel suffered as God pursued steadily His purpose of separating unto Himself a chosen people. In Africa was slain the first passover lamb, the wonderful type of another to whom the Baptist should point, saying, "Behold the Lamb of God that taketh away the sin of the world."

Africa sheltered the infant Savior; a man from Africa bore Christ's cross to the place of crucifixion; the Ethiopian eunuch was from Africa, and so was Apollon.

In the days of Rome's supremacy she formed one of the wealthiest and most important portions of the Empire. The culture and learning of the Alexandrian era is a matter of common knowledge. To the early church she gave the fiery zeal of Tertullian and the saintly life of Augustine.

OUR S. B. C. MILLION STATIONS IN AFRICA.

Ogbomoshaw has proved congenial soil for Baptist truth, for we have two churches, which are almost entirely self-supporting, and a mission chapel in a needy quarter of the town.

In Abbeokuta, Southern Baptists have today three churches. This is rapidly becoming the centre of a civilized, independent African kingdom.

Awyaw (Ibadan) is an important city. A new Baptist church has recently been built and dedicated at Ibadan, a country of a large population.

Shaki is located on the northern boundary of Yoruba, should become the base of operations in the Bariba country, where at present the churches have no work at all. Already native traders are passing freely between the two countries, and it is time that a voice was heard crying in the Bariba language, "Prepare ye the way of the Lord."

AMERICA'S SHAME.

It is a great national shame and crime that the American merchant marine, under protection of the navy, for every missionary sent to unenlightened lands, imports 70,000 gallons of alcoholic drink! A "Christian nation" on one hand sends

Bibles and missionaries, and on the other pours hogsheads of this liquid fire to drown men in destruction and perdition—rum to debauch and enslave, dethrone reason, and ruin body and soul. It is every Christian's duty to protect against this traffic and to support the work for Christ.—*Missionary Review of the World.*

THE ONWARD MARCH OF ISLAM.

"Attention has been called to the rapid growth of Mohammedanism in Africa and to the difficulties and dangers this being placed in the paths of Christian missionaries. Along the main caravan routes Mohammedan traders are found everywhere. These traders assist the chiefs in their business dealings, but at the same time make propaganda for their religion, and whole districts in the northern part of Togoland are now turning Mohammedan. That Mohammedan rivalry is something to be seriously considered, is patent to anyone who follows from a missionary standpoint the course of events in Africa. Every Moslem is more or less a missionary of his faith, and Mohammedan influence must be combated before it is too late. Islam has spread twenty-two times faster than Christianity in Africa during the last thirty years."

APPEAL FOR YOUNG MINISTER.

A year or so ago I had some correspondence with President P. T. Hale, relative to getting a young Brazilian, ministerial student into our S. W. B. U. Along about that time I read one of Dr. Hale's letters in the BAPTIST AND REFLECTOR, in which he related having spoken of the case, in conversation with some brother, and this brother offered to give \$50 a year to aid said student. As the student did not go to Jackson the generous promise was not further looked after at the time, so far as I know. I spent several months in the interior last year and could not keep up with my correspondence, but am now in touch with this student again. He is in Richmond College, Richmond Va., doing well in his studies but is pressed for money. He is very economical, and is deserving and is making a hard fight to go through. As evidence, I need only cite the fact of his doing hard railroad work last summer (I don't know for certain, but think it was grading or the work of a section hand).

Now, I hope the brother who made the offer of \$50 a year will not hesitate to send the money, because the student is studying in another State than Tennessee; for the case is just as deserving in Virginia as in Tennessee, and Richmond College is as thorough in her training as our beloved S. W. B. U. I don't know that the brother making the offer lives in Tennessee, but from the circumstances am supposing so.

The student's address is: Rev. Ed-mundo Belfort, Richmond College, Richmond, Va.

Any reader wishing to send him something may be assured it will go into needy and economical hands.

Yours in the rescue of Brazil.

R. E. PETTIGREW.

Ruo do Haspicia 47, Bahai, Brazil, February 20, 1907.

LENOIR CITY.

My correspondents may address me at Lenoir City, Tenn., instead of Mascot.

I took charge of the Baptist church at this place on the first Sunday in December. Moved here the first day of March. Our work is moving out beyond our most sanguine expectations. Rev. J. T. Sexton, the "blacksmith preacher," has been with us in a meeting of two weeks, which closed last Sunday night. I have never seen such a united effort among the Christians in any meeting. All the pastors and the good people joined us and the result

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Absolutely Pure

Made from pure grape cream of tartar; makes the best biscuits, cakes and all hot-breads; assures wholesome food and protects the family from the danger of alum and other injurious substitutes.

was about eighty professions, and renewals. We have had thirty-one additions to the Baptist church. Some have joined other churches, and it is expected that a goodly number will join the different churches.

Through the kindness of Emory Wells we have an electric light in front of our church which adds much to the appearance of the church, and convenience of the congregation at night. The Baptists have the furnace in their church paid for and have received a generous gift from Grubb Brothers, Scarbrough and Babb, consisting of concrete building blocks, or artificial stone. It was given for the purpose of building a wall in front of the parsonage. This material is becoming very popular and will add much to beautifying the grounds.

Our Sunday-school with H. L. Callaway as Superintendent, is making rapid progress—251 present last Sunday.

On last Sunday, about 6 o'clock P. M., the front door of the parsonage was unceremoniously thrown open, and a band of more than one hundred strong poured into my house, and no poor undeserving pastor ever got such a "pounding," as immediately followed, but they were all "love licks." Among the 200 parcels they brought, there was almost everything imaginable—from a ham of meat, and a sack of flour, to a paper of candy and one box of toothpicks. Brother Jim Byrum says that it is not enough toothpicks for so much "grub." It was not only a timely donation, but a valuable one. It goes without saying that it is appreciated very, very much, by both myself and family. Not so much for its intrinsic value, but for the warm brotherly love that seemed to inspire the givers. The many smiling faces and warm hand-grasps made me feel glad that I was living in Lenoir City.

J. A. ROBERSON.

Lenoir City, Tenn.

TELEGRAPHIC ORDERS

are received for TETTERINE. This will be unnecessary if you always keep a box in the house, for all forms of skin disease, chaps, dandruff, etc.

Norfolk, Va., Feb. 13, 1905.

J. T. Shuptrine, Savannah, Ga.:

Please forward today four boxes of Tetterine. Collect or send bill. David Humphries.

Ask your druggist for it, or send 50c to J. T. Shuptrine, Savannah, Ga.

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Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep-seated and neglected and mistreated cases of Grip. Give 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.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION AS A SUPPLEMENTAL AGENCY.

BY S. W. MCGILL.

The Young Men's Christian Association is now sixty-two years old. It has learned many things. Among other things it has learned its place. It does not seek to supplant, but to supplement the life of young men socially, physically, educationally, and religiously. In its proper functions the Association is a supplement to the home, the church and the community.

I. AS A SUPPLEMENT TO THE HOME.

Some say the Association is a competitor, but they do not understand its purpose, nor are they acquainted with its actual achievements. The Association seeks to supplement the home, and in order to do this has made a scientific study of young men and boys, their conditions and needs.

1. All homes are not what they should be. The girl is safeguarded and protected in all manner of ways, while the boy is turned loose to get along as best he can. His room sometimes indicates the lack of careful thought in his behalf. Parents will permit unclean young men to associate with their sons when the breath of suspicion against a young woman would bar the door against her. And yet the unclean young man is a thousand-fold more dangerous of the two. Fathers neglect their sons, either turning over their training to the mother or concluding that all they need do is to provide bread and meat. Perhaps Absalom was not all that he should have been as a son, because David was not all that he should have been as a father.

2. But Where Home is All that It Should Be—The boy needs something else than the home can provide in order to develop character and virile manhood. He needs other companions than "nursie" if he is to be a real man. Many parents say, "But my boy is different from other boys." Of course he is. The only thing in which all boys are alike is in that they are all different. What many a boy needs is for his mother to give him a chance.

3. Yet Young Men DO NOT Stay at Home.—In some entire States, 65 per cent. of the young men live in boarding houses, and in some cities 83 per cent. have a name to live, but exist in boarding places. Young men cannot stay at home. Young men ought not to stay at home all the time. Young men will not stay at home all the time. The Association is often criticised for giving the young man the first taste of being away from home. The truth is that the Association takes hold of the boy just at the time when he must be getting away from home and provides a place which is the next best place to home for him.

The Association therefore, is a supplement to the home and seeks to provide and does provide that which is absolutely needed for the best development of the life of the young man.

II. A SUPPLEMENT TO THE CHURCH.

The Association is not a criticism of the church, but a credit to it. The Association indicates that the church of Christ is wide awake enough to adapt itself to modern conditions and needs.

1. Young Men Need Other Things than the Church. They need a place to go if nothing more, where the social atmosphere is pure and invigorating. With 168 hours per week, deduct 56 hours for sleep—we need more "fast asleep" young men—107 hours when the church is closed against five hours when it is open out of the 112 hours. Our churches are barred and bolted often at a time when the young man needs their sheltering and protecting influence.

2. Some Things the Church Cannot Do.—In order to deal with men as they

are, the church needs to express itself in some other way. This it does through the Association, as in the (a) Shop Work, the (b) Army and Navy Work, the (c) Student Work and the (d) Student Volunteer Movement, which is the Missionary Department of the Young Men's Christian Association.

3. The Church is not Reaching Young Men.—This is a dangerous statement to make and it is not universally true. Where the church is making definite efforts to do so, the young men are being reached.

And the Association recognized by the church, supported by church men, is seeking to supplement the church in reaching young men and boys.

III. A SUPPLEMENT TO THE COMMUNITY.

The attitude of the community towards its young men is more vital than that of the home or the church, for the reason that it touches the lives of all of them. All men are not influenced by home life. The church is not touching them largely, but the community has an influence upon them all. The Association is today recognized as an integral part of every well-organized community.

What is expected of a community? What should be its care with reference to its members?

1. Health Must be Preserved.—And so there are sanitary measures and quarantine laws for safety and protection. Even the stock are safeguarded in this way. The Association has a mighty mission to perform in caring for the physical development of the young men of the community.

2. Education must be Available.—And so schools are maintained. The community recognizes this as an obligation and citizens do not complain about the school tax. There are many young men who either by reason of neglect or necessity, need their education supplemented, and the Association is rendering a splendid service here.

3. Character Must be Developed.—Character determines commercial values. The moral influences of the community could be legitimately maintained by taxation. Every citizen should recognize it as his duty to support the moral safeguards of the community. The Association splendidly aids in this work.

Banks for money, police and fire departments for protection, but what of the character of the young men? The city can afford to do whatever ought to be done to safeguard her young men and the city can't afford not to keep the young men out of danger.

Nashville, Tenn.

REVIVAL AT NEWBERN,

One of the most successful revival meetings that was ever held in our town closed last Sunday evening after a duration of a little over two weeks. Our beloved pastor, Rev. E. G. Butler, did all the preaching, with no assistance save the faithful co-operation of his congregation and other Christians of the community.

For some months previous to the revival Brother Butler urged the Christians to join him in special prayers for the salvation of the lost in the anticipated revival effort. God answered these prayers by converting forty-three souls during the meeting. Six had been converted at the regular services before the revival began, making a total of forty-nine conversions that our church has witnessed since Brother Butler began his labors with us, just six months ago. During this same period there have been thirty-seven additions to the church.

Let God have the glory for sending Brother Butler into our midst. He is truly a man of God. By his untiring efforts in the Master's vineyard, he has not only endeared himself to the hearts

and lives of his own congregation, but to the entire community.

Our Sunday-school is in splendid working order: 101 in attendance last Sunday. The future prospects of the Newbern Baptist Church are brighter than ever before.

JAS. T. HARRIS,
Church Clerk.

A. MALONE'S COMPLAINT.

In a recent issue of the BAPTIST AND REFLECTOR appears a complaint from Brother Malone, that both M. C. Kurfees and myself have done him an injustice relative to his use of Winer's Greek Grammar. I am sure that neither of us desires or intends to misrepresent Brother Malone, and if we have seemingly done so, it is due to our brother's misapprehension of the point involved. In our controversy in *The Witness*, I stated that he had perverted Winer's Grammar, but did not charge him with doing so intentionally. However, this fact does not change the perversion, neither does it relieve Brother Malone from the responsibility of the evil effects resulting from such a course. No one has denied that he gave Winer credit for saying that *eis*, in Acts 2:38, meant "the end in view," but it was denied that Winer taught, as Brother Malone claims he does, that the preposition in the passage under consideration "is used tropically, to denote an ideal relation." Hence, in justice to Brother Kurfees, I beg to submit, for the reader's careful perusal, the following letter:

Louisville, Ky., March 13, 1907.

"Dear Brother Smith—Yours received. I reply at once. Brother Malone admits more than I supposed he had admitted or would admit. He says he does not deny that *eis*, in Acts 2:38, denotes 'the end in view,' but contends that Winer's Grammar puts the passage under the general classification of passages where it is 'used tropically, of ideal relations.' Very well; we are progressing nicely. I admitted in my first letter that Winer says *eis* is so used, but stated the fact that, in a subdivision under the general head, Winer puts Acts 2:38 with such passages as denote 'the purpose and end in view.' Brother Malone now admits this is the meaning of the preposition in this passage, but he asks: 'What is the end in view?' The only thing Peter mentions in grammatical connection with the preposition is 'remission of sins,' but Brother Malone says his position is that *eis* here means 'in order to the formal or symbolic remission of sins.'

"Now, I do not know what he means by this, but I suppose he means that the end contemplated was not real remission of sins, but that all their sins were really remitted before baptism. If this is what he means by 'formal or symbolic remission of sins,' then in the other passages which Winer puts in the same class, the preposition must, of course, mean the same thing. This logic leads us to the conclusion that in Luke 5:4, 'for (*eis*) a draught,' means 'that there was no real draught, but a 'formal or symbolic' draught; in 2 Cor. 2:12, 'for (*eis*) the gospel' does not mean a real gospel, but a 'formal or symbolic' gospel; and 2 Cor. 7:9, 'ye were made sorry unto (*eis*) repentance' means that there was no real repentance, but a 'formal or symbolic' repentance. All these passages, in common with Acts 2:38, are given by Winer under the signification, 'the purpose and end in view;' and if 'remission of sins' in the one passage means, because of its relation to *eis*, 'formal or symbolic remission,' as Brother Malone says, then 'draught,' 'gospel,' and repentance in the other passages are, for the same reason, 'formal or symbolic.' If not, why not?

"Of course, if Brother Malone did not mean what I suppose him to mean by

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1615 West Main, Richmond, Va.

'formal or symbolic,' he should be allowed to explain his meaning, but *eis* in passages of the same class must mean the same in all.

"Most fraternally,

"M. C. KURFEES."

I have had no opportunity to consult Winer's Grammar, but if, as Brother Kurfees states, this author classes *eis* in Acts 2:38 with the other passages mentioned in the subdivision under the general head, it places Brother Malone in the attitude of teaching a "formal or symbolic repentance," and a "formal or symbolic gospel." It seems to me that Brother Malone's contention on this point proves more than he, upon a careful consideration of the premises, is willing to maintain.

With kindest regards to him and all who are seeking the truth, I beg to subscribe myself,

Respectfully,

F. W. SMITH.

LETTER FROM MISS SALLIE HALE.

Rev. A. J. Holt, D.D., Knoxville, Tenn., U. S. A.

My Dear Dr. Holt—I write this time, not to trouble you with an interminable account of things that I have seen, as on former occasions, but merely to thank you for having the BAPTIST AND REFLECTOR sent to me these months past, and to ask you to have it stopped now. I am unable to read it at all, and therefore it is useless to send it. I think I wrote you once before to have it discontinued, but as I still occasionally receive a copy, I suppose you forgot to mention it, or else never received the letter. Of course, when I return home and settle down where I can get some one to read to me, I shall take it; it is my own State paper.

I spent twenty days on the Nile, and went as far as Assuan, visiting the tombs, temples, pyramids and palaces between here and there. They are all splendidly arranged for the convenience of tourists now, with stairways leading down into them, and electric lights. This is less heroic than being lowered into the tombs by means of ropes, in the old way, but people who saw them under such difficulties seem to like it better.

Three governments have houses for the use of their archaeologists on the site of Thebes. We saw some of their workmen at their task of carrying off debris by the basketful. We saw English archaeologists at work about half way up to Thebes, from Cairo. They lived in one of the great rock-hewn tombs. In Karvoc they are restoring the great temple. They are doing the work as it is supposed it was done at first—that is, piling up earth so as to drag the stones up an inclined plane, raising it higher and higher as the great pillars grow.

The island of Philae is entirely submerged by the water backed up by the great dam; only the ruins of the temples are above water. Our boatmen rowed us up to one of them and we got out, and by walking on planks, reached the stairways and went on top.

With warmest regards for yourself and Mrs. Holt, I remain, Yours sincerely,

SARAH A. HALE.

P. S.—I expect to be here until the first of April, then go to Rome.

Cairo, Egypt, Feb. 27, 1907.

Baptist and Reflector

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TICKET TO THE SOUTHERN BAPTIST CONVENTION.

We hear of a number of persons who are working to get up a club of new subscribers to the BAPTIST AND REFLECTOR, so as to secure a ticket to the Southern Baptist Convention. Every one who can possibly do so ought to go. It will be an exceedingly interesting and helpful trip. In the first place, there is the Southern Baptist Convention at Richmond. This of itself will be worth the trip. Then, there are the many places of historic interest around Richmond, which are well worth seeing. Then, there is the meeting of the General Convention of Baptists at the Jamestown Exposition itself, with all of its historic interest. You ought to go, by all means, if possible. You can't afford it? Yes, you can. We propose to enable you to afford it. It will only take a little effort on your part to secure a ticket. Here is our proposition: For every \$1 the ticket will cost send us *one new subscriber* at the rate of \$2, and we will send you a ticket to the Convention. The price, we presume, will be one fare for the round trip. This will probably include a ticket not only to Richmond, but to Norfolk, as well, so that you may attend the Exposition and the General Convention. Go to work at once. Send for sample copies, if desired.

THE RESURRECTION.

While, as we have said in another editorial, Baptists do not take much stock in Easter, we take occasion, however, from the fact that the thoughts of the Christian world are now turned to the resurrection of Christ, to say a few words on that subject. The resurrection was the most important fact in the world's history. It is the Gibraltar, the pivotal event in the Christian sys-

tem, on which everything else hinges and turns.

It goes hand in hand in importance with the death of Christ, and is complementary and supplemental to that. It gives to it its greatest potency and power. "He died for our transgressions." But he "rose again for our justification." By his death he "brought life and immortality to light," rescued them from the darkness and brought them to light. He was "the first fruits of them that slept." His resurrection became a presage and the promise of the resurrection of his followers from the tomb. He conquered death and the grave, and he enabled the Christian to sing his glorious swan song, "O death, where is thy sting? O grave, where is thy victory?" The empty tomb of Joseph of Arimathea was an earnest and a pledge that every tomb which holds the body of a Christian shall be emptied.

By his resurrection, too, he manifested to the world the fact that he is a living Savior. We do not worship a dead Christ, but a living one. Having risen from the tomb, "He ascended on high, where he ever liveth to make intercession for us." And so we can come to him, feeling, believing, knowing that he is a living, loving, helpful Savior.

When Christ lay in the tomb, Christianity was practically dead. His disciples were despondent, dejected, hopeless, heartless. In telling about his death, the two on the way to Emmaus said with a most down-cast air, "And we trusted that it was he who should redeem Israel." Their meaning was, "We pinned our faith to him. We left home, kindred, friends to follow him. We have suffered privations, self-sacrifices, scorn for his sake. We did so, trusting that he was the Messiah that was to come, the one who should redeem Israel. But we find that we were mistaken. Now they have taken him and crucified him and buried him. They have rolled a stone to the mouth of the sepulchre, have sealed it with a Roman seal, and put a Roman guard around it. Our hopes are all buried in that tomb."

But when they realized that he had risen, when they knew the very fact, as he was revealed to them in the breaking of bread, that it was he, Jesus, their Master, their Lord, whom they had seen crucified and buried, but who was now risen from the tomb; when they met him in the upper chamber and saw the prints of the nails in his hand and the spear thrusts in his side, their hearts burned within them and thrilled with a new joy and hope and life. And even Thomas could not help exclaiming, as he fell down at his feet, "My Lord and my God!" They went out from that upper chamber transformed, revolutionized, with new hope, new courage, new zeal, new inspiration. They were new men from that time on. Nothing but the resurrection could have accounted for this transformation in them and the wonderful zeal and consecration to the Master's cause, which they manifested ever afterward.

EASTER.

Next Sunday is what we call Easter Sunday—that is, it is the Sunday intended to commemorate the resurrection of our Lord from the grave, it being supposed that he arose on that day. Baptists, however, take little stock in Easter, for several reasons:

1. Because it is a heathen custom grafted on to Catholicism. The heathen were accustomed to celebrate the vernal equinox, the return of Spring. And the Catholics, according to their usual rule, simply turned the heathen custom into a Catholic festival.

2. The purport of Easter is to use the occasion to celebrate the resurrection of Christ, as we said. That is all right. We believe, of course, in the

resurrection, and we believe in celebrating it, and in emphasizing it in every way. But there are two other ways of celebrating the resurrection:

(1) The change of the Sabbath day from Saturday to Sunday was made in honor of the resurrection of Christ. Up to the day he arose from the grave, his followers all observed Saturday as the Sabbath day. But from that very day on they began to observe Sunday as the Sabbath day. The observance of Saturday as the Sabbath day commemorated the creation of the world, because "in six days God made the heavens and the earth, and rested on the seventh day." The observance of Sunday commemorated the resurrection of Christ. Every time, then, we observe Sunday as the Sabbath day, we proclaim the resurrection of Jesus Christ from the grave, and we say to the world, in observing Sunday instead of Saturday, that the resurrection of Christ was a more important event in the world's history than the creation of the world—important by so much more as the spiritual is more important than the material, the eternal than the temporal. All of the other Christian denominations, except the Seventh Day Adventists, join us in this method of celebrating the resurrection.

(2) There is another method of celebrating it, however, in which Baptists are peculiar, and that is in baptism. Every time we lay a person in the watery grave and raise him up out of that grave, we commemorate not only our own death to sin and resurrection to a new life, but we commemorate also the burial of Jesus Christ in the tomb of Joseph of Arimathea and his resurrection from that tomb. Having then these two methods of celebrating the resurrection, the Sabbath and baptism, one of them occurring every week and the other somewhere every day, with great frequency everywhere, Baptists feel that it is unnecessary to lay out all their strength in celebrating the resurrection only once a year, as some others do.

"THEY SUPPOSED."

When Paul was arrested at Jerusalem, one of the charges against him was that he "brought Greeks also into the temple, and hath defiled this holy place." And what was the basis of such a charge? Why, "they had before seen with him in the city, Trophimus the Ephesian, whom they supposed that Paul had brought into the temple." They had a basis of fact. Paul had been to Ephesus. An Ephesian was in Jerusalem. Therefore, consequently, Paul must have carried him into the temple. To be sure, the conclusion had no logical connection with the premises. But what did they care for logic? The foundation of truth was sufficient to enable them to jump at the conclusion.

"They supposed." They did not know. They had seen Trophimus in the city, and they just supposed that, of course, Paul had carried him into the temple. On such a slight foundation of supposition were based some of the most serious consequences in the world's history—the arrest, imprisonment, repeated trials, and final death of the greatest apostle and ablest expounder of the doctrines of Jesus Christ.

And were those people of Jerusalem alone? Were they the only ones who ever founded their actions simply on suppositions? Was Paul the only victim of suppositions? Is it not frequently the case now that people jump at conclusions about something—about each other—about us, it may be? Is not a slight basis of truth usually sufficient to lead people to make the most serious charges against their fellowman? These charges may lead to the gravest consequences—loss of reputation, loss of influence, loss of life, perhaps. "They supposed" has ruined many a person's reputation, it has undermined influence, it has

destroyed life. And yet people will go on supposing, and supposing, jumping at conclusions, putting two and two together and making three, forming opinions from half truths, probably to the end of time.

But let us who would be just-minded do away with suppositions and come down to a basis of truth and proven facts.

Paul was not the only victim of suppositions. But let the seriousness of the consequences in his case be a warning whose effect shall be to make those victims as few as possible.

A MORMON FALSEHOOD.

The *Christian Observer* calls attention to an important fact in connection with the testimony before the Senate Committee in the Smoot case. The Mormons have what is known as The Book of Doctrine and Covenants, alleged and believed to contain all revelations given to the church. It is, of course, a work of high authority, and to its pages the people look for instruction as to the Divine will as revealed to the prophets and leaders. But the startling fact came to light that the manifesto declaring that God had revoked the law of polygamy had not been incorporated in this book, although more than ten years had passed. President Smith gave to the Senate Committee his pledge that the next edition of the book would contain this "revelation." But the new edition has now appeared, and it does not contain the manifesto, but repeats the old revelation commanding polygamy. Commenting on this the *Observer* says:

"Thus at once the laws of Utah and of the United States are shamelessly broken and defied. The authority of the President and of Congress is challenged by acts of contumacy and rebellion. And the moral instincts of the nation are outraged."

But what do the Mormons care for the laws of Utah or of the United States? What do they care for the authority of the President or of Congress? What do they care for the moral instincts of a nation? They have been breaking and defying these laws, challenging this authority and outraging these moral instincts for so long that they have become hardened.

The truth is, that the Mormons have little "moral instincts" of any kind. They do not mind telling a lie any more than they mind eating dinner. When a Mormon woman was reproached for swearing falsely on the witness stand, she replied, "I did not lie to my God. I lied to their God." And she seemed to think that it was all right. She only expressed the common feeling of Mormons—and, we may add, the common practice.

RECENT EVENTS.

Rev. M. M. Wamboldt, of Jacksonville, Fla., will assist Rev. W. L. Savage, in a series of meetings at James Avenue Church, Atlanta, Ga., the first Sunday in April.

A bill has been passed by the Arkansas Legislature making it unlawful to solicit, receive or advertise for orders for whiskey in prohibition territory. A similar bill has passed the Senate of Tennessee, and we hope will also pass the House.

The *Chimes of Conway*, of which John Jeter Hurt is editor, makes a good point in the following: "The so-called temperance craze is sweeping over the country. It means that after a while there will be more sound minds in sound bodies, and more happiness in homes."

We learned with much regret of the death of Mrs. J. W. Menees, of Neeley's Bend, on March 20. She was a member of the New Hope Baptist Church and was a most excellent Christian woman. She leaves a husband, besides numerous friends, to mourn their loss. We extend to them our deep sympathy.

Says the *Illinois Baptist*: "Tennessee will soon be the cleanest State in the Union, if it is not already. We are glad we were born in such a State." We are inclined to think that it is now, Brother Throgmorton. We, too,

are glad that you were born here. But why did you leave us, and why did you forget to come back home?

Dr. L. G. Broughton, pastor of the Tabernacle Baptist Church, Atlanta, is proposing to raise \$300,000 for the erection of an Institutional Church with an auditorium seating 5,000 people. On Sunday, March 17, the enterprise was launched and Dr. Broughton's congregation alone contributed on that day about \$75,000. It is thought that the amount will be easily raised.

Rev. Spurgeon Wingo, who has been a student at the Baylor Theological Seminary, Waco, Texas, will return to his home at Trezevant, Tenn., for the summer. He hopes to do some preaching during his vacation. We learn that he is progressing quite well with his work in Baylor Seminary. He is one of our most prominent young ministers.

We enjoyed a visit last week from Dr. G. W. Perryman, pastor of the Deaderick Avenue Church, Knoxville. At the invitation of a friend he ran down to spend a few days in Nashville, and took the opportunity while here of assisting in securing the passage of the bill abolishing saloons from Knoxville. As we stated recently, he is doing a great work in Knoxville.

Dr. G. S. Williams, the popular pastor of the First Baptist Church, Jackson, Tenn., was in the city last week, along with a number of other citizens of Jackson, for the purpose of securing the abolition of saloons in that city, according to the overwhelming vote of the people on the subject. He feels very hopeful about securing their abolition.

We mentioned last week that Rev. T. H. Francisco, of Louisville, had been called to the Belmont Church, this city. We are glad to announce that he has accepted the call and will take charge at the close of the present session of the Southern Baptist Theological Seminary, where he is now a student. He is an excellent young minister. We extend to him a cordial welcome back to Tennessee and to Nashville.

The *Western Recorder* states that the new house of worship of the Upper Street Church, Lexington, Ky., was recently destroyed by fire. This is the church of which Dr. W. P. Hines, who recently declined a call to Clarksville, is pastor. Whether the burning of the house of worship at Lexington will lead him to reconsider the call we do not know. If so, it would be an ill wind that would blow somebody good.

Rev. W. T. Campbell, Superintendent of Missions of the Blue River Association, Mo., has received and accepted a hearty and unanimous call to the First Baptist Church, Pueblo, Colo. He was for a number of years pastor of the church at Independence, Mo. Brother Campbell is one of our best men. We know him pretty thoroughly, having had the pleasure of rooming with him at the Seminary. We wish him a very successful pastorate in his western home.

A little war has been going on in Central America between Nicaragua on one side and Salvador and Honduras on the other side. The Nicaraguan forces seem to be completely victorious, and last week captured the strongest town of Honduras. It is thought that this will practically end the war, of which perhaps, many of our readers have heard for the first time. The whole war, it is said, was on account of a mule. And yet there are some people who hold the mule in light esteem.

The *Texas Baptist Herald* brings us news of the death of Dr. S. J. Anderson. He died suddenly at his home in Oak Cliff on March 15. His death resulted from a stroke of paralysis which involved his heart. At the time of his death he was Corresponding Secretary of the General Association of Texas. His funeral was conducted by Revs. H. B. Pender, S. H. Slaughter, S. A. Hayden and others from the First Baptist Church, Oak Cliff, and was largely attended. He had many warm friends. We tender to them our sympathy in his death.

We were delighted to have a visit last week from our uncle, Judge J. H. Estes, of Orysa. He had been to Athens and Madisonville to visit relatives in those places and stopped over a few days in Nashville with his son, Hon. P. M. Estes. Judge Estes was for a number of years the efficient Moderator of the Big Hatchie Association. Two years ago he was a member of the State Senate, and was one of the most useful members of that body. He was the "watch dog of the Treasury," and saved the State perhaps hundreds of thousands of dollars. We hope he will come back.

We had the pleasure on last Sunday morning of addressing the Baraca class of the First Baptist Church Sunday-school. Dr. G. C. Savage is the able teacher. There are about 100 students in the class. Many of them are medical students who are attending the medical schools here and who have been attracted by the fame of Dr. Savage as a physician. When they come once, however, they are held by the skill of Dr. Savage as a teacher. As the lesson last Sunday was on the subject of temperance, we spoke, by request, on that subject. We hope good was done.

Mrs. Lillie N. M. Stevens, President of the National Woman's Christian Temperance Union, and Miss Anna Gordon, Vice-President, spent several days in Nashville last week arranging for the meeting of the National Woman's Christian Temperance Union in this city next fall. While here, they were the recipients of much attention. We had the pleasure of meeting them at a reception tendered to them by Mrs. Nat F. Baxter. On Thursday of last week, Mrs. Stevens delivered an address before the Legislature. It was listened to by a large and attentive audience which showed its appreciation by frequent applause.

A delegation of citizens from Clarksville representing the temperance element of the city presented to our reform Sheriff, C. D. Johns, of Nashville, last week a gold watch and chain on account of the splendid work done by him during the recent campaign for the abolition of saloons in Clarksville. Mr. Johns was a native of Clarksville. The presentation speech was made by Senator Dancy Fort, the friend and school-mate of Sheriff Johns. Sheriff Johns was deeply touched by the presentation and made a feeling response. The watch was a handsome, solid gold double case, latest Waltham movements. On the inside was handsomely engraved this inscription: "A reward of Duty Well Done, February 26, 1907, Anti-Saloon people, Clarksville, Tenn., to C. D. Johns."

In an editorial headed "The culmination of abnormal conditions" the *Journal and Tribune*, of Knoxville, said the day following the vote in that city on the abolition of saloons: "This it may be said was what took place in Knoxville yesterday. There were demonstrations such as no living man has ever before seen in Knoxville, and such as will perhaps never be seen again. Had there been a raging fire kindled, and had the flames spread until the absolute destruction of the city had been threatened, thousands of the population could not have contended against the spreading flames with more zeal or greater earnestness than was shown in Knoxville yesterday on the streets and about the polling places. Strong men not used to shedding tears gave way to their emotions in the presence of the inspiring scenes."

The Morristown correspondent of the *Knoxville Sentinel* says: "One of the most enjoyable and largest attended receptions ever given in Morristown was held at the Susong hall on Wednesday evening. The reception was given by the members of the Baptist church to the new members, numbering sixty, who have united with the church during the pastorate of Dr. W. James Robinson, which began last October. Over six hundred members of the church, congregation and Sunday-school were in attendance between the hours of 7 and 10 and the utmost Christian fellowship was manifested. The Morristown Concert band was present during the entire evening and played many delightful selections. Refreshments were served by the ladies of the church, under the direction of Mrs. R. S. C. Berry. Dr. Robinson is a most intellectual, inspiring preacher, and together with his cultured wife, has made himself one of the most popular ministers in this city."

In speaking of a recent visit to Shelbyville, Dr. John M. Moore, managing editor of the *Christian Advocate*, calls attention to what he terms a serious defect in the construction of the Methodist church at that place, as follows: "The pulpit is in the front end of the church, and every person who comes in must pass the pulpit and walk facing the congregation to find a seat. The late-comers—and there are always late-comers—disturb the worship, as usually they must walk to the back of the house and distract the attention of every member of the congregation before they can be seated. Then the good effect produced by facing the pulpit and the organ on entering the church is lost." Dr. Moore adds: "Let none of our preachers ever consent to such an arrangement of an auditorium, although there are a few prominent churches that are so constructed." We know of several Methodist churches so constructed, and also of a few Baptist churches that way. We are glad Dr. Moore has raised the cry of objection to them. He is right about it.

THE HOME

LEFT UNDONE.

It isn't the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of a heartache
At the setting of the sun
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for,
With troubles enough of your own.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That carries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a headache
At the setting of the sun.

—Margaret E. Sangster.

THE BABY'S PLACE.

It is no wonder that she thought this a cold world, if she judged by the welcome it gave her.

She was introduced to her father first, in the gray twilight of the November dawn. It was soon after her arrival when Mrs. Brown, the nurse, met him at the door with her and the question:

"Isn't she a pretty baby?"

The corner of the blanket had been turned back far enough to show her little round face, and she opened her eyes wide and blinked at the grave, careworn countenance above her. Of course, she did not see him; the scientific folk have made it clear that she could have used him only for focussing purposes at most, but she appeared to see him just as he, in turn, appeared to see her.

"Isn't she a pretty baby?" reiterated Mrs. Brown, turning the little head to show its soft rings of golden brown hair and inserting a plump finger within the pink tendrils that closed automatically about it.

"Yes," admitted the father, hastily, and then, seeing that the nurse was still unappeased, he added:

"Much like the others were, only—small, don't you think?"

Even while he seemed to study the bundle in the nurse's arms his eyes were wandering to the bed where the mother lay, but when he found the face on the pillow it was so death-like with its dark lashes sweeping the pallid cheek that his heart gave one great leap and then seemed to stop altogether.

"Mary!" he cried, springing to the bed.

The lids lifted slowly above the big dark eyes; then the arms were feebly raised and clasped about his neck.

"Oh, John!" she murmured.

The nurse had followed with the neglected mite that now set up a feeble cry as if proclaiming that she had been denied her rightful frankincense and myrrh.

"Do you want her in bed with you, Mrs. Hall?" queried the nurse.

The white face turned momentarily toward the wee red one, but without the mother look; instead the eyelids drooped, as if by their own weight, and two hot tears filtered through.

"Not yet, Mrs. Brown, let me rest." When the nurse had gone she added, almost in a whisper:

"I know I am an unnatural mother, John, but I do not love that baby. Do

you think God will punish me? There were enough before she came; you have had to work so hard; Eleanor is so young to have such heavy burdens; there are so many steps and so many stitches to take; and—I am so tired."

There had been a pause between each sentence. After a longer one she added, "Of course, she will find her own place in time, poor little thing! Perhaps some day she will be our greatest comfort."

Across the hall, in the dining-room, the new-comer was not given even the benefit of the doubt.

Eleanor, the dark-eyed, elder daughter, sat in grim silence, with head erect and hard-set mouth, in her mother's place at the breakfast table, pouring milk and buttering toast for the three-year-old ex-baby on her right, and the five-year-old ex-baby on her left. Margaret, the pretty younger one, blue-eyed and blonde like her father, made no pretense of eating, but stood at the window watching the raw November wind wrench the last clinging leaves from the maple branches; the sky was leaden and seemed to have clouded even the blue of her eyes. Only ten-year-old John, Jr., still in blissful ignorance of the family calamity, beat a tattoo with his heels against his chair and gulped his oatmeal with relish and audible despatch. He had almost finished when Margaret spoke, without turning her head.

"I suppose the old blue cashmere will have to be turned again," she said.

"Thinking of your clothes, as usual," Eleanor replied bitterly. "I wish it meant nothing worse than turned gowns for me."

Margaret glanced over her shoulder.

"Why, what does it mean for, Nell?"

"Giving up my music, of course."

"Oh, you don't really think so!"

Margaret faced about; the blue had come back to her eyes; they were a bit misty, too.

Eleanor did not speak for a minute; when she did her voice had a strange, hard sound.

"Doctor's bills and nurse's bills must be paid, and we only just managed before. Besides, mother will need all my time." Then, slowly and distinctly, "I just hate her."

She knew she had said a shocking thing, but she was not prepared for the horror on the faces that encircled her. She looked defiantly from one to another, till Margaret gasped.

"Hate mother!" Then she understood.

"Oh, no, no!" she sobbed, "I didn't say I hated mother. I didn't mean to, anyway. Our precious mother! I love her better than anything else in the world! I meant I almost hated the baby."

"Baby!" There was a new sensation. The ripple spread round the table and broke in little waves of surprise from Jack and the two exes.

"Baby! What baby? Whose baby?"

"Oh, I forgot we had not told you." Eleanor had regained the calm elder-daughter tone. "You have a new little sister, children."

The startling news percolated slowly down to their infantile consciousnesses; naturally Jack was the first to grasp it.

"Gee whiz!" he exclaimed, stopping midway in the process of deglutition. "Another kid!" Then turning to the wide-mouthed ex and double ex, with true boy delight in passing on the blow that had already hit him:

"Hear that, youngsters! There's another of us! Santa Claus will skip our house this year. He'll say, 'No use talking, can't stop at the Hall's any more; they'd bankrupt my stock.'"

The mouths began to quiver and the eyes to fill; Eleanor interiered.

"Stop teasing those children, Jack. A great boy like you! Aren't you ashamed of yourself?"

"Boys are such little beasts!" flashed Margaret. "There's one good thing about this baby, anyway, it's a girl!"

Meanwhile from the kitchen came an ominous sound, the sharp click of dishes flung together, for warm-hearted, quick-tempered, overworked Nora felt that she, too, had more than she could bear.

"An' I wonder how much they're after thinkin' I'll stan'," she was muttering to herself, as if the addition to the family was intended as a personal affront to her.

"Isn't it enough to cook and bake and wash and iron for seven of 'em without havin' another baby sprawlin' under me feet, with all its little white pittycoats to do up and no kapin' a cookie in the crock now! Soon as I finish my dishes"—with an extra crash as if she meant to finish them in a way to leave no obligation on her successor—"I'll go up an' give warnin' and I'll leave at the end of me month, that's this Thursday week."

Strangely enough, the day thus inauspiciously begun wore on much like any other. Margaret and Jack hurried off to school, the exes played with their blocks on the floor, Eleanor and Nora kept the home ship going as nearly as might be as if the pilot were still at the wheel. The unconscious cause of all this heartburning lay in her white bed, a flickering smile passing now and then across her tiny lips, and the tired mother slept.

Evening came and the lamps were lighted; bedtime, and they were put out, all but one that was turned low in the room where the baby lay. Silence, the silence that is made more intense by the creak of a leafless branch outside, or the heavy breathing of a weary sleeper within, wrapped them about, when through the midnight came the sound of flying feet, quick raps on a door, and a voice—the nurse's voice—strident with terror, rang through the quiet house.

"Hurry, Mr. Hall, hurry! Get the doctor quick! I'm afraid the baby's going to die!"

Five pairs of feet struck the floor at the same time. Eleanor, in bathrobe and slippers, reached the hall first, only to meet Nora coming down from the floor above, fastening the top button of her calico wrapper, a flaming bandanna still tied about her head.

"I'll go to mother," Eleanor said to her. At a time like this the faithful handmaiden seemed one of themselves.

"An' I'll start the range," Nora answered. "They'll be wantin' hot water. An' I thought she'd be running around me kitchen, kapin' me company on rainy days! The blessed darlint!" The words trailed out in a wail as she hurried down to the kitchen floor.

A boy's clear treble had come from the little hall room at the first call. I'll go for the doctor, dad. I can run faster than you," and in less than two minutes Jack sprang out, like Athene from Zeus' head, fully clothed—he and a neighbor's boy bragged that they could dress for a fire in just ninety seconds.

It was well that some one could, for the father sat on the edge of his bed, fumbling for his clothes, and trembling so he could hardly put them on after he had found them, while in the room below, a wild-eyed woman, her long dark hair flowing over her white gown, her face convulsed with agony and fear, was holding a tiny, flickering spark from her own life and praying as she had never prayed before!

"O God, O my Father, spare her to me! I know how wicked I have been, I know I do not deserve to keep her, but—I love her so! I love her so!"

Was it hours, or days, or eternities that they waited! Jack had scampered back to say that the doctor would come at once, and then posted himself on the front steps to watch for his arrival, putting his head in the door at short intervals to shout, "Is she dead?" and, when assured that she was still living, retreating again into the darkness to

wipe away the big drops that so ill befitted his sex. It seemed to the distressed family that he had asked that grewsome question hundreds of times before he varied it with the welcome announcement:

"He's here. The doctor's here!"

Eleanor met him at the door. Oh, Dr. Norton, save her if you can, won't you?" she implored.

"That's what I came for, child," the old doctor replied, testily; then seeing the look in the girl's pleading eyes, he added more gently: "What a picture you are of your mother, Nellie. Pretty badly frightened about the baby, eh! Don't worry, she'll come out all right."

Outside the bedroom door he stumbled over a mass of blue and grey eider-down, it was Margaret, sobbing as if her heart would break. He stopped long enough to say: "Tut, tut, Peggy, this won't do. Go to bed. We've got enough on our hands now, without having a case of pneumonia to look over."

Two hours later, when Dr. Norton snapped his medicine case, preparatory to going home, Mr. Hall pressed his hand in silence, but no one spoke till John, Jr., planting himself squarely in the way, put, with characteristic delicacy, the question no one else dared to ask:

"Dr. Norton, is the baby going to die?"

"Bless you, no, sonny! What put such a notion in your head?" The big man patted the close-cropped poll of the little one. "She did feel a bit homesick for a while, missed her angel playmates, you know, but if she ever thought of going back to heaven, she gave it up when she saw how much you all thought of her."

It was after faithful, tired Nora had lumbered off to bed, droning the dismal minor strain of the Irish folk song that voiced her deepest joy; after Eleanor and Margaret had kissed the baby's clinging fingers and velvety cheek; after Jack had charged his mother for the eleventh time if she wanted the doctor for the "kidlet" again, to call him at once, as he would "sooner do it for her than go to twenty fires;" after they had all gone but the father, that he leaned over mother and child, his grave face lighted with love for them both, and said:

"She has found her place, Mary?"

And the mother, hugging the little, warm body close, answered, "Yes, John, her place is in all our hearts, and it is a place that no one else can fill."—Mary Ellis Nichols, in *Congregationalist and Christian World*.

Women, Why Suffer?

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

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

Young South Motto: Qui non proficit, deficit.

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

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

It has come! The letter from across the Pacific, from our beloved missionary, and it brings sad news. I have been anticipating it for some time, but I would not tell you until I was obliged to, as I knew how much it would grieve you. It is a personal letter, but I think Mrs. Maynard will not mind if I make some extracts from it for your reading. It is dated at Kobe, Feb. 18, and says:

"At last the letter which for many months we feared would have to be written is under my pen. This is to tell you that I have started to America.

"It was decided at the Christmas meeting, that owing to the fact that I have not been able to rally my strength at all, even after the cool weather came on, that a furlough of two years should be granted Mr. Maynard and me, in place of the Walnes, whose time is due this year, but who do not wish to go for two years yet, on account of having to leave their children at home when they go again. At that time, I hoped I might manage to get through the winter, and come to Kobe in the spring; letting my husband stay at the work until June, but God wills otherwise.

"About a month ago, I awoke an hour or so after retiring to find I had no use of myself. I was able to awaken my husband, and after a long time, he succeeded in restoring my circulation. The numbness was followed by severe pain in the back and head, and heart failure. There were five repetitions of the attack, but the Lord brought me through, though the Japanese physician had no hope that my heart could stand the strain. He called the trouble cerebro spinal paralysis, which in most cases, especially when the heart is weak, ends fatally.

"Well, of course we knew that we must come away at once, and I was brought here to the sanitarium, and I have improved rapidly under the hydro-pathic and electric treatments, and now I am up and gaining strength daily, and all danger for the present is past, but the doctors say I must be thoroughly built up before I can stand the sea voyage.

"Mr. Maynard has gone back to Kokura to finish packing and turn over our dear home and most of our furniture to Mr. and Mrs. Rowe, whom we are so happy to have ready to take our place.

"We have set April 12 for the day of sailing, and will take the northern route via Seattle, stopping there a few days, then at Mr. Maynard's brother's in St. Louis. God willing, we shall reach old Virginia about the middle of May. We have no plans farther than that.

"The Lord has so graciously led us

and opened up every way for us that we can trust Him. The doctor thinks my chances for restored health are good, as there is no nervous break-down. The cause of this attack was a spell of grip contracted on my way home from the mountains, when I had gotten apparently so strong and well. It was a sad, sad ending to all my bright hopes for a full fall and winter in the work, but I know there was some wise overruling in it all, and I do not murmur. Thank God, He has not let me do that.

"Dear Mrs. Eakin, some of the happiest hours in my life have been during these waiting days.

"Some times I can but feel that I will get strong and come back to Japan, but when I left my dear home, and those dear, dear people last Monday, with the whole world covered with its lovely mantle of white, I knew it was good-bye to Kokura, and it seemed that my heart would break. Nothing in all my life has ever been harder, but strength was given!

"But I must not write about this. Just think, I may see the dear old father and my precious sister in less than three months! I do not realize it yet. My sister, you know, is in Virginia, at the old home with my father. It will be a reunion we never dreamed of having, and it has been wrought about by no human planning.

"I shall continue to write to the Young South every now and then. Shall I appoint Mrs. Rowe to represent me here in Kokura? The Tennessee children and their helpful friends have become very dear to me. I shall try to write them on ship-board after I have become a little braver. Just now, I have to do everything I can to keep off thoughts of Kokura.

"I hope to be strong enough in a year to come to Tennessee, but I have promised to do no work at all for a year.

"My address will be Salem, Roanoke County, Virginia, permanently, but you can reach me at Seattle, May 24, care of Steamship Minnesota, and letters from any of the Young South members will be joyfully welcome.

"If I didn't believe that I am following my Leader, my heart would sink! But there can no longer be any doubt as to what is right, and I am sure no one who knows us will think we are running away from the work.

"I wish I could sufficiently thank you for all your kind words on our page. They have so often comforted and cheered me. You have been my true friend as well as co-worker. May God give you health and strength for many years yet. With heart-felt love,

Your devoted friend,
BESSIE HARLOWE MAYNARD.

Lift your hearts to God in prayer for our friend. I dare say, there are tears in your eyes as you have read her sweet, brave words. Be sure they are read to every Band, to every "Missionary Class," and to all who love the Young South. She has been ours for nearly thirteen years, and such a joy to us all that time.

Now, what shall we do? Shall we take Mrs. Rowe in her place? You will find her picture in the last Journal. I shall have to see what Dr. Folk thinks before we decide. Meanwhile, I am open to suggestions.

At least we will finish up her salary for this thirteenth year, closing May 1. We lack a good deal yet, but when you realize this is the last time we can give to her for two years to come, you will hurry your last offerings in.

Oh, yes! There are quite a number for this week. Let me go over them with you as fast as I can:

No. 1 comes from near Lebanon, and brings \$2.50 from a member of the church at Rome, Tenn. Won't you let it all go to Japan this time, as it is most needed there? Thank you so much.

No. 2 is from Hannah's Gap Church,

and brings news of a new Band there, and \$1.04, its first collection. Will Mrs. F. L. Lowell tell them how very much obliged we are? I shall send her some literature that will help her make the meetings interesting.

No. 3, our old friend, Mrs. C. A. Robertson, sends \$3, a "thank-offering" for Mrs. Maynard, and has our most sincere gratitude.

No. 4 brings \$2.25, "Sunday Egg" money from Miss Earline Walk, and I am so glad to give it to Japan with heartiest thanks.

New Market comes next in No. 5, with \$2.70 to pay for 10 subscriptions to the Journal and one to Our Mission Fields. I will send them on at once to Dr. Willingham, and Miss Poulson, in Baltimore. I am sure Dumplin Church will be much benefited. I shall send the helpful literature I have on hand also, and we will all unite in wishing Mrs. J. N. Bull great success.

In No. 6, comes our ever faithful Hickman friends, Grace and Lena Smith. I know they will be grieved to hear the tidings from our dear Mrs. Maynard. They send \$2 on her salary and we are so grateful.

The New Hope Sunday-school kindly sends \$1 in No. 7 for Japan. Will Miss Lottie Carter thank them for us?

In No. 8 comes the LaFollette Sunbeams with \$3.25, to use as I "think best," and it does not take me a minute to decide to give it to Mrs. Maynard's salary for this year. Please tell the Band, Mrs. Phelps, how delighted we are with their generous gift. I shall send her some literature that I am sure will be of use to her in her new work. May God bless her!

And then comes No. 9, the last, and brings again a sweet birthday from the Young South's faithful friend, Mrs. James Maples, of Sevierville. She sends \$1 to commemorate her 79th birthday, and 50 cents from her three grandchildren, Lucile, Broadus and Agnes Maples. Since she wrote last year she has had a dreadful fall, dislocating her shoulder, and breaking her arm, but in her afflictions, she has not "forgotten to thank the Lord for His mercies." We are so grateful that she has once more remembered us, and we will pray that her health may be restored. We praise her prayers for the Young South beyond words to tell, and we beg them for our dear missionary as she crosses the ocean to come home.

Now for a great, strong pull and a pull all together this last week in March. Let me beg that I may report a long list in the paper of April 4. We must not fail this year of all years!

Pray from the depths of your hearts that our dear missionary and her husband may make the voyage in safety.

Lovingly yours,
LAURA DAYTON EAKIN.

Chattanooga.

P. S.—A strange thing has just happened. Hidden away above the Young South pigeon-hole in my desk, I found a letter that seems never to have been credited on my books, though written December 3. I gladly give the proper credits now. The money had been taken out. The letter is from the Riceville Sunbeams, and the offering is to be divided between State and Home Missions and the Orphans' Home and with 40 cents from little James Samples, a birthday offering, amounting to \$4.05. With apologies and regret, I make this tardy report. My desk is an old-fashioned "roller-top" and the letter had slipped under in some way. Will Miss Oliphant please write to say she forgives me and will she pass my regrets on to the Band?
L. D. E.

RECEIPTS.

First three quarters.....	\$ 865 09
January offerings, 1907.....	134 24
February offerings, 1907.....	76 64

First three weeks, March.....	82 76
FOR JAPAN.	
Members of Rome Church.....	2 50
Petersburg Band.....	1 04
Mrs. Robertson, Walter Hill.....	3 00
Miss E. Walk, Garland.....	2 25
Grace & Lena Smith, Hickman.....	2 00
New Hope S. S., by L. C.....	1 00
Mrs. J. Maples, Sevierville....	1 00
J., B. & A. Maples, Sevierville...	50
LaFollette Band by G. T. P.....	3 25
FOR FOREIGN JOURNAL.	
10 sub. by Mrs. Bull, New Mkt.....	2 00
One Sub. Chat., by L. D. E.....	25
FOR LITERATURE—O. M. F.	
Mrs. J. N. Bull, Newmarket....	20
FOR HOME FIELD.	
One Subscription, Chat.....	25
FOR ORPHANS' HOME.	
Riceville Sunbeams, by A. O. (sent in December).....	1 05
FOR HOME BOARD.	
Riceville Sunbeams, by A. O. (Sent in December).....	1 05
FOR STATE BOARD.	
Riceville Sunbeams, by James Samples.....	1 05

Total\$1,182 62
RECEIVED SINCE APRIL 1, 1906.

For Japan.....	467 65
For Orphans' Home.....	218 75
For Home Board.....	114 73
For State Board.....	101 97
For Foreign Board (Debt).....	25 00
For Foreign Board.....	96 57
For S. S. Board.....	13 41
For Yang Chow Hospital.....	6 00
For Foreign Journal.....	20 25
For Home Field.....	2 15
For Literature.....	1 36
For Margaret Home.....	11 60
For Y. S. Pins.....	6 25
For Tichenor Memorial.....	2 00
For Shiloh Church.....	63 39
For Colportage.....	3 00
For B. Y. P. U.....	18 25
For Ministerial relief.....	9 45
For Postage.....	2 74

Total\$1,182 62

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AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. W. D. Siler, aged 47, died last week at his home in Jackson, of pneumonia. Brother Siler was one of God's true noblemen and a zealous Christian worker. A wife and four children, five brothers and one sister, are left to mourn his death. He was buried in Maple Springs burying ground, near Uptonville, Tenn., where he had spent the greater part of his life.

Rev. J. N. Cook has resigned the pastorate of the Baptist Church at Bemis, near Jackson, Tenn., and Rev. C. E. Wauford has been chosen as his successor.

Dr. Granville S. Williams has been pastor of the First Church, Jackson, Tenn., four years. His anniversary was observed last Sunday, and he delivered an appropriate sermon from the theme, "Go forward." During the four years of his pastorate over 400 members have been received into the church. He is now stronger than ever in the affections of the people.

Rev. M. E. Dodd, of the First Church, Fulton, Ky., lately assisted Rev. W. L. Norris, of Columbus, Ky., in a revival, in which there were about 60 professions and 44 additions to the church, 34 for baptism.

Rev. C. L. Skinner, of Russellville, Ky., who is pastor at McKenzie, Tenn., will preach for the saints at Huntingdon, Tenn., next Sunday morning and night with a view to becoming pastor. Rev. Dan S. Brinkley preached a fine sermon for that church last Sunday night.

Prof. H. G. Noffsinger and wife, of the University at Jackson, have our sympathy in their sorrow over the recent death of their only child, Samuel Brock Noffsinger, aged nearly one year. The little body was carried to Eagle Rock, Va.

Rev. Percy G. Elsom, of Brevard, N. C., recently aided Dr. John B. Turpin in a revival with the First Church, Charlottesville, Va., which resulted in 50 conversions.

Rev. Victor I. Masters, until lately editor of the Baptist Press, of Union, S. C., writes an exceedingly forceful article in the Religious Herald, on "Two Baptist papers in a State, or one?" He says, one.

Announcement is made of the death of Rev. J. B. Parrott, which occurred at Clinton, S. C., Sunday night, January 17, of peritonitis. He was a faithful pastor, has been prominent in denominational affairs for years, and will be sadly missed.

Dr. D. W. Key, of Washington, Ga., declines the call to become pastor of Tannal Square Church, Macon, Ga., succeeding Rev. W. H. Sledge. The Washingtonians refuse to give him up.

Rev. O. E. Bryan, of Houston, Tex., has been made one of the General Evangelists of Arkansas, but will not begin work until August 15.

Dr. J. C. Armstrong, of the Central Baptist, had the money placed in his hands and was told to go to the great Missionary Conference in Shanghai, China. He sails from San Francisco, April 2.

Immanuel Church, Louisville, Ky., fails to procure Rev. W. O. Anderson, of the First Church, Springfield, Mo., as pastor, the latter church declining to release him.

The commencement sermon of Stetson University, in Florida, will be delivered by Rev. C. C. Carroll, of Ocala, and the address before the graduating class of the business department by Rev. J. H. Tharpe, of Lakeland.

Rev. J. B. Lawrence has delivered his last sermon as pastor at Humboldt, Tenn., and at once becomes pastor of Coliseum Place Church, of New Or-

leans, La. He has taken a large place in the denominational life of this State, and will be sadly missed.

A revival is in progress at the First Church, San Antonio, Tex., in which Rev. C. C. Coleman is assisted by Dr. J. L. White, of the First Church, Beaumont, Tex. No sooner does Dr. White appear among the Texans than they put him to work in earnest.

Dr. S. J. Anderson, who was known far and near some years ago as a great leader among Texas Baptist preachers, died of paralysis in Oak Cliff, Tex., lately.

Dr. O. L. Hailey, of Comanche, Tex., is being assisted in a revival by Rev. Charles W. Daniel, of the First Church, Fort Worth, Tex. Tennesseans are interested in both of them.

Rev. Thos. L. Powell has resigned as pastor at Milan, Mo., which takes effect April 15.

Evangelist H. A. Hunt is assisting Rev. S. E. Ewing in a revival in Euclid Avenue Church, St. Louis, Mo. Mrs. H. A. Hunt is rendering valuable service.

Rev. Gordon W. Hill, of Louisville, Ky., and his singer, Mr. Richard Thomas, will hold a revival at Lexington, Tenn., beginning June 29. It is hoped to make the services far-reaching and mightily effective.

The First Church, Durham, N. C., of which Rev. J. J. Lansdell is pastor, is enjoying a great revival, in which Dr. Weston Bruner, of Washington, D. C., is doing the preaching. So far 39 have been baptized, and others stand approved.

The First Church, Salisbury, N. C., Rev. R. E. Neighbor, pastor, purchased a large tent and 200 canvass seat benches, at a total cost of \$800. This big tent will be placed in a central part of the city and a revival held in May, with Dr. Fred D. Hale, of Wilmington, N. C., to do the preaching.

The North Carolina Baptist makes a Foreign Mission Issue out of its publication of March 20, and one could hardly find any where a livelier missionary publication.

Rev. M. Ashby Jones, of the First Church, Columbus, Ga., is to assist Rev. Alex W. Bealer in a revival with the First Church, Thomasville, Ga., beginning April 1. We will expect to hear of great results.

Rev. H. P. Jackson has resigned at Pelham, Ga., and will accept a church in the vicinity of Louisville, Ky., on condition that he be allowed to attend the Seminary.

The revival at Douglas, Ga., in which Rev. A. D. Kendrick was assisted by Evangelist H. C. Buchholz, resulted in 50 additions to the church. The church decided to become independent of the State Mission Board, and increased the pastor's salary to \$1,200.

Rev. J. M. Gilmore has resigned as pastor of Comer Memorial Church, Columbus, Ga., and accepted at Pineapple, Ala., to begin work April 1.

McFerran Memorial Church, Louisville, Ky., is no longer known as such, but is to bear the name of Fourth Avenue Church. Rev. W. A. Hamlet, the pastor, is in a meeting in Indianapolis, Ind.

Rev. T. Riley Davis, who is a student from Tennessee in the Seminary at Louisville, Ky., is assisting Rev. R. L. Bradenburg, of East Mead Church, Louisville, Ky., in a revival, which promises great things.

President E. Y. Mullins announces that the Seminary at Louisville this year has the largest attendance it has known in many years. The enrollment is 291. This is about 40 more than were in attendance last year. The successor of Dr. E. C. Dargan will not be chosen until Thursday, May 16, in Richmond.

The building of Calvary Church, Lexington, Ky., of which Dr. W. P. Hines

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ADDRESS
BAPTIST & REFLECTOR
Nashville, Tenn.

is pastor, caught fire in the night lately and now only the walls are left. It cost originally about \$45,000, and there was only \$25,000 insurance on it.

In the fight against saloons at Lebanon, Ky., a Catholic priest, Hogarty, is aggressively leading the anti-saloon fight. People of all churches are following his brave leadership, hoping to expel from the town the nine saloons which curse it.

The Baptist Argus believes that the next session of the Southern Baptist Convention should be held in San Antonio, Tex., but claims it for Louisville in 1909.

Evangelist W. H. Sledge lately held a meeting with Rev. H. H. Hibbs at Williamsburg, Ky., resulting in 125 additions, 87 for baptism. Rev. J. W. Beville, of Liberty, Mo., conducted the singing. A collection of \$1,200 was taken for Home Missions.

We knew it would be that way when he went there. Dr. W. H. Ryals is bringing things to pass in the First Church, Corinth, Miss. He lately baptized four converts and the salary of a missionary has been raised.

LaBelle Place Church, Memphis, Tenn., has secured an able pastor in the person of Rev. John N. Lawless, of Washington, D. C., to succeed Rev. Geo. W. Sherman, who has gone to Jefferson City, Tenn.

Rev. Ellis McJones, of White Hall, Ill., has enjoyed a gracious revival in his church. Evangelist T. T. Martin, of Blue Mountain, Miss., preached the first few weeks, followed by Rev. J. A. Rogers, of Amory, Miss. There were 125 additions.

Rev. Martin Ball is in the midst of a meeting with his church at Winona, Miss., in which Rev. Madison Flowers, of Vaiden, Miss., will lead the singing. They hope for a great work of grace. Prof. L. P. Leavell, of Oxford, recently delivered one of his great Sunday-school lectures in that church.



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No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are these with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

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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., 51 Stuart Bldg., Marshall, Mich.

**A GREAT OPPORTUNITY FOR
TENNESSEE BAPTISTS.**

The Baptists of Tennessee are building wisely in erecting the magnificent building in Murfreesboro for the education of girls. There is not an enterprise in the State that is destined to exert a more far-reaching influence on the State and the kingdom of God. The glory of any commonwealth is based on the virtue, intelligence and Christian integrity of its mothers, wives and daughters. Every Baptist in the grand old "Volunteer State" should gladly and gratefully make a contribution to this great institution of learning, located at Murfreesboro, and thereby help to secure for the girls, the highest, broadest and most thorough culture and guarantee to the next generation wives and mothers who will perpetuate the womanly virtues of our beloved Southland, train daughters to sway a mighty sceptre in the realm of the home, and teach their sons those principles of honesty, integrity and lofty patriotism so necessary to the best citizenship. Every Baptist church has the privilege and opportunity of making an investment in noble, educated Christian womanhood that will be elevating to the State, conducive to the highest and best interests of the Redeemer's kingdom and bring glory to God.

The Tennessee State Convention did a wise thing in establishing this College at Murfreesboro for the education of our daughters. Brethren, is it ours. Let us rally to its support with our prayers, our sympathies, our co-operation, our money and our daughters. The Board of Trustees, of which Mr. Byrn, of Murfreesboro, is president, would be delighted to have individual churches to furnish rooms in this superb building. Of course it is not becoming for me to say that a wise choice has been made in the President and Business Manager of the institution. It will be a joy to welcome them to our beloved State. The Burnett brothers are young men, enthusiastic, thoroughly equipped, true to the core, and humble Christian men. May God bless them and the Tennessee College for women, and help them in this work of training girls for the purest and best type of womanhood.

J. H. BURNETT.

Springfield, Tenn.

FROM BETHEL CHURCH.

On account of sickness and death in our community we did not hold our meeting at Sugar Grove. The brethren are just finishing up their new house which is an honor to the cause of our blessed Lord and Master. The brethren and sisters deserve much praise for the efficient manner in which they have worked to build this house of worship. We worshipped in the new house Saturday and Sunday last, for the first time. Good interest, good collection for Mission. Since I was at Pleasant Grove the church met and raised my salary. Holley Spring Church (at Butler) have elected me for half my time, but will have to decline the call. Brother Golden, send us two or three good preachers that are willing to work hard for half price. I go next week to Bluff City to assist Brother Pope in a meeting.

Fraternally,

W. H. HICKS.

Mt. City, Tenn., March 14, 1907.

On last Sunday, March 10, I visited the Shiloh mission field, of which Miss Sarah Rowsey is the leader. I have never enjoyed a more pleasant visit to any work. Miss Rowsey has done a great work there. The church is not yet complete. She has a nice, good house on the way that will be a beautiful structure when it is complete. But she is in debt \$300. If I could I would like to encourage every man in Tennessee to contribute to this work. It will not be money



thrown away. It is the brightest prospect for a great work of any place I know. God is in the work, and if God be for it who can be against it? Miss Rowsey has a Sunday-school of about 70 members who are enthusiastic. Notwithstanding the very gloomy day last Sunday we had a good audience and a splendid service. I tried to preach two sermons, one in the morning and one at 3 p. m. God was with us each service. Oh, that God's people may awake and help this work. F. L. HALL, S. W. B. U.

We are glad to hear of the success attending the labors of Rev. W. James Robinson, of the First Church, Morristown, Tenn. Since entering that pastorate four months ago the Sunday-school has increased about 40 per cent. Sixty have been approved for membership, 58 of these having been received into full fellowship. Baptisms occur nearly every Sunday and benevolences have also greatly increased. The congregations have grown very materially and the pastor hopes for 100 additions by August.

**THE ATLANTA ROUTE TO THE
RICHMOND CONVENTION.**

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For the Southern Baptist Convention, May 16, arrangements are being made for a special sleeper leaving Nashville Tuesday evening, March 14, at 9:30, running through to Richmond without change, arriving there at 6:30 the second morning. The car will be in charge of Rev. W. J. Stewart, pastor of the Centennial Baptist Church of Nashville, and a large and congenial party will make the trip. A stop of several hours will be made in Atlanta, long enough to take a street-car ride over the city. The delegations from Georgia and Alabama will doubtless be met there, and all go together on the same train to Rich-

mond.

All persons interested in the trip are requested to write to Rev. W. J. Stewart, 815 Olympic street, Nashville, for information. Itinerary quoting rates and thorough schedules is now being prepared. This route is particularly attractive for the reason that return portions of tickets will be honored from Norfolk. This affords an opportunity to visit the Jamestown Exposition at very little additional cost, the rate from Richmond to Norfolk by water being \$1.50.



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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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War on Liquor and Tobacco.

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



OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcada, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt.

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick.

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.



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You cannot run the risk of rats in the house with the baby. Rid your house of rats. Keep baby from harm.

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OBITUARIES.

WILLIAMS—God, in His infinite wisdom has seen best to call unto Himself one of our beloved church members, Sister Louise Penue! Williams, second daughter of H. W. and Sister Emma Penue!, who was born August 19, 1883. Professed faith in Christ and united with the Lascassas Baptist Church in 1896, where she remained a faithful member until death claimed her. She was for a time organist of her church, which position she filled with satisfaction to all. And also Sunday-school teacher for a short time and her pupils were very devoted to her as their teacher. She was married to Mr. Julius H. Williams, Jr., January 10, 1906, and died November 7, 1906, living only a few months to enjoy married life, but amid her great suffering, she endured all with Christian patience and fortitude. She left a young and loving husband and infant daughter, Louise, to mourn her departure, as well as father, mother and loving brothers and sisters and a host of relatives and friends. For none knew her but to love her. While we all feel sad over her departure we rejoice that she died in the triumph of a living faith. Her church and Sunday-school has lost a faithful and devoted member; her husband, a true and devoted wife; the family, an affectionate daughter and sister; her friends, a true and loving friend; and the community, a good and noble woman.

Resolved, That we, as church and Sunday-school, tender our most sincere sympathy to the bereaved ones, and point them to Him who doeth all things well. And may the Spirit of the Lord lead all her friends and relatives to trust Jesus as she did, and be ready to go when called as she was.

Resolved further, That these resolutions be spread on our minutes and published in the BAPTIST AND REFLECTOR, and a copy furnished the family.

Done by order of the church, March 16, 1907.

J. T. SAUNDERS,
H. L. PHILLIPS,
R. H. MARTIN,
Committee.

ELROD—William T. Elrod was born May 14, 1853, and died November 5, 1906, after a long illness which he bore with Christian resignation. Brother Elrod professed faith in Christ when about eighteen years of age. He united with Bradley's Creek Church and remained a member till 1905, when he joined Milton Church. Brother Elrod was quiet in his demeanor, faithful in his engagements, and loyal in his adherence to the principles of religion. He loved his family, feared God, and delighted in the association of his brethren. His death is mourned, not only by the members of his family, but by a very large circle of friends.

W. C. McPHERSON, Pastor.

WHITSON—At her home in Kenton, after long and useful life of service to others and devotion to her God, Sister Elizabeth Whitson fell asleep in Jesus to rest from her labors. This, to her a welcomed event, came January 26, 1907, at the advanced age of ninety-two. One of the last things she said was, "Death will be a sweet relief." Her decease was truly "in a full age, like as a shock of corn ascendeth in his season." To such a one "Death is the gateway of life." She was a life-long Baptist, ever ready to render a reason for her convictions. Early in life she united with the "Welch-neck" Church of North Carolina. She became a charter member of the Friendship Church of Tennessee, and later became connected with the Kenton Church as one of its most faithful and honored members. She was "an example to be..."

(Continued on page 15.)

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As now made, Ayer's Sarsaparilla does not contain the least particle of alcohol in any form whatever. You get all the tonic and alterative effects without stimulation. When a stimulant is needed your doctor will know it, and will tell you of it. Consult him freely about our remedies.

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per acre on all your crops, and you will be agreeably surprised at your greatly increased yields. Ask your fertilizer dealer, or write us for a copy of Virginia-Carolina Fertilizer almanac, which is written by some of the most experienced and successful farmers in the South. While it is free to you, many farmers say the almanac is worth \$1.00 to them for its suggestions.

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after 22 years use was repaired by us and is good for 22 years more.

Some that we made in 1866 are still in service. Ask your dealer for our ware or write direct to Prewitt-Spurr Mfg. Co. Nashville, Tenn.

Doctors Admit

That They Can Do Nothing More For Your Stomach Than Stuart's Dyspepsia Tablets Are Doing Every Day.

COSTS NOTHING TO TRY.

According to the expert analysis of government authorities in the United States and Great Britain, Stuart's Dyspepsia Tablets contain the exact elements provided by nature for digesting food in the healthy stomach.

Stuart's Dyspepsia Tablets have saved sufferers from stomach disorders millions of dollars by giving them, in one small 50 cent package, more relief than countless treatments by physicians would bring about at \$3 per visit.

Perhaps you are afflicted with dyspepsia—or some kindred disease arising from a disordered digestion. It may be headaches, heartburn, palpitation, liver trouble, insomnia, nervous debility. They all have their beginning in a stomach which does not secrete the juices or grind the food which is taken into it.

If so, we urge you to send for a free trial package of Stuart's Dyspepsia Tablets. It will cost you nothing and surely will bring you no gain unless you find, after using it, that you are benefited and feel that you need a full-sized package.

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Stuart's Dyspepsia Tablets will digest your food without demanding a careful diet. One grain of these Tablets has power to digest 3,000 grains of ordinary food. You can be sure therefore that no matter what your condition, these little tablets taken after each meal will shortly restore your stomach to its normal condition and render it capable of doing its work unassisted.

We withhold the names of hundreds who have written us voluntarily expressing their gratitude to this simple substitute for nature.

Send for trial package today. F. A. Stuart Co., 70 Stuart Bldg., Marshall, Mich.

50-cent size package for sale by drug-gists everywhere.

OBITUARIES.

(Continued from page 14.)

livers in word, in charity, in faith, in purity." The judgment alone will reveal the influence of that life so patiently and faithfully lived. What a season of refreshing to a young Christian to chat with her in her home about things of the kingdom! She never seemed to tire of talking of things of our Father's interests. Preceded but one month by her devoted daughter,—what a reunion! Not in earthly relations, but far grander. The picture of the dear old saint slowly making her way to public worship is one never to be forgotten. In midsummer she would start early, in cool of morning, to come to service, waiting for hours at the home of a nearby neighbor for the hour of service to arrive, and this at four-score and ten years of age. She loved God's house, and surely "the house of the Lord forever" is now her possession. Like Anna of old, "she served God night and day," rendering "thanks unto the Lord." Heaven is richer and earth poorer by the transplantation of this flower of Eden. She never grew old. And now in the land of the living, in its truest sense, she beholds Him "whom having not seen, we love." The influence of her life is as the aroma of the flowers of Paradise.

She has not died, but ceased dying, and now lives the abundant life where are "pleasures forevermore."

There is no death: the faithful fall, Their forms are changed to earthly clay. They only wait the Savior's call, To reign in God's Eternal Day.

W. R. HILL,
Former Pastor.

1000 First St., Louisville, Ky.,

JOHN BETHEL GRANDSTAFF—The Watertown Baptist Church mourns the loss of another one of its valued members, in the death of Brother John B. Grandstaff, on the sixth day of December, 1907. This young church has suffered greatly in the loss by death and removal of many of its most influential and strongest members since its organization, three years ago; but none have gone from us who were more devoted to its interest, and who were more generally esteemed and beloved than the subject of this sketch. He was born within a mile of the place where he died, having spent his entire life on the farm owned by his father, and which he bought after his father's death. He made a profession of religion early in life and was baptized on a profession of his faith in Christ into the fellowship of the Round Lick Baptist Church, by the late Elder E. B. Hayne, of hallowed memory. He remained a member of this church faithful, devoted, liberal and zealous, until three years ago, when he became a consistent member of the Watertown Church, at its organization, and remained in its fellowship until his death. He was a very humble man, quiet and retiring in disposition, and as a result his voice was rarely ever heard in the public assemblies. But he was always in his place in the meetings of his church, and for many years past rarely ever was absent from the sessions of the Sunday-school. He was a cheerful and liberal giver, and gave generously of his means for the support of every good cause. He was a man of untiring industry and wise business management, and succeeded in acquiring considerable property during his long active business life. His accumulations were the results of honest labor, and wise economy, and there was about him, no taint of corruption or

His married life began August 4, 1857, when he was united in wedlock to Miss Arsula L. Young, Elder Wm. H. Grimmet officiating. The result of this union was five children, two sons and three daughters, all of whom lived to be grown, but only three of whom are now living. He was bereft of his wife fourteen years ago; since which event, his home has been presided over by his two lovely daughters, Miss Jennie and Miss Martha, whose tender affection and loving ministry cheered and comforted him in his widowhood, and also in the years of his declining health.

Two years ago he bought a lovely home in Watertown, and warned by his failing strength that the end was approaching, he left his farm and settled with his daughters in this new home. From that time on until he was too weak to be conveyed there, he was constant, and regular in his attendance on the Sunday-school and all the services of the church. He loved the house of God, the fellowship of his brethren, and the preaching of the Word. When, finally, he was confined to his room, and during the tedious months of his protracted illness, he was sustained and cheered by the presence of his Savior, and could say "Though I walk through the valley of the shadow of death, I will fear no evil." His death was one of great peace and fully confirmed the poet's statement:

"Jesus can make the dying bed
Feel soft as downy pillows are,
While on his breast I lay my head,
And breathe my life out sweetly there."

J. M. PHILLIPS.

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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?

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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.

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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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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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This bottle for you---FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT.

Send for the sample bottle and try it. Write to
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I Will Show You How To Cure Yours FREE.

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



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Cure Piles Privately at Home Without Pain or Operation.

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The result of an irritated membrane cannot be cured with a knife, but by removing the cause of the irritation.

What is a more natural cure than a strong and yet healing balm which will bring life back to the deadened tissues? This is the action of the Pyramid Pile Cure. The little suppositories melt away into the feverish membrane, heal the ulcers, remove the inflammation and swelling and bring back the rectum to its normal condition.

This result is effected painlessly and without the loss of a moment's time from your daily duties. The treatment is applied at home, in the privacy of your own room. The remedy is our own preparation and our name is the guarantee of its genuineness.

Thousands of cases similar to the following might be cited to prove our claims.

"I tried the sample of your cure you sent to me. I used it and then bought a 50-cent box. The results were immediate and surprising to me, I assure you. I had been to a dozen of the best doctors and paid much money to them with no results whatever. I had this affliction for 20 years. I was in a hospital for a long time, and I left it physically broken down. I owe you a debt of gratitude. I believe that piles would be banished from humanity and become an unknown thing, were every one afflicted with them to but spend 50c to \$1 for Pyramid Pile Cure. Its speedy action also makes it extremely favorable for impatient people. I am yours sincerely, George H. Bartlett, Mattapan, Mass."

No matter how badly you suffer from piles, we want to cure you. If you will try a free package to prove its merits yourself, we will gladly send it to your name and address at once. We will leave it to you to decide whether you can afford to discontinue the treatment. Pyramid Drug Co., 84 Pyramid Bldg., Marshall, Mich.

All druggists sell the Pyramid Pile Cure, just the same as the sample, at 50 cents per box.

OBITUARIES.

JENNINGS.—Deacon Joshua L. Jennings was born October 27, 1827, and died October 27, 1906, aged 79 years. He professed faith in Christ in 1846, sixty years before his decease, and joined the Smith Fork Baptist Church in 1848. He was elected Clerk in August, 1852, made Deacon in 1869, which office he held till the summons called him to rest. He was married to Martha Doss. This union was blessed with five children, two sons and three daughters, all of whom are living and are professors of Christianity. Uncle Josh, as he was familiarly called, was an humble Christian, a consistent and attentive church-member, and was loved by all who knew him. With the aid of his faithful and loving companion he reared his children in the "nurture and admonition of the Lord." Until he broke up house-keeping and lived with his children absolutely, Providence, alone, hindered his attendance at church. Brother Jennings rests from his labors and his works do follow him. He will be missed, but loss to us is gain to him. We exhort to sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so also all those who sleep in Jesus will God bring with him when he comes. Thy

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brother shall rise again. "All things work together for good to those who love the Lord, to the called according to his purpose." In the death of our brother the community has lost one of its best citizens, the church an honored and efficient member, the widow a faithful and devoted companion, the children a kind and loving father. Take comfort from these words.

J. H. DAVIS,
N. A. JENNINGS,
A. J. DUNN,
Committee.

PRICE.—Mrs. Amanda C. Price, formerly Miss Amanda C. Wagner, was born in Virginia, January 18, 1842, and in early girlhood removed with her parents to Washington County, Tenn., and in young womanhood they moved to Greene County, where she was happily married to Rev. S. H. Price, on the 27th of December, 1862, and died February 17, 1907, in Nashville, Tenn. She died suddenly, no one knowing when she left us. She was the mother of nine children, six of whom, and a heart-crushed husband, survive her. She joined the Lutheran Church when quite young, but after her marriage she joined the Baptist Church, at Spring City, Tenn., and was baptized by her husband. She was devoted to her husband and children—loved them dearly, and they love her still. She was a member of the Seventh Baptist Church, Nashville, a devout Christian, full of faith and love. She won friends wherever known, and was highly esteemed. She was truly a preacher's wife in every sense of the word. She was unassuming and self-sacrificing almost to a fault. For the last two or three years of her life she was almost an invalid, but she was brave and uncomplaining. She had expressed the desire to die as she did, by going to sleep here and waking up in Heaven. Proverbs 31:10-31 reads like a carefully-prepared obituary notice of her. She lived happily with her husband 44 years and 3 months, and was always the light of his life, the delight of his heart and wife of his youth. God loved her and he took her; she loved Him and was ready and willing to go. I knew her before she joined the Seventh Church, and I must say that I have never heard her speak unkindly of or to anyone. She was always ready to pour oil on the troubled waters. Oft have I heard her say, "Now, you don't know; it may be he or she did not mean that. Don't misjudge. I would not say that." Kindness shone out in every act and word. She will be missed by all who knew her, especially by him who has been her companion for so long. But do not grieve for her. Only imitate her, and soon you shall see her. Then with submissive will let us press on till our time comes. But we will say, "Sleep on, dear sister, and take your long-needed and promised rest. We will join you soon."

Your affectionate pastor,
J. H. WRIGHT.

THIS GOLD DRING for selling seven 20 boxes "Merit" Blood Tablets. 30 days allowed to sell Tablets, return money and get ring. Address "Merit" Medicine Co., Room 80, Cincinnati, Ohio.

Baptist Periodicals

The Adult Class

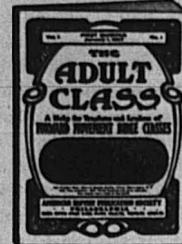
A new periodical prepared expressly for leaders and teachers of Forward Movement Bible Classes. Quarterly. 64 pages. Illustrated.

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First quarter, January, 1907



"Taken in all, the best Sunday-school help it has ever been my privilege to examine. I like its style, its pleasing appearance, its pictorial illustrations, and its accuracy."—Rev. J. B. Lemon. Rev. E. M. FULLER says: "Its plan is admirable. It cannot fail to stimulate the work of organizing adult classes. It will lead to more intelligent study and teaching."

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Formerly Boys and Girls. This paper is advanced in grade and enlarged to the size of page of Young People, with which it will compare in general style. In addition to the usual short stories, it will have several illustrated serial stories, not to exceed four or five chapters in length. There will also be

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The Youth's World is a large four-page paper, with frequent eight-page issues, illustrated and filled with stories and articles adapted to interest and help the youth of our homes, churches, and Sunday-schools.

On account of the increase in size, the price of The Youth's World will be slightly increased over that of Boys and Girls. Single copies will be 30 cents per year, or 8 cents per quarter. In clubs of five or more the price will be 25 cents per copy per year; 6 1/2 cents per copy per quarter.

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