

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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THE HARVEST TIME.

God alone.

Beholds the end of what is sown;
Beyond our vision weak and dim,
The harvest time is hid with Him.

Yet unforgotten where it lies,
That end of generous sacrifice,
Though seeming on the desert cast,
Shall rise with bloom and fruit at last.

PERSONAL AND PRACTICAL.

By a vote of 255 to 5 the House of Representatives at Washington decided to restore the motto, "In God We Trust" to the new gold coins.

We shall begin next week the publication of the series of articles by the editor on "Baptist Principles." We have been enjoying the preparation of these articles, and we hope that they will be not only of interest, but of help to those who read them.

The *Golden Age* publishes the following: "The epitaph over the body of Hugh DeWitt, who died at Fayette, Ind., at the age of ninety-three, is as follows: 'A bachelor lies beneath this sod Who disobeyed the laws of God. Advice to others thus I give, Don't live a batch as I did live.'"

This is good advice. We commend it to our old bachelor friends. We hope they will follow it.

From the pictures of the missionaries of the Foreign Mission Board, we find that there are 14 missionaries from Tennessee. They are among the best missionaries on the foreign field. The only trouble is, there are not enough of them. Instead of 14, there ought to be at least 50. We shall publish the pictures of these 14 missionaries soon. It will be of interest to the Baptists of Tennessee to see the faces of those who represent them at the front.

Rev. J. H. Peay, in the *Baptist Advance*, gives the following unique objections to prohibition. He says that a man in Oregon objected to prohibition because it hurt the coffin business, in that there were fewer suicides, murders and accidents than when they had saloons! A man in Jonesboro, Ark., objected to it on the ground that before it went into effect he could pay his taxes easier because he could buy city scrip for 25 or 30 cents on the dollar, while now it was scarce and what he could not buy cost him 100 cents on the dollar. "The world do as I do!"

Sidney Smith is said to have been a martyr to rheumatism and a writer tells that he resorted to the following treatment for relief: "He encased his legs in narrow jackets which he filled with water. He called these jackets jack-boots. Round his coat he wore a tin collar; over each shoulder he wore a large tin vessel like a shoulder of mutton, and on his head he had a hollow helmet filled with hot water." And this is the man who sneered at William Carey as a "consecrated cobbler," and who made fun of his efforts to carry the gospel to the heathen. One could hardly expect anything better of a man like that.

The *Midland Methodist* of last week said: "The types credited Senator J. L. Fouts with the article on the 'Laymen's Work' last week. It should have been J. L. Fouts; but we do not fall out with the 'typos,' for if we did not possess a fairly good memory we could not read our own manuscript when it is a week old. We wrote the name at the head of that article." Whether Brother Schuler wrote the name correctly and the "typo" could not read it, or whether his memory failed him this time, we leave for him to say. As a matter of fact, though, there is no Senator J. L. "Fouts." The reference evidently was to Senator J. L.

Fouts, who is a prominent Methodist of Chattanooga, and was an influential member of the last State Senate.

The *National Prohibitionist* of Chicago and New York is doing a great work in exposing the mendacious circulars that are being sent out over the United States by the Model License Liquor League and the "Manufacturers and Dealers' Club." Let us say to our readers that if you receive a circular with reference to the liquor traffic from one of these organizations, you may set it down at the beginning that every word in it is either false or misleading. The liquor traffic has absolutely no ground on which to stand, in the way of argument, and the only way it can hope to gain public favor is by misrepresentation of facts. This its apologists, unfortunately, do not hesitate to use.

In 1808 the evangelical Congregationalists founded Andover Seminary as a protest against the liberal teaching at the Divinity school at Cambridge. For a long time the Seminary seemed to get along all right. Some years ago, however, the Andover Seminary, itself, fell into liberal hands, and from that time it began to decline. For several years the students of the Seminary averaged less than 20 and in one year there were 11 professors and 9 students. Now the Seminary has been reunited with the Divinity School at Cambridge. This seems to be correct with the exception that there is to be regretted, however, that a school which started out as a protest against liberal teaching should have failed of its mission.

We spent last Sunday at Mt. Juliet. The special purpose of our visit was to assist Pastor G. A. Ogle in the ordination of a deacon, Bro. Barnes. The editor preached the ordination sermon. Bro. Ogle delivered the charge to the church and offered the ordination prayer. We preached at night again. Bro. Ogle is now pastor of the churches at Mt. Juliet, Leeville, Alexandria, and New Middleton. He says that he has, taking it all together, the best work he ever had. He has shown his remarkable staying qualities. The church at Mt. Juliet was organized only about seven or eight years ago. It now has about 75 members. There have been 25 additions during the two years' pastorate of Bro. Ogle. We enjoyed being in Bro. Ogle's hospitable home.

Dr. Rufus W. Weaver, pastor of the Mt. Auburn Baptist church, Cincinnati, Ohio, is spending a vacation of a month in the South. He preached last Sunday at the Immanuel church, this city, and will preach next Sunday at the First Baptist church, Chattanooga. Between Sundays he will deliver several lectures under the auspices of the Home Mission Board. He spoke last Monday night at the Edgefield Baptist church, this city, on the subject of "The Problem of the City." Dr. Weaver is a man of the highest culture, a graduate of Wake Forest College, North Carolina, and of the Southern Baptist Theological Seminary. We are glad to know that his health, which was quite poor last fall, is now much better. We hope that it will soon be fully restored. We should like to have him back in the South again.

The following paragraph from the Hobart (Okla.) Democrat was sent us by a friend: "Property values will shrink one-half, business will be at a standstill and grass will grow in the streets of Hobart!—such were the doleful, direful and calamitous predictions of the anti-prohibitionists after the measure had been adopted by the people. But lo and behold! Business and prompt payments have increased tenfold; property values have increased rather than decreased; and paved streets will soon occupy the space set apart for the grass. Since the adoption of prohibition the roosters are crowing louder and oftener, the hens are laying larger eggs, and even the 9999 dogs are barking more than a thing." The question comes, if prohibition has that effect in Oklahoma, ought we not to have it in Tennessee also?

Dr. Shailer Mathews, Professor of Theology in the Divinity School of the Chicago University, has been made Dean of the Faculty. In referring to this fact, the *Journal and Messenger* says: "The promotion of Dr. Shailer Mathews to be Dean of the Divinity School of the Chicago University is a thing over which the friends of evangelical Christianity may rejoice. The article which appeared in the *Journal and Messenger* last week on 'Morals and Regeneration,' as well as other publications from his hand, show that Dr. Mathews believes there is a difference between the regenerate and the unregenerate man, and that the latter only is the true exemplar of the morality which God demands." It is certainly exceedingly gratifying to Baptists that there is at least some one in connection with the University of Chicago who is an old-fashioned, evangelical Baptist, and who believes in the old theology.

We want to second the motion made by Dr. D. W. Gwin in the BAPTIST AND REFLECTOR of last week, that Dr. Lansing Burrows shall be elected President of the Southern Baptist Convention at its coming session in Hot Springs. As is known, President E. W. Stephens is now out of the country on a tour around the world, and is not expected to return in time for the Convention. It was generally thought that when President Stephens retired, Mr. Joshua Levering would become his successor. He too, however, is out of the country, being on the tour with Mr. Stephens. Dr. Burrows has served for over 25 years as Secretary of the Convention and is thoroughly familiar with every detail connected with its work. Besides, he knows the brethren thoroughly. He is large in body, large in mind and large in heart, and would make an efficient and popular presiding officer. It is hardly necessary to say that this is written without the knowledge of Dr. Burrows.

Max Mueller said: "I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one keynote, the one diapason, so to speak, of all these sacred books. * * * the one refrain through all to be *salvation by works*. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works, deserving, etc. Our own Holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine." This is all very true. And yet, strange to say, there are some people who claim to take the Bible as their guide, who insist upon the doctrine of salvation by works. How in the world they can get that doctrine out of the Bible, we cannot, for the life of us, understand. If you would like to see a discussion of the two doctrines of salvation by works, or salvation by grace through faith, not of works, let us suggest that you read the Folk-McQuiddy Discussion on the Plan of Salvation. The price is \$1.

The following paragraph from the *Baptist Watchman* is too good to be lost: "The *Herald and Presbyterian* of Cincinnati, we are informed on February 28 printed a statement that 'the Main street Baptist church of Boston through some of its ladies organized a charity whist party and offered three prizes, whereupon Judge Wentworth in the superior court found six of the sisters guilty of gambling and fined them each \$50.' This seems to be correct with the exception that there is no Main street Baptist church in Boston; there is no Judge Wentworth on the bench of the superior court of Massachusetts and we have not been able to find anyone who is aware that any event of the kind ever occurred in Boston. Was it not some other kind of noise the *Herald and Presbyterian* heard?" This reminds us of the story: Some one defined a lobster as a red crab which walks backwards. When the great scientist Cuvier was asked what he thought about the correctness of this definition, he replied that it was all right, with three exceptions. In the first place, the lobster is not a crab. In the second place, it is not red. In the third place, it does not walk backwards. In all other respects the definition was correct.

A LEGEND.

There has come to my mind a legend,
 A thing I had half forgot,
 And whether I read it or dreamed it,
 Ah, well, it matters not.
 It is said that in heaven at twilight
 A great bell softly swings,
 And man may listen and hearken
 To the wonderful music that rings,
 If he puts from his heart's inner chamber
 All the passion, pain and strife,
 Heartaches and weary longings
 That throb in the pulses of life;
 If he thrusts from his soul all hatred,
 All thoughts of wicked things,
 He can hear in the holy twilight
 How the bell of the angels rings.
 And I think there is in this legend,
 If we open our eyes to see,
 Somewhat of an inner meaning,
 My friend, to you and me;
 Let us look in our hearts and question,
 "Can pure thought enter in
 To a soul if it be already
 The dwelling of thoughts of sin?"
 So, then, let us ponder a little;
 Let us look in our hearts, and see
 If the twilight bell of the angels
 Could ring for you and me.

—Household.

"JUSTIFICATION."

BY REV. J. J. CARR.

Text: Romans 5: 1-2.

I.

I desire first to notice briefly the word "therefore," which introduces the text. It being the introduction of the logical conclusion of a preceding course of reasoning, we must note the line of thought that the apostle is pursuing.

The first position that we note is, that all men are alike by nature, sinners (Rom. 3: 9-23).

We note as a second thought, that justification is attained alike, by all who attain it at all, by the grace of God, through faith (Rom. 3: 24-25).

The third argument we note is that the blessing of justification as provided in the plan of redemption comes at faith and before works (Rom. 3: 25, 28, 30). In other words, if I might make the position any clearer, at faith, and before that faith has "expressed itself in obedience" to any command or in any ordinance, God has so arranged, according to his own purpose and grace, as to justify the one so believing (Rom. 4: 5; also v. 16). It is not by works on our part and grace on God's part, for the two are incompatible, in so far as uniting to bring one into a state of justification is concerned.

If man's work comes in as a consideration, then justification falls below the high plane of grace (Gal. 5: 4). If grace provides the way, then it is far above the low groveling plan of works (Rom. 4: 4; 11: 6).

II.

We next note the word "justified," as it occurs in the text. Justification is the opposite of condemnation. No man can be both condemned and justified for the same thing at the same time by the same tribunal. I presume that this proposition will at once be accepted by all.

1. God will not punish in eternity those who are not condemned to eternal punishment.

2. But whosoever believeth is justified from all things (Acts 13: 38-39).

3. Hence not condemned for anything (Rom. 8: 1).

4. Therefore, the justified man has passed from under all liability to everlasting punishment.

This state of justification by faith is commensurate to eternal life and as unlimitable as eternity itself (John 5: 24). Thus finding where justification begins, we have also found where condemnation ends, and have established from both a positive and negative viewpoint, the eternal security of the man who "works not but believes on him who justifies the ungodly," and to whom the "Lord will not impute sin." As side lights to our position on justification by faith before works, I refer the reader to Eph. 2: 8-10; Tit. 3: 5-7.

III.

"We have peace with God."

It is a fact, whether admitted or not, that all unregenerate people are in a state of open rebellion against God (Rom. 8: 7-8). While God was reconciling in the death of his Son and was in him reconciling the world unto himself, yet it is true that a very large

per cent. of the human family gainsay every effort at reconciliation, even the preaching of the gospel (Rom. 1: 16), and the reproof of the Spirit (John 16: 7-11).

When we reach a state of justification, this enmity has been destroyed, peaceable relations established, the Holy Spirit enthroned, and a life consecrated to God for service, and instead of a rebellious heart we now seek to know and to do his will, which is one of the highest evidences of eternal life (I. John 5: 1-3).

IV.

This reconciliation is through Jesus Christ. As God was not reconciled by Jewish rites, ceremonies and sacrifices, which were only types of Jesus the real sacrifice for sin, neither can man be reconciled by church ordinances, viz.: baptism and the Lord's Supper, which are also types of the real sacrifice. As God was reconciled in the shedding of Christ's blood for sin, so man must be reconciled in the acknowledging of the shed blood for sin, which is done by faith (Rom. 3: 25); hence through our Lord Jesus Christ.

V.

Next the word "stand" seems to us to have considerable significance.

a. It seems to indicate alertness, or readiness for action; ready to take up the work unto which the new creature was made (Eph. 2: 10); ready to work out your own salvation with fear and trembling, because it is God that worketh in you both to will and to do of his own good pleasure.

b. Steadfastness, as one who is kept by the power of God, ready to be revealed in the last time. As one who also keeps himself and that wicked one toucheth him not. As one who is born of God, does not commit sin, whose seed remaineth in him, that cannot sin because he is born of God. As one in whom God hath begun a good work and is carrying it on unto the day of Jesus Christ.

VI.

"Rejoice in hope of the glory of God."

Hope being a compound of desire and expectation, the expression is equivalent to rejoice in the desire and expectation of the glory of God. In other words, it expresses the attitude of the justified man toward God and his promises. A desire and expectation for that state of perfection and enlarged knowledge which cannot be attained until this present state of imperfection is past (I. Cor. 13: 10-12). Desiring and expecting Christ according to his own promises (John 14: 2-3), and the promise of the angels (Acts 1: 11). Also the writing of the apostles, to come in the clouds with power and glory, without sin unto salvation. Bringing the holy angels with him and also bringing the spirits of the sleeping saints and calling their dead bodies into life, clothing this mortal with immortality, this corruption with incorruption, and destroying the work of the devil.

Should we not indeed rejoice in the hope of the glory of God, which hope holds out to us in our desire, a reason to expect so much better things that God has for us? (I. Cor. 2: 9-10). And last, but not least of all, we look still onward through the close of the millennial age for yet greater and more desirable things and an enlargement of God's glory, when we shall have new heavens and a new earth, wherein dwells righteousness. And the New Jerusalem, the city of God, with all its indescribable beauty and splendor, as a bride adorned to meet her husband, shall come right down out of the skies and take its place on the new earth and the tabernacle of God shall be with men and he will dwell with them and they shall be with him; shall be his people and he shall be with them as their God. Most glorious thought!

Sin will be eliminated and death nor mourning nor pain can never come.

In hope of these things, which contribute to the fullness of the glory of God, the justified may rejoice, yea, do rejoice with joy unspeakable and full of glory, receiving the end even the salvation of their souls (I. Pet. 1: 8-9).

Lebanon, Tenn.

PASTORAL VISITING.

BY REV. G. L. BOLES.

There are preachers who object to the practice of paying pastoral calls. Some of them candidly admit that they have not been endowed by nature with the essential qualifications for doing this work, and consequently they feel that their efforts in this direction are not specially productive of good; and so they justify themselves in neglecting this duty. Are they to excuse themselves for this reason? If it be a fact that it is the preacher's duty to do this pastoral visiting, then the work must be attempted even though it is not an easy task. The pastor must conquer his nat-

ural diffidence and go to this work as he goes to every other, with a strong determination to glorify God, let the sacrifice be what it may. It will grow easier with practice. What if our young preachers should stop their work, giving as a reason that preaching is not easy for them?

Others object to pastoral visiting on the ground that it is not a legitimate part of the pastor's work. It has been said, "When a preacher is out of his pulpit and his study he is out of his proper place." It has been asserted by others that harm results to the pulpit from promiscuous visiting; for there comes to exist an undue familiarity between the preacher and the members and the ministerial dignity suffers, so that, for this reason, the pulpit loses in power. Nowhere, it is argued, does the Lord lay this duty on his preachers, and the churches have in this matter followed off after other teachers, and have put a grievous and unnecessary burden on the ministry.

Possibly those who make these objections have a wrong idea of true pastoral work. To do promiscuous social visiting is not doing pastoral calling. It may be true that this is the practice of some men who have lost sight of the great work in which they are engaged, or at least have but a dim notion of their duty as ministers of the gospel. But that a truth is abused or counterfeited is no reason at all why it should be repudiated. Where there is abuse of the pastoral work let it be condemned; but we must be careful lest we burn the whole house down while we are trying by fumigation to rid it of the germs of disease.

While it does not do so directly, yet indirectly the Bible does lay this work on the preacher. He is commanded to be an example to the flock. I. Tim. 4: 12. Believers are commanded to visit the sick, the fatherless and the widow; to weep with them that weep and rejoice with them that rejoice. It is not necessary to bring forward proof that this is the duty of Christians. And it being true that this requirement is made of all believers shows us plainly that the preacher, to be true to his high calling, must teach the same by both precept and example. Besides this, we have the example of our Lord himself. He did not confine his teaching to the great congregation. He talked with one man, Nicodemus, on that memorable night; and what a wonderful discourse he honored Nicodemus with. And that day at Sychar when he sat "thus" on the well, he did not disdain to speak personally to the woman about salvation. He introduced the subject and insisted on pursuing it until she became interested and was saved. Our Lord was continually seeking to save souls. He had no set times or choice ways—the work was too urgent and the danger of souls being lost too great to admit of delay. So before the great throngs, in the temple, in the synagogues, in the homes, on the streets, or with just a single auditor he was about his great work. The preacher is supposed to be engaged in the same work—seeking the salvation of the lost. "The servant is not greater than his lord; neither the one sent greater than he that sent him." Jesus in his life showed us how to work; is that preacher discharging his duty when he fails to go to sinners and personally interview them? We are compelled to say that he is not following in the steps of the great Exemplar.

To look at the question in another way; our observation of men teaches us that there is something in the heart that craves recognition and sympathy; and instinctively men feel that God would have his preachers keep in touch with humanity. People know that the preacher is not doing his duty when he holds aloof from men, and consequently his power for good with them is injured when he stands in the pulpit. The boy was not alone who said, "I always go to hear that preacher, for he loves a fellow." Then the sorrowing crave his words of comfort, and often people want to refer their religious problems to him; and by going to see the people he encourages their confidence, and oftentimes this is his greatest opportunity for teaching the Word. Many a child has received lasting religious impressions from the visits of the preacher in the home. Such is pastoral work.

If the preacher takes a more personal view of the matter, he will find that pastoral calling, besides bringing people out to hear him, will benefit him while in his study; for he will know men better and can make more telling appeals to them. And as he knows the thoughts of the people he will be able to suit his teaching to their needs and give each his portion in due season. For him there will be no lack of profitable themes and illustrations. He will be in less danger of falling into two bad habits that preachers sometimes have; that is, of placing the food so high that the sheep cannot reach it; and of confining his sermons to a few pet ideas that he brings out on all occasions. These things being true, it is apparent that the preacher who would make the most of himself for the glory of God should be diligent in pastoral work.

Wartrace, Tenn.

PAIN.

Pain passed my door:
 'Twas in the time of singing of the bird;
 The blossom-time, the morning of my day;
 And all life's road, a path of promise, lay
 Sweet, sweet with fragrant flowers
 And budding leaves, and sunlit, song-filled hours;
 It wound the sunward way;
 When Pain's sad step I heard
 Passing my door.

Pain turned his face.
 He cast a glance in at my casement bright,
 And his dark shadow fell athwart the floor;
 Barred the sunward path, sunlit no more.
 My heart was faint with fear
 To know the awful dread, so near, so near;
 I locked and barred the door
 With trembling hands, and white
 And fear-struck face.

Pain entered in:
 Though double-barred the door, the presence dark
 Stepped o'er the threshold of my life. The light
 Waned with his coming, darkened into
 Pain changed my song to tears;
 Brought, in one flood, all sorrow's late arrears;
 To ashes turned delight,
 And seared me with his mark,
 Without, within.

* * * * *
 Pain went his way.
 'Twas after many days, at last, at last
 He kissed me on the lips and went his way;
 And in that kiss a benediction lay
 Of sweetness, oh, far more
 Than that of all the happy years of yore.
 And on the sunward way
 I found, where Pain had passed,
 The key to joy.

—Hannchen Prozesky.

ASK CONGRESS TO DISCHARGE DILATORY COMMITTEES AND PASS INTER-STATE LIQUOR BILLS.

(A memorial to Congress in behalf of bills to protect no-license territory against outside liquor dealers operating under the Federal shield of Inter-State Commerce.)

To the Senate and House of Representatives of the United States of America: The undersigned, Trustees and Directors of the International Reform Bureau, respectfully and earnestly petition that committees which have been long in charge of bills designed to prevent liquor dealers from selling liquors to speak-easies in other States under the protection of the Federal shield of Inter-State Commerce, shall be required to report the same for open and fair consideration upon the floor of Congress.

We feel strongly that it is not fitting that measures for which the people have so numerously petitioned, and which are so imperatively needed should be defeated by non-action of committees, and we pray that the question of constitutionality, often used for obstruction merely by the opponents of such legislation, may be left to the Supreme Court when there is reasonable probability that measures plainly required by the public welfare may be found to be constitutional by that high tribunal. If persons accused of crime are entitled to the benefit of any reasonable doubt, why are not the people entitled to the opportunity of testing any alleged reasonable doubt of the constitutionality of any proposed laws designed to prevent crime and promote the public good?

Resolved, that we ask all good citizens to join us swiftly in this petition, by resolutions adopted in public meetings, particularly in no-licensed territory, whose home rule is invaded, and by letters, telegrams and deputations which we hope may be used especially by all good citizens of German birth or ancestry, who have been misrepresented by those assuming to speak for "German-Americans" in defense of speak-easy beer.

Resolved, that we recognize a peril in the vigorous propaganda made by brewers and others for the restoration of the "canteen;" and, as "the best defense is offense," we urge that all good citizens shall by petitions, letters, telegrams and deputations, irresistibly demand, in place of retreat in the matter of liquor selling in government buildings, against which Congress has voted nineteen times, the advance represented by the Tirrell bill, that forbids liquor selling in all ships, buildings and premises used by the United States government; and we also urge that not alone to defend the anti-canteen law but also to utilize the agitation to

show up beer and saloons, anti-canteen literature should be abundantly circulated at once.

"And let all the people say, Amen."

To the U. S. Senate and House of Representatives, care of Hon.
 Undersigned citizens join in the above request that Congress will discharge committees that have long withheld Inter-State liquor bills, and pass such a bill as will prevent further nullification of State laws through Inter-State Commerce devices.

(Signed)

(Signed) Henry W. Blair, president; Fred'k D. Power, secretary; Wilbur F. Crafts, superintendent; John G. Butler, Clinton N. Howard, Joshua Levering, J. W. Houston, J. J. Borter, L. T. Yoder, A. H. Eames, Trustees and Directors of the International Reform Bureau.

A HAPPY PASTOR.

Last Friday afternoon the Baptist parsonage at Hartsville was invaded by a determined army of women. The pastor and his family made an unconditional surrender. These women were members of Hartsville and Friendship churches, who came to make the new pastor and his family happy and to leave in his home substantial kindnesses to be enjoyed for many a day to come. After appropriate talks by Brother Allen, pastor of the M. E. church, and the writer, and a prayer of thanksgiving, the crowd commingled together in hand-shaking and in expressions of best wishes for the new pastor. Happy the pastor who serves such a noble people. These sisters left with us hams, shoulders, lard, coffee, sugar, canned goods of every variety, preserves, honey, molasses, macaroni, soda, salt, matches, butter, eggs, sweet and irish potatoes, oats, pickles, chickens, and various vegetables. Such tokens of kindness, friendship and care for the comfort of the pastor and his family fade not away. I am happily situated and I believe I have the best and most promising field of all my ministry. In addition to the above expression of loving kindness on the part of the sisters, the brethren have brought their pastor under lasting obligations by putting in the parsonage a telephone for the pastor's benefit, free of charge. God's blessings be upon one and all. I am the happiest pastor in the State.

JOHN T. OAKLEY.

Hartsville, Tenn.

THE CHINA SET.

I notice that you have republished your splendid premium list of several weeks ago. I am sure that all these premiums are worth much more than the effort required to get up the list of subscribers necessary, but I want to emphasize the value of offer No. 4. A few days before Christmas, I sent you a list of seven subscribers, and asked that the premium, a dinner set of Limoges China, be shipped to Mrs. Roney for a Christmas present. When these dishes arrived we were more than pleased with their elegance and beauty. I consider them worth twice the effort necessary to secure seven new subscribers at the low price of \$1.50 per year. We are delighted with them, besides the joy of having done such an excellent deed for the cause of the Baptists and for the cause of Christianity in general in placing one of the best papers published in seven homes. No pastor can do any better service for his people than that of inducing them to take and read the BAPTIST AND REFLECTOR. I hope soon to add several to our already large list of subscribers in my church here.

Wishing for you and all your readers success and happiness, I am

Yours fraternally,

C. P. RONEY.

Milan, Tenn.

THE SYMBOLISM OF BAPTISM.

In an article on "The Church," in the BAPTIST AND REFLECTOR of January 9, I said "baptism symbolizes the death and burial and resurrection of Christ." Since then some have criticized that statement as containing a little too much. Others have defended it. Now, I shall soon write an article on this very point, giving the subject a thorough investigation, and an elaborate discussion. I aim to give statements on this point from as many scholars and theologians as I can. Of course, I will give as thorough exegesis of the Scripture statement as I can on this point, too. I, too, thought for a time that my first statement of this point was a little loose, a little inaccurate, a little incorrect. I am glad brethren have raised this question. As they have done so, I aim to go to the bottom of things, and give what I find in an article.

CHARLES BRANSON.

Rutledge, Tenn.

Find enclosed \$2 for the present year's subscription to the BAPTIST AND REFLECTOR. I think, brethren, I have been a subscriber to the BAPTIST AND REFLECTOR ever since it has been a Reflector. But, if I mistake not, this is the first time I ever missed paying in advance, for the reason that wife and I are getting so old we are not able to labor much. If I live, I will be 86 years old May 23d, and my wife will be 83 in October. So it seems like we will have to quit taking the paper, not because we don't like it, but because we can't make much money. But we have been readers of the paper for a long time and are thankful that we have such a paper. We have four children, two girls and two boys. All four are Baptists. We have seventeen grandchildren. Eight of them are Baptists. And, more than that, my two boys can tell you they never tasted whiskey.

JACKSON HUNTER,

Fountain City, Tenn.

[The above letter is greatly appreciated. May the tender Shepherd lead His faithful old follower by the side of still waters, and, as he passes through the valley of the shadow of death, may he be able to say, with David, "I will fear no evil, for Thou art with me. Thy rod and thy staff, they comfort me."—Ed.]

Our meeting at Peyton's Creek Saturday and Sunday was very encouraging. The Holy Spirit was present in great power. Several asked for prayer. This grand old church doesn't receive members by just signing a card. They don't hold any union meetings either. Their pastor doesn't get out in the aisles and tell a poor, cold-hearted unconverted sinner to come along and accept Christ. The old fathers and mothers are enjoying the fruits of the great meeting last October in hearing their bright-eyed boys leading in prayer. Oh, I am so happy in leading this grand old flock. I love to preach the old gospel, warning sinners to flee from a burning hell to the out-stretched arms of the world's Redeemer, by repentance toward God—and faith in Jesus Christ. I want to wage a good warfare. Pray for me that I may speak boldly as I ought to speak.

R. B. DAVIS.

Carthage.

An eight-day meeting was held at the Rogersville Junction church, commencing March 2, conducted by Bro. Robinson, pastor of the First Baptist church at Morristown. He preached the old-time gospel plainly. The house was crowded most of the time. The gospel was carried to the hearts of the people by the Holy Spirit, who did His work in the salvation of the lost. There were 25 saved and 14 applied to the church for membership. Eight were baptized—the others will be soon. All the other churches attended and rendered good service. Bro. Robinson was a great help as a preacher and in leading the lost to the Christ that came to save them.

My health is in a feeble state. I have had to leave my work a great part of the winter. May have to retire.

P. H. C. HALE.

Morristown, Tenn.

On last Wednesday night the Humboldt Baptist church extended a unanimous call to Rev. W. M. Wood of Covington, Ky., to become her pastor, and it is confidently expected that he will be on the field by May first. Bro. Wood has visited the church and made a very fine impression on the entire congregation. He will find a splendid field waiting him and will find among his flock some of the Lord's choicest people. In the meantime the writer will act as supply and will help in getting everything ready for the coming of the new pastor.

R. P. MAHON.

Humboldt, Tenn.

I offered my resignation on the first Sunday in March, to take effect the 8th of March, which closed out two years' service with the LaFollette church. The closing service was a very solemn one. Brother Lowery, pastor of the Southern Methodist church, and Bro. Racer, pastor of Congregationalist church, were present with their congregations. Also Rev. Newport, pastor of Cedar Hill Baptist church, was present. The Lord was indeed in our midst.

D. W. LINDSAY.

LaFollette, Tenn.

Annual report made to the Sunday School Association at Knoxville and vicinity, of which there are 26 schools: Number enrolled, 6,644; average attendance, 4,075; number of classes, 271; church members attending, 1,606; number baptisms, 362; collection, \$2,848.71.

W. R. COOPER, President.

W. A. COLEMAN, Stat. Secretary.

EAST TENNESSEE.

Pastor C. H. Berry is bringing things to pass in Greeneville. There have been twenty additions since Jan. 15, 1908. A Baraca Bible class of nearly forty has been organized. All departments of the church work are prosperous. Several are yet awaiting baptism. Bro. Berry believes in the Lord and presses on. Such men God chooses and uses for achieving large things in His kingdom.

Our church here is erecting a new and much-needed house of worship. We must provide a place of worship for the over 500 students of Carson & Newman College. A smaller house would answer for our local needs. We can, therefore, appeal for help to Baptists everywhere, who are interested in this splendid student body. The college is growing in power and usefulness. Help us, as a church, to provide for the preaching of the truth to these young people.

Pastor W. L. Cate preached at Dumplin the third Sunday, and Saturday preceding. He had good congregations and reports most encouraging services. Good collections for Home and Foreign Missions. This is Brother Cate's home church. Here his grandparents and parents had membership, and he himself was converted and joined this church in early years. He finds it most delightful to strive to lead to higher and better things these companions and friends of other years. The outlook is encouraging.

Rev. G. W. Perryman, D.D., of the Deaderick Avenue church, Knoxville, has been with us in a meeting here for the past two weeks. His preaching has been earnest, tender and persuasive. Congregations have filled the college chapel to its capacity. Many hearts have been stirred. There have been a dozen or more conversions, and we trust the results may be far-reaching and abiding.

We are anxious to push our church building on to completion when the weather permits. Our appeal for help to the Baptists of Tennessee is one that ought to meet with prompt response from appreciative hearts. Our church here must provide a place of worship for the students of our college. We are not able to do so without help. Some are promising aid. Let all do so and the new and beautiful building can be ready for use early in the fall.

O. C. PEYTON.

Jefferson City, Tenn.

NEW MEXICO NOTES.

After a long time I wish, in your columns, to greet once more, former friends and brethren in old Tennessee. I have been for a long while preaching and lecturing in different parts of New Mexico and Western Texas. Here is an interesting region and interesting people. Wealth, health, thrift and sunshine are characteristics of these parts, with which one is so much impressed.

There is a great exodus to New Mexico on the part of home-seekers and health-seekers. The Pecos Valley, between Carlsbad and Roswell, New Mexico, is a natural garden spot of wealth and beauty. With its dry and most excellent climate, far away from summer's heat, and sheltered on the north by mountains from the severity of the winter winds, it is the very home of health. With its fine and fertile soil and hundreds of gushing artesian wells, many of which flow as much as a thousand gallons of water per minute (one at least flowing more than two thousand gallons per minute), rivers of beautiful water, by which the farmer can make his seasons just as he would have them, and very little rain ever to hinder. To this valley and to the mountains nearby, the consumptives come by the hundreds every season, and it is surprising how rapidly they regain health and constitutional vigor. Home-seekers, too, find here their brightest hopes realized. Thousands are coming and there is yet room for many thousands more.

How I wish many of the homeless of Tennessee could get some of the wealth which Uncle Sam has here for all his homeless. To illustrate: Two negroes walked from southern Georgia all the way to the Pecos Valley, and three years ago took homesteads, paying the \$16, and are now settled, each on his 160 acres, for which they now could easily get \$50 per acre.

All this country is being filled up with a thrifty and intelligent class of people, and churches and schools flourish everywhere. Success to the BAPTIST AND REFLECTOR, and glory to God.

J. T. LIGHTFOOT.

Carlsbad, New Mexico.

BROTHER WALLER'S OFFER.

Rev. C. B. Waller, the noble pastor of the Second Baptist church of Chattanooga, has offered his services free in the interests of Home and Foreign Missions, at points calling for him in his section of the State. He

is willing to give the first and last weeks in April to this work.

Brother Waller is willing to speak at night on Home and Foreign Missions; at the morning hour on Soul Winning, or a Soul Winning Church; and, in the afternoon to women on Women in World-Wide Missions. I shall be glad if the brethren at Sweetwater, Niota, Athens and Cleveland would arrange for him, beginning at Sweetwater, Monday night, March 30. If the brethren at Dayton, Spring City, Rockwood and Harriman desire him, he will spend one week on that line. I suggest that the brethren write to Brother Waller at once.

This offer of Brother Waller's is generous and unselfish. In talking over the matter of the mission interests in Tennessee, I said I believed that the pastors could be of great service, if they would go out into the surrounding country beyond their own church work, and give some time to these great interests. Brother Waller immediately said that he was willing to do anything that could be done. I told him that I believed that this would be a fruitful work and he immediately answered that he would gladly give his services. I am hoping that brethren from these churches will write Brother Waller at once, especially those on the Southern for the first week in April, and those on the Queen and Crescent for the last week.

Yours in service,

W. C. GOLDEN.

SEMINARY NOTES.

BY W. N. ROSE.

The Tennessee force at the Seminary is increasing, Edgar Mullins Faubion having arrived at the home of Rev. and Mrs. R. M. Faubion, 859 Seventh St., Sunday morning.

Joseph Connell gives an account of a fine meeting held at Walnut Ridge, Ark., where he is pastor, in the *Baptist Advance*, of last week. There were 77 conversions and 67 additions to his church. Arthur Fox, pastor at Newport, Ark., assisted and did the preaching. Brother Fox is a Tennessean, a graduate of Carson and Newman College, and is spoken of as an earnest, gospel preacher. We congratulate Brother Connell and wish for him continued success.

Baron Uxkull conducted chapel exercises for us Tuesday. He speaks enthusiastically of the Baptist Seminary in Russia, and thinks our people have a great opportunity there. "The Bible makes Baptists in Russia," he says.

W. C. McPherson supplied at Boston Sunday, and accepted the care of the church.

Dr. T. B. Ray, of the Foreign Mission Board, spoke to the Missionary Volunteer Band Tuesday evening, and also led the chapel exercises Wednesday.

T. Riley Davis closed his meeting at Upton Sunday, with glorious results. Thirteen were baptized and fourteen received by letter and three await baptism, making a total of thirty. The church doubled his salary and called him for half time.

A. C. Hutson supplied at Grace Lutheran church, this city, Wednesday evening.

New York Hall, Louisville, March 23, 1908.

FLORIDA ITEMS.

While I have been touring in this State, I have enjoyed your weekly visits, giving me so much news concerning my home people. The winter has been comparatively mild, yet there were more frosty mornings than usual. While the frost appeared so often it was not a "killing frost," and the fruits and vegetables were never injured, and we had fresh vegetables every day, and the citrus fruits were never more abundant and delicious. We enjoyed the church privileges very much. The Sunday-schools are well officered and are making progress. While in Orlando I had the great pleasure of hearing Dr. W. A. Nelson of Atlanta, and Dr. Kerr B. Tupper of New York. The former was wintering among his former people, the First Baptist church, the latter was resting at his winter home at Maitland, a near-by town. Rev. T. B. Calloway, the beloved pastor and successor of Dr. Nelson, is doing fine work in Orlando. He is young, has been in the ministry about eighteen months, is full of energy and faith. The church of Lakeland is still pastorless since Rev. D. A. Ellis of Second church, Jackson, declines the call to its pastorate. It is a strong church, and in good spiritual condition. Its last pastor, Bro. Jas. H. Tharp, a Tennessee man, is doing a fine work with the Florida Baptist *Witness*. Within two weeks I hope to meet the BAPTIST AND REFLECTOR in the home office on my return homeward.

Very faithfully yours,

H. C. IRBY.

MIDDLE TENNESSEE BAPTIST SUNDAY-SCHOOL CONVENTION.

The Middle Tennessee Baptist Sunday-school Convention meets April 16-17, with the Portland Baptist church, on the Louisville & Nashville Railroad, just above Gallatin. We are expecting a good meeting. Are you coming? Of course you are. We have a fine program and a splendid church to meet with. There never was a day when Middle Tennessee Baptists needed to be aroused on the Sunday-school work as now. The children of today will be our men and women of tomorrow, and just such children as we grow up, just such men and women will we have. How shall we reach the children? Let the pastors wake up; let them sound a note of alarm in the ear of our superintendents; let these pass it on to the teachers and through these and their classes, let the homes be reached. Then let pastors and superintendents and teachers come together at Portland, where we may consult together as to the best ways and means to carry on this great work. Let the vice-presidents, S. N. Fitzpatrick, P. W. Carney, G. L. Boles, J. E. Hight, R. B. Davis, W. R. Puckett, L. S. Ewton, W. C. Elmore, J. H. Williams, J. W. Pruitt, William Kerr, W. W. Payne and A. H. Huff, see that their Associations are well represented, and let them bring all the information about their fields they can. We are expecting a good time. Come and help make it so. When you purchase your tickets ask your agents for rates.

J. H. WRIGHT,
President.

ANOTHER CONCESSION.

The Encyclopedia Americana, A.D., 1903-05, edited by F. C. Beach and G. E. Rines, and published in sixteen volumes by the *Scientific American*, has an article on baptism, which says: "Baptism (from the Greek *baptizo*, from *baptizein*, to immerse or dip), the application of water to a person as a sacrament or religious rite." Further on it says: "In the primitive church the person to be baptized was immersed in a river or in a vessel, with the words which Christ had ordered, and a new name was generally bestowed at this time further to express the change. Sprinkling, or, as it was termed, clinic baptism, was used only in the case of the sick who could not leave their beds. The Greek Church and various Eastern sects retained the custom of immersion; but the Western Church adopted or allowed the mode of baptism by pouring or sprinkling, since continued by most Protestants. This practice can be traced back certainly to the third century, before which its existence is disputed." This is interesting and an important admission to the principles of immersion.

JOHN T. CHRISTIAN.

Little Rock, Ark.

READ OUR RECORD.

The figures for Home and Foreign Missions are growing, but not so rapidly as we would like. One hopeful thing is, that they are a little larger this week than they were for the same period one year ago. We have received during the week, the following:

Home Missions	\$ 114 73
Foreign Missions	102 00
Total received since last May:	
Home Missions	\$5,892 67
Foreign Missions	8,655 13

We have only four more weeks before the books close. We ought to receive, by all means, \$20,000 in that time. One cent less than that will leave us in a sad and disappointed condition. Let every pastor, superintendent, teacher and Christian worker lend a hand of help. Envelopes and tracts will be sent to any who will use them. Let us make much of the time, for it is short.

Yours in service,

W. C. GOLDEN.

A GREAT MEETING.

We have just closed a most gracious meeting here in Murfreesboro, Tenn., with 53 accessions. Thirteen new families are added to our congregation. This makes 143 accessions to our membership, more than doubling our number, in 18 months. Dr. H. M. Wharton was with me. He is the same charming personality, and preaches the old sweet gospel with marvelous power. The entire community was greatly blessed and many will go to the other churches. To the Lord be all the glory.

A. C. DAVIDSON.

Murfreesboro, Tenn., March 23, 1908.

PASTORS' CONFERENCES.

NASHVILLE.

Mill Creek.—Pastor Reid preached in the morning on "The Gospel of Christ." The work on the new chapel is progressing nicely.

South Side.—Pastor Stewart preached on "Great Faith," and "Paul Before Felix." One received by letter. 77 in S. S. Good day.

Howell Memorial.—Pastor Cox preached on "The Encouraged Apostle," and "The Coming Kingdom." 205 in S. S.

Calvary.—Pastor preached on Isaiah 26:3, and 2 Cor. 3:17. Eight additions by letter since last report. Good S. S.

Lockeland.—J. N. Booth preached on Rom. 5:1, and Gen. 13:12. We hope to finish the new building during the week. 116 in S. S.

Immanuel.—Dr. R. W. Weaver preached at both hours to good congregations.

Gallatin.—I. J. Van Ness preached to a good audience on "Knowing About the Earthly Life of Jesus."

Seventh.—Pastor sick. Bro. Golden preached on "The Glorious Gospel," and "They Could Not Enter in Because of Unbelief." 296 in S. S. Splendid service.

Edgefield.—Pastor Cree preached on "The Primary Function of a Christian Church as Applied to the Home Field," and "The Nemesis of Sin." Two received by letter, two for baptism, and nine baptized. 375 in S. S.

Belmont.—Pastor Francisco preached at both services on "A Model Ministry," and "God Seeking Sinners."

Dr. R. W. Weaver of Cincinnati was present in the Conference and interested the brethren by some helpful remarks.

Third.—Pastor preached on "Visions and Dreams," and "The Christian's Narrow Escape." Two received by letter; 220 in S. S.

Smith Springs.—Pastor Fitzpatrick preached at both hours. Good S. S. Church endorsed Young People's Union, which is doing good work.

Centennial.—Pastor R. D. Cecil preached on "The Perseverance of the Saints," and "We Are Not Saved." 160 in S. S.; 30 in Jr. B. Y. P. U.; 20 in B. Y. P. U.; 90 in S. S. at Overton Street Mission.

KNOXVILLE.

Gillespie Avenue.—Pastor Dowell preached at both hours on "Walking in Old Paths" (Jno. 6:16), and "Final Results of Sin" (Rom. 6:23). One by letter; five for baptism; 173 in S. S.

Lonsdale.—Pastor S. P. White preached on "The Bruised Reed," and "The Cords of Sin." Two by letter; 143 in S. S.

Third Church.—Pastor Holt preached in the morning on "The Conversion of Children" (Jno. 3:14, 15). At night Decision Day in the S. S.; 25 professions; 200 in S. S.; large B. Y. P. U. and large congregations. A revival spirit prevails.

Rocky Hill.—Pastor F. E. White preached on "The Church in the Valley" (Song of Sol., 6:11). 55 in S. S.

Cog Hill.—W. L. Winfrey preached Saturday and Sunday. Good services. One addition by letter.

Piney Grove.—Good meeting just closed with 35 professed conversions. Bro. W. L. Winfrey did the preaching; 21 additions.

Euclid Avenue.—Pastor L. A. Hurst preached in the morning on "The Church—What It Has Done." Jno. Harris preached at night. 192 in S. S.

Dederick Avenue.—Pastor G. W. Perryman preached on "Hinder Me Not" (Gen. 24:56), and "A Vile Heart" (Job 40:4). S. S. Convention in afternoon. 510 in S. S.

Grove City.—Pastor J. C. Davis preached at both hours; 85 in S. S.; good services.

Toward the Afflicted; evening, "Healing of the Ten Lepers." 160 in S. S.

Smithwood.—Pastor J. M. Anderson preached at both hours. 85 in S. S.; good services at both hours.

Oakwood.—Morning subject, "The Tenth Commandment;" evening, "Samples of Heaven on Earth." 98 in Sunday-school.

First Church.—Pastor J. J. Taylor preached on "Putting on Strength," and "Midnight Worship"—(Isa. 52:1; Acts 16:25). One received by letter; 346 in S. S.

Third Creek.—Morning subject, "Church Activity" (Phil. 2:14, 16); evening, "The Solemn Day" (Hosea 9:5). 114 in S. S. J. C. Shipe, pastor.

Broadway.—Pastor Atchley preached at both services on "Jesus Our Example of Self-sacrifice," and "A Model Young Woman." 380 in S. S.; one by watchcare.

Immanuel.—Pastor E. A. Cate preached at both hours on "The More Excellent Way," and "What Shall I Do to be Saved." 128 in S. S.

Bell Avenue.—Dr. J. Pike Powers preached for Pastor at the morning hour. The pastor preached at night

on "Alone, Yet Not Alone" (Jno. 16:32). Pastor Sharp's father critically ill with pneumonia. A message from J. N. Bull reports the death of his father. Stock Creek.—J. H. Sharp, of Bell Avenue, Knoxville, preached in the morning. 60 in S. S.

CHATTANOOGA.

First Church.—Dean Bovard, of Chattanooga University, preached at both services and also conducted the review of the S. S. lessons for the quarter. The Missionary Society observed the "Week of Prayer" for Home Missions March 15-21, and will have a "Home Coming" on the 26th. A fine orchestra adds much to the interest of the S. S.

Hill City.—Preaching by Pastor G. T. King. Morning theme, "A Study of Springtime in Nature and Experience;" evening, "Lot, the Undecided Man." 104 in S. S.; good day.

Inman Street, Cleveland.—Pastor Stivers preached on "Praise" at the morning service. Prayer service in the evening. 134 in S. S.; collection \$2.45.

Second (Tabernacle).—Pastor C. B. Waller preached on "A Cure for the Blues," and "The Man in Rags at a Wedding Feast." 318 in S. S.; 62 in Avenue mission; good attendance at Avondale mission; 1 approved for baptism; 3 baptized; great interest; 1 conversion.

Highland Park.—Pastor preached morning and evening. Excellent congregation at morning service; 127 in S. S.; collection, \$2.26. Week of Prayer by the ladies well attended and very gratifying offering. B. Y. P. U. good. "Temperance" meeting.

Rossville.—At 11 a. m. Mr. John of Chattanooga spoke on "Temperance;" at night Pastor Chunn spoke from Psalm 14:1. 200 in S. S. Good day.

St. Elmo.—Pastor Brown preached on "Liberality," and "Mother in Church."

MEMPHIS.

First.—Pastor A. U. Boone preached on "Bread Upon Waters" (Eccl. 11:1), and "The Seamless Robe" (John 19:23). Two received by letter. One approved for baptism.

Bellevue.—Pastor H. P. Hurt preached on "John the Baptist," and "The Two Fools." One received by letter.

Central.—Pastor Thos. S. Potts preached at both services. Two baptized.

LaBelle Place.—Pastor John N. Lawless preached on "The Christian Church a Family" (Eph. 3:14, 15), and "Paul Inculcating the Spirit of Heroism" (1 Cor. 16:13).

Rowan.—Pastor Graves preached on "The Two Comforters" (John 14:16), and "Paul and His Mission, or a Man with a Message" (Acts 16:9). One received by letter. Good services.

Seventh.—Pastor I. N. Strother preached on "Paul the Ready" (Acts 9:6), and "He Went Away Grieved" (Mark 10:22).

McLemore Ave.—Rev. T. T. Thompson of Paragould, preached, exchanging with Pastor Bearden. Subject for morning, "God's Interest in Children;" evening, "God Seeking Intercessors." One profession.

Boulevard.—Pastor J. R. Wiggs preached on "What Man is Like" (1 Pet. 1:24), and "Transfiguration" (Matt. 17:4). One profession.

Binghamton.—Pastor O. T. Finch preached on "Today Workers" (Jas. 4:12-15), and in the evening Bro. Dowling preached on "Christian Journey."

JOHNSON CITY.

Roan Street.—Preaching by our pastor to a full house at each service. 240 in S. S.; 2 additions on profession of faith; 1 baptized.

Middle Tennessee Sunday-school Convention is to meet with Portland Baptist church, April 16-17. Brethren and sisters expecting to attend the Sunday-school Convention will please send in their names to the pastor so that homes may be provided. Let there be a large attendance.

Portland, Tenn. A. H. HUFF, Pastor.

In my continued absence from home in meetings, I have thought it best to move to Springfield, so that my wife and little boy can have the company and association of brothers of mine and others who were old-time friends. My correspondents will please note this change. All letters directed to me in reference to protracted meetings, etc., will be forwarded to me by my wife.

Springfield, Tenn. J. H. ANDERSON.

I had the pleasure of preaching at both hours last Sunday for Rev. F. M. Dowell, at Gillespie Avenue Baptist church, Knoxville. Brother Dowell was conducting a revival which was proving to be very successful. There were four professions at the evening service, and seven additions to the church. Brother

Dowell is accomplishing a great work for the Master in his new field. He has an appreciative, warm-hearted people to preach to, and to labor with. I consider his new field a very promising one. Brother Dowell always brings things to pass wherever he labors.

D. W. LINDSAY.

LaFollette, Tenn.

While sending you my renewal I will mention an item or two which will be news to my friends in Tennessee, if you see fit to use them. I have just lost by fire all my furniture and household goods, even down to most of our wearing apparel. My library of over 600 volumes, with my manuscript went up in the flames. The loss was near fifteen hundred in money value, together with a thousand heart losses over things endeared to us by so many sweet associations.

Several weeks since I resigned my charge at Columbia, N. C., and took Mrs. Owen and put her under the treatment of the physician. We had our things stored in Columbia until we should settle. A disastrous fire destroyed about one-third the business buildings of the town and among them the building in which my things were stored. There was no insurance on any of my things. We will remain here for two or three weeks longer, when I hope there may be an opening in "Old Tennessee" for an alien from her soil.

Fraternally,

C. L. OWEN.

321 N. 11th St., Richmond, Va.

I am glad you are going to publish those articles on Baptist Principles. I am sure they are much needed. It is surprising how many Baptists even know practically nothing of our fundamental and distinguishing doctrines. I believe we have been too indifferent to the persistent efforts in all quarters and from many sources to obliterate these doctrines or make them appear as of no importance. The current is strong, and seems to be rising, and we need a generation of Baptists with a sense of loyalty to Jesus Christ, who are willing to believe all the New Testament teaching as authoritative and binding. I hope your articles may have a wide and a careful reading. I am just entering upon the second year of my pastorate here. Our contributions for denominational interests outside our local church work for the year were: Home and Foreign Missions, \$268; Buckner Orphans' Home, \$307; Sunday School gift to the Home, \$28; box for the Home, by the ladies, value, \$75; State Missions, \$206; ladies' gift to China missions, \$20; associational evangelism, \$35. Total, \$939. I am pleasantly situated here with a good people and plenty of hard work. Our membership numbers something over two hundred. All departments of our work are moving on nicely, and we go forward with courage and hope.

A. L. DAVIS.

Caldwell, Texas.

The Baptist Ministers' Conference accepted an invitation to visit the Y. M. C. A. Branch of the Nashville Railway and Light Co. on last Monday. The various departments of the Y. M. C. A. Branch were observed with much interest—the Reading Room, Writing Room, Recreation Room, Bath Rooms and Restaurant. In the restaurant the ministers enjoyed the excellent lunch which is furnished regularly to the employes of the Railway & Light Company at a nominal cost. They then repaired to the class room, where Mr. R. J. Clark, Secretary of the Branch, explained the work which is being done under his supervision. He told how, as a result of the work, there have been 45 conversions among the employes in the three months since the Branch was opened. He appealed to the pastors to ask the co-operation of the public in the work—not by giving money, but by their sympathy and kind words for the employes as the public come in contact with them. A number of brief talks were made by the ministers in hearty endorsement of the work. On motion of Dr. W. C. Golden, Drs. Edgar E. Folk and Arch C. Cree were appointed a committee to express the approbation of the Baptist ministers upon the work. The following resolutions were adopted: "Resolved by the Baptist Ministers' Conference, that we have learned with much pleasure of the noble work which is being done by the Y. M. C. A. Branch of the Nashville Railway & Light Co. among the employes of the company, and we most cordially commend this work to the Nashville public, and request their co-operation by their sympathy and kind words, both for the movement and for the employes of the Railway and Light Co. in the discharge of their important duties." The Conference then adjourned with an earnest prayer by Dr. Lansing Burrows for God's blessings upon the employes of the company and the work which is being done among them by the Y. M. C. A. Branch.

MISSIONS

State Board.—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. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, 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. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Ministerial Education.—For Union 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, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 904 Fifth Avenue, South, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Avenue, South, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1311 Fifth Avenue, North, Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, South, Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, 18th and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. J. H. Snow, 816 Meridian Street, Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

Missionary subject for April: "Japan."

A FEW FACTS ABOUT JAPAN.

Japan, with her 47,000,000 population, has 4,302,623 pupils in her elementary schools, or 91 in every 1,000; while Russia, with 130,000,000 population, has only 4,193,594, or 32 in every 1,000. Similar disproportion in favor of Japan applies to secondary schools and universities.

Japan has 4,852 post offices, equal to one post office to each 9,700 people; Russia has only 6,029 or one for each 21,500 people.

Japan has a foreign commerce in 1896 of \$145,000,000, while in 1903 it was \$313,000,000—more than one hundred per cent. increase in seven years.

Japan has every kind of manufacturing—cotton goods, telescopes, microscopes, watches, knives, spoons, electric machinery, matches, clocks, wooden goods, and a host of other lines. In 1870 manufacturing in Japan was almost nil; now she has more than 8,000 factories of various kinds.

Japan has railroads gridironing the Empire, electric light plants in nearly all cities and telegraph lines all over the country.

Japan has over 3,000 miles of railroads and 1,500 miles of telegraph lines in operation. Twenty-five years ago not a mile of this system existed.

A PEEP AT OUR MISSION STATIONS IN JAPAN.

At Fukuoka.—Our new Theological

Seminary has just been opened, October 1, 1907, at Fukuoka. The opening exercises of a formal public nature were held at the reception hall in West Park, Fukuoka, October 17. Rev. Yūgoro Ghibu, a native preacher of intelligence and piety, is President. Bro. Sato, the native pastor, with Bro. McCollum and Bro. Walne, will be the other teachers. This makes a strong faculty. Dr. Willingham, through an interpreter, made the opening address.

At Nagasaki. We have an excellent lot in Nagasaki on one of the main streets. It has a native building on it, which has been neatly fitted up for a chapel upstairs, with a Sunday-school room and gospel bookstore below.

The bookstore is doing great good. Bro. Walne gives it his personal supervision. The Sunday-school Board at Nashville gave the funds several years ago to establish this noble work. They have an excellent supply of books, tracts, etc., such as "Commentary on Matthew," by Broadus; "Pilgrim's Progress," "Moral Dignity of Baptism," "In His Steps," all kinds of Bibles, Testaments, etc., in Japanese, German and English.

DR. WILLINGHAM AT KAGOSHIMA.

This is one of our newest stations. On Sunday about fifty were in the Sunday-school, though it was raining. After preaching, three young men and a young lady were received by experience for baptism, and that afternoon we repaired to the seaside, where these were baptized. The ordinance was beautifully administered by Bro. Bouldin. He and the candidates went down into the water together and as the ordinance proceeded, for a half mile or more, the natives stood at different points on the shore, watching and wondering what it meant.

That night we had again a great crowd to preach to, and though the speaker had to address them through an interpreter, the Spirit of God moved among us, and a goodly number asked for the prayers of God's people.

At Kumamoto. The results have been most gracious. About fifty have been baptized; a good chapel built by the Board, and also a neat missionary home erected. We were astonished on going to the church Tuesday night to find the house literally packed with people. They sat on the floor, in the aisles, around the pulpit; they stood around the doors and windows. Excellent order was observed. Several signified a desire to know more of Christ and that Christians would pray for them.

At Kokura. The reports from Kokura are good. Here as at other stations the need for more workers is imperative. It is marvelous how the people listen and the missionaries long to tell to all the word of life. Where on earth can a man make his life count for more today than in this great country?

FOR THE Y. W. A.

NO SPINSTERS IN JAPAN.

Until the coming of the foreigner a spinster was an unknown figure in Japan, and even now when one wanders off the beaten track it is impossible for the simple folk of Dai Nippon to believe the extraordinary fact that the foreign lady is unmarried, that she is really traveling alone, that even in far-off England she has no protector of the stronger sex. No husband? Impossible! "Why, then, is the honorable miss not married? Doubtless she will soon be; or, perchance, her lord is dead." "No?" And the wonder subsides, but slowly. One day my students asked me: "Do not your girls, then, think that they must marry?"

To the Japanese mind—as, indeed, to most Orientals—the be-all and end-all of woman's life is marriage, and it is only gradually dawning upon them that the

single state is possible and bearable. The best intellectually and spiritually speaking, of Japan's new women are refusing to marry men whom they recognize to be in so many ways inferior to themselves. "We wish to make good homes," is the cry of so many girls; "a woman's first duty is to be a home-maker"—the often-repeated phrase in essays, but there must be found fitting mates for women of these aspirations.

The whole question of love and marriage is agitating the ranks of Japanese girlhood and womanhood today, penetrating to the very throne itself, the Crown Prince having formally declared his intention of having no other wife than the Crown Princess, while she is said to be only biding her time to obtain the revocation of the old tradition that takes from royalty the custody of its own children and confides them to others to bring up.—*The Guardian*.

OPEN THE DOOR OF YOUR HEART.

A flower girl, who sold buttonhole bouquets at a half penny, near Charing Cross, London, heard that there were millions without even the knowledge of salvation, and she went to the vicar of one of the churches, and asked him to put her down for forty shillings every twelve months. Not long after she was run over on the Strand and fatally injured. At the hospital, when her clothes were removed, a little bag was found about her neck, and on it were the words, "For the poor heathen." Inside were forty farthings—showing the way in which she was saving the promised sum. When the facts became known these farthings were sold at auction, and every one was bought for a sovereign and so the poor girl was credited with a donation of forty sovereigns (\$200).

"Open the door of your heart, my lass,
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realm of song and art
Are yours, if you'll only give them room.
Open the door of your heart."

BAPTISTS BOOMING.

The time, the place and the boom have all met right here in Huntsville for the crowning Baptist year. This is not an idle dream, but a fact substantially supported. For instance, the First Baptist Church Sunday-school has decided to go to 300 this year under the leadership of Superintendent R. E. Pettus. Since his election the third Sunday in January the enrollment in regular department has increased about forty, saying nothing of the home department and cradle roll. And, too, the writer, who has been secretary of the school for six or more years, is prepared to say that the first two Sundays in this month showed the largest regular attendance in the history of the Sunday-school. I tell you the people are awake to the importance of doing something. All we have to do is to go after the people and they will come in. This has been proven. A contest for the gold button is on. It is proving a success in every way. It is being worked for both attendance and getting the most new scholars. The First church is what you might call fairly booming. We are getting ourselves right for a revival soon. Bro. Gavin, the historian, the pastor, the preacher, the man, is accomplishing a great work. The people are interested and from now on workers can focus their lenses on Huntsville to get Baptist enthusiasm.

And there is nothing short about Dallas Avenue Baptist church. It is growing, and Bro. Dunlap, the new pastor, says it has done nothing compared with what it will do. That sounds good. His heart is full of the Spirit. He is fully



equipped, and with a loyal membership he expects and will do great things for the Lord here. The Unions of both churches are reviving to a full interest and if possible will send a strong delegation to Troy State Convention next month. In fact, the work throughout north Alabama seems to be on the uplift and the year 1908 is conclusively the year for us to make good. We must and will turn up something for the cause. We should spread. Get out of our narrow confines; get on a broader plane of work in every way; wake up our young people, and let the country know we are here. This is the day and time of the young folk and if they do not get there it is their own fault. We should not let our denominational interests lag either. We won't. May success attend all of our undertakings for the Lord.

Huntsville, Ala.

J. E. PIERCE.

CANCER AND TUMOR CURED.

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

MINISTERIAL EDUCATION.

I notice through the recent numbers of the BAPTIST AND REFLECTOR, the great success attending the efforts made by Dr. Savage to relieve the financial situation of the Ministerial Board of Union University.

Dr. Savage (God bless him) gathers the young preachers of that great school about him, as gently as if they were his own children. He is as kind to the young preacher as a father, yet in giving instructions, he is as firm as a judge on the supreme bench.

The boys all love Dr. Savage, and his great love for them was manifested when he gave up his pleasant pastorate to go upon the field in their behalf. May the Baptist people rally to his earnest appeals, so that the Board may soon be entirely out of debt, and have a sufficiency in the treasury to sustain its beneficiaries during this school year, that Dr. Savage may be permitted to return to his happy pastorate. It was my privilege to associate with the student body last year (1907). Some of the most promising young preachers are beneficiaries of the Board. Others need help. We should praise God that he has called such men to preach his gospel. They have gone from the farm, and from the workshop. They know how to endure hardships and where others complain and even falter, they press on with that unconquerable zeal that knows no failure. They know how to trust God and go forward. Such men were not looking for fame or an easy chair when they laid aside the plow or the plane. But they yielded to the urgent call, "Go

Out of Tune

An ache or pain is a discord in nerve harmony. There is a strain or irritation of some nerve, caused by the existence of some unnatural condition. Pain subsides only when nerve harmony is restored. Dr. Miles' Anti-Pain Pills soothe the nerves, and in this way relieve pain and distress. When you consider that all pain is in the nerves you will understand that treatment must be through the nerves.

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preach!" They felt woe is me if I preach not the gospel.

The church is greatly in need of such men, and I pray that every lover of an educated ministry will rally to their support. They are giving their all, time and talent, will you not contribute something to supply the pantry or other necessities of life?

I trust that every Baptist who reads this may pray, and if the Spirit directs you to give, then give. The Lord will take care of your gifts, and bless you for giving. Try it once.

F. M. JACKSON.

Rover, Tenn.

THE REMEDY FOR SKIN DISEASES.

Tetterine, the fragrant, antiseptic and healing ointment, is the finest prescription ever discovered for Eczema, Tetter, Skin and Scalp diseases, and Itching Piles. It relieves the worst itching in a few seconds and destroys the germs, thus curing the disease much quicker and surer than any other remedy. Costs only 50 cents at druggists or by mail. The Shuptrine Co., Savannah, Ga.

METHODISM AND INFANT PURITY.

Referring to a recent editorial comment in the BAPTIST AND REFLECTOR, I beg to say early Methodists, as Fletcher, and a very large proportion of Methodists, held and hold to infant purity. They attempt to justify the disastrous notion by referring to the case of John the Baptist, and one or two more Bible cases, that were "sanctified from the womb." This is about as good an inference as, because Abraham was told to offer up Isaac as a burnt sacrifice, therefore all Christians are now told to offer up their children as burnt sacrifices! Or, because Paul was called to be an apostle all Christians are now called to be apostles! Or, because Judas hanged himself therefore all hypocrites are now expected to hang themselves. The error of a general conclusion from a particular premise.

My love for Methodists and the great good many Methodists do, leaves me, with the editor of the BAPTIST AND REFLECTOR, in sorrow that so many Meth-

odists believe in the doctrine that some people never have to be born again. As further confirmation of the truth that many leading Methodists hold that dangerous error of infant purity, in a recent debate in Texas, Mr. Ballard, who has served as presiding elder, a Methodist writer, endorsed by bishops, boldly, in my hearing, attempted to prove infant purity. Surely, with such a heresy held by a large church, Baptists who imagine that they have so nearly got the Christian world right that they do not need as formerly to "contend for the faith once for all delivered to the saints" need to be disabused of their error.

W. A. JARREL.

Station A, Dallas, Texas.

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

MIDDLE TENNESSEE CONVENTION.

Program of the Middle Tennessee Baptist Sunday-school Convention, to be held with Portland Baptist church, at Portland, Tenn., April 16-17, 1908:

First day, morning session:

10 a. m.—Enrollment and organization.

10:30 a. m.—"The Child and the Kingdom of God," A. P. Moore.

11 a. m.—"The Sunday-school as an Agency for Extending the Kingdom of God," E. H. Yankee.

Afternoon session:

2 p. m.—Reports from Vice-presidents.

2:30 p. m.—"The Defects of the Average Sunday-school in the Country," John T. Oakley.

3 p. m.—"What Modern Methods can be used to Meet these Defects?" A. D. Foreman.

3:30 p. m.—Open discussion of above subjects led by W. J. Stewart.

4:15 p. m.—Sermon, Lansing Burrows.

Night session, "The City Sunday-school," Henry Burnett, J. N. Booth, C. D. Graves.

Second day, morning session:

"Teachers and Teaching"—

9:30 a. m.—"What Teaching Is and What It Is Not,"—L. S. Ewton.

9:45 a. m.—"Whom You Are to Teach, and What You are to Teach," G. W. Swope.

10 a. m.—"Securing Attention," R. D. Cecil.

10:15 a. m.—"Testing Your Teaching," E. K. Cox.

10:30 a. m.—"Encouragements for Teachers," Personal testimonies five minutes each, led by I. J. Van Ness.

11:15 a. m.—"Practical Teacher Training Plans," J. M. Frost.

Afternoon session:

2 p. m.—Election of officers.

2:30 p. m.—"Are the Tennessee Baptists Doing What They Can for Sunday School Work?"—W. C. Golden.

3:30 p. m.—"The Superintendent," ("Opening the School") Jno. T. Paris, ("During the Lesson") J. N. Keelin, ("Closing") A. G. Ewing, Jr.

4:15 p. m.—Sermon, G. A. Lofton.
Application has been made for reduced rates on railroads. Ask your agent about it.

ACCEPTS CALL TO LOUISIANA.

I have just returned from a visit to some churches in Louisiana. I visited the Westlake church, and the Second church, Lake Charles, which unite in forming a field. I also visited Arcadia church in Northern Louisiana. The churches at Westlake and Lake Charles are in the southwestern corner of Louisiana, about forty miles from the Gulf of Mexico, and about the same distance from the Texas State line. These two churches have invited me to become their pastor, half-time at each place, and I have signified my acceptance of the invitation, my work to begin on the first Sunday in April. The prospects are bright for a good work for the Lord.

It is with many regrets I leave Tennessee, and I shall not soon forget my many friends in this State, where I have been twice born, physically and spiritually, and whose sacred soil holds the sleeping dust of my earthly father and mother, and our "first-born son." Yet I trust the Lord is guiding me, to His own glory.

I have not accomplished here at Waverly all I had hoped to accomplish, yet I think I am leaving the work in some better shape than I found it. In a material way, we have papered and painted the church building throughout; a handsome pulpit suit given to us; electric lights put in, and \$200 raised to liquidate all indebtedness, and buy pews with. I believe, in a spiritual way, the church is also in a better condition, and I earnestly hope and pray the Lord will speedily send them a more worthy leader than I have been. God bless Tennessee. His servants the Baptists, the BAPTIST AND REFLECTOR, E. E. Folk, and W. C. Golden, and all who in any way are hastening on the coming of our Lord, to His kingdom.

Yours sincerely,

LEON W. SLOAN.

Waverly, Tenn.

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It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

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If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

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Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents Write today for a free package.

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There was a time, at the beginning of our career, when we were judged by the quality of our merchandise. The time has come, however, when both are dependent upon each other. Our long-established, good reputation vouches for the high quality of the instruments we handle, and that same high quality, always proven, goes a long way in sustaining our reputation for honest values and fair dealings.

For over a third of a century we have been conceded the lead in our line; continued and prospered in the same business, at the same place, under the same name and with practically the same lines, therefore when the purchase of a piano or organ is contemplated, it would be a saving of time and money and a safe assurance of permanent satisfaction to deal with such a house as ours.

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WHISTLE OR WHINE.

Two little boys were on their way to school. The smaller one tumbled and began to whine.

The older boy took his hand in a fatherly way and said: "Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began a cheerful whistle.

Jimmy tried to join. "I can't whistle as nice as you, Charlie," said he; "my lips'll not pucker up good."

"That's because you haven't got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that were the chief end of life.—*The Junior Christian Endeavor World.*

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Baptist and Reflector

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LAST CALL.

We must again remind our subscribers who
are a year or more behind in their subscription
that the law compels us to discontinue the paper
to them by April 1, unless they are willing to pay
the additional postage of one cent a week to let
the paper come on to them until they find it con-
venient to pay their subscriptions. Look at the
label on your paper and see how your figures stand.
If they do not read 1908 or 1909, send
your renewal at once. We do not want to lose
a single one of our subscribers. Attend to this
matter. Do it now before you forget it. Next
week will be too late.

"AN UNJUST AND UNBAPTISTIC POSITION."

Under the above head, the *Baptist Argus* of
March 12 had the following editorial, which we
copy in full:

"Dr. E. E. Folk, editor of the BAPTIST AND REFLECTOR,
rules that he has settled forever all questions of
the relations between the Baptists and Disciples. Nor will
he allow the Disciples to state their own case, or any
part of them to give evidence of any of God's dealings
with and leading of them, since Dr. Folk's settlement.
Excathedra he denounces as utterly unreliable all their
statements to the contrary, and patronizes and threatens
The Baptist Argus for being willing to listen to and
to discuss with the advance section of the Disciples,
the more recent dealings of God with them. These
good brethren of the Disciples denounce Dr. Folk's
settlement in his article in 'Baptists Why and Why
Not,' as being nothing short of a slander upon them
and their beliefs. Surely no judge will strike dumb
and rule out of court all witnesses, bear testimony him-
self, condemn all who are helpfully inclined towards
the accused, and then pronounce a judgment which he
refuses to submit to any other court. And yet it seems
to us that Dr. Folk's conduct and attitude in this
matter suggests such an illustration.

"In his editorial of last week in the BAPTIST AND
REFLECTOR he accuses the *Argus* of endorsing the 'plan
of salvation' of the Disciples, his man of straw, for
we never said anything touching upon that subject.

Then Dr. Folk ignores the whole matter that we did
discuss. That also is unjust and unbaptistic.

"The only matter we were discussing, or even men-
tioned was Dr. Mullins' contribution to the subject
of the relation of the Baptists and Disciples, viz., his
statement of 'actual remission' and 'formal remission,'
a statement which has been endorsed by many able
brethren, even by many of the most conservative Bap-
tists of the South. If Dr. Folk is yet in the settling
state of mind, we suggest that he take up this con-
tribution of Dr. Mullins'. Whatever he may decide upon
that matter will not interest us very much, since Dr.
Mullins' can care for himself.

"In the meantime the *Argus* will hold itself ready to
talk over the matters of the fast-coming Kingdom of
God with all comers, even with the Pope of Rome,
for changes are coming fast even among the Catholics.
Not a few of those on the watchtowers are beginning
to see signs of special dealings of God, bringing home
to the feet of Christ the lost world."

With reference to this editorial, we have sev-
eral things to say:

In our editorial of February 27, headed "Union
of Baptists and Disciples Again," we did not re-
fer to the tract by Dr. Mullins. Nor did we un-
derstand that *The Argus* was referring to that
tract. We were discussing an article by Rev.
C. C. Rowlinson (Disciple) on the subject,
"What Must I Do to Be Saved?" which was
published in the *Baptist Argus*, with this note of
introduction:

"This is the latter part of a most interesting article
on 'Sin, and the Terms of Pardon,' from the Decem-
ber number of *The Scroll*, Chicago. We commend it
for a careful reading.—Editor."

We said, "From this it would seem that Dr.
Prestridge endorsed the article." Commending
it for a careful reading would imply endorse-
ment, unless such endorsement were distinctly
disclaimed, which was not the case with the
Argus. If the *Argus* did not endorse the article,
it should certainly have pointed out its objection-
able features. When it commended such an ar-
ticle to the Baptists of the South, we felt that
it was our duty as editor of a Baptist paper to
call attention to these objectionable features,
which we did. While, as we stated, it had some
commendable features in it, it was especially ob-
jectionable from the fact that it everywhere puts
faith before repentance, while the Bible nowhere
puts faith before repentance, but everywhere puts
repentance before faith, as the Baptists do, and
also because of its concluding paragraph, which
we regarded as Campbellistic to the core, and
which no Baptist could accept, as follows:

"The great disease of sin is cured, then, when the
soul, through faith, opens itself to the sunlight of God's
presence, through repentance forsakes the miasmatic re-
gions of unrighteousness, through baptism enters into
formal relations of fellowship with Jesus-Christ and
His church. By such simple but fundamental steps
does the sin-sick soul find health and joy."

With reference to our article in the book,
"Baptist Why and Why Not," entitled "Why I
Am a Baptist and Not a Campbellite," we have
simply to say that we have received numerous
and hearty commendations upon it by Baptists all
over the South. We will leave it to any Baptist
who has made a study of Campbellism and who
knows its doctrines to say whether we have mis-
represented Campbellism in that article. If it
is a "slander" upon our Disciple brethren, the
"slander" consists in telling the truth about their
doctrines. If the editor of the *Argus* wishes, he
may select one person, we will select one, let
the two select the third, and we will submit the mat-
ter to them.

Let us add that we do not object to a union of
Baptists and Disciples, by any means. We be-
lieve in such union, and we shall be glad to see
the day come when there shall be a union be-
tween all of the followers of Christ. But, please
let it be distinctly understood, that in any union
between Baptists and Disciples, *the Disciples
must come to the Baptists*. The Baptists will not,
cannot go to the Disciples. And so as to other
denominations. Let it be understood also that
in such a union there must be a distinct defini-
tion of terms and not simply a union on unde-
fined terms. This is what we said, and what
we insist upon. Is this "unjust and unbaptistic?"

As an endorsement of our position we give
the following letter received from one of the
most prominent ministers in the South:

"I want to commend your position in your editorial
on 'Union of Baptists and Disciples.' I have been dis-
gusted at the union twaddle I read in some papers. I

am heart-sick at the tendency of some Baptists in the
South to ape our northern Baptists in compromising
on many things. Southern Baptists have reached their
numbers and influence by standing four-square on what
they believe, while our northern brethren are dying
with the dry rot because of their compromising atti-
tude on so many things. I am distressed at some
tendency on the part of not a few to sacrifice our
victories after they have been won. For instance, we
have gained the fight on the mode of baptism, and
now we turn around and sacrifice it by accepting alien
immersion. Go on your way. No sounder paper on
doctrine comes to my office, I bid you God speed in your
effort to maintain the doctrines which have made us
great and which some seem willing to surrender for
numbers."

We leave the whole matter to the Baptists of
the South. We may simply add that if it is "un-
just and unbaptistic" to insist that Baptists shall be
Baptists, that they shall stand by Baptist
principles, and shall not surrender them or com-
promise them for the sake of popularity, then we
suppose we shall have to bear the charge of be-
ing "unjust and unbaptistic."

PICTURES OF FOREIGN MISSIONARIES.

We have just received from the Foreign Mis-
sion Board one of the large pictures which the
Board has recently had printed containing the
pictures of all the missionaries of the Board,
some 300 in number. We do not know when
we have seen anything more interesting. The
pictures of these missionaries, who are now in
the foreign fields, bring the question of mis-
sions before one in a definite, concrete way.
Here you see the men and women who have
given up home and friends and native land and
all that the human heart holds dear, and who
have gone as strangers to strangers in a strange
land, speaking a strange language, to tell them
the story of Jesus and his love. As you look
upon these pictures, you read in them the lessons
of lost men and women in heathen countries,
needing, and some of them pleading, for the gos-
pel of Christ. You hear the command of the
Master to "Go into all the world and preach
the gospel to every creature," and you hear the
response from these missionaries, "Here am I,
Lord, send me." You see written on their faces
the consecration to the Master's service, the love
for him and for his cause, the self-sacrifice which
impelled them to go. You hear them say, "Woe
is me if I preach not the gospel in a foreign
land." And if you ask why woe, you hear the
answer, "The love of Christ constraineth me,"
drives me, impels me, to go.

With such lessons of the importance of the
missionary work and of the sacrifice of the
workers abroad before you in this concrete way,
you can not help asking yourself the question,
"If these men and women have done this much
for Christ, what have I done for him, what can
I do for him? And if they have been willing
to give up everything to go and tell the heathen
about him, should I not at least be willing to
give something to enable them to go? While
they are down in the well, shall I not help to
hold the rope?"

The Foreign Mission Board offers to send one
of these groups of pictures to each Sunday
School that will take a special collection for For-
eign Missions, or to any one who will secure
five new subscribers to the Foreign Mission
Journal. On such an offer every Sunday School
in the South certainly ought to take up a col-
lection for Foreign Missions, and there ought to
be at least 1,000 pastors in the South, if not
more, who will get up a club of five subscribers
to the Foreign Mission Journal to secure the
picture.

CHILDREN AND THE COVENANT.

Referring to the fact that in a Baptist church
in Chicago a room is provided in the church
building where mothers with little children can
bring their babies during the time of public wor-
ship, and either stay with them themselves or
leave them in the charge of volunteer nurses from
among the young women of the congregation,
who care for the infants while the mothers are
in the pews during the service, the *Presbyterian*
says:

"It occurs to us just now to ask whether the bringing
of the babies to church may not perhaps suggest to our
good Baptist brother that the children have a right
there, that they are in the covenant, and that they

have a right to receive the seal of the covenant."

To this we wish to say: Of course "the children have a right there," particularly if a special room is provided for their accommodation. But what in the world has the fact that the children have a right to be carried to church by their mothers, to be taken care of by their volunteer nurses while the mothers attend service—what has this to do with the children being "in the covenant?" What "covenant?" How did they get in? What is the "seal of the covenant?" What does the *Presbyterian* mean by being "in the covenant?" Does it mean that the children are saved in their infancy without a personal faith in Christ? Does it mean to repudiate regeneration before church membership and believer's baptism? By the claim that the children "have a right to receive the seal of the covenant," does the *Presbyterian* mean to refer to baptism? And does it mean to say that baptism is the seal of the salvation of children, and so insures their salvation? Does it mean to teach baptismal regeneration? We confess we do not understand the *Presbyterian*. We should be glad to have it explain itself.

"THE RIGHT STEP."

Says the *Biblical Recorder*:

"The BAPTIST AND REFLECTOR, of Nashville, Tenn., is taking the right step in the distribution of its stock among its constituents. Dr. A. J. Holt, the Associate Editor, recently sold his interest to Dr. E. E. Folk, the editor, who in turn is offering it for sale in the shape of stock in the Baptist Publishing Company, believing 'that at least a half interest in the paper should be owned by the Baptist of Tennessee because it would take away from the individual aspect of the paper and make it more of a denominational institution.' Dr. Folk wants 'at least fifty stockholders,' and we hope he will readily secure them. The *Recorder* is organized on this basis, the number of stockholders having just passed the hundred mark; and we are assured that this arrangement is giving especial satisfaction to our people throughout the State."

If the *Recorder* can get over one hundred stockholders in North Carolina, why should there not be at least fifty stockholders to the Baptist Publishing Company in Tennessee? As we have stated, a good deal of the stock in the Baptist Publishing Company has been disposed of. We still have, however, some for sale. We bought the stock from Dr. Holt only to be in position to sell it to the Baptists of Tennessee. We are holding it in trust for them. We want them to own a half interest in the company. We may state that the BAPTIST AND REFLECTOR was never in better financial condition than now, and never had brighter prospects.

"VOTE RIGHT THIS TIME."

In a fine article in the *Baptist Standard* on "Vote Right This Time," Dr. J. B. Gambrell tells about how some years ago, when he started out discussing what was known then as the Anti-Barroom bill before the voters of Georgia, he received the following letter:

"Dear Sir—I see from the paper that you are going to speak to the voters of Georgia on the Anti-Barroom bill. God bless you. My husband is a drunkard and my son is a drunkard. I cannot do anything for them while the saloons are here. Tell the men of Georgia to vote right this time. I cannot wait."

He says he "took that letter and went over Georgia and read it to thousands of men as the plea of an honest, loving, faithful wife and mother for herself, her home and her loved ones." There are thousands of such mothers and wives in Tennessee. And in their behalf we send out this letter to the men of Tennessee, and in their name we beg you, "vote right this time." Remember, too, that to vote right, you do not vote directly for the abolition of saloons, but for legislators who will pass the bills for their abolition, and for a Governor who will sign them when passed.

QUESTION BOX.

Will you please give in the next issue of your paper all information possible in regard to Baptist Orphanage, its location, superintendent in charge, number of children cared for, etc., if such an institution exists in Tennessee or elsewhere. Our Sunday-school is going to give our Fifth Sunday collections to the orphans. We give our fourth Sunday collections to Missions—collection

\$3.21 today.—A SUBSCRIBER, Good Springs, Baptist church, Tyner, Tenn.

On page 13 of this issue you will find an article by Mrs. Bryan, Superintendent of the Home, answering all of the above questions. We may only say, in brief, that the Baptists of Tennessee have an Orphans' Home, located in West Nashville. Mrs. Bryan is the Superintendent in charge, Major C. T. Cheek is the President, and Rev. E. K. Cox the Secretary of the Board. There are 46 children now in the home. Read Mrs. Bryan's article.

If a person is so anxious to be baptized that he is unwilling to wait until he joins the church, has the preacher a Scriptural right to baptize him upon a profession of faith? If so, in what way can the church take him in?—J. W. LINKONS.

Answer: No. A proper baptism consists of four things:

1. A proper subject—a believer.
2. A proper form—immersion.
3. A proper design—to express the fact of his salvation, not to procure salvation.
4. A proper authority—the church. If there is no such authority, then anybody may baptize any time, anywhere, and you would have the utmost confusion. The church is the custodian of the ordinances, and has a right to say who shall receive them. If this is true of the Supper, as all admit, it is of baptism. Only in this way can authority and regularity be preserved.

RECENT EVENTS.

We were glad to have a visit last week from Brother J. Martin Butler, of Buena Vista. Brother Butler has been teaching, but is now in the mercantile business. He is a strong Baptist.

The *Gospel Herald* announces that Hon. Henry A. DeLand, founder of DeLand, Fla., founder of DeLand Academy, and of DeLand University, died at his home in Fairport, N. Y., March 13.

We were glad to have a visit last week from Rev. J. W. Mount, pastor of the Baptist church at Pulaski. He had been on a visit to friends in West Tennessee. Brother Mount is having good congregations at Pulaski, the house being full sometimes on Sunday night.

One liquor trade editor says that "the news columns of the dailies are so full of this or that county or section going 'dry' that the liquor dealer prefers to spend his time reading the death notices or bargain advertisements!"

The *Weekly Herald*, of Dayton, whose editor, by the way, is a Baptist, makes the following true and striking remark: "The model license law for Tennessee is a law which refuses to license or tolerate debauchery in any of its forms." And that is the kind of a model license law the people of Tennessee are going to adopt, Brother Campbell.

Rev. George C. Cates is engaged in a great meeting at Oshkosh, Mich. In a letter published in the *Baptist Argus* of last week, he stated that there had been up to that date, on the 24th day of the meeting, between 600 and 700 conversions, and that thousands were being turned away for lack of room in a building which accommodates nearly 2,000 people. He said they were coming by the train-load from adjoining towns and cities and States—some from Chicago and Minneapolis.

Dr. J. B. Moody of Martin, Tenn., will begin a series of sermons at the Orlinda Baptist church on the first Sunday in April and continue until the following Sunday. The sermons will be along the line of character building. The church is looking forward with great pleasure to these meetings, and would be glad to entertain any visiting brethren who might wish to attend the sermons. We are sure they will not only be interesting, but helpful. We presume there will be a large attendance.

In a note in the *Western Recorder* of last week, Dr. W. D. Powell said: "Rev. S. M. McCarter, bishop of Elkton, Ky., was elected a State Evangelist, Hopkinsville church guaranteeing his salary. Rev. G. W. Shepherd, bishop of Richmond, Ky., was also elected to the position of State Evangelist, Walnut Street church, Louisville, standing for his salary." Both Brother McCarter and Brother Shepherd were former Tennesseans and have many friends in this State who will wish them the most abundant success in the new and great work which they undertake.

Says the *Western Recorder*: "Rev. W. M. Wood, of First church, Covington, resigns to accept a call to Humboldt, Tenn. He goes to his new field May 1st. We regret to lose Brother Wood from Kentucky. He has wrought well wherever he has been. He had done well in the pastorate and has been very successful in aiding other pastors in evangelistic work. Besides, Wood is a Baptist and you know where to find him. Our loss is Tennessee's gain." True. But you must remember, Brother *Recorder*, that Tennessee had the first claim on him.

About one year ago Thomas Spurgeon presented his resignation as pastor of the Metropolitan Baptist Tabernacle, London. This step was taken because of continued ill health and at the earnest solicitation of his physician. The church requested him to withdraw his resignation and take a year's rest. At the end of this period he finds his health only partially restored and now renews the request that his resignation be accepted. Archibald G. Brown is co-pastor and, should the resignation be accepted, is his logical successor in the pastorate.—*Western Recorder*.

The *Biblical Recorder* publishes the following dispatch from Wake Forest, under date of March 5th: "President Poteat received yesterday a check from Mr. George Foster Peabody, Treasurer of the General Education Board, in payment of the pro rata contribution of that Board to the endowment of the College, which check, together with the cash collected on the first year of the endowment canvass, adds twenty-one thousand eight hundred and thirty-two (\$21,832) dollars to that fund. Accordingly, the present endowment of the college is three hundred and two thousand six hundred and fourteen (\$302,614) dollars. This is considered a very satisfactory result of the canvass, inasmuch as the bulk of the notes fall due in the second, third and fourth years."

Rev. Leon W. Sloan, of Waverly, has accepted a call to the pastorate of the church at West Lake, La. Bro. Sloan is a Tennessean. He has been pastor at Waverly for about two years, and has done a good work there, despite many difficulties. We shall be sorry to lose him from Tennessee. The following paragraph is taken from the *Weekly Argus*, published at Arcadia, La.: "Elder Leon W. Sloan, an able Baptist divine of Waverly, Tenn., filled the Baptist pulpit at this place Sunday and Sunday night. His discourses on both occasions were highly instructive and entertaining. An effort is being made to induce Mr. Sloan to locate in Louisiana and it is sincerely hoped he will see his way clear to cast his lot among us, as such men as he are very much in demand and always welcome."

The *Chattanooga Star* quotes Rev. C. B. Waller, of Chattanooga, as saying on his return to Chattanooga after a visit to Atlanta: "Dr. Waller was in Atlanta a week and was strongly and favorably impressed with the conditions prevailing there since statutory prohibition became effective. In speaking of the situation as he personally saw it, Dr. Waller said: 'Business is not hurt. All the merchants and business men are satisfied with the new order of things. The houses vacated by liquor concerns are all filled with legitimate business. The same energy that has always characterized Atlanta still prevails. Prohibition is certainly working as intended. I was in the city a week and during that time saw not a single man intoxicated on the streets. Nor did I see the patrol wagon out once. Consider this—that of what takes place just at the corner of Ninth and Market during an hour any Saturday night, and you have the comparison!'"

Bro. D. E. Dortch published the following card in the *Baptist Banner* of last week: "After full investigation I am now fully satisfied that the statements I have made about Bro. I. N. Penick in his treatment of me in our dealings with the *Baptist Banner* are not correct, and I am glad to withdraw the same. Our investigations have convinced me that he did no sort of wrong in this matter. He simply did what he thought was right and best and should not be blamed. I do hereby also withdraw all I have said against Prof. E. S. Balthrop and agree to drop the whole matter not only with him, but with all others connected with the *Baptist Banner* and Hall-Moody. These statements are intended to cover all I have said both publicly and privately.—D. E. Dortch, March 7, 1908." We have known for some little time that there was trouble among our brethren at Martin, with charges and counter-charges. We have not cared to say anything about them. We are glad that Bro. Dortch has made the above full and manly retraction of everything. Bro. Dortch is a good man. So also are Brethren I. N. Penick, H. E. Watters and E. S. Balthrop.

THE HOME

A GENTLEMAN.

I knew him for a gentleman by signs that never fail;
His coat was rough, and rather worn,
His cheeks were thin and pale—
A lad who had his way to make, with little time for play;
I knew him for a gentleman by certain signs today.

He met his mother on the street—off came his little hat;
My door was shut—he waited there until I heard him rap;
He took the bundle from my hand, and when I dropped my pen,
He sprang to pick it up for me—this gentleman of ten.

He does not push and crowd along, his voice is gently pitched;
He does not fling his books about as if he were bewitched;
He stands aside to let you pass, he always shuts the door;
He runs on errands willingly to forge and mill and store.

He thinks of you before himself, he serves you if he can;
For in whatever company the manners make the man.
At ten or forty, 'tis the same—the manner tells the tale,
And I discern the gentleman by signs that never fail.

—Margaret E. Sangster.

BENTWING.

"Mother," said John Everett, when Mrs. Bright came into the nursery one morning to dress her little son, "I didn't sleep very well last night. There was a funny noise kept me 'wake."

"Well, well," smiled Mrs. Bright, "is my small boy developing nerves already? Probably you dreamed the funny noise, John Everett."

"No, I didn't dream it, mother. It was a really true noise. I think it's in the stove."

Mrs. Bright opened the door of the stove that was used to warm the nursery of her summer cottage on chilly days. "It must have been your imagination, dear; for there is nothing here that could possibly make any sound," she said.

"Any way, I heard lots of noise," persisted John Everett.

"Perhaps you did, son, and I believe the next noise you hear will be the breakfast bell, so let us hurry."

It was such a pleasant day that John Everett did not stay indoors at all, and he thought no more about the noise in his room until he went to bed. But that night, after his mother had kissed him and turned the light low, and had gone softly out of the room, he again heard the strange sounds in the corner where the stove was.

"Mother thought that was 'magination," he said, as he raised himself on his elbow and peered across the room. "But I know it's a really sound." For a few minutes he listened quietly, and then with a little air of determination he rose from his bed and walked gravely out of the room and downstairs.

Mrs. Bright and her brother Dick were reading, and they did not hear the small bare feet on the thick carpet.

"Do my eyes deceive me, or is this really our John Everett a-walking in his sleep?" exclaimed Uncle Dick, when he saw the little figure of his nephew beside his arm-chair.

"I'm not asleep, and there's a funny noise in my room that keeps me 'wake."

Uncle Dick, I want you to come and find it, 'cause mother thinks I dreamed it; but I didn't for it's really noise."

Uncle Dick picked John Everett up in his arms, and, turning to his sister, said: "Come, let's see what's bothering the little chap." They all went to the nursery, and just as they entered the room John Everett's quick ears caught the sound again.

"Don't you hear it?" he whispered.

"Why, there is some odd noise!" exclaimed Mrs. Bright.

"Of course, there is," said Uncle Dick, "and it's in or near the stove." He put John Everett on the bed and then began to examine the stove. "Well, I declare! the noise is in the stovepipe. Some poor thing is caught there and is trying to get out."

John Everett sat straight up and watched his uncle with wide-open eyes as he removed one joint of the stovepipe. And, when a fluttering young bluejay came out, he clapped his hands with delight. But the bird was too exhausted to enjoy his freedom, and his wings, which had been flapping against his prison walls were bruised and sore, and he sank helplessly to the floor.

"O mother, may I have him for a pet?"

"I hope he will get strong enough to fly and be happy in his own way." Mrs. Bright took the bird tenderly in her hands, but John Everett looked much disappointed.

"We will take care of him, dear, while these poor wings are getting well, and maybe he will like to stay with us."

"Wasn't it funny he got in the pipe?" said John Everett. "You see it was a really noise."

"Indeed it was," laughed Uncle Dick; "and we'll put the really noise in the woodshed where there are no chimneys for him to hide in."

This is the story of how Bentwing came to be a member of the Bright family that summer; for the bluejay did not go away, but hopped about the lawn and was very tame and friendly with John Everett. One wing was slightly bent, but he could fly very well, and Mrs. Bright, who named him Bentwing, said when he disappeared in the autumn, that she thought he had flown South for his health, which, perhaps, had never quite recovered from his visit in the nursery stovepipe.—Kilbourne Cowles, in *Churchman*.

CANCER CURED WITHOUT THE KNIFE.

Nicholasville, Ky.—The many friends of Mr. W. H. Hare will be glad to know that the cancer of which Mr. Hare was cured last fall has shown no sign of a recurrence.

The cure was effected by Dr. L. T. Leach of Indianapolis, Ind., where Mr. Hare procured the treatment. Dr. Leach is the originator of Cancerol, about the merits of which Mr. Hare is enthusiastic.

Dr. Leach has written a book of 100 pages on cancer, which he sends free to anyone interested.

Dixie Flyer
Famous Fast Vestibuled Train

To FLORIDA

Operated daily between Chicago and Jacksonville the year round. Leaves C. & E. I. LaSalle St. Station, Chicago 10.05 p. m., Evansville 6.50 a. m., Nashville 12.17 p. m.; arrive Chattanooga 4.35 p. m., Atlanta 8.42 p. m., Macon 12.05 a. m., Jacksonville 7.50 second morning. HISTORIC AND SCENIC ROUTE OVER

Nashville, Chattanooga and St. Louis Railway

For folders and sleeping car accommodations, address W. L. Daney, General Passenger Agent, Union Station, Nashville, Tenn.

DOCTOR DALTON'S PATIENT.

"Dr. Dalton, what do you charge to cure sick peo—I mean, what do you charge to doctor patients?" panted Charles as he stood before the open door of an office.

"Why, that depends upon whether the patient comes to me or I go to him," said the doctor with a twinkle in his eye. "Is one of your pets sick?"

"No, he isn't our pet; but he's sick," said Charles. "A stray dog came to our yard this morning, and we'd like to have you cure his poor leg if there's money enough in our banks. Papa and mamma are away from home, and Sarah chased the dog away with a broom; but he feels awful bad. I've brought Rose's bank and mine along, and you may have all the money in both if you'll only come and help him. If you'd rather, we'll carry him down here, 'cause he isn't very big."

"Never mind about the money, said Dr. Dalton, taking up his hat. "I'll see what I can do for your patient right away."

"I'm so glad you came," said little Rose when they hurried back to the yard, where she was keeping the flies off the dog with a branch from the apple tree. "The poor fellow is dreadful sick."

Dr. Dalton found the dog suffering from a broken leg, and soon set the injured member. The grateful dog licked his hand when it was over, and tried to show his relief by feebly wagging his tail. Then the kind-hearted doctor put the animal in a box with an old window screen over it to keep out the flies, and told the children he would call again on his way home to tea.

In a short time the little dog was well, and the children loved him very much.

Even Sarah gave him a bath, and said he was hardly a tramp dog; as she thought him at first. The doctor would not take the children's pennies, for he said the little dog was such a good patient that it was a pleasure to take care of him.

When Mr. and Mrs. Riggs came home from the town about ten miles away, where they had been visiting, and saw the dog, they both cried at once: "This must be the missing show dog!"

"Say your prayers!" said Mr. Riggs just as the man in the show had done; and the little dog dropped down with both paws over his cunning face. Then they tried other tricks with him, and he did a great many.

"You will get ten dollars, children, if he is the showman's dog," said their mother when both children cried about letting him go. "You know it wouldn't be fair to keep him if he belonged to some one else."

"No, but we do want him," said the children.

But the showman came and was very happy to see his little pet. Rex barked and leaped upon the man in a way that showed he was glad to see him, so the children did not cry any more about giving him up. They wanted to give Dr. Dalton a share of the bright gold-piece the showman gave them; but he only laughed and said: "Keep it for a beginning, and you will soon have enough for a pony. I am afraid people would laugh at me, anyway, for taking a dog patient, so we will keep it a little secret."

UNIQUE EXPLORATION.

The work in the Valley of the Tombs of the Kings is very different from that in most other excavations in Egypt. In digging out a temple, town site, or ordinary cemetery, the antiquities come to light in ones or in twos or in small groups; and the interest, though prolonged, is not often intense. The excavator does not always know the nature of his finds until he has pieced

DEEP CRACKS FROM ECZEMA

Could Lay Slate-Pencil in One—Hands in Dreadful State—Disease Defied Remedies and Prescriptions—Suffered Seven Years.

FOUND A PERMANENT CURE IN CUTICURA

"I had eczema on my hands for about seven years and during that time I had used several so-called remedies, together with physicians' and druggists' prescriptions. The disease was so bad on my hands that I could lay a slate-pencil in one of the cracks and a rule placed across the hand would not touch the pencil. I used _____ Skin Lotion _____ Remedy and others externally but I did not use any internal remedy, and while some gave partial relief, none relieved as much as did the first box of Cuticura Ointment. I made a purchase of Cuticura Soap and Ointment and my hands were perfectly cured after two boxes of Cuticura Ointment and one cake of soap were used. I now keep them on hand for sunburn, etc., and use Cuticura Soap for shaving. I could write a great deal more in reference to my cure but do not want to take more of your time. William H. Dean, Newark, Del., Mar. 28, 1907."



CHILD SUFFERED With Sores on Legs. Cured in Two Weeks by Cuticura.

"My little daughter suffered with sores on her legs all last summer. Her feet were sore, too, and she couldn't wear her shoes. I think she was poisoned by running through weeds but the doctor said it was eczema. I tried several remedies but failed to find a cure. Then I sent for Cuticura Soap and Cuticura Ointment which cured her in two weeks. I find Cuticura the best I ever tried for any kind of sore and I hope I shall never be without it. Mrs. Gertie Laughlin, Ivydale, W. Va., Apr. 25, 1907."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.), or in the form of Chocolate Coated Pills 25c. per vial of 60, to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Free Mailed, Cuticura Book on Skin Diseases.

them together in his own workroom and has studied them in his library. But in such digging as Mr. Davis is doing, after the slow removal of the accumulations of stone and rubbish has continued for many weeks without any reward, suddenly some morning a tomb is sighted; and within an hour or so one is brought face to face with the early ages, and a comprehensive view of some hitherto obscure period of history is obtained. For the first days of the work of recording a discovery of this kind one lives, as it were, in the past; and before the first interest has faded and the slow and often tedious work of removing the antiquities to a place of safety has begun one has received an impression of the life and deeds of the dead king or queen and a glimpse of their personality which no book study and no disconnected discoveries could ever give.—From Arthur E. P. Weigall's "A New Discovery in Egypt," in the *Century*.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Young South

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

Young South Motto: *Qui non proficit, deficit.*

Our missionary's address: Mrs. J. H. Rowe, 141 Machi, Kokura, Japan, via San Francisco, Cal.

All communications for this Department should be addressed to Mrs. L. D. Eakin, 302 E. Second St., Chattanooga, Tenn.

YOUNG SOUTH CORRESPONDENCE

THE LAST WEEK IN THE 14th YEAR.

CORRESPONDENCE.

For fourteen years we have been working together! Has not God been good to us? Let us bless and magnify his holy name.

If you will turn to the "Receipts" today, you will see what we have done since April 1, 1907. Last year we took in a total of \$1,205.92.

I observe that all the Boards are behind their expectations for this year. The "stringency" has affected our gifts to God. The Young South has felt this sad state of things less than most of the missionary agencies. That is well. But I am grieved for one thing. We have fallen short in our gifts to our missionary's salary.

There are reasons for it. In the first place, we were until June settling on Mrs. Rowe. Then, she has been too busy to write us often, and some way we have not kept in as close touch with her as we ought to have done.

Our dear Dr. Willingham returns early in April from his trip to the Foreign Fields, and one of the first things he will do will be to write a letter asking how the "Young South is doing this year?" Do you know Dr. Willingham? Have you heard him preach and pray? Have you felt the warm clasp of his hand, and have you seen the soul in his eyes, as he plead for lost heathendom? Then, you know how I shall feel when I have to say, "Dr. Willingham, the Young South has failed to pay Mrs. Rowe's \$600 this year."

He is coming here to Chattanooga very soon after he comes home, we hope. I fear I shall break down and cry, if I talk to him about it.

But you know the conventional year does not begin until May. We shall have most of April to work in. What if the Young South should say, "We'll finish out that \$600 in April!" *Couldn't we do it?* Will we do it? Begin this very day to work for Japan. Let us give beautiful April with its smiles and tears to our own missionary's salary. What do you say? Let me hear from the babies, for "Little Ruth" belongs to the Young South as well as her mother. Let us gather up our thank-offerings, our birthday offerings, our New Year's offerings, and send them on.

Let the Bands who work through the Young South remind their leaders that we want to do our very best this April to finish paying our missionary's salary before the Convention meets in Hot Springs. Come on then, babies, Bands, friends, young and middle-aged, Sunday-school classes, and all who read the Young South.

Then I can smile when I welcome Dr. Willingham home.

Oh, yes, we have ended our 14th year well. There are 16 letters waiting to be turned over to you.

No. 1 is fine for Miss Daisy Lane's "Little Booster!" Are you listening over there in Shelbyville? It comes from Peryear and brings \$1.60 from the Ladies' Society of High Hill church, to help rebuild the church at Shelbyville.

Will Mrs. C. C. Miller, treasurer, tell the ladies how much obliged we are to them? Already, we have more than the \$2.50 we started to raise for Miss Daisy.

St. Bethlehem comes next in No. 2:

"Enclosed you will find \$2.50 for our Young South missionary. I am seven years old, and I have some 'missionary hens.' I sold my chickens, and here is the money. I hope to have more this year."—May Douglas Bellamy.

Didn't she hit the nail on the head? Thank you, dear child.

No. 3 is a sad letter from our Texas child:

"Since I last wrote the Young South, we have had much sickness and sorrow. From June, 1907, until last September, we had continued illness, and on June 29, my sweet, only sister left earth to be with Jesus. She was in charge of the Primary grade of our school, and had been elected for another year. Oh, the consolation of her noble, consecrated life. Our other sick ones were spared, and all are well now. The spring has come and we have had the much-needed rain. On account of so much sickness, our offering is small. I enclose \$1.50 for Mrs. Rowe's support. May the blessing of God go with it. Please send me a calendar also. God bless you always in your work."—Lena L. Coltharp.

We thank you from our hearts and sympathize with you deeply. May a pitying Father be very near you. I have ordered the calendar, and I am sure it will be a comfort and help to you in your grief.

Temple, Okla., comes next.

No. 4 brings 10 cents for Shelbyville church, 10 cents for a calendar, and 2 cents for postage. Mrs. M. G. Nicholson says that she formerly lived in Tennessee, and is much interested in our work. The calendar was ordered March 14.

In No. 5, Mrs. Florence Epps, Fayetteville, orders 2 calendars, and sends 8 cents postage. I hope she has them now. Thanks for postage.

No. 6 remembers the Shelbyville church with 20 cents, and adds 5 cents to the stamp fund. We are most grateful to Mrs. S. S. Pettigrew and daughter, Humboldt.

In No. 7 comes one who does not wish his "right hand to know what his left hand doeth," and he sends

FIVE DOLLARS

to the Orphans' Home. The "Friend" at Williston has our heartiest thanks.

No. 8 brings 30 cents from Bethpage. The calendar will come at once, the 10 cents goes to Shelbyville, and the little girl's dime goes to "Baby Ruth" in Japan. Many thanks to Mrs. Callie Evans.

No. 9 from Decherd sends \$1 for Miss Rowsey's church, and very much desires some minister to come to Decherd and stir up the Baptists in that community to build a church for themselves. They have a lot, but no house. Any one who can go will please communicate with Mrs. Laura Spaulding, Decherd, Tenn., R. F. D. No. 2. Miss Rowsey will be glad of her aid.

No. 10 brings \$1 from the young Baptist Athenians. Will Miss Grace Crittenden tell them we gratefully give it to Japan?

No. 11 brings back an old friend, Arthur B. Jones, Adairsville, Ky., with \$1 for Japan. Many thanks.

Miss Hazel Dean, Springfield, rounds the dozen for us, with 6 subscribers for the Journal. I will take great pleasure in ordering them sent to her and her

friends, and I feel sure the picture of the missionaries will come also. It is not the least trouble.

And No. 13 brings the best of fortunes. Our "East Tennessee Friend" sends another offering of

FIVE DOLLARS.

I am told to give \$2 to our missionary, \$1 to ministerial support, 50 cents to the Shelbyville church, 15 cents to our postage fund, and order a calendar. Let's see what that will leave us. Shall I give the \$1.25 to the Training School at Louisville? We are most thankful for your help, and even more for your prayers. May God hear them.

No. 14 brings \$1 from the Sunbeams of Dumplin church. Shall I give it to the work in Japan? Thank you very much, Mrs. Bull. May your Band be blessed in its work for Christ.

No. 15 brings another offering from the Sunday-school at Blountville, \$2.50, which I divide among the State, Home and Foreign Boards most gratefully. Will the superintendent thank them for the Young South? Our Blountville friends have been so generous to us this year.

We are so pleased to close this week with this dear letter from the Orphans' Home. Read it thoughtfully, and praise God that our Home is in such wise, good, tender hands. Let us do more for them next year:

Nashville, Tenn., March 8, 1908.

"Dear Mrs. Eakin: To know that somewhere there are those who are waiting and watching for glad tidings from the Home, makes our hearts grow light. Just the other day a letter came, running something like this: 'We are not hearing from you through the BAPTIST AND REFLECTOR. Let us hear.' Wasn't it too bad to be so reprimanded? Still a good pricking sometimes brings about the desired results. We'll not object to the pricks. Just where to begin I don't know. I think the girls from the Home wrote you fully of Christmas, but that is too far back in the past. Now, it's spring with its birds and sweet flowers that is calling to us.

We long for those balmy days for the long gray places that in life are so hard to bear have been our portion. Our hospital has been so full of critically ill children that at times it seemed that too full were our hearts, especially so as in the wee small hours we sat watching by the bedside of the little sufferers waiting and wondering what the dawn would bring. While all this has been heavy we know and feel that God is good and merciful, for not one of our little ones has heard, 'The Master needeth thee.'

Lately we have been so encouraged by the ladies of several churches coming out and sewing for us. How they can sew. Other churches have done the work just as well at home. It all helped so much, and help is the burden of our cry. One thing, too, encourages us. Mr. Johnson, a banker, gave each of our girls two aprons and the boys two pairs of overalls, and these are being made by the ladies of the Central Baptist church. Mr. Johnson is specially dear to the children, for he remembers them every New Year's day with a box of Woolwine's best candy.

We have received many boxes, but with nothing by which we could identify them, and make acknowledgments as we wished. However, they were gratefully received.

The children are all happy and contented in their "Good Home."

Here they are taught to sew, clean house and iron. Each little boy and girl makes his own bed. Each little room has its housekeeper. At eight in the morning all have finished their work. The Home is ready for visitors.

Each table in the dining-room is in

the care of one of the larger girls, who keeps china, glass and silver shining and bright.

We have in the Home a teacher, who each afternoon gathers the children in a room and has them prepare their lessons for the next day, and I have heard that the public school teachers like to teach our orphans. Well, if you could see the cards they bring home you would understand why. Very few "P's," not many "T's," and many "E's." Of course they like them. God bless the dear little ones. We love them, too, and we deem our work here as very beneficial to us as it opens up to our view a great, broad field in which to labor and to wait. Pray for us that we grow not weary."—Mrs. Bryan, Supt.

I thank every one who has helped us this year, 1907-1908, and pray God's blessings on them all.

Begin now afresh with full hearts and bring up our Japanese work to the highest point we can reach. Just rush the offerings in all April. You can not, you will not make Dr. Willingham sad.

Hopefully yours,
LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First 3 quarters of 14th year	\$ 899 88
January offerings, 1908	144 66
February offerings, 1908	83 00
First three weeks in March, '08	70 78
Fourth week in March—	
For Foreign Board—	
May Douglas Bellamy, St. Bethlehem	2 50
Lena L. Coltharp, Texas	1 50
Mamie Evans, Bethpage	10
Athens Mission Band, by G. C. Arthur B. Jones, Adairsville, Ky.	1 00
East Tenn. Friend, Dunlap	2 00
Dumplin Sunbeams, by Mrs. Bull	1 00
Blountville S. S., by Supt. Phillips	84
For Orphans' Home—	
Friend, Williston	5 00
For Home Board—	
Blountville S. S., by N. J. P.	83
For Shiloh Church—	
Mrs. Laura Spaulding, Decherd	1 00
For Foreign Journal—	
6 subs. by Miss Grace Dean, Springfield	1 50
For Literature—	
6 calendars	60
For Ministerial Relief—	
East Tenn. Friend, Dunlap	1 00
For State Board—	
Blountville S. S., by N. J. P.	83
For Shelbyville Church—	
5 friends	2 50
For Training School—	
E. Tenn. Friend, Dunlap	1 25
For postage	27
Total	\$1,223 04

Received since April 1, 1907:	
For Foreign Board	\$ 455 49
" Orphans' Home	231 82
" Home Board	118 47
" Shiloh Church	97 48
" Foreign Journal	18 75
" Home Field	3 50
" Literature	17 87
" Ministerial Relief	31 13
" Ministerial Education	8 20
" B. Y. P. U.	4 75
" Tichenor Memorial	2 00
" S. S. & Colportage	11 00
" State Board	141 44
" Margaret Home	14 36
" Shelbyville Church	3 70
" Y. S. pins	1 50
" Japanese Bible woman	41 67
" S. S. Board	3 06
" Training School	11 75
" Chinese scholarship	1 50
" Postage	3 60
Total	\$1,223 04

FREE! FREE!!

To the Sick and Ailing Everywhere
the Cure for Your Disease De-
livered Free—Free for the
Asking—Free to You.

To the sick—the suffering—to every man and woman victim of organic disease, local trouble or broken general health. Dr. Kidd's offer of free treatment is given in the absolute faith and sincere belief that they can and will stop disease, cure it and lift you up again to health and vigor. There is no reason why you should not get well if you will only bring yourself to take the free test treatment of these wonderful remedies, no matter what your doubts may be.

I Want the Doubters.

I want to give them the proof—the evidence and the glory of new life in their own bodies—and I want to pay the cost of this proof—all of it—to the very last cent—myself.

I have put my life into this work. I hold the record of thousands of cures; not "some better," but thousands of desperate sufferers, hearty and strong and big and well; and their letters are in my hands to prove every word I say. Rheumatism, kidney troubles, heart disease, partial paralysis, bladder troubles, stomach and bowel troubles, piles, catarrh, bronchitis, weak lungs, asthma, chronic coughs, nervousness, all female troubles, lumbago, all skin diseases, scrofula, impure blood, general debility, organic vital ailments, etc., are cured to remain and continue cured.

No matter how you are, no matter what your disease, I will have the remedies sent to you and given into your own hands free, paid for by me and delivered at my own cost.

These Remedies Will Cure.

They have cured thousands of cases, nearly every disease, and they do cure and there is no reason why they should not cure you, make you well, and bring you back to health and the joy of living.

Will you let me do this for you; will you let me prove it, brother and sister sufferers? Are you willing to trust a master physician who not only makes this offer but publishes it and then sends the test and proof of his remedies without a penny of cost to any one except himself?

Send your name, your post office address and a description of your condition, and I will do my utmost to satisfy every doubt you may have or can have that these remedies will save your life and make it all that nature meant to make it.

Let me make you well. Give me your name and tell me how you feel, and the proof treatment is yours at my cost. No bill of any kind, no papers, nothing but my absolute good will and good faith. DR. JAMES W. KIDD, 1591 Kidd Building, Fort Wayne, Ind.

AMONG THE BRETHREN.

BY FLEETWOOD HALL.

Rev. E. Stubblefield of Evergreen, La., has been called to the pastorate at Bastrop, La., but his acceptance has not yet been assured.

Evangelist Geo. W. Elliston has just closed a meeting at Westlake, La., resulting in 22 accessions by baptism. He is now with Valence Street church, New Orleans, La., in a revival of much power.

The church at DeFuniak Springs,

Rev. Leon W. Sloan of Waverly, Tenn., has been called to the care of the church at Westlake, La., and has accepted to begin work April 5. He will also preach two Sundays at the Second church, Lake Charles, La. His removal from Tennessee is a distinct loss to us.

Fla., under the efficient pastoral care of Rev. J. H. Oakley, is moving upward. A mission has been started in the northern part of the town and preaching services are held there every Sunday afternoon. Sunday, March 15, Bro. Oakley preached four sermons and several were forward for prayer.

Evangelist W. H. Sledge is still assisting Rev. O. J. Wade in a revival with Immanuel church, Little Rock, Ark., and there have already been 79 accessions. The meetings are to continue through March.

"The Bible of Superhuman Origin" is the title of a booklet of fifty pages written by Prof. H. E. Watters, president of Hall-Moody Institute, Martin, Tenn., which treats of the subject in an exhaustive and highly interesting style. It deserves a place in every preacher's library.

Rev. J. E. Miles, of Martin, Tenn., is on a preaching tour into Missouri and has edified the saints in the vicinity of Cardwell. He may go but we protest against his staying there.

Dr. Z. T. Cody of the First church, Greenville, S. C., will preach the dedicatory sermon of the church at Williamsburg, Ky., April 5. In former years he held institutes with this church.

Rev. T. M. Morton has resigned as pastor at Dawson Springs, Ky., where he has done such a great work. It is not known where he will locate.

Evangelist George C. Cates had the hardest fight of his illustrious career in Oshkosh, Wis., but at last accounts there had been 607 conversions and the work still progressing.

Rev. J. W. Vesey has resigned at East Birmingham, Ala., and accepts a call to Riverside, Ala. The work takes on new life wherever he goes.

Rev. F. H. Watkins has resigned the care of Southside church, San Antonio, Texas, to become city evangelist. He is gifted. We knew him in Seminary days.

The church at Monett, Mo., is pastorless, Rev. E. D. Maddox having resigned to take effect April 5.

Rev. J. B. Webb resigns at Anna, Ill., to accept the pastorate at Johnson City, Ill., which begins April 5.

Dr. Geo. W. McDaniel of the First church, Richmond, Va., will preach the commencement sermons of the North Carolina Agricultural and Mechanical College, May 24, and of the University of Mississippi May 31st.

The saints at Darden, Tenn., are vigorously pushing preparations for building a new church. It will likely be of concrete blocks and will cost, when finished, about \$1,800. The faithful pastor, Rev. W. F. Boren and a committee are soliciting funds. The new building will likely be 34 by 50 feet with vestibules.

In an article on "Baptist Missions in Argentina," the *Religious Herald* prints pictures of our beloved missionaries, Rev. Thos. Spight and wife and Rev. F. J. Fowler and wife. These are especially well known in Tennessee.

Rev. O. L. Powers of High Point, N. C., has been unanimously called to the care of College Hill church, Lynchburg, Va. He has Powers as a preacher which we saw manifested during Seminary days.

Rev. J. C. Holland of Keen Street church, Danville, Va., has resigned to become pastor of the First church, Hendersonville, N. C.

That princely, liberal layman, O. C. Barton, of Paris, Tenn., and his genial pastor, Dr. W. H. Ryals, attended the

Bible Conference in Broughton's Tabernacle, Atlanta, Ga., lately.

Rev. R. L. Matthews of Petersburg, Va., has tendered his resignation as pastor at Woodlawn, after a service of three years, and Rev. T. C. Whitehurst is to be his successor.

Rev. B. J. Woodward has resigned the care of the church at North Augusta, S. C., to become an evangelist of the South Carolina State Board. He is considered unusually well qualified for the work.

Rev. W. E. Abrams, a student in the Seminary at Louisville, was ordained by the church at Jeffersonville, Ind., last week. He has lately accepted the care of that church.

Dr. L. W. Doolin of Highland church, Louisville, Ky., raised nearly \$4,000 for Education in his church, although it had only been asked for \$2,500.

Rev. H. B. Woodward, formerly of Jefferson City, Tenn., has accepted the care of the Southside church, San Antonio, Texas, and began work March 1.

Rev. T. M. Thomas, our missionary from China, who is at home on a furlough, is assisting Dr. T. B. Ray in his work as Educational Secretary of the Foreign Mission Board. Brother Thomas has been among the Texas churches.

Hon. Fred W. Freeman of Waco, Texas, has been secured as financial agent for the Southwestern Theological Seminary at Waco, of which Dr. B. H. Carroll is president. Now watch purse strings unloose.

The members of the First church, Waco, Texas, expect to get in their new \$100,000 building by April 1. The pipe organ will cost \$20,000. Dr. A. J. Barton is pastor and they think he is the best in that State.

Rev. J. W. Gillon of Gaston Avenue church, Dallas, Texas, is assisting in a revival at St. Francis Street church, Mobile, Ala. They will hear good preaching and be led to higher things.

The *Baptist Standard*, in announcing the success of a certain church, says: "There are contestant accessions by baptism." Now, there you are! Blame it on the printer. But doubtless some ought to be contested.

The leading editorial in the *Biblical Recorder* of last week entitled, "A Bible Reading on Our Battle With the Bottle," is a most ingenious and artful production.

Rev. C. W. Murchison leaves the Seminary at Louisville to become pastor of the church at Blakely, Ga.

The *Arkansas Baptist* announces that a stock company in Mississippi requests that paper to change its name to "The Baptist" and allow them four pages of the paper for Mississippi. What can be the matter with the Mississippi brethren? The *Baptist Record* of their State is one of the best in the land. Is it a medium of communication or division?

Poor old *Arkansas Baptist*! While Rev. D. E. Dortch was one of the editors of the *Baptist Banner* it wouldn't let him rest. Now that he is no longer editor it accuses him of double-dealing. Evidently the *Arkansas Baptist* is hard to please. Like the Irishman, that paper is going to have peace if it has to fight for it.

Rev. E. H. Robinson has accepted the pastorate at Leadwood, Mo., having resigned his work as missionary of the Concord Association.

The *Baptist Argus* got its many eyes crossed and announces that "Bro. W. Y. Quisenberry is greatly improved in health, and his new work opens finely at Fulton, Mo." It is H. N., and not W. Y. The latter is with the Foreign Mission Board.

The Fifth Sunday meeting of Western District Association is to be held with Spring Hill church, near Paris, from which have gone out so many preachers, and the program promises a rich treat.

Rev. L. M. Graves, having finished

EAT CHARCOAL.

Bad Breath, Gas on Stomach, and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges.

Trial Package Sent Free to Prove It. To blow a whiff of your bad breath in the face of a stranger or a friend, is a mighty disagreeable thing—to both of you. It humiliates you, and disgusts the one who is standing before you or talking with you face to face.

Onion-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from. If there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach, and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpolluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal, and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

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., 200 Stuart Bldg., Marshall, Mich.

special work in the University at Jackson, has entered the work of the pastorate at Ducktown, Tenn.

CAN CANCER BE CURED? IT CAN.

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

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

In winter no amount of warm clothing will make you safe if your vitality is low. Warmth inside is what you must have.

Scott's Emulsion

of Cod Liver Oil supplies carbon to the blood and tissues and makes you warm and comfortable all over. It is a safeguard against colds and all the ills that follow them.

Small, easily taken doses will do it.

All Druggists; 50c. and \$1.00.

TEXAS LANDS.

Send stamp to-day for free book on irrigated land, gives location, prices and products of land in the Farmer's Paradise.



San Antonio, Tex.
Mention paper.

Your Family

and its needs probably occupy nine-tenths of your waking thoughts. If you are wise you are thinking of future as well as present necessities.

You are saving part of your income of course.

Are you investing your surplus wisely?

Security is the first consideration. There is nothing safer than a certificate of deposit in The American National Bank of Nashville, Tenn., in point of working capital the largest National Bank of the State.

It will give you a sense of absolute security to make such an investment

And the "Rainy Day"

will have no terrors for you.

We issue Certificates of Deposit in amounts of \$25 and upwards, payable three, six, nine or twelve months from date and bearing interest at 3 per cent.

It is not necessary to renew these Certificates, unless you so desire, as interest continues.

They are negotiable and make splendid security for loans.

To those who already have funds accumulated and want to have a fixed income free from trouble or worry they form an ideal investment.

THE AMERICAN NATIONAL BANK OF NASHVILLE, TENN.

Capital	\$1,000,000.00
Shareholders' Liability	1,000,000.00
Surplus and undivided profits (earned)	580,000.00
SECURITY TO DEPOSITORS	\$2,580,000.00

WATCHWORD—ORPHANAGE.

Recently a good, consecrated Baptist lady said to me, "You know the Baptists really have no special work in Nashville. The Methodists have the Crittendon Home, the King's Daughters have the Blind Girls' Home and the Baptists have nothing." I asked, "Why, was not the Baptist Orphanage a special work?"

Since that time I have thought and thought like the boy, great long thoughts, and it occurred to me that possibly this good sister who is known and loved by the Blind girls represented many Nashville ladies—ladies who only need their attention called to the Home and only an opportunity given them to aid us. And so now I am appealing principally to the different societies of the Nashville churches for the Home. Should others wish to aid us we shall gladly welcome you.

Right here at your door lies a grand and a glorious work—that of receiving children from poverty and vice, thereby saving girls from paths that lead to misery and perhaps the Crittendon Home.

Yours is a great work and why should not your Home be second to none? Our State institutions you point to with pride, and who feels not a glow when he looks to Murfreesboro at the

great school there, where girls from the best homes are taught? Out in West Nashville there is a Home to which you should point with even greater pride, for in eternity the Home and its sunny influence will outshine this great seat of learning.

Children rescued from the slums injured in early childhood to the hardships that blot out much childish joy, making them prematurely old received into a Home where they forget the dark days, where they learn to perform household duties, methodically, where they are given the good opportunities provided by the public school system, and last and by no means least, where they learn of the Man of Galilee, who once roamed over the earth as poor as they, but now who sits on His Father's throne. And we, listening, hear His gentle accents saying, "The poor ye have with you always." "Let little children come unto me."

We have a generous Board. Each one feels a personal interest in our little ones. I've seen the great hearted president's eyes fill with tears as he gazed upon the little sick children, or as vital matters were being discussed. And still there are things needed in the Home that the Board can't supply, because of lack of funds.

Housekeepers, spring is nigh at hand, You know as well as I that the curtains and rugs that look fairly well during the dark, gloomy days of winter have a way of appearing too shabby under the bright rays of the summer sun. The sun of past summers has left its mark upon the wall-paper, and chairs have a way of growing fewer in number.

You know how this is in your own home where one or two little tots fill your life with joy, but what is the condition at the Home where forty-six children romp and play?

Come to the rescue of the Home. Make it second to none. It stands for the Baptists. Make the only Home of the Baptists the ideal Home, where you would want your little darling to find a good home, should God, in His wisdom, deem it best to deprive it of its present home, and father and mother.

There are ladies who will aid. They have responded so well when requested to sew, and I feel there are many who only need this matter presented to them. Some churches have promised to help

and I know others will gladly follow.

Sisters, think over this, pray over this. Come and tell us what you will do. Take the Orphanage upon your hearts. Go hand-in-hand in this great work that should be nearest the heart of every Baptist in Tennessee. Hasten the day when the Home shall measure shoulder to shoulder with our State institutions or those of fraternal orders. Put forth an effort. Rear for yourselves a monument more lasting than brass and iron, that will stand through the ages and even cast its shadow across the river. Up! Be up and doing! lest ye forget.

MRS. BRYAN,
Superintendent.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanently Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1338 Walnut St., Kansas City, Mo.

THE HERO OF GETTYSBURG.

The wife of the Confederate General Pickett contributes to the March McClure an article of most unusual interest called "My Soldier," which, without making any direct statement, leaves one with a conviction of the appalling imbecility of war.

"My Soldier said, one day, that he should be glad to be in every war that had a just cause. I had been taught to believe that the war with Mexico lacked it, and when I asked him, he replied:

"At West Point some of us were reprimanded for expressing doubts of its justice. I was one of them. After we were in it, we had to fight it through, and, since it had to be done, I was glad to do my share."

Later on, when the war of secession broke out:

"I pray God that this direful revolution which has come about because of misunderstandings, and for which I see no real necessity, may yet in some way be averted."

When the die was cast, General Pick-

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EDUCATIONAL.

WANTED—\$3,000 telegrapher's on account of the new 8-hour law. Draughon's Colleges, 30117 states, give written contract to secure position or refund money. Address Jno. P. Draughon, Washington, Nashville, Atlanta, Raleigh, St. Louis, Dallas, Little Rock or San Antonio.

MISCELLANEOUS.

The Victor Sanitarium—For the safe, speedy and scientific treatment of Alcohol and Opium addiction. Address, 321 Whitehall Street, Atlanta, Ga.

OPPORTUNITIES AND INVESTMENTS

INVESTMENT—We can lend your money on first mortgage City realty at from 6 per cent. to 8 per cent profit, net. ALL LOANS GUARANTEED. Pensacola is the nearest city in the U. S. to Panama Canal and is rapidly improving. Escambia Realty Co. Inc., Pensacola, Fla.

ett naturally, though sorrowfully, chose the side where were his own kith and kin. He distinguished himself at Gettysburg.

"When he reached Seminary Ridge again and reported to General Lee, his face was wet with tears as he pointed to the crimson valley and said:

"My noble division lies there!"

"General Pickett," said the commander, "you and your men have covered yourselves with glory."

"My Soldier replied:

"Not all the glory in the world, General Lee, could atone for the widows and orphans this day has made."

"Some years later, George Augustus Sala asked my Soldier whom he considered the hero of Gettysburg on the Northern side. He replied:

"The hero of Gettysburg on both sides was the private soldier."

Pickett was appreciated on the Yankee side, and General Grant celebrated his son's birth with bonfires, all of which makes excellent reading as told by his widow.

BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837. E. W. Vanduzen Co., 429 E. 2d St., Cincinnati, O.

BOYS THIS WATCH

EARN OR THIS KING AIR RIFLE

for selling 24 Jewelry Novelties for us, at ten cents each. Only a few hours work. Watch genuine American movement, guaranteed for one year. Rifle neat and durable, good for small game and target practice. Send your name and address to-day. We trust you. We will send you jewelry, you sell it and return to us \$2.40, and we will send you watch or rifle promptly.

ALABAMA NOVELTY COMPANY,
P. O. Box 596, Birmingham, Ala.

EVERYTHING FOR THE HOME



This great "home store" carries the largest, best and finest selected stock in the entire South. No place will you find prices so low. Furniture for every room in the house all in the very newest styles.

Rugs of every size and shade at a sure saving of a fourth.

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OBITUARIES.

MOSELEY.—Whereas, God in His all-wise providence has called to be with Him, Col. Thomas G. Moseley, the father of our beloved progeny, Mrs. J. H. Snow; and

Whereas, we, the members of the Ladies Aid and Missionary Society of the North Edgefield Baptist church, desire to express our tender regard in this, the time of sorrow;

Be it resolved, that we do hereby extend to Mrs. Snow our love and sympathy, praying that the hand of the Lord may rest lightly on her in this affliction and that He may help her to realize He is ever near and ready to comfort;

Be it further resolved, that a copy of these resolutions be presented to Mrs. Snow, that they also be spread upon the minutes of this society and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Respectfully submitted,
Mrs. W. E. JACOBS,
Mrs. D. A. DORTCH,
Mrs. F. W. WALKER,
Committee.

Adopted at called meeting, March 5, 1908.

WANTS A DEBATE.

I see in the *Gospel Advocate*, Feb. 27, that one Frank Morrow wants a debate between T. F. Moore (Missionary Baptist), and me, because my position in the Malone-Srygley debate concerning Mark 16: 15, 16, differed from Brother Moore's position in the Moore-Derryberry debate. Then he sarcastically adds, "Of course both spoke by the influence of the Holy Spirit, according to Baptist doctrine."

I wish to make the following remarks with reference to his article:

1. Why does Mr. Morrow want a debate between Bro. Moore and myself? Well, really, I have no idea that he wants such a discussion at all. He says that "Mr. Moore made an effort to show that the commission given by Mark was an interpolation." But so far as that is concerned, I can say that some eminent authors hold the same thing. Such men as Godet, Alford, Warfield, Meyer, etc. Meyer, one of the most scholarly of commentators, says: "The entire section, from xvi. 9-20, is a non-genuine conclusion of the Gospel not composed by Mark." Nashville Debate, p. 394. That Prof. Harding felt the force of the authors quoted by Dr. Moody is evident from his reply. He holds that the text is genuine if Mark wrote it; but if added by Peter, Timothy, Silas, or any other apostle or apostolic man, they are canonical, but not genuine. Then he adds: "Their canonicity I do not doubt; their genuineness is a matter of doubt." Nashville Debate, p. 399.

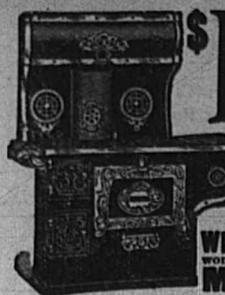
Then Prof. J. A. Harding, President of Potter Bible college, and a leading Campbellite debater, doubts that Mark wrote the concluding verses of his gospel, i. e., from 9 to 20.

Yet there are distinguished scholars who regard the disputed passage as genuine. But I have never tried to meet Campbellites on that passage by proving that it is an interpolation.

I am able to prove that the remission of sins precedes baptism. I did it so fully in the Malone-Srygley debate, to which Mr. Morrow refers, that many people said, "There is but one man in the debate. Why don't the Campbellites give us a man?"

Now, Mr. Morrow knows, if he knows anything about this question, that the ablest scholars and critics differ as to the genuineness of Mark 16: 9-20.

But because he finds T. F. Moore on one side of this question and me on the other he suggests that we have a de-



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without warming closet or reservoir. With high warming closet, porcelain lined reservoir, just as shown in cut, \$17.00. Made with large square oven, six No. 8 cooking holes, regular 8-10 size—body made of cold rolled steel plate. Burns wood or coal. All nickel parts highly polished. Are the most liberal ever made. You can pay after you receive the range. You can take it into your own home, use it 30 days, if you do not find it exactly as represented, the biggest bargain you ever saw, equal to stoves sold at double our price, return it to us, and we will pay the freight both ways.

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Nashville, Tenn.

bate. Now, Bro. Moore and I are not that much like Campbellites. They set out to unite the sects, and have gotten so far along as to be holding public discussions among themselves.

2. If Mr. Morrow wants a debate between brethren who differ from each other, I suggest E. G. Sewell and David Lipscomb. E. G. Sewell denies that the Holy Spirit enters the heart of the sinner in the work of conversion, and David Lipscomb holds that "the Holy Spirit enters the heart with the Word." I have the proof at my command. So, Mr. Morrow had better get up a debate between the editors of the *Gospel Advocate*.

3. Mr. Morrow says, "Of course both spoke by the influence of the Holy Spirit, according to Baptist doctrine." But Baptists do not teach that the Holy Spirit inspires anyone in the interpretation of the Scriptures. Nor is any man who misrepresents any religious people guiltless in the sight of God and man. We hold that inspired men wrote the Bible, and that God gave us reason and understanding sufficient to make us responsible. And that the Holy Spirit operates through the Word of God in the salvation of men. And to my mind Mr. Morrow's remark was a disguised thrust at the doctrine of spiritual influence as held by Baptists. For we all know that

the doctrine of spiritual influence as taught by the followers of A. Campbell, when clearly interpreted, excludes the Holy Spirit from the plan of salvation. Their propositions are orthodox, but their arguments are heterodox.

5. If Mr. Morrow really wants a debate between me and any one else, let him furnish a man from his own ranks, and I will prove that regeneration or the new birth, which includes the remission of sins, precedes baptism.

A. MALONE,
Franklin, Ky.

AMONG THE BRETHREN.

Rev. H. N. Quisenberry, of Cottage Avenue church, Indianapolis, Ind., has accepted a call to Fulton, Mo., and began work there March 1.

Evangelist Geo. C. Cates is now assisting in a revival with the First church, Corsicana, Texas. For twenty months he has witnessed 1,000 professions a month.

The *Baptist Argus*, of last week gloriously adorns its front page with a cut of Rev. U. S. Thomas, an exile from Tennessee, who is laboring so effectively in Louisville, Ky., under the appeal of Dr. Jonesboro, Ark.

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 This mark on knives, forks, spoons, etc., means durability, style and beauty.
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 Southern Post Card Agency, Lexington, N. C.

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INFORMATION WANTED ABOUT JEFFERSON DAVIS.
 The undersigned is engaged in writing a biography of the late Jefferson Davis, and desires to obtain as much information as possible about every phase of his public and private life. I have in my possession nearly all books that relate to Mr. Davis. I now desire to obtain such information and material as is indicated in the following list:
 1. Names and present addresses of relatives, neighbors, former slaves, etc., of Jefferson Davis, who can give information about him.
 2. Letters, scrapbooks, diaries and other documentary material relating to Mr. Davis' life.
 3. Privately printed books, pamphlets, newspapers, and other printed matter, containing information about Mr. Davis.
 4. Pictures of Davis and relatives, of

his homes, and of places connected in some way with his career.
 5. Any souvenirs, relics, etc., of which photos may be made.
 6. Reminiscences, authentic anecdotes, etc., of Mr. Davis.
 7. Any information about Mr. Davis or his relatives in Wales, Pennsylvania, South Carolina, Georgia, Kentucky, Louisiana, and Mississippi.
 I shall be glad to obtain the loan of any documentary or other material, and will guarantee its safe return. For any assistance given to me I shall be greatly obliged.
 WALTER L. FLEMING,
 Professor History, Louisiana State University, Baton Rouge, La.

NO HOME.
 BY MRS. J. H. PIPER.

(The following lines were suggested from the story of an orphan girl.)
 No words with more sadness than these are replete,
 When the thorns of life's wilderness pierce our feet.
 No solace from sorrow; but to suffer alone,
 No loved ones to cheer you. No home!
 No home!
 No mother to watch o'er you here,
 No hand to caress you or dry the sad tear;
 You must toil among strangers, for shelter alone,
 Never knowing the pleasures and comforts of home.

But, dear child, my Savior had here no home,
 Amid trials and sorrows He wandered alone;
 He had one mission on earth to fulfill,
 That was to do His dear Father's will.
 When His work was finished, He ascended above
 To reign forever in that bright land of love;
 No more to weep, no more to moan,
 He lives with the Father in a heavenly home.

Then will you take Him for your Savior, too?
 Lean upon His arm—He'll carry you through;
 I pray you may find Jesus, and make Him your own,
 And live with Him forever, in heaven's bright home.

Then with dear mother and loved ones you'll meet above,
 And ever be housed in that bright land of love.
 When there you are gathered, no more to roam,
 Into one will be blended—sweet heaven and home.
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 Yours respectfully, N. H. BLITCH COMPANY, MEGGETTS, S. C.

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 My illustrated book tells how to quickly relieve and cure Distressing Head Noises, Ringing and Buzzing in the Ears, Discharging Ears and Catarrh. It tells how deaf people, except those born deaf, may be restored to perfect hearing. It tells in plain, simple language how all diseases and defects of the Eye, such as Falling Eyesight, Cataract, Granulated Lids, Scums, Sore Eyes, etc., etc., may be successfully treated by my patients in their own homes. It tells all about my Mild Medicine Method which has cured so many Catarrh sufferers and has restored hearing and sight to scores of supposedly incurable patients in every State.
 Simply your name and address on a post card and you'll receive by return mail my 50c Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.
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The time is coming when the automobile will be no more of a curiosity on the farm than a gasoline engine was a few years ago. It is not altogether a rival of the horse. It fills a distinct place, traveling long distances without food or water and without fatigue. A horseman must ever be merciful to his beast. On a hot day he lets it take its own pace.

The automobile saves time and money. The saved time lengthens life, and often when the farmer wants the doctor in a hurry it saves life; when he breaks a part of the mower or reaper he cranks up the machine and away he goes. It is not always convenient or practical to keep a team of roadsters and it costs money to go to town with the work team. They move slowly, and ought to be at work anyway.

The motor buggy is filling a long-felt want. The machine shown costs from \$375 to \$450, weighs only 690 pounds. It is a practical machine. The wheels are 38 inches high, fitted with or without solid rubber tires. Therefore, it is adapted to rough country roads as well as city streets.

It costs less to maintain than a horse. It consumes fuel only when in actual use. If you do not use it for a week, you do not have to exercise, feed or care for it.

It will run from 20 to 30 miles on a gallon of gasoline at a speed of from two to 25 miles per hour. In making long, hurried trips there is no danger of the machine tiring out like a horse. There is no danger of its over-heating. When you reach your destination you don't have to stop to hitch or blanket it. It is so simple in construction that a woman can run it.

It is fitted with a ten-horse power engine with double opposed cylinders. It is mechanically air-cooled; therefore, no water to freeze.

The machine has two speeds forward and one reverse. Is driven by two chains from the countershaft with a differential. The machine is oiled by four sight feed oilers; has jump spark vibrator coils and six dry cell batteries.

The engine and all of the working parts, as well as the running gear, are made as strong and substantial, compared to the weight the machine carries, as the big expensive automobiles. The frame, which is the part that carries the engine, is made of angle steel, which is fastened on either end on top of two elliptic springs.

Mr. Black, president of the Black Manufacturing Co., 126 East Ohio St., Chicago, Ill., manufacturer of the Chicago motor buggy, reports that they sold 163 machines at the Chicago auto show. About one-half were sold to farmers. The balance were equally divided between doctors, traveling men and other classes of people who have a lot of driving to do.

This substantiates the belief that time has come when the farmer is going to ride in a motor-driven buggy. The above company issues a catalog which gives full information in regard to this particular vehicle and three or four other styles they manufacture. Full information can be had by addressing Mr. Black or his company. Ask for Catalog A-144.

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Arlington, \$3 per day, two in a room, same rate if delegates stay longer than convention, but rearrangement of rooms, 500 rooms. Eastman, headquarters and meeting place of convention, European plan, \$1 per day, two in a room, plain room; \$1.50 per day for rooms with toilet and \$2 per day for rooms with bath. Meal tickets good for Arlington Hotel, 75c; or meals can be had at restaurants at 25, 35 and 50 cents, or a la carte, 1000 rooms. Majestic, \$2.50 to \$3 per day, with understanding that more than one occupy a room, 500 rooms. Park, \$2.50 per day for a plain room, two in a room. More for rooms with toilet or bath, 500 rooms. Great Northern, \$1.50 per day, two in a room, 125 rooms. Milwaukee, \$1.50 per day, double; \$2, single; same for longer stay, 90 rooms. Moody, \$1.50 per day, two in a room, 200 rooms. Pullman, \$1.50 per day, double; \$2, single; same for longer stay, 125 rooms. St. Charles, \$1.50 per day, 150 rooms. Waverly, \$2 per day, 125 rooms. Waukesha, \$2 per day; special rate for longer stay, 150 rooms.

At the following hotels the rates will be the same if it is desired to stay longer than the Convention:

Rockafellow, \$2 per day, capacity 75; Imperial, \$1.25 per day, capacity 75; Josephine, \$1 per day, capacity, 100; Putnam, \$1 per day, capacity, 45; Richmond, \$1 per day, capacity, 80; Sumpter, \$1 per day, capacity, 100; Marion, \$1.25 per day, capacity, 35; Palace, \$1.25 per day, capacity, 60; United States, \$1-\$1.50 per day, capacity, 60; Louisiana, \$1.25-1.50 per day, capacity, 30; Beldin House, \$1 per day, capacity, 60; Nettles, \$1 per day, capacity, 20; Gardner, \$1 per day, capacity, 20; Barnes House, \$1 per day, capacity, 40; Taylor, \$1.50-2 per day, capacity, 35; McCrary, \$1.25 per day, capacity, 90; New Lindell, \$1.25 per day, capacity, 75; Jefferson, \$1 per day, capacity, 60; Cozy Inn, \$1.25 per day, capacity 30; West House, \$1 per day, capacity, 50; American, \$1 per day, capacity, 100; Gilsey, \$1 per day, capacity, 60; Garrison, \$1 per day, capacity, 60; Stratford, \$1 per day, capacity, 35; Ferguson, \$1 per day, capacity, 30; Parker, \$1 per day, capacity, 40; New Haven, \$1 per day, capacity, 50; Enocks, 75c-\$1 per day, capacity, 40; Home, \$1 per day, capacity, 25.

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Where guests can get rooms and take their meals at restaurants.

The Eddy, \$1-\$1.50 per day, \$5 to \$8 per week, and no extra charge where two occupy the same room, capacity, 125; Navarra, 75 cents and \$1 per day, capacity, 125; Goddard, 50 cents per day, capacity, 100; Amis, 50 and 75 cents per day, capacity, 60; Colonial, 50 cents per day, capacity, 75; Holly, 50 to 75 cents per day, capacity, 30; Howard, 50 cents per day, 75 cents.

Smaller Hotels and Boarding Houses.

In addition to the hotels above, there are in Hot Springs 500 smaller hotels and large boarding houses that have a capacity running from 15 to 25, where from 7,000 to 10,000 guests can find accommodations at rates of \$1 per day or less by the week.

There are many rooming houses, enough to accommodate 2,000 or 3,000 guests, where visitors to the Southern Baptist Convention can get rooms for 50 cents per day.

Outside of hotel dining rooms, Hot Springs has a large number of restaurants, where meals may be had for 15, 25, 35 and 50 cents, and a la carte. The total hotel accommodations are not less than 15,000, and all who come may rest assured that they will be well taken care of without crowding or discomfort.

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Now, we do not wish to stop anybody's paper. We do not wish to lose any subscribers from our list. We prefer rather to add new ones to our list. We are fortunate at this particular time in being able to make a combination offer that certainly ought to, and we believe will, be quite attractive to all of our old friends, and we hope also to many new ones.

Through special arrangements with the publishers, we are enabled for a limited time to offer the *Taylor-Trotwood Magazine* in connection with the BAPTIST AND REFLECTOR for only 25 cents more than the BAPTIST AND REFLECTOR would cost you if taken separately, making decidedly the most attractive clubbing offer for the year 1908.

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