

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL.

—“He laughs best who laughs last.”

—“Praise God from whom all blessings flow.”

—Professor Crawford H. Toy, of Harvard University, and once of the Seminary, has resigned.

—We thought that the manhood of Tennessee was not dead. Not for many years have the citizens of the old Volunteer State been so aroused and so determined as they are now.

—Only a little over three months until the meeting of the Southern Baptist Convention at Louisville. Pastor, have you taken your collection for Foreign Missions and Home Missions yet? The time is getting short. Do not let the conventional year slip by without taking any collection at all.

—It has been decided that the sessions of the Southern Baptist Convention, which meets in Louisville, Ky., next May, shall be held in the Coliseum. It has a seating capacity of 5,000. Still better, it has fine acoustic properties. We are opposed to meeting in large houses where the people are unable to hear anything that is said, as was the case at Richmond. It is much better to meet in a small house where everybody that can get in can hear than to meet in a large house where almost no one can hear.

—Says the *Baptist World*: “We sincerely hope the Executive Committee of the Northern Baptist Convention will succeed in its efforts to get 1,000 laymen to its next session. How would it work for the Southern Baptist Convention through some source (an executive committee) to seek to accomplish the same result?” That would be all right. Only we do not have any special need for such a committee in the South, because, as a matter of fact, we usually have 1,000 or more laymen in attendance upon the meetings of our Southern Baptist Convention. Still, the more the better.

—It will be gratifying to his many friends over the South to know that, after his long spell of typhoid fever, Dr. Rufus W. Weaver, the popular pastor of the Immanuel church, this city, is convalescing. On last Sunday he was able to be present at his church for the first time in about two months. He was not allowed by his physician to preach, but could not refrain from saying a few words of greeting. He also attended the Burrows Memorial services on Sunday afternoon, and made a brief, but interesting, speech there. He hopes to be able to occupy his pulpit on next Sunday, and regularly thereafter.

—Says the *Biblical Recorder*: “There were 1,353 of our churches which last year gave to State Missions; 1,170 to Home Missions; 1,319 to Foreign Missions; 1,324 to the Orphanage; 713 to Aged Ministers; 658 to Education; and 283 to Sunday-school Missions. Subtract these respective totals from the number of churches in the State (1,891) and you have the number of churches not giving to these objects.” That leaves a pretty large proportion of your churches, Brother Moore, that are not giving anything to these various objects. We are surprised to see so large a proportion in the grand old North State.

—The *Baptist Commonwealth* tells the following: “A trader passing a converted cannibal in Africa, asked him what he was doing. ‘Oh, I am reading the Bible,’ was the reply. ‘That book is out of date in my country,’ said the foreigner. ‘If it had been out of date here,’ said the African to the European, ‘you’d have been eaten long ago.’” You may consider the Bible out of

date, but, as a matter of fact, it is to the Bible that we owe our very civilization. Without the Bible, and the Christ of the Bible, mankind would soon degenerate into the grossest immorality and vice, such as prevailed in the world when Christ came, if not into barbarism and cannibalism.

—Dr. W. W. Landrum, of Atlanta, Ga., has accepted a call to the pastorate of the Broadway church, Louisville, Ky. Dr. Landrum's pastorates have been the First Baptist church, Shreveport, La.; the First Baptist church, Augusta, Ga.; Second Baptist church, Richmond, Va.; First Baptist church, Atlanta, Ga. He has been twelve years in Atlanta, where he has done a great work, not only in building up the church numerically and spiritually, but in the erection of a splendid house of worship. As pastor of the Broadway church, he will have one of the widest fields of usefulness in the South. Dr. Landrum is a genial companion, an able preacher, a fine pastor, and a noble Christian man every way.

—Where is the “model license” of the Model License League? Who ever saw it? We thought perhaps somebody would offer an amendment to the Holladay bill embodying this “model license” policy, but it was not done. The fact that the Model License League never offers a model license anywhere is simply evidence of its utter hypocrisy and duplicity in adopting such a name. We may say, though, that we believe in a “model license.” But as “the only good Indian is a dead Indian,” so the only “model license” is no license. And that is the conclusion which the people of Tennessee have reached. In this sense the whole State has now joined the Model License League, and expect to continue members of it.

—Rev. W. B. Rutledge, of Maryville, Tenn., recently sent us a club of new subscribers to the BAPTIST AND REFLECTOR to secure the watch which we are offering as a premium. He now writes us: “I received the watch and am very much pleased with it. Accept my sincere thanks.” Would you not like to have a nice watch? You may have one. Here is our offer: For six new subscribers at \$2, or twelve new subscribers at \$1.50, we will send a beautiful gold-filled watch, suitable either for gentleman or lady. The price of the watch at retail is about \$20. Why should not a hundred of our subscribers take advantage of this offer and secure the watch? In sending in a club of subscribers, be sure to let us know whether you wish a gentleman's watch or a lady's watch. We have both sizes.

—For a short while last fall there were five Baptist ministers in this city who were all students at the same college, Wake Forest, N. C., and members of the same Literary Society, the Philomathesian Society. These were Drs. Lansing Burrows, pastor of the First Baptist church; A. C. Cree, pastor of the Edgefield church; R. W. Weaver, pastor of the Immanuel church; J. N. Booth, then pastor of the Lockeland Baptist church, now Field Editor of the BAPTIST AND REFLECTOR, and the editor of the BAPTIST AND REFLECTOR. It is quite a coincidence that there should have been five students of the same college, members of the same society, living in the same city at the same time, especially when that college was in another State. The departure of Dr. Cree and now of Dr. Burrows breaks the circle.

—Many of our readers will remember Brother Rutherford Brett. He was pastor at Tullahoma and at Carthage, in this State. For some reason he decided to retire from the ministry and devote himself to law. We were sorry to lose him from the ministry, but we are glad to know of his success in his chosen profession. He has been elected as County Attorney of his county. His present address is Cordell, Okla. He is

greatly interested in our prohibition fight in this State. As might be expected, he stands strongly on the side of right. Recently, a bootlegger, whom he had succeeded in convicting, assaulted him in the courthouse, but Bro. Brett, “backed up,” as he says, “by God Almighty and the Right,” knocked the bootlegger down twice and finally knocked him clear out of the door and ten feet into the courthouse yard. We hope this is an indication of how he is going to knock out the bootleggers in his county.

—The *Religious Herald* says: “We are in politics as a paper only when some great moral question is before the people; then we are there without apology.” And again: “But we wish everybody to understand that on a great moral issue like that of the saloon, we are without apology in politics for the clean against the unclean.” This is exactly the policy of the BAPTIST AND REFLECTOR. We believe that when we are fighting the saloon we are fighting the enemy of the church and the home and the school; the enemy of all good, the enemy of everything for which we stand; that we not only have a right to fight the saloon, but that it is the duty of a religious paper to do so, and that a religious paper is recreant to its trust which fails to fight the saloon, and with it the whole liquor traffic. Fighting the liquor traffic we have felt it our duty also to fight the machine in this State, which stands openly and brazenly for the liquor traffic. Back of the liquor traffic stands the machine. They are Siamese twins. When one lives both live; when one dies both die. They stand or fall together.

—The *Examiner* says: “According to the last *Year Book* there are throughout the North some eight Baptist weekly papers, circulating in all the States, while in the South there are more than six times that number, but sustained more by a local constituency. The State of Texas alone maintains five Baptist weekly papers; Tennessee, four; Kentucky, four; Missouri, three; Virginia, three; and North and South Carolina two each.” In Tennessee there are only two weekly Baptist papers—the BAPTIST AND REFLECTOR, and the *Baptist Builder*, of Martin, Tenn. In the list of four referred to by the *Examiner* was included *Kind Words* and some other Sunday-school paper, which, while, of course, weekly Baptist papers, at the same time, are not so in the sense that the BAPTIST AND REFLECTOR and the *Baptist Builder* are. Our impression is that in Virginia they now have only one paper. So in North Carolina and so in South Carolina, the other papers in these States having been consolidated with the regular State paper. There is no doubt, though, that it is better to have a few large papers than many small ones.

—It is announced in dispatches from Washington that a bill introduced by Senator Knox, regulating the interstate shipment of whisky, will very likely be passed by Congress at this session. It will receive the support of the temperance people, it is thought, and of those who are opposed to Congress regulating the liquor traffic by laws. This measure provides that packages of whisky shall be labeled plainly so as to show their contents, and that it shall be a misdemeanor for a person ordering whisky to have it sent to him under an assumed name, and it is also made a misdemeanor to have whiskey shipped to a servant or an employee instead of to the person ordering it or paying the bill. This is not all the temperance people have been wanting. It is perhaps all they can get, however, at this time. While not preventing entirely the interstate shipment of liquor it will at least curtail the shipment very materially, and will relieve many of the evils accompanying its shipment. The liquor men have been fighting this or any other measure regulating interstate shipment of liquors. It is stated, though, that they will now be glad to accept a bill of this kind as a compromise, hoping in that way to stay the onward march of prohibition.

AT THE PORTAL.

BY FRANCES R. HAVERGAL.

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong and faithful,
Making us rejoice.

I the Lord am with thee,
Be thou not afraid;
I will help and strengthen,
Be thou not dismayed.
Yea, I will uphold thee
With my own right hand;
Thou art called and chosen
In my sight to stand.

For the year before us,
O what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall his grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break;
Resting on his promises,
What have we to fear?
God is all sufficient
For the coming year.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

No. XX: Congregationalism.

My Dear Son:

We have seen the principles which Baptists hold and teach as to their members. Now the question comes, what kind of organization should they have for the expression and propagation of these principles? What form of church government should they have? There are four forms of church government:

1. Hierarchical. This is the Catholic form. It is monarchical and despotic, under the absolute rule and sway of one man. It corresponds to the monarchical form of civil government, such as that of Russia or Turkey.

2. The Episcopal, the rule by Bishops. This is the Episcopal and Methodist Episcopal form. It corresponds to a limited monarchy, such as that of Germany or England.

3. The Presbyterian form, the rule by a presbytery or eldership. This is the Presbyterian and Campbellite form. It corresponds to an oligarchical form of civil government or government by a few, such as the Triumvirate of Rome or the Directory of France in Napoleon's time.

4. The Congregational form, or government by the congregation, which means by all the people, instead of by one, as in the hierarchical, or by a few, as in the Episcopal or Presbyterian form. This corresponds to a Democratic form of civil government, as in the United States or France. This form, as the name democratic implies, means the rule of the people, of all the people. The hierarchical form presupposes the ignorance of the constituent members and presumes that they are not capable of governing themselves. So also to a greater or less extent, as to the Episcopal form. But the Congregational form presupposes the intelligence of its constituent members.

The various forms of church government correspond to and are largely the outgrowth of the doctrines of the different denominations. Take the Catholics and Baptists, who occupy opposite extremes. Believing in a formal and ceremonial religion, practicing infant baptism and considering that the child is saved in baptism and has no need for a regeneration of his heart afterward, the Catholic feels the need of a strong government to control the ignorant, unregenerate mass of members, thus introduced into the Catholic church.

The Baptist, on the other hand, with his principle of regeneration before church membership, assumes that the membership of the church is composed of regenerated, intelligent individuals, each one responsible and reliable, and consequently that they are capable of self-government and do not need any one to direct their actions and dictate their course as to matters either

of doctrine or polity. It is simply a different way of looking at things.

It depends largely on the point of view as to which form of church government is better. From the Catholic point of view a hierarchical form is perhaps better. But from the Baptist point of view the democratic form is certainly better. From that view point, presuming that all the members of the church are regenerated and are intelligent, it is the ideal form. While it is true that not all the members of Baptist churches are regenerated and are intelligent, still they must all profess to be regenerated and are all presumed to be intelligent, so that they can be trusted to govern themselves. Besides, christianity is a religion of ideals. It proposes to bring the people up to the standard and not lower the standard to suit the people. But are there not apt to be diversities of opinion among the members if the decision of matters is left entirely to them? Well, yes. Just as there are apt to be diversities of opinion among any men of intelligence anywhere. Men do not always see things alike. "Many men of many minds" is as true of church members as it is of other people. Will not these diversities of opinion lead to strifes and divisions? Not necessarily, but often so. Then who is to settle these differences? Should there not be some one with authority to do so? Well, you may generally trust to the sanctified common sense of regenerated intelligent people to settle their own differences. Or if they can not come to an agreement, they can call on their brethren to help them adjust these differences. If they must be settled by some one on the outside, some one in authority who can force a settlement whether satisfactory or not, then the freedom and the individuality of the members are destroyed. It is certainly better that the members should fight out their differences among themselves and reach, as they are apt to do, a satisfactory basis of agreement by mutual concessions, or by acknowledgement of error on the part of one or the other, or by voluntarily leaving the matter to their brethren, than that these differences should be settled through force by some outside authority and at the expense of freedom and individualism.

Is it not true, though, that under this system we often have churchless pastors and pastorless churches, for the reason that there is no one to say to one pastor, come and he cometh, and to another, go and he goeth? Under other systems does not every church have a pastor and every pastor a church? Often so. And so far so good. But sometimes it happens that the church does not want the pastor, and the pastor does not want the church. Is it not better sometimes to have a churchless pastor or a pastorless church than to have a church with a pastor it does not want or a pastor with a church he does not want?

Better voluntary rather than compulsory marriage. Compulsory marriage is the European idea, voluntary marriage the American. And so is it not better to have a voluntary rather than a compulsory marriage of pastor and church? Is it not, as in civil marriage, apt to prove happier? It may be hard sometimes for a church to get a pastor, and then perhaps harder to get rid of him. But the first may be accomplished by prayer and the second by patience.

(Concluded next week.)

SHALL WE ADVANCE.

As we look out on our mission fields today and see how God has opened the doors before us, we should remember that He calls us to higher and holier service. At our Convention in Hot Springs last May, we decided to try to raise this year \$500,000 for foreign missions. This means a liberal advance in our gifts. Up to the 1st of January we had received in Richmond only about \$120,000. Taking this basis, it will be seen that we will have to give very largely between now and the last day of April, if we come up to the mark which we set. The Board has had to patronize the banks very liberally, and we have not said to our people much about our obligations, but we trust now that the State conventions are about over, there will be a liberal response to the calls in heathen lands. We have had to help in building a number of chapels and homes for our missionaries, as well as in establishing theological schools, printing plants and hospitals.

LARGE GIFTS.

While we need many to give, yet we also need quite a number to make large gifts. We rejoice that some of our brethren and sisters are sending good, large offerings. Several have sent the salary of a missionary, \$600, or more. One brother has recently given \$1,200, the salary of two missionaries. There are within our bounds 100 men and women who could give \$1,000 each, and there are easily a thousand who could give \$100 each. Let us realize that the day has come for larger things with us. Brother Brookes, in giving in the

sands, set us an example which others should follow. God is doing great things on the foreign field, and He has done great things for us in the home land. We should not be penurious in serving Him.

MANY GIVERS.

We have been trying to devise some way to reach the 10,000 churches which last year gave nothing for foreign missions. Perhaps one of the best ways of reaching these would be for the other 10,000 churches right close to these to set them an example of consecrated liberality, and then let the pastors and members of the giving churches go out and meet with these other brethren and talk to them about the Lord's work. We believe that 5,000 churches could be brought into line this year, so that they would give something, if only they were approached in a loving, earnest way for the glory of the Lord. It might cost several days of work on the part of hundreds of people, but how could you spend your time to better effect than by going out and getting God's people into line for the advancement of His Kingdom?

INFORMATION.

The Board has on hand a large supply of mission tracts, and will gladly send them free to anyone who wishes a supply. All you have to do is simply to write to us for them. The people will give more liberally if they are informed as to the work.

PREPARING FOR THE COLLECTION.

In thousands of our churches the collection for foreign missions will be taken in the next few months. It is well to prepare for this mountain top day in the church's life. This day when people will be called on to look beyond their own homes and State and country, and take a view of the destitute millions in lands of night. In order to get best results it is well for the pastor to have special prayer services beforehand with his people, praying God to open their hearts, and also well for him to use mission illustrations, informing the people as to the work, and also well for him to devise with his leading members some good plan whereby to secure the best results for the Master's work. Let the idea prevail in the church that you are in business for God, and that you are not using haphazard methods, but that you are planning wisely for the Lord's work.

SPECIAL PRAYER.

Inasmuch as the work has enlarged so greatly that we need more men and women and more funds, we think it would be well for our people to have a special prayer at least once a month in their churches for the work of world-wide missions, and we suggest that for the next four months the prayer service the last Wednesday night in each month be set apart for this cause. In addition to this we ask that our people pray regularly in their homes for the workers, and let them not forget your Mission Board which is trying to carry on this work under God for you. If Paul wrote to the brethren and said, "Brethren, pray for us," how much more do those today who are trying to carry on the work need the prayers of God's people. We have a great God, let us look to Him, and though we have to raise by the last of April \$360,000 or more, even this mountain to us, before prevailing prayer, will vanish and be cast into the sea. May the Spirit of God move mightily among His people.

Yours fraternally,

R. J. WILLINGHAM.

Richmond, Va., January 8, 1909.

LETTER NO. 4.

To a Young Man Who Said to Me, "I have assurance that I am a Saved Man; but I Cannot Decide which Church to Join."

MY YOUNG BROTHER: This letter has a purpose. My aim is to help you decide, if I can, which church you ought to join. Of course, granting that you are saved, you ought to join the church. Two classes, in the language of the ideality of things, are unthinkable: 1. Those who are saved, but remain out of the church; 2. Those who are not saved, but still are in the church. I shall not insist that you join a Baptist church. Churches have no right to tell folks which church they ought to join. And if churches have not that right, neither have individuals who happen to constitute the membership of the churches.

Church-membership is not a matter between the individual and any man or set of men. It is a matter wholly between the individual and his God. In my effort to help you decide which church you ought to join, I shall take a text and preach you a minute sermon. After reading the sermon stop and ask your God what church you ought to join.

Text: "One Lord, one faith, one baptism."—Eph. 4:5.

Now, this text is the whole of ecclesiology reduced to a trinity of units and these three units must be embodied in the creed of any organization before it can be really dignified with the name of "church." That is,

NEARLY EIGHTY.

A call for me,
Across the sea;
Come home; thy work is done;
The sky is clear,
But night draws near,
Embark at set of sun.

Into the night
With spirit flight,
Leaving my cares behind,
Hoping for day
I'll waft away
The other shore to find.

It is not far,
The evening star
Marks where that land begins
Whose every height
In endless light
With hallelujah rings.

My home is there,
His love to share
Who gave himself for me.
I hear the word,
I come, dear Lord,
'Tis heaven to be with thee.

—Exchange.

that which stands for the church of the living God here in the earth, itself, stands upon three legs: One Lord; one faith, one baptism.

I. One Lord in Whom you were Saved.

That is, Jesus Christ, in whom you were saved, is, and must always be, the one Lord of your saved life. Now, if you have found Him precious as your only Saviour, He demands that you take Him only as your Lord. In Matt. 23:10, He says: "One is your Master, even the Christ." Not a pope, or priest, or bishop, but Christ. With reference to the Lordship of Jesus, the Baptists stand alone in their position, that it is absolute. They accept no creed but the Bible; they listen to no man's interpretation of what one's Christian duty is; they maintain that a "Thus-saith-the-Lord" should actuate every one from the beginning to the end of his Christian life.

Now, if you believe in the One Lord of every saved one's life, then that far you believe with all the Baptists from the days of John the Baptist to now.

II. One Faith through Which You Were Saved.

You were saved in Jesus Christ, your one Lord; but "faith" brought you into this saving relationship with Him. Works alone did not save you; neither were you saved through faith plus works. I gather from our conversation that your experience is this: "Saved by grace through faith."

"Well, that is the way we all were saved. Jesus: "He that believeth hath eternal life." Paul: "Believe on the Lord Jesus Christ and thou shalt be saved." I am tempted to quote John 3:16. Read it! It is enough scripture to bring the whole earth to Jesus. Once more: "He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into condemnation, but hath passed out of death into life." John 5:24. You see what faith did in your salvation. I now make a strong statement: "There is not a Christian denomination in this country, apart from the Baptists, that can stand pat on its creed and truthfully say, "I believe John 5:24." Yes, one faith through which you were saved—and that without any intermediary work on the part of either yourself or anybody else. And if you believe this way about that faith through which you came to this one Lord, as the Savior of your life, then, again, you believe with the Baptists.

III. One Baptism, by Which You Say Before Men, "I Am Saved Through Faith in Jesus Christ, My Lord."

Eliminate the idea of death, burial, and resurrection from baptism, and it becomes a very meaningless performance. When one believes in Jesus Christ he "passes out of death into life" (John 5:24). That is what we mean when we say, "I am saved." The Bible uses different words and divers figures, however, to express this change. But no matter how you may express it, the idea of a death and a resurrection is never quite out of sight.

Now, the Baptist position is this: In one's application for baptism he says: "I have died to sin as the lord of my life, and I am living a new life with Jesus, my Saviour, as my Lord; and I want to confess this change of life-centres publicly." And when he is put under the water, it is a grave in symbol, and a dead-life (that is no paradox) lies in it. And when he is brought from his symbol grave in a symbolic resurrection, the scene means, "I no longer live, but Christ lives in me."

If this is not getting pretty close to what Paul means in Rom. 6:4, then I would be glad to know what that

verse means. And yet Baptists are the only Christians in this country who stand faithfully for this interpretation.

If you believe that this "one baptism" sustains this relationship to this one Lord and one faith, then you are with the Baptists. And if you can heartily subscribe to the teachings of this trinity of units, as above interpreted, then the sooner you begin to live them, the better.

Yours very truly,
Huntsville, Ala. R. S. GAVIN.

ATLANTA LETTER.

Our new Baptist Deacon, Mayor Maddox, has taken hold of the reins of our city government with a strong, clean, righteous hand. His inaugural address rang loud and clear for a greater, cleaner and better Atlanta.

The annual report of the City Recorder for 1908 shows a decrease in police court cases of 8,133 from 1907, and the greatest falling off was in the number of cases for drunkenness. Savannah, by the sea, is the only city in the State in which the prohibition law was not enforced and therefore did not prohibit. For this Savannah is getting such a black eye from all over the country as she can not afford to carry very long.

We are watching the fight in Tennessee with the deepest interest, because nothing just now will mean so much for Georgia as State-wide prohibition there. Tennessee is our native State, and we hang our head in shame at her political debauches that have stained her face with the blood of her fairest and best.

The year 1908 was good for Baptists in Atlanta. About twelve hundred were added to the membership of the churches. One church house was finished, two other \$5,000 houses and the Tabernacle Infirmary were erected complete. A respectable advance was made in offerings to the general work.

Four pastoral changes have taken place. W. R. Barrow came to McDonald Memorial, succeeding C. W. Rowe. P. B. Robertson to the Central, succeeding R. L. Motley, who went to the First church, Salisbury, N. C. T. E. McCutcheon to Jones Avenue, succeeding J. S. Goodwin, and C. J. Thompson to Jackson Hill, succeeding John D. Jordan, deceased. Other important changes are probable in the near future. Our Pastors' Brotherhood is so great and good that we dread any probable disturbance in its ranks.

My own work at Immanuel has been greatly blessed of the Lord. One hundred and forty new members have been added, giving us now a membership of over 500. The building has been completed and is one of the prettiest and most modern structures in the city. In the face of the panic we gave 20 per cent more for general benevolence than in 1907. Peace and harmony prevail, prospects are bright and we look out into the future happy and hopeful.

May the Lord continue His blessing with the BAPTIST AND REFLECTOR, and preserve the life of its noble editor in his splendid fight for God, home and native land.

J. D. WINCHESTER.

SEMINARY NOTES.

Winter has come in "Old Kentucky" at last. It has been sleeting since early morning. Today, Jan. 11, was celebrated as "Founder's Day." The speakers were Dr. A. J. S. Thomas, of South Carolina, and Prof. G. B. Eager, of the Seminary. Dr. Thomas told of South Carolina's contribution to the Seminary. We came in from our field at Upton, Ky., just in time to get the last sentence. But Dr. Mullins said it was fine, and he knows.

Prof. Eager gave a biographical sketch of Prof. William Williams, one of the first four teachers of the Seminary, and according to this splendid paper from Prof. Eager, Prof. Williams was no less a remarkable man than the other members of that first faculty—Boyce, Broadus and Manly.

Great was the privilege of the young ministers who sat at the feet of the immortal four. And yet the privilege of the young man who may now attend the Seminary is no less great.

The mid-winter lectures properly closed Friday night. There were no failures from first to last. They were full of information and inspiration. The Sunday-schools of this section will now show new life, for more than 300 pastors and Sunday-school workers will carry the inspiration of Spilman, Leavell, Moore, and others into the churches and schools where they work.

We were all glad to have Drs. Holt and Perryman from Knoxville, Drs. Golden and Frost from Nashville, and Rev. John T. Oakley from Hartsyville, as Tennessee representatives during the last week of the lectures; and by the way no greater speech was made than the one by Dr. Frost on Jan. 1—Missionary Day.

The State Secretaries from several of the States were present last week, and when Dr. Mullins gave them a

chance they convinced us that they knew how to talk—good talks, too.

The Secretaries from Alabama and Mississippi seemed a little proud of the fact that they had thrown their doors open and given some money to the Seminary. Tennessee may not have any right to praise herself because of the money she has given, but she can pat herself and feel proud when she remembers that her contribution was so rich in men. Profs. McGlothlin, Carver, DeMent and Gardner are all claimed by Tennessee, and they are among the best.

Bro. A. N. Hollis accepts a hearty call to Hammondsville, Ky., for half-time. This church is fortunate.

The regular Monday evening prayermeeting held by the Tennessee students has just been held in the room of Bros. Reed and Smalley. Those present were Wingo, Hollis, Reed, Smalley, Mrs. Davis and myself. It was as usual a good meeting.

We are praising the Lord that Tennessee is going dry.

T. RILEY DAVIS.

517 W. Breckenridge St., Louisville, Ky.

GOD'S AGENTS.

The history of God's Kingdom, in all ages of the world, ought to be greatly instructive to the people of our day. Much is said in favor of new views of truth, new adjustment of theology, and new methods of evangelization, as though the old views and methods had become valueless to God's cause. But it is most certain that the agents which God has ever employed, in all of the past, for the enlargement and progress of His Kingdom, were such as harmonized with His sovereignty, His supreme authority and rulership, and His plan of human redemption. The men whom God employed as prophets, priests, kings and apostles, to carry out the provisions which He had made, were steadily loyal to the orders which they received from Him. Those leading agents of God's will bowed their own wills to His authority and commands, and they preferred going into prison, and even to death, rather than to deviate from the instructions which God gave to them. The disloyal ones among those men, or living in those days, might suggest "new views of truth," or advise "new methods" of procedure, yet the true servants gave no heed to the proposals of sham novelties. And so it was, all through Bible history. The early history of Christianity would not present to us today its amazing power and progress if the leading men in the work had not been staunchly true to the divine instructions. They emphasized the deity of Christ, His vicarious atonement, His bodily resurrection, and His absolute Lordship. If such a sort of Gospel as the "new theology" of our day advocates had been the staple preaching in apostolic times, Christianity would have been a down-right failure. And if the missionaries on foreign fields, from the days of Carey and Judson to this hour, had treated Christ's cross as the new theology men now treat it, there would have been no such marvelous moral transformations in those lands as have occurred. And today in our own land the ministers who are doing the most to advance the Kingdom of Christ are they who loyally abide by great cardinal doctrines of His cross, and will never consent to cast aside their holy principles for the sake of union with those who are loose in doctrine and practice.

C. H. WETHERBE.

HILL CITY BAPTIST CHURCH.

Sunday was a "red letter day" at the Hill City Baptist church. The Sunday school was unusually good. It seemed all enjoyed the temperance lesson, after which a short but interesting program was rendered in behalf of the temperance cause, of which the majority of the good people of Hill City are strong advocates. Rev. G. T. King preached at eleven o'clock on "The Fatherhood of God," based on Rom. 8:14. It was earnest and uplifting.

At the evening service the B. Y. P. U. rendered a very instructive program on "Missions in the Southwest." Our organization, we think, will compare favorably with that of any in the suburbs.

Brother King's theme at night was "Jesus at the Pool," an appeal to his people to lend a helping hand to the poor and needy and also, urging them to go out and win the unsaved for Christ. Quite a number came forward for prayer and two were received into the church. God's presence was surely with us.

Your editorial in memory of E. W. Carmack was great. May God give you courage to keep up the fight, till not only Tennessee, but our entire United States in free from the accursed stuff. We are proud of the BAPTIST AND REFLECTOR for the stand it has made for temperance.

MRS. H. M. REEVES.

Hill City, Tenn.,

JACKSON LETTER.

I feel like I must congratulate you on the great victory which you were largely responsible in bringing to so happy a consummation. I regretted exceedingly that I had so little time to spend in Nashville when so much history was being made. It is a distinct advantage either to have a full purse and thus be able to stay as long as one might wish, or to live in the capitol city and stick your feet under your own table, which is to say the least, cheaper.

Somehow or other I felt that Fort's charge was a compliment to your influence, and I rather felt like congratulating you. It ought to bring you in more subscribers.

I notice you hold to your suggestion about Dr. Mullins publishing his statement of what he conceives to be our beliefs. I am sure you are right. Certainly one thing is evident, and that is that the Disciple brethren—some of them, at least—are not "toting fair." A paper which would publish an article from an unknown person, either as to being a subscriber, minister of the denomination or member thereof, and which article was "scurvy" in its spirit, and having all the "ear marks" of being "doctored for a purpose," is to say the least, eminently unfair in spirit, and yet my good Dr. Mullins thus far has not resented that breach of faith. I believe in our Seminary President, but some how or other I like not some of the phases of this business.

Our work is moving on pleasantly. We find the need of chairs at both morning and night services. The B. Y. P. U. six months ago showed but a small interest—now under the splendid leadership of President Blaylock, we frequently have two hundred, and several times as many as two hundred and fifty. Our people are getting ready to prepare plans to erect a great church building here, and at no far-off date, you may hear the sound of shovel, hammer and trowel.

The only drawback is that this flat country does not seem to be just the thing for the health of our children, and on this account we are anxious and wonder what we are to do.

God's blessings upon you.

Jackson, Tenn.

H. W. VIRGIN.

ALABAMA LOOKING ON.

I note with much pleasure that the Tennessee Senate has passed a State wide prohibition bill; hope it will pass the lower House with as large a majority. I rejoice with you, knowing how much you are interested in the great work. Alabama will be glad to have you join her in the dry column. I have been praying for the work ever since I left the State. Believe me when I say that I believe that to you, more than any other one man, belongs the honor and praise of the prohibition work in your great State. Thank God for a Baptist who will stand for the right. The thing that surprises and hurts me is the stand our Baptist brother from Clarksville, Dancy Fort, is taking for the whisky gang. I am ashamed of him. I thought well of him, at one time. The good people of Tennessee will lay him on the shelf so far as his holding any public office is concerned. God grant Tennessee victory in this fight for right.

The whiskey men of Alabama are going to test the law, and I am sure that they will test it to the satisfaction of the good people of the State. Some time ago I was talking with one of our Supreme Court judges, and he told me that he had examined the law carefully and it would be impossible to pick a flaw in it, and the saloon men might just as well surrender. The saloon men in Mobile raised \$25,000, Selma \$10,000 and Montgomery a large sum to test the law, and they had better save that, for they will need it to live on when the test has been made.

In your efforts to place your great State in the prohibition column, remember that Alabama is looking on with interest and trusting you to do the right thing. We stand with outstretched hands anxious to welcome you. Pass your bill and shake with us.

God grant that you may be more than conquerors in this fight, is the earnest desire of my heart.

Brewton, Ala.

WALTER M. MURRAY.

TENNESSEE ANTI-SALOON LEAGUE.

A great gathering of the temperance forces is to be held in Nashville, Monday and Tuesday, January 25-26, the occasion being the annual convention and State-wide rally of the Tennessee Anti-Saloon League. Several hundred delegates have been appointed to represent their respective communities at this meeting, and since every religious body—church or Sunday-school—is entitled to a delegate, and every local Anti-Saloon League to three, the Convention is likely to be the greatest of the kind ever held in Tennessee.

The unusually low rate of one fare plus twenty-five cents for the round trip has been made by all the rail-

roads, beginning Jan. 24, tickets good returning till Jan. 31. The Masonic Grand Lodge meets in Nashville on the 27th and many will take advantage of the opportunity to attend both meetings. The conditions are unusually favorable and a record-breaking attendance is expected.

A program has been prepared embracing addresses and discussions by well-known temperance leaders from all sections of the State, but the greatest interest will probably center about the appearance of the celebrated Judge Samuel R. Artman, of Indiana, and Superintendent Brooks Lawrence, of the Alabama Anti-Saloon League, both of whom will make addresses. Judge Artman is the man who startled the world a few months ago by his judicial decision that the saloon is unconstitutional. Superintendent Lawrence has acquired a national reputation by his able leadership in the Alabama prohibition fight.

The Convention will be held in the First Baptist church, corner Broadway and Seventh avenue, and will open at two o'clock Monday afternoon, the 25th. It will close with a great meeting in the Ryman auditorium Tuesday night, at which time Judge Artman will speak.

While representation in the Convention will be limited, as indicated above, the meeting will be open to the public, and all are invited to attend. Every religious body is especially urged to send a representative.

FROM TEXAS.

Hurrah for Tennessee!

Ever since your magnificent editorial on Carmack I have thought I would write you. And now that victory has come to the glorious cause which both he and you represented, and for which you both strove valiantly, I must say God bless you. Thank God for your courage, your ability, your perseverance, your power in being one of the main factors in bringing about victory for the cause of righteousness in Tennessee.

You have, along with the other noble leaders, had a hard fight. You have been maligned and misrepresented, but the God of battles, the Lord of hosts is with you, and the great hosts of the good people in Tennessee and elsewhere are with you. God bless you and old Tennessee.

Now for Texas next.

Let me say to my friends in Tennessee, you ought to double the subscription to the BAPTIST AND REFLECTOR, and give its noble editor a wider field and greater opportunity.

My health is so much improved that I am again able to do full work and have been for many months.

Our work here at Sweetwater is developing nicely. We had on last Sunday almost three times as many in Sunday-school as on the first Sunday I came to this field, and the congregations were more than twice as large. Contributions to all purposes have increased and the membership is one-third larger than when I came. The Lord is blessing us, and we are hoping and praying for greater things.

May the Lord bless all Tennessee, and especially the cause of civic righteousness, and all the Baptists who stood for it. Sincerely and cordially,

Sweetwater, Texas.

WM. A. MOFFITT.

WHAT OF THE NEW YEAR?

In many respects 1908 was eventful and historical. It was a great year for our denomination. We made progress along all lines. We start the new year well organized, with every prospect only pleasing. We can not foresee what new movement may claim our attention. But if we would enlist all our members we must keep in mind that the individual is the center of power for service. My desire for every Baptist is that the year 1909 shall be one of deeper consecration, a firmer conviction, a stronger faith, greater consistency of conduct, a larger giving and a deep spiritual sense of our obligation to God and our duty to each other. This will make it a year of great joy and a blessing for our own and all lands.

Kentucky Baptists, under the leadership of our great Secretary, Dr. W. D. Powell, will make the greatest record this year in our history. We face the new year with faith and courage with every outlook hopeful. I can't express my joy over the victory the temperance people have won, and to you, Dr. Folk, for your loyalty and faithfulness through so many years. About the first temperance speech I ever heard was by you in the Nolachucky Association. You have labored long and hard and I am glad the Lord has kept you to see the dear old State go dry. I wave my handkerchief. Up to the present I have had 140 additions to the churches, nearly all of them by baptism, and start the new year full of hope.

State Evangelist, Elkton, Ky.

S. M. McCARTER.

DR. LANSING BURROWS.

Resolutions adopted by Baptist Ministers' Conference of Nashville, Jan. 18, 1909.

Whereas, our beloved brother, Dr. Lansing Burrows, pastor for nine years of the First Baptist church, this city, has accepted a call to Americus, Ga., and will soon leave for his new field of labor,

Resolved, by the Baptist Ministers' Conference of Nashville, that during the years of our association with him we have learned to admire him as a true minister of Jesus Christ, an able preacher of the Gospel, an accurate expounder of the Word, a helpful pastor, a genial companion, a wise counsellor, and a friend to all.

Resolved, That we shall greatly miss his presence in all of our denominational gatherings in the city, but especially in this Ministers' Conference, where his words of wit and wisdom, of counsel and cheer have been so much enjoyed and have been found so helpful.

Resolved, That we pray God's blessings to rest upon him as he goes to his new field of labor, and trust that he may be abundantly successful therein.

Resolved, That a copy of these resolutions be furnished to the BAPTIST AND REFLECTOR and a copy to Dr. Burrows, as a slight expression of our love for him.

ONLY TEN MORE MINUTES.

We still beg that some friend will send us a copy of the following associational minutes: Beech River, Chilhowie, Midland, New River, Sequatchie Valley, Stewart County, Stockton's Valley, Walnut Grove, Weakley County and West Union. We have all the others, and heartily thank those who have so kindly responded to our call.

Yours waiting,

W. C. GOLDEN.

Exaggerated statements relative to my health having been published in several secular papers in West Kentucky and West Tennessee, recently, makes it necessary for me to make a statement in the denominational papers. Some time ago I was compelled to cease my labors as an evangelist temporarily on account of a severe cold and the need of rest. After several weeks of rest from preaching, I find myself in much better condition and expect to be able to enter the work again in the spring for the remainder of the year. Brother Clarence Motheral, Lynnville, Ky., a good singer and a spiritually-minded young man, has been engaged to assist me this year. We are ready to make engagements for meetings wherever the Spirit may seem to direct. Let all the readers pray that this may be a year of great revivals.

Mayfield, Ky.

TERRY MARTIN.

Hurrah for State-Wide Folk; for Prohibition Folk; for Anti-meanness Folk; for Fearless, Peerless, Persistent Folk! My hat is off to you. No, it is up in the air. Thank God for the unpurchasable Legislature of Tennessee. I move, we strike a medal of honor and that we present it to every member of that historic body that voted for State-wide prohibition. Hurrah for the W. C. T. U.! Hurrah for the Anti-Saloon League! And Carmack, looking down from the celestial heights, sees that his martyr blood was not shed in vain. Praise God from whom all blessings flow.

Knoxville, Tenn.

A. J. HOLT.

Sunday was a week ago I presented the claims of our Tri-State Hospital before the Union City Baptist church and congregation. The church is struggling with a debt but will give \$400 to the sanitarium and perhaps a good deal more. The pastor made a gift to the hospital himself, and rendered us good service in introducing us to the brethren. God is in this movement and the hearts of good men and women are open to the appeal that is made. Let every Baptist in Tennessee who loves his fellowmen and is in sympathy with the sick and suffering, pray for this enterprise and do all he can to aid it.

JOHN N. LAWLESS.

Please find check herewith for \$1.50 for which credit me on subscription for the coming year. Every Tennessee Baptist, of course, ought to take the BAPTIST AND REFLECTOR, and all who can out side of your State, and then we will still owe you an everlasting debt of gratitude for your contention for old-time Baptist principles and for your unceasing fight against the saloon. We rejoice with you over the prospect for State-wide prohibition in dear old Tennessee. Kentucky will follow soon.

Smith's Grove, Ky.

WM. M. STALLING.

PASTORS' CONFERENCE.

NASHVILLE.

First.—Pastor Burrows preached on "The Transfiguration," and closed his pastorate. One added by letter.

Central.—Fine congregations; large S. S. and B. Y. P. U.; 1 baptized. Subjects: "Little Foxes" and "Saving Faith Illustrated."

Third.—Pastor Yankee preached on "A Call to the Thirsty" and "Hindrances to the Answer to Prayer." Three professions; 210 in S. S.

North Edgefield.—Pastor Clay I. Hudson. The pastor spoke at the morning hour on "A Father's Charge" and in the evening on "Jesus Converting Saul." Good congregations at both hours; 313 in S. S.

Centennial.—Pastor R. D. Cecil. Texts: "And they took knowledge of them that they had been with Jesus." "Having loved His own that were in the world He loved them unto the end." Four additions by letter. Good services; 132 in S. S., 88 in Overton Street Mission; total, 220; 43 in B. Y. P. U., and a good meeting.

Seventh.—Pastor preached on "Waiting For the Power" and "Sinner's Excuse." One received by letter, one received for baptism. Lot paid for and we turn our face to build a house for the Lord. Pray for us.

Immanuel.—Prof. Thomas Carter, of Vanderbilt, preached at both hours. Dr. Weaver was present at the morning service and spoke for a few minutes. He expects to resume his work next Sunday.

Howell Memorial.—Pastor Cox preached at both services. Morning theme, "Knowing the Unknowable," evening, "No compromises." One for baptism; good congregations.

Lockeland.—Pastor J. E. Skinner preached on "God's Building" and "One Thing Lacking." Fine congregations both hours; 123 in Sunday school.

North Nashville.—City Evangelist T. O. Reese, preached at the morning hour to a large congregation. Theme, "Soul Winning." Text, Prov. 11:30. About 150 persons came forward and pledged themselves to try and win at least one soul to Christ during the year. Sunday school, 201 present. Good day. Brother Booth preached at the evening service.

West End.—City Evangelist T. O. Reese preached to a good congregation at the evening hour from Gal. 6:7-8.

Belmont.—Pastor Francisco preached at both services. Morning, "Christian Giving" and evening, "A Wealthy But Sad Family."

Calvary.—Pastor Woodcock preached in the morning on "The Promise to Those Afar Off." A letter from Dr. C. F. Mackenzie, Kihwa, China, was read, and had a profound influence for missions. The subject in the evening was "Seven Things About a Sinner." Forty-one in S. S. Good B. Y. P. U.

Grand View.—Rev. S. C. Reid preached on "Winning Souls" and "The Believer's Relation to Christ." Ninety-two in S. S. Fifteen additions by letter.

Murfreesboro.—I. J. Van Ness preached at both hours. Brethren George J. Burnett, Creek and Phillips elected deacons.

KNOXVILLE.

South Knoxville.—Preaching in the morning by pastor A. J. Holt, on "Duties of Church and Pastor." At night by Rev. W. L. Winfrey; 215 in S. S.; 100 in B. Y. P. U. Excellent congregation.

Glenwood.—Preaching by pastor, F. E. White, from Luke 24:49, and "The Unspeakable Gift." Three received by letter.

Lonsdale.—Revival continues by J. M. Anderson preaching; 95 professions and 71 additions; 317 in S. S. Bearden.—Brother J. M. Lewis preached at both hours; good services; 105 in S. S.

Island Home.—Pastor J. L. Dance preached at both hours. Prov. 20:29 and Ps. 84:11; 229 in S. S.

Immanuel.—Preaching at both hours by pastor E. A. Cate on "Christ Came to Save That Which Was Lost" and "Wise Man Built His House on a Rock," one by letter; 132 in S. S.

Union Grove.—Pastor S. G. Wells preached in morning on "A Trip to the Tomb" and in the evening on "Building Too Low."

Grassy Valley.—Pastor W. L. Winfrey preached; good services; 88 in S. S.

Meridian.—Pastor J. N. Bull preached on John 6:66 and Matt. 27:31; 78 in S. S.

Middlebrook.—Pastor A. F. Green preached on "Working in the Master's Vinyard" and "The Lamb of God;" 129 in S. S. Revival in progress.

Bell Ave.—Pastor J. H. Sharp preached on "Clearing Out a New Field" and "The Prodigal's Brother;" 2 by watchcare; 1 for baptism; 1 baptized; 449 in S. S.

Deadrick Ave.—Morning hour, J. W. Greathouse preached and at night Dr. A. J. Holt preached; one

approved for baptism. Pastor Perryman away at Norfolk, Va.

Broadway.—Pastor Atchley preached on "Cold Colared Christians." Brother O. P. Sterling at night on "Earth's Railroad to Heaven;" 491 in S. S.

Mt. Olive.—Pastor Shipe preached on Eccl. 9:10; 161 in S. S. Young People's meeting at night.

Corryton.—Meeting continues, Bro. Dowell preaching; 50 professions; 15 baptized.

Euclid Ave.—Preaching in morning by W. W. Bailey. Subject, "Following in the Footsteps of Jesus." Pastor Hurst preached at night on "What Shall I do With Jesus;" 172 in S. S., 1 baptized.

Grove City.—Pastor J. Clarence Davis preached at both hours. Subjects, "Heaven's Amends" and "Coming into the Kingdom;" 11 additions.

Third Creek.—Morning subject by the pastor, J. C. Chipe, "Old Paths." Brother W. S. Duncan at night; 1 profession, 1 renewal; 115 in S. S.

First.—W. James Robinson preached at both hours. Pastor J. J. Taylor at Morristown in a meeting.

Oakwood.—Pastor George W. Edens preached at morning hour on "Peter as a Preacher" and at evening on "Looking to Jesus;" 127 in S. S.

Colporter.—T. S. Williams pastor. Meeting held with Miller's Cave church. Several restored and some conversions. The church generally revived.

Tazwell.—Pastor J. F. Hale preached at both hours. Good services.

MEMPHIS.

Earl Ark.—N. B. Graves, pastor, preached both hours. By request pastor preached from Acts 2:38. Evening subject, "Alpha and Omega," Rev. 21:6. Good congregations; 3 received into church and one for baptism. Contribution to the Tri-State Sanitarium by the Sunday School.

Binghamton.—Pastor M. W. DeLoach preached morning and evening. Morning subject, "Fellowship," evening subject, "The Purpose of God's Goodness to Sinners." Good congregations both hours.

McLemore Ave.—W. J. Bearden pastor. Services at both hours. Morning subject, "Prevailing Prayer," Neh. 1:11. Evening subject, "God is Our Refuge," Ps. 143:9.

Central.—Pastor Thomas S. Potts preached at both hours. Subjects, "The Grace of Giving" and "Drinking From Old Wells." One addition by letter and one for baptism.

Bellevue.—Pastor H. P. Hurt preached at both hours. Three by letter and one for baptism.

La Belle Place.—J. L. Lynn, of Union University preached at both hours. Subjects, "Exaltation of Christ" and "The Healing of Naaman."

Union Ave.—Pastor D. W. Bosdell preached at both hours. Subjects, "Consecration" and "The Death of the Wicked." Large congregations. Two approved for baptism. Much interest among the unsaved; 178 in S. S.

Blythe Ave.—O. T. Finch preached on "Grieving the Spirit" and "Christianity, Its Power."

Boulevard.—Pastor J. R. Wiggs preached at both hours. Subjects, "The Poor in Spirit" and "The Hinderer."

Seventh Street.—Pastor I. N. Strother preached morning and evening. Subjects, "Continuing in Well-Doing" and "Joshua's Endowment for Service." Good congregations.

First.—A. U. Boone preached to splendid congregations. Subjects, "The Portals to Eternal Life" and "Inside the Gates—What Then?" Two baptized.

Miss Clara E. Maguire, a former missionary of Memphis under Woman's Missionary Union, died Saturday morning and funeral conducted this morning by pastors' conference.

CHATTAHOOGA.

St. Elmo.—Pastor B. N. Brooks preached at both hours. Subjects, 11 a. m., "A test of True Discipleship" and at 7:30 p. m., "Youthful Builders." Fine B. Y. P. U.; 135 in Sunday school; large and enthusiastic crowd Sunday night; several forward for prayer.

Highland Park.—Pastor Keese spoke at both hours to full houses. Subjects, "Endurement With Power" and "The Manliness of Jesus." Two received by letter; 158 in S. S.; B. Y. P. U. full. Dr. Newell spoke to the Union on the subject of "Intemperance: As Viewed by a Physician."

Tabernacle.—Pastor C. B. Waller preached to great crowds. Subjects, "The Overflowing Cup" and "Reaping the Harvest;" 352 in S. S.; 90 in Avondale Mission; 1 by letter; 1 baptized, 1 conversion; 1 reclaimed. Great interest among unsaved. Pastor Waller assists Pastor Stivers in a meeting at Cleveland this week.

East Lake.—Pastor Chunn preached on "The Lonely Christ" and "The Model Woman;" 70 in S. S.; 2 re-

ceived by letter. Good B. Y. P. U.; \$95 raised to meet recent payment on church debt. Good congregation at morning service and crowded house at night. The greatest day during my three months' pastorate.

East Chattanooga.—Preaching at both hours by Pastor A. P. Moore, Morning, "Surrender and Service" and at night, "Christ Lifted Up;" 124 in S. S. Large congregations and a splendid day.

Ridgedale.—Pastor Chunn preached at 3:15 on "The Contrary Wind;" 90 in S. S.; 2 additions by letter. Large congregation. A grand service. The outlook for the Baptists very flattering.

Alton Park.—Pastor John Hazelwood preached at both hours. Subjects, "Standing by the Cross" and "Your Sin Will Find You." Very good attendance. Good S. S.; one received for baptism.

Hill City.—Pastor G. T. King spoke in the morning on "The Importance of Life" and in the evening, "The History of the Beloved Disciple's Faith;" 110 in S. S.; 45 in B. Y. P. U.

HARRIMAN.

Trenton St.—Pastor McPherson preached at both hours. Subjects, "The Brotherhood of Phillip" and "The Conversion of Cornelius." One baptized; 245 in S. S.

Walnut Hill.—Pastor McPherson preached at 2:30 p. m. Subject, "Walking With God." A large attendance at S. S. and preaching.

Emory St. Mission.—Sixty-three in S. S.

Your writing on "Baptist Principles" excels anything I have read for brevity and simplicity. I hope it will be put in book form.

Gainesville, Texas. L. H. BASINGER.

Bully for Tennessee! Rah for BAPTIST AND REFLECTOR! Whoop, everybody! MILLARD A. JENKINS. Athens, Ga.

[What is the matter with the man? Has he gone clean crazy? A good many others seem to be in the same fix, though. Ed.]

"Pound, pound, pound! This is no Willie-hold-the-baby-temperance-tea-party!" "Glory, glory, hallelujah, glory, glory, hallelujah; glory, glory, hallelujah, as we go marching on!" I have lived to see it; and now, Lord, lettest thou thy servant live to see greater things than these. Let the kingdom come in all the earth. Congratulations to you, who has done so much to bring it. J. J. TAYLOR. Knoxville, Tenn.

Our work with the noble people of Dickson moves forward. We are hopeful for 1909, praying that this may be the annus mirabilis in the history of the Baptists of this town. More interest is being taken in all lines. Our prayer meeting is better; several were out tonight (being the time of our prayer meeting) though many were kept away because of sickness and inclement weather. Will you not join us in praying that the Good Shepherd may awaken His people to a greater sense of their responsibility toward the service of the King of kings. D. S. BRINKLEY. Dickson, Tenn.

The daily papers brought great joy to my heart the past week, as I read of the success for State-wide prohibition in the dear old home State. It was hard to give Carmack up, but it seems that his death meant the death of the liquor power in Tennessee. I want to congratulate you on the work you have done. It is an honor to be called the grand mogul of the Anti-Saloon League. Louisiana has made good progress the past year in getting rid of saloons; and some happy day in the not distant future, we hope to fall into the column with the Old Volunteer State. Jackson, La. F. C. FLOWERS.

Our work at this place has been paralyzed on account of two cases of smallpox, which developed just across the street from the church. We were three weeks without preaching, prayer meeting or Sunday School. They are both well, and the quarantine has been raised. The church work is starting off with renewed interest. One hundred and forty-three in Sunday school and large congregations. Preaching by the pastor. Morning subject, "Influence," evening, "Self-government." Brother Greathouse, the financial agent for the Theological Seminary, of Louisville, visited us last week and took about \$275 in pledges for the Seminary. We are repairing our church house at a cost of about \$350—a new roof and overhauling the inside. The outlook is more encouraging for the church than at any time since I came here. J. A. ROBERSON. Clinton, Tenn.

= 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. W. H. Major, Covington, 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; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

Orphans' Home—C. T. Check, 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 J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn. For Hall-Moody Institute, G. M. Savage, Martin, Tenn.

Ministerial Relief—Rev. H. W. Virgin, 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, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

LEST WE FORGET.

The following requests, placed before you a second time, need no apology. Some six months or more ago, a copy of these reached each mission society in the State. These present in a clear way some definite things that each mission society can do, and we hope is doing throughout this convention year.

1. Will you either in a mission prayer meeting or in your own homes, pray together once a week, at some definite time, for a great and signal advance in world-wide missions this year?

2. Will you give one meeting during the year to a study of systematic and proportionate giving as applied to your society?

3. Will you set before your society some definite aim for the increase of its contributions this year, making this increase, if possible, not less than one-fourth?

4. Will you, during the month of October, make a thorough and systematic effort to enroll every woman and young woman in your church in a missionary society?

5. Will you observe, if possible, by daily meetings, or in some special way, the weeks of prayer for world-wide missions the first week in January, and for home missions the second week in March?

6. At these special seasons of prayer and offering, will you see that every

woman in your church not now contributing to these offerings is personally visited and urgently requested to give not less than 25 cents to the Christmas offering for China, and 15 cents for the Home Mission offering in March?

We trust that the reading of these requests again will remind some if they have forgotten to strive along any of the suggested lines.

Then there is "the other woman." What are you doing to reach her? In getting her, the woman in your own church and community, to help you send the Gospel to the one who has heard it not, you are also joining in another feature of this year's campaign of effort. Keep these things in remembrance to do them. The days of our service may be shorter than we now think. Today is ours; let us give Him today with all the fulness of our powers.

God gives us each but one short day—

The time that we call Life—

To waste or cherish, as we will,

To spend in peace or strife;

One little day in which to do,

Or else to leave undone,

The work He gives us: we must leave

It all at set of sun.

But one brief day in which to learn

That we are not our own,

That that day's sweetest pleasure is

To hush another's moan;

That life of selfish actions brings

No blessed eventide,

While life of loving service finds

Deep joy on every side.

But one brief day! Oh, help me, Lord,

To use it as I should;

Help me, for others, in that day,

To do some little good;

And when at twilight cool and dim,

I hear Thy gentle call,

Dear Lord, forgive me if for Thee

I've not used time and all.

WEEK OF PRAYER AND OFFERING FOR CHINA

Reports from the Week of Prayer for world-wide missions and the special offering for China are coming in well. If you have not already observed the special season of prayer, it is not yet too late, and it is never too late for an offering. The programs arranged for this year are unusually attractive, while the one arranged for a tour of the mission fields is decidedly unique. This could be used at any time with excellent effect. Mrs. J. C. Johnson, Nashville, can supply you.

MISSION CALENDARS.

The Mission Calendar for this year is exceedingly beautiful. However, that is not its principal attraction. Its greatest charm lies in the fact that it assures a volume of united prayer for certain definite objects of our mission work. What comfort and strength to those who know they are the object of this special remembrance. Mrs. B. H. Allen, 306 Russell street, Nashville, still has some on hand. They will be sent to any address on receipt of 10 cents, and postage 3 cents extra.

MILD CURE FOR CANCER.

Many things considered impossible yesterday are being accomplished today. It has been proven by unimpeachable testimony that the dread disease Cancer is cured with Dr. Bye's Combination Oil Treatment. Hundreds of men and women—farmers, bankers, physicians, ministers, lawyers, etc.—state they have been cured with this treatment. Our readers having Cancer should surely investigate before giving up hope or enduring the surgeon's knife or the torturing, burning plaster. Full information about this treatment will be sent free by simply writing Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo., for his literature on Cancer.



ROYAL

BAKING POWDER

Absolutely Pure

The Only Baking Powder
made from
Royal Grape Cream of Tartar
—Made from Grapes—

**A Guarantee of Pure,
Healthful, Delicious Food**



OVERLOOKER'S SOCIETY.

A strange subject, is it not. Stranger still would it be if we who read this article would join this society. As this New Year ushers in may we as individuals see how much we can overlook or excuse. First, in our community; second, in our home and third in our church. We will take the third first under consideration. May it not be a word from us that will keep ablaze any little disturbance or trouble that possibly may occur this year. Instead of feeding the flame may our words and influence be to palliate and excuse. May we throw the mantle of charity over the faults of others, remembering our own weakness and how we struggle to overcome and sometimes fail.

In our homes, if any little friction arise may it be ours to overlook and pour oil upon the troubled waters, not to stir up strife with bitter words or unpleasant comments. The mother reigns supreme in her home, swaying the opinion of her husband and children to a great extent. May she not by adverse criticism poison the minds of these loved ones against those about whom she speaks. If even an enemy, may she throw the mantle of charity over, and pray for the unfortunate one. May not careless words, spoken in the presence of children, lessen their respect for teacher, pastor or friend, thereby crippling the influence of these for good over the members of the home. If anything should occur in our neighborhood, may it not be our lips that will help tear down or destroy, but may we overlook. There are too many good and noble subjects about which we can converse to spend our time in such low and debasing a way. May we emulate the example of compassion and sympathy of our dear Lord and Master, whose heart always went out to the weak and erring. A word of encouragement to one on the brink of despair has been the means of their salvation. On the other hand words of the wrong kind have driven to desperation. Let's weigh our words before we speak. May it be ours to overlook, help encourage the weak brother or sister; may our prayers ascend for them instead of words of bitterness falling on their heads. Our Lord was never so busy but that he could stop to cheer and comfort, and to encourage those who sinned to sin no more. A gentle look was reprimand enough for Peter. May we live in the hearts of those with whom we come in contact as an inspiration to all that is good, noble and true, always praying for guidance and direction. As our words express what is within, may it behoove us to keep within pure and holy as He is holy.

Blessed are the peacemakers, for they shall be called the children of God. May

every church, home and community have an overlookers' society, whether regularly organized or otherwise. May God help us all to do what is right.

Mrs. J. H. WRIGHT.

Nashville, Tenn.

TETTERINE RECOMMENDED FOR ECZEMA, RINGWORM, OLD SORES, RISINGS, ETC.

Morvin, Ala., August 1, 1908.

J. T. Shuptrine, Savannah, Ga.

Dear Sir—I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, old sores and risings and can gladly recommend it as a sure cure. Yours truly,

J. R. McBRIDE.

Tetterine cures Eczema, Tetter, Ringworm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

OUR ALABAMA LETTER.

When the clocks in Alabama struck 12 Thursday night, Dec. 31, our State went into the "dry" column. The Louisville & Nashville Railway, the largest system in the State, divides Alabama from North to South. A traveller can now board one of these through Louisville & Nashville trains in Cincinnati and go to New Orleans, a distance of 904 miles, and he will pass through but two places where the sale of liquor is licensed, Louisville and Nashville. And unless these notes are rushed into print, before they reach their readers, Nashville will have witnessed the beginning of the end.

Judson College, Marion, observed Founder's Day the 7th of this month. Dr. A. J. Dickinson, of Birmingham, was the principal speaker.

Howard College, East Lake, has enrolled fifty ministerial students thus far this session.

L. M. Stone, who did good work at Georgianna for some time as pastor, but who has been in poor health for the last year, reports himself about well now and ready for work again. His present address is Coffee Springs, Ala.

H. J. Hammonds leaves Lanett and accepts Freedonia.

J. R. Stodgill resigns at Albertville and accepts the care of the Jonesboro church. Albertville is one of the best large towns on what is known in Alabama as Sand Mountain. Jonesboro is in Birmingham District.

Prof. J. T. McKee gives up school work at Newton to accept work under

the State Board of Missions as Sunday School Evangelist. He succeeds C. E. Crossland, who becomes one of our Sunday School Board's field men.

J. W. Sandlin has resigned Palmetto Street Church, Mobile, and removes to Atmore. H. W. Fancher succeeds Sandlin.

J. R. Wells leaves Anniston and goes to Jennings, Fla.

H. T. Vaughn has been called to Girard, and accepts.

C. T. Culpepper, after one year at Marbury, resigns. His future plans are not known.

J. L. Jackson goes from Orrville to Hurtsboro.

A. L. Blizzard removes from Georgia to Alabama, and accepts work at Hartford.

William W. Stout, a Kentuckian, comes to Alabama. He has charge of the church at Bridgeport.

J. H. Riffe, who has been away in Missouri for a while, returns and accepts the Coffeetown charge.

G. W. Smith, of Tennessee, accepts a call as supply at Columbia for three months.

O. E. Comstock, Sr., on account of the failing health of his daughter, gives up the Furnace Hill work at Sheffield and goes to Tuscon, Arizona.

P. C. Barkley resigns at Elba and Opp and goes to Plains, Ga. Brother Lee succeeds Brother Barkley.

What do you think? Our great Secretary, Dr. W. B. Crumpton, who is also President of the Anti-Saloon League in Alabama, celebrated the advent of prohibition into Alabama by shaving off all his beard. A splendid likeness of his smooth face appears in this week's Alabama Baptist, over the words, "Our New Secretary."

The daily papers announce that Rev. T. J. Porter, who was recently elected as one of the Evangelists of the Home Board, has been induced by the Roanoke church, of which he is pastor, not to leave them.

The First church of Huntsville, of which the writer is pastor, has begun already to arrange for a great occasion on the 5th of next June. This date will mark the 100th anniversary of our church. And we boast of a complete record of her doings from that date down to the present.

Rev. A. V. Pickern has been called to the care of the Adams Avenue Church, of Montgomery, and he accepts.
R. S. GAVIN.

Huntsville, Ala.

FOR HEADACHE—HICK'S CAPUDINE.

Whether from colds, heat, stomach or nervous troubles, Capudine will relieve you. Its liquid-pleasant to take—acts immediately. Try it. 10c, and 25c at drug stores.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains

25 DOSES 25 CENTS.
125 DOSES \$1.

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

THE GENERAL ASSOCIATION. PROHIBITION IN WILMINGTON.

In your issue of December 31, in the article entitled "The General Association" you affirm that the brethren urged "Baptists to patronize only Baptist schools and colleges under the jurisdiction of the Association, and the absolute withdrawal of all support from such institutions of learning as are under the control and dominion of the Southern Baptist Convention."

I was a visitor, and by courtesy given a place on the Committee on Education. I quote verbatim from the records of that meeting. "Education is highly essential to the best activities of life. And inasmuch as the minds of students will be moulded by the kind of instruction they receive in the school room; therefore, we recommend that our people aid with their prayers and means, those schools which teach land-mark Baptist principles."

Only one word of the above report is original with myself. Nevertheless, I do not feel like allowing your statement and inferences to go without contradiction. You will see that your informant was false in both thought and diction. If the brethren had passed such a resolution as your editorial declares it may be that your inference would be justifiable; but I am certain that they can not be logically based upon the true resolution:

Moreover, I wish to say that in my judgment you have been led to misjudge entirely your brethren. Again and again they expressed the right of other people to do as they pleased; and their wish was that all brethren, whatever their shade of belief, might accomplish all the good possible. The impression made upon me as a stranger was that the brethren had passed the destructive period which characterizes immature youth and had reached the constructive period which is necessary to bring things to pass. I am sure, my brother, that if you had been there that you would have observed the very same spirit which you extol in your article.

I trust that for the sake of truth and fair play you will give my reply to your readers.
J. H. LEAVITT.

Ewing, Ill.

(Our statement was based on what we considered reliable information. Nor can we see any special difference between that and the statement of Brother Leavitt as to the action of the Association. From the exact language quoted by Brother Leavitt it would appear that the action was intended to mean just what our informant said it meant. We are glad to be assured, though, that our brethren of the General Association do not mean to pursue a "destructive" policy, and to make any war on the Southern Baptist Convention, but simply to pursue a "constructive" policy. In this way both sides can do their own work in their own way, side by side, in peace. Otherwise, there will be endless strife and confusion and divisions.)—Ed.

FREE BOOK ABOUT CANCER.

Cancerol has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address Dr. L. T. Leach, Box 138, Indianapolis, Ind.

As Wilmington is a seaport town, the chief city in the Old North State, and was the storm center of the liquor traffic, it can be taken as a fair sample as to how prohibition is going to be enforced.

One of my deacons, Henry G. Fennell, who led the Anti-Saloon League to success in the election, was made President of a "Law Enforcement League," and immediately "got busy" creating a healthy public sentiment.

The Executive Committee, composed of strong business men, called on the Mayor and tendered the League's influence in standing behind him in the enforcement of the prohibition law.

The Mayor gathered the forty-two policemen, with their chief, and gave them their instructions. The chief announced to his force of men that "blind tigers" were to be suppressed, or their official heads would be the forfeit.

The County Commissioners met and announced: "No license for anything that will intoxicate; not even for alcohol in the drug stores on a physician's prescription. The City Hospital is the depository for alcohol, on a physician's prescription, and that for medical purposes only."

The Board of Aldermen met and announced: "No license for 'near beer,' nor any similar subterfuge which will endanger the enforcement of the prohibition law." They stood with the County Commissioners.

Both the daily papers stand for law enforcement. This is the fifth day since prohibition went into effect. No "blind tiger" has been caught. Only two "drunks" have been before the Mayor, and both of them claim that it was from whiskey that was "left over." This time includes New Year's Day, Saturday night, Sunday and the Mayor's Matinee on Monday morning.

A very marked increase in legitimate trade, in all departments, was observed on Saturday night.

Prohibition does prohibit and help business, as well as morals. Let all prohibition workers take courage. Determined leaders is the key to the situation, and the solution of the problem.

FRED D. HALE.

Wilmington, N. C., January 5, 1909.

QUICKLY CURED AT HOME.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

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.

Insist on having what you call for.

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.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to

T. W. O. C.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wins of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

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.

AMONG THE BRETHERN.

FLEETWOOD BALL.

Rev. J. L. Walker has resigned at Blair, Okla., to accept the pastorate at Goodnight, Texas, and is on the field.

Dr. Len G. Broughton, of Atlanta, Ga., has consented to hold a revival with the First church, Tampa, Fla., Dr. C. W. Duke, pastor, next November.

C. R. Powell, of the Arkansas Baptist, says: "There are some consciences that need Bon Ami, or Gold Dust." On the heels of that statement he exemplifies the need in his own case by charging that "I. N. Penick is for anything and anybody that will in any way hinder the progress of the Landmark Baptist principles." Evidently Powell's conscience needs washing.

Prof. J. A. Baber, formerly of Huntingdon, Tenn., now resides at Lincoln, Neb., and is Sunday-school Missionary for Nebraska under the employ of the American Baptist Publication Society. His work is proving delightful.

The church at Temple, Okla., has called Rev. S. R. Williams, of Joplin, Mo., and he entered upon the pastorate Jan. 1.

City Missionary T. F. Kelley, of Joplin, Mo., has resigned his work there to accept the care of the church at Lamar, Col.

Evangelist D. P. Montgomery of Charleston, Mo., is holding a revival at Houston, Mo., which in the first ten days resulted in 60 professions.

C. R. Powell, of the Arkansas Baptist, thinks it is hard for us to tell the truth when speaking of his paper. That is correct, for, in one issue that paper maligned and abused B. J. Mathews unmercifully and shortly afterward said: "We were impressed with the Christian spirit he manifested," "we made our statements on hearsay," and "we must hold him to be innocent." Who could tell the truth on such a paper?

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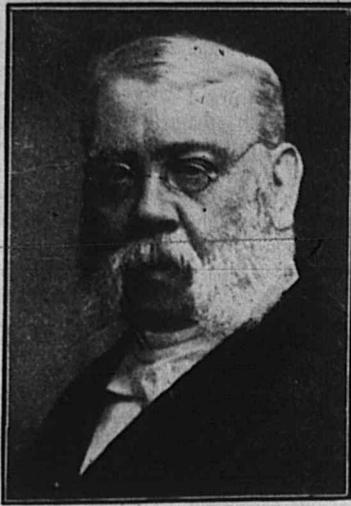
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DR. LANSING BURROWS.

Dr. Lansing Burrows preached his last sermon as pastor of the First Baptist church, this city, on last Sunday morning. There was a large congregation present to hear him. He preached a magnificent sermon on the "Transfiguration," in which, without saying a word about himself, he exalted and magnified Christ in a beautiful and eloquent way. At the close of the service Brother W. W. Scovel was ordained deacon.

In the afternoon, farewell services were held at the church in honor of Dr. Burrows by the Baptist ministers of the city. The editor of the BAPTIST AND REFLECTOR presided. The principal address of the afternoon was made by Dr. G. A. Lofton, the Nestor of Nashville Baptist pastors, and who has been contemporary with Dr. Burrows during the nine years of his service as pastor of the First Baptist church. The address was requested for publication in the BAPTIST AND REFLECTOR. We hope to give it to our readers next week. Following him, brief addresses were delivered by Dr. Rufus W. Weaver, of the Immanuel church; Dr. Alfred Owen, formerly professor in Roger-Williams University; Rev. J. H. Wright, of the Seventh church; Rev. E. H. Yankee, of the Third church; Rev. W. J. Stewart, of the Southside church; Rev. Clay I. Hudson, of the North Edgefield church; Rev. T. H. Francisco, of the Belmont church; Dr. D. W. Gwin, the life-long friend of Dr. Burrows; Rev. R. D. Cecil, of the Centennial church, and Brother R. H. Neal, Superintendent of the First Baptist Sunday School. All of these brethren paid fitting and feeling tribute to Dr. Burrows, whom all counted as their friend, and expressed deep regret at his leaving. Dr. Burrows responded very appropriately. While the songs, "Blest Be The Tie That Binds" and "God Be With You Till We Meet Again" were sung, the ministers and others



DR. LANSING BURROWS.

in the congregation then pressed forward to give Dr. Burrows the hand of parting and to say, "God bless you." The exercises were closed by an earnest prayer by Dr. D. W. Gwin.

On Monday morning at the Baptist Ministers' Conference Dr. Burrows, by invitation, delivered an address upon the subject of "Manliness in the Ministry," which was very timely, and which left a deep impression upon all hearts. While we sang, "Am I a Soldier of the Cross?" the members of the Conference again took him by the hand to say "good-bye" to a brother greatly honored and beloved by us all.

Dr. Burrows has done a great work as pastor of the First church. His pastorate has been the longest in the history of the church since the war, with the exception, we believe, of Dr. T. G. Jones. During his pastorate about \$20,000 has been contributed for missions, \$6,000 on the church debt, which amounted, when he came, to \$10,000, and \$50,000 for church expenses, making something over \$75,000 for all purposes. There have also been a number of additions to the church, both by letter and baptism. The church has suffered severely, however, in the death of some of its most prominent and most active members. The Sunday School has prospered greatly.

Dr. Burrows is an able preacher, a true expounder of the Word, and a noble Christian man. In the big body of a man he carries the tender heart of a woman. He is one of the few men of whom it is true that the closer you get to them the more you admire them and love them. We shall greatly miss him in Nashville. We pray God's richest blessings upon him as he goes to his new field of labor in Americus.

STATE-WIDE BILLS.

Writing on Tuesday morning of last week, we said:

"At this writing State-wide prohibition seems absolutely assured. The two bills, one to prohibit the sale and the other the manufacture of liquor in this State, passed the second reading in both Houses. One or both of them will come up for consideration in the Senate today (Tuesday), and will almost certainly pass, by a vote of probably 20 to 13. In the House they will pass by probably a vote of from 57 to 65, more likely about 61. It requires only 17 votes to pass them in the Senate and 50 in the House."

The bill to prohibit the sale of intoxicating liquors in the State came up in the Senate on Tuesday, and after a discussion lasting from 11 in the morning until 5 in the afternoon, it was passed by a vote of 20 to 13, as we predicted. The same bill came up in the House on Wednesday afternoon and, after a discussion of several hours, was passed by a vote of 62 to 36, which was one more vote for the bill than we had counted on. The bill to prohibit the manufacture of intoxicating liquors in the State has been set for 2:30 Tuesday afternoon of this week. It will probably pass the Senate by a vote of 19 to 14, and the House by a vote of from 55 to 60, probably 58.

The only danger comes in being able to pass the bills over the veto of the Governor. It is the general expectation that he will veto both bills, and that he will try to time his vetoes so as to catch the temperance people off guard, when some of them may be either at home or out of the Capitol. So great, however, is the public interest in these bills that we believe every member of the Legislature will be on hand until they are

finally disposed of and have been written on the statute books of the State of Tennessee. Nor do we believe that a sufficient number of them, if any of them, can be bribed to vote against the bills, or to stay away so as to prevent their receiving a constitutional majority.

It comes to us pretty straight that the liquor men are boasting that they have \$300,000 with which to defeat the bills. They measure everything and everybody by money, and do not seem to be able to understand how any one can resist the jingle of gold. They do not realize that a new era has come in our country generally, and in Tennessee, especially, in which principle is put above patronage, and honor above money.

We are not out of the woods yet, but we can see daylight just ahead. A number of our friends have already been shouting, but we prefer to save our shouts until the victory is assured beyond a peradventure. We have a wily and desperate and unscrupulous foe with which to contend.

WAR.

We do not believe that all wars have been unjustifiable, on the part of one side at least. It was by the direction of God Himself that the children of Israel made a war of invasion and extermination upon the seven nations of Canaan, because the cup of their iniquity was full, their abominations were running over; because the land was sick of their unmentionable vices and ready to vomit them forth. We believe the Hollanders were justified in making that heroic resistance in defense of their religion and freedom against the bigotry, the fanaticism and tyranny of the Spanish emperor. We believe Cromwell and his fellows were justified in drawing the sword of liberty against the sword of despotism. We believe our forefathers were justified in drawing the sword of independence against the sword of tyranny. There is something worse even than war, and that is the peace of slavery and dishonor.

But war is a hideous thing, and we ought to fully recognize what it is before invoking its aid. We ought to know what it means before committing ourselves to it. We ought to tear off the mask of glamour, and gaze full upon its hideous, repulsive, bloody face before embracing it.

The world is appalled and moved with sympathy because of the recent destruction of over two hundred thousand lives in Sicily and Southern Italy. But war quickly devours this many, and then licks its chops for more; and still we crown the monster with garlands and sing paens of praise. Here is a great battle in progress. The soldier levels his rifle and shoots—and shoots to kill—and the flame leaps forth and the bullet speeds on its mission of death, strikes and tears into the heart, the brain, the vitals of a fellow-being, and he falls with a groan to the earth and lies in blood and agony. And he is only one of thousands and thousands, their bodies lying upon the battle-field like logs, sometimes so thick that one could walk over an acre of ground without once touching the earth by stepping on dead men, lying singly or piled in heaps. And for every one of those silent, rigid, dead forms, back in the distance and silence and shadow weeps a widowed wife and fatherless children or stricken mother. The glory of war? Yes, and the horror and hideousness of war, and the folly of war as well.

And the nations are recognizing these facts, and have established their international tribunal, and are more and more disposed to settle their disputes by reason and justice instead of the dripping sword.

MESSAGE OF GOV. PATTERSON.

Here is the way the special message of Governor Patterson to the Legislature protesting against the passage of the State-wide prohibition measure struck the editor of the *Baptist Record*, of Mississippi:

"Governor Patterson, of Tennessee, in his message to the Legislature in his hysterical and final effort to thwart prohibition in Tennessee, asserts that the abolition of the sale of whiskey by law is 'an impossibility and an empty dream.' The same assertion can be made of the abolition of murder, theft, arson. Shall we, therefore, blot from our statutes every law against these crimes? To one outside of Tennessee Governor Patterson appears as a weakling, striving to protect the money invested in the manufacture and sale of liquor and to

stand in with his liquor friends. In other words, allowing the interests of his liquor friends to be favored to the detriment of the morals of the State. But we expect old Tennessee to assert her God-given rights and to fight to the last ditch for her conscientious convictions."

The only comment that we cared to make upon the message was that it sounded as if it was written by the President of the Model License League or of the Liquor Dealers' Association. But whether written by them or not, it was evidently inspired by them. It is gratifying to know, though, that, in the face of his message, the bill passed the Senate, as we state elsewhere, by a vote of 20 to 13 and the House by a vote of 62 to 36. And it will pass both houses by practically the same vote over his veto. This is no time to pay any respect to the tool and representative of the liquor traffic, as the Governor has shown himself to be.

\$100,000.

\$100,000 for contributions to all purposes in Tennessee next year! Let that be our aim. We will suggest that the amount be divided somewhat as follows:

State Missions	\$30,000 00
Foreign Missions	25,000 00
Home Missions	20,000 00
Orphans' Home	10,000 00
S. S. and Colportage	5,000 00
Ministerial Education	5,000 00
Ministerial Relief	5,000 00

We know that the amount suggested for each of these objects is entirely too small, but if we contribute the \$100,000, that will be a large increase over our previous contributions, which amounted last year to about \$60,000. When we reach the \$100,000, then we will set our mark a few pegs higher.

DR. WILLIAM LUNSFORD.

Dr. William Lunsford, who has just accepted a call to the pastorate of the Edgefield Baptist church, this city, was educated at the University of Virginia, and at the Southern Baptist Theological Seminary. He began life as a lawyer, but later entered the ministry, in which he has been quite successful. His pastorates have been the First Baptist church, Bowling Green, Ky.; First Baptist church, Waco, Texas; First Baptist church, Asheville, N. C. His churches have received on an average of 100 additions per annum while he was pastor. The First church, Asheville, closed its last year's work with 270 additions. During the five years of his pastorate at Asheville, there have been more than 700 additions to the church. He takes charge of the Edgefield church the first Sunday in February.

RECENT EVENTS.

The *Gospel Advocate* comes to us in a 32-page form instead of a 16-page form, as heretofore. The size of the pages is smaller.

We had a pleasant visit last Monday from our friend, Brother J. A. Rice. He is a prominent member of the Baptist church at Una, of which Brother S. N. Fitzpatrick is pastor.

The *Watchman* in its issue of Jan. 14, chronicled the death of two Baptist church members at the great age of 108 years, Mrs. Silliman, of Easton, Conn., and Mrs. Sellers, of Deer Isle, Me.

January 11, the birthday of Dr. James P. Boyce, has come to be celebrated as Founders' Day at the Southern Baptist Theological Seminary. It was observed last week with addresses by Dr. A. J. S. Thomas on "South Carolina's Contribution to the Seminary," and Dr. George B. Eager on "Dr. William Williams."

We had a pleasant visit last Monday from Brother J. M. Stout, of Johnson County, and Dr. W. B. Helm, of Hamblen County. Both of them are Baptists; both have for a number of years been readers of the BAPTIST AND REFLECTOR; both are members of the Legislature, and both are strong and uncompromising State-widers. Thank the Lord for such men in our Legislature at such a time.

Rev. T. J. Porter, of Roanoke, Ala., one of our Home Board evangelists, is assisting in the Home Board evangelistic campaign in Baltimore, Md., preaching at the Fulton Avenue Baptist church the first two weeks, and at Lee Street Baptist church the two last weeks of January. The results of the first week of Brother Porter's meeting at Fulton Avenue are forty conversions. There were over 600 conversions in all the churches during the first week of the Baltimore campaign.

Rev. J. P. Gilliam, of Stephenville, Texas, was recently elected State Evangelist, to be located at San Angelo. The work and the location appealed to him, but he yielded to the protest of his people at Stephenville and will remain in the pastorate there. Brother Gilliam has a host of friends in Tennessee, who are still hoping that the next time he moves he will come back to this State. They never have been satisfied with losing him.

Hon. T. J. Gross, of Coal Creek, Tenn., was married on Jan. 10 to Miss Minnie Massengil, of Campbell county. Brother Gross is one of our best Baptists, the Moderator of the Clinton Association, and now a faithful member of the State Legislature. As might be expected, he is a strong and consistent State-wider, and is one of the rocks in the stone wall standing for

State-wide prohibition which the liquor men have been trying in vain to batter down. We extend our congratulations to him and his bride, with our best wishes for the most abundant happiness and prosperity.

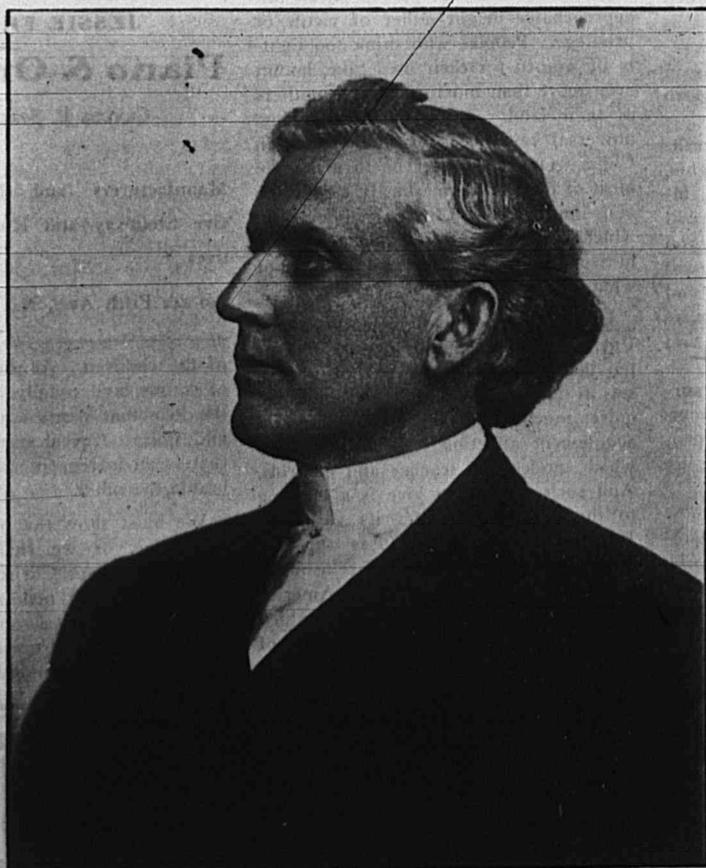
The mother of our friend, Rev. R. D. Cecil, the beloved pastor of the Centennial church, this city, died at her home in Cleveland on January 14, and was laid to rest in the cemetery there on the following day. Sister Cecil was a noble Christian woman. She had been an invalid for twenty-five years. Even on her invalid's bed, though, she had made herself felt as a force for righteousness, and had reared a large family of children, who now mourn her loss. We tender to them and to her husband, and especially to our friend, Bro. R. D. Cecil, our deep sympathy in their great sorrow.

The Georgia Baptist Assembly has been formally organized by the election of Brother J. S. Davis, of Albany, President; Brethren Jno. M. Green, E. G. Willingham, R. C. Norman and B. B. Headden, Vice-Presidents; Geo. W. Andrews, Secretary; J. P. Nichols, Treasurer; W. W. Gaines, attorney; Prof. M. L. Brittain, superintendent of instruction, who will also have charge of the platform features of the Assembly. The Assembly will be held at Blue Ridge. It is expected that the first session will be held next August. This is similar to our Baptist Encampment at Estill Springs.

We had a visit last Tuesday morning from Brethren H. D. Huffaker, R. H. Hunt, I. B. Merriam and Dr. E. B. Wise, all prominent members of the First Baptist church, Chattanooga, and all of them among the best citizens of that city. They were here in the interest of the passage of the State-wide prohibition bill by the Legislature. Brother Huffaker is Superintendent of the First Baptist Sunday school. In some way his name was left off of the paragraph last week in which he asked that if H. D. Huffaker was the man to whom we referred as the Superintendent of a Baptist Sunday school who had been doing the dirty work for the attorney of the Chattanooga Brewing Company, we should name him or remove the suspicion from his skirts. We want to repeat that H. D. Huffaker was not the man. We take the occasion to add that he is one of the noblest and truest Christian men and one of the strongest and most consistent temperance men to be found anywhere.

On account of the peculiar railway and other conditions the Northern Baptist Convention, meeting in Portland, Oregon, this year, has been fixed for a date much later than usual, conflicting with the plans which had been made for the convention of the Baptist Young People's Union of America, fixed for Saratoga Springs, N. Y., July 8 to 11. At the meeting of the Executive Committee of the Baptist Young People's Union of America, held in Chicago on January 11, it was decided to cancel the convention this year entirely, hoping that the undivided attention to the denominational conventions in Louisville in May and Portland in June might insure unusual success in both of these gatherings. The withdrawal of the Saratoga convention will be a disappointment to hundreds of young people, but we are sure that special attention will be given to young people's work in the two great conventions that will be held. We hope young people in great numbers may be found at these meetings.

Dr. Charles F. Aked, pastor of Fifth avenue church, New York City, of which Gov. Charles E. Hughes is a member, recently said in *Appleton's Magazine* as to the relation of the church to politics: "The abuses that have arisen in the past from the interference of the church in politics have been due to the fact that religion was made political instead of politics made religious. Except under circumstances of extraordinary moral pressure the churches as churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicity taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired, and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a by-word for dishonesty is neither religious nor a man."



DR. WILLIAM LUNSFORD.

THE HOME

TROUBLE IN THE TREE TOP.

"Little Bird, Mother Bird, why in such a flurry?"

"We must move, Father Bird—move right in a hurry!"

"Mother Bird, Mother Bird, what can be the matter?"

Are not all our children daily growing fatter?

Has a cat discovered us? Tell me, now pray do!"

"Did you hear Miss Betty? Wouldn't tie her shoe!"

Said: 'I won't! I won't! I won't! O, Father, Father Bird,

I can not have my children learn such a dreadful word!

Yesterday my little ones heard Miss Betty cry!

Spoke about the 'funny noise'—they'll be sure to try!

All my darling birds say 'I won't' and cry!

Truly 'tis enough to set my feathers all awry!"

"Tut, my little Mother Bird, teach them how to sing!

They'll find it sweeter far, my dear, to make the bird-notes ring.

Foolish little Mother Bird. Now who ever heard

Any little singing bird say a naughty word?"

—Children's Magazine.

TAKE A PLEASANT THOUGHT TO BED WITH YOU.

Psychologists tell us that the mental processes which are active on retiring continue far into the night. We have all dreamed of continuing an evening's experience during sleep, enjoying again the beautiful songs we have heard. This shows how important it is not to retire to rest in a fit of temper, or in an ugly, unpleasant mood. We should get ourselves into mental harmony, should become serene and quiet before retiring, and, if possible, lie down with a smile on the face, no matter how long it takes to secure this condition. Never retire with a frown on your brow; with a perplexed, troubled, vexed expression. Smooth out the wrinkles; drive away all the enemies of your peace of mind, and never allow yourself to go to sleep with an unkind, critical, cruel, jealous thought toward anyone.

It is bad enough to feel inimical toward others when under severe provocation or in a hot temper, but you can not afford to deliberately continue this state of mind after the provocation has ceased. You can not afford the wear and tear upon your nervous system and your health. It takes too much out of you.

Mental discord dries up the spirits, ages us prematurely, shortens life, and ruins our happiness. It does not pay to indulge in violent temper, corroding thoughts, mental discord in any form. Life is too short, too precious, to spend any part of it in such unprofitable, soul-racking, health-destroying business.

Be at peace with all the world at least once every twenty-four hours. You can not afford to allow the enemies of your happiness and your manhood or woman-

hood to etch their miserable images deeper and deeper into your character as you sleep.

Many of us with crotchety, sour dispositions and quick tempers sometimes have very hard work to be decent in our treatment of others. But we can, at least when we are alone, when we get away from people who nettle and antagonize us, smooth out the wrinkles and forget all injuries; we can quit harboring unpleasant thoughts and hard feelings toward others.

It is a great thing to form a habit of forgetting and forgiving at night, of clearing the mind of all happiness and success enemies. If we have been impulsive, foolish or wicked during the day in our treatment of others; if we have been holding our vicious, ugly revengeful jealous attitude toward others, it is a good time to wipe off the slate and start anew. It is a blessed thing to put into practice Paul's exhortation to the Ephesians: "Let not the sun go down upon your wrath."

It ought to be the deliberate custom in every home to make the evening just as pleasant as possible, and to see to it that no member of the family retires in an unhappy mood. An evening happiness bath, a bath of love and good will toward every living creature, is more important than a water bath.

We should take special pains to erase the memory of all unfortunate experiences of the day, all business or professional troubles and anxieties, in order to retire in a placid, peaceful, harmonious state of mind; not only because of the necessity of rising refreshed and invigorated in the morning, but because the character and the disposition are affected by the condition of the mind upon falling asleep. Mental discords prevent sound sleep and leave poisonous waste in the blood, and this in turn dulls and impairs the brain action.

Many business men suffer so much torture at night that some of them actually dread to retire because of the long, tedious wakeful hours. Financial troubles are particularly exaggerated at night. Even many optimists suffer more or less from pessimism then.

We should fall asleep in the most cheerful and the happiest possible frame of mind. Our minds should be filled with lofty thoughts—with thoughts of love and of helpfulness—thoughts which will continue to create that which is helpful and uplifting, which will refresh the soul and help us to awake in the morning refreshed and in superb condition for the day's work.

If you have any difficulty in banishing unpleasant or torturing thoughts, force yourself to read some good, inspiring book—something that will smooth out your wrinkles and put you in a happy mood; something that will make you see the real grandeur and beauty of life; something that will make you feel ashamed of petty meanness and narrow, uncharitable thoughts.

After a little practice, you will be surprised to see how quickly and completely you can change your whole mental attitude so that you will face life the right way before you fall asleep.

You will be surprised also to find how serene and calm, how wonderfully refreshed and rejuvenated you will be when you wake in the morning, and how much easier it will be to start right, and wear a smile that won't come off for the day, than it was when you went to

bed in an ill-humored, worrying, or ugly mood, or full of ungenerous, uncharitable thoughts.—Success Magazine.

THE SEASON OF JACK FROST.

Now that the winter winds are upon us every parent should look carefully to the health of the children. Cold winds, rain, sleet and snow are especially injurious to nose, throat and lungs, and the first evidence of damage should be promptly attended to. Good warm clothing is in order, and the shoes and stockings should be kept dry at all times.

Children, and older people who take cold easily, will find that a teaspoonful to a tablespoonful of refined cotton seed oil taken after meals will strengthen the bronchial tubes and lungs and protect them against taking cold. A few drops of warm oil poured into the nostrils is very grateful in an acute attack of "bad cold." For a deep seated cold (cold on the chest), rub the chest well with cotton oil then envelop it in cotton batting.

WHAT MAKES A CHRISTIAN HOME.

Nothing too good—hardly anything good enough—has ever been said of the home. It is the mother and nurse of all the virtues and successes, both of individual and social life. Patriotism owes to it all that is best in its ideals and endeavors. Without it, there would be little opportunity for anything but a selfish despotism and a sullen submission, broken by occasional attempts at revolt. A national life without high ideals of the family would gravitate backward toward the lowest levels of savagery. For the home is the unit of civilization, as the Christian home is the training school and hope of all advance in the religious life.

Not all the good and loving homes, however, are Christian. There is a beautiful Jewish family life, evidenced about us in loyalty and home affections. There are homes of high quality in all the continents. God has not left himself without a witness in this central and decisive sphere. We are not to imagine that we Christians—much less we Americans—have a monopoly of the delightful and effective homes of the earth. Our high level of honor for womanhood does not put us on an unapproachable height either of virtue or privilege. Peoples who think too lightly of women for their own sake, honor, even more than most of us, the mothers of their land. Think of the age-long, universal reverence for motherhood in China. Our task must be to make the most of our own home ideals, to develop and improve the Christian homes in which God has cast our lot until they measure up to Christ's own thought of what a home should be.

Love is the foundation of the home. But our own age has too much forgotten that on the parents' part it is love set in authority. The true home requires much more than a providing and acquiescent affection. It needs a love which guides and teaches and controls. And such controlling love is a blessing to those who are under its authority. Parental love which refuses this responsibility is but a form of selfishness. There are too many homes in America where the easy-going temper, which would be amazed if denied the name of love, is doing its worst to ruin the lives

The Value of a Reputation

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.

Write for illustrated catalogues, easy pay terms and prices. Old instruments taken in exchange.

JESSIE FRENCH

Piano & Organ Co.

CLAUDE P. STREET, Mgr.

Manufacturers and Dealers—Exclusive Steinway and Knabe Representatives.

240-242 Fifth Ave., N., Nashville, Tenn.

of the children. At the other extreme, of course, and equally to be avoided, is the love that wears a mask of severity and fails to reveal itself as love. But that is an infrequent danger, nowadays, beside the other.

We must show that Christ can do in the home, or we shall be forced to apologize for our Christianity. This we can only do by making him our life companion. There is no need of preaching if our life be true to its own ideals of service.—The Congregationalist.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Young South

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

Our Missionary's Address: Mrs. J. H. Rowe, 29 Sakura Baba, Nagasaki, Japan, via San Francisco, Cal.

All communications for this department should be addressed to Mrs. L. D. Eakin, 422 Georgia Avenue, Chattanooga, Tenn.

Mission topic for January: "Great Missionary Movements for the Last Thirty years."

1. The Student Volunteer Movement—1886.
2. Young People's Missionary Movement—1906.
3. Layman's Missionary Movement—1906.

These are what we are to study this month. Ask your leader about them.

CORRESPONDENCE.

Did you read our splendid report last week? Did you thank God for so blessing the Young South? I had the pleasure of sending Mr. Woodcock \$105.57 for the Orphans' Home, and \$43.75 for the State Board, making \$192.58 for the former and \$61.87 for the latter since April 1, 1908. I am sure the orphans will be glad we have done so well by them, and I hope the matron will ask some of them to write us an account of their Christmas. The closer we keep in touch with them, the more we shall feel like doing for them, you know.

Last Sunday night, at church, a handsome lady came in and sat just beyond me, and what do you think she did? She passed over a dollar to me, saying smilingly it was for the Young South, and when I looked enquiringly at her, she said she was Mrs. Varnell, of Cleveland. I meant to have talked more to her as soon as the service was over, but I think she had to leave to catch her train, for all of a sudden I discovered she was gone. I wonder if she will let me give the dollar to Mrs. Maynard's dear girl in Japan. I am so anxious to help that fund along. Yes? Thank you, Mrs. Varnell, so much, but if there is anything you prefer to the Japanese Bible Woman, you have only to drop me a card.

Our great "Conference" closed to-night, Jan. 13. It has been a great meeting. Dr. Gray, Dr. Smith, Dr. Browne and Dr. Lunsford gave us fine sermons on different phases of the Lord's work, and Dr. J. T. Henderson discussed the third of these "movements" we are to study this month. Mr. Teller, of New York, led the singing at the three meetings each day, with some 75 voices in a great chorus choir. We hope great good was done. The Sunday School workers were specially blessed in having Mr. N. B. Broughton, of Raleigh, N. C., to advise with them. The only trouble was that though the spirit was very willing the flesh was weak! I got so much behind during my Georgia trip, too, and I could not go to the thirty meetings on a stretch! If they could only have been a little more scattered.

I rather feared we would drop back after such a grand report last week, but instead we have done remarkably well this week again, as you will see.

No. 1 brings back some friends we have been sorely missing, those dear "Juniors" in Harriman:

"We send you \$2 from our Band. Give \$1 to our Bible Woman in Japan and the other to China. This is our Christ-

mas offering. We love our work and are trying to learn about the mission fields."—Catharine Edington, Treasurer Trenton Street Juniors.

We are so delighted to hear from that Band again, Catharine. I trust your good leader will not be away any more. The Young South can not do without you. We are so much obliged for these dollars.

No. 2 is from Manchester: "I have been ill for some time or I would have sent this offering before. I enclose \$1.50, which you can use where it is most needed. We wish you a good and happy New Year."—Mrs. T. B. Clark.

Thank you so much, Mrs. Clark. Will the little ones let this go to the Japanese Bible Woman and the Margaret Home? Yes? Those two objects lie on my heart just now. I hope you are quite well again.

Caney Ford, in No. 3, comes next with \$1.20, the December offering from that faithful society. Miss Ruth Allison will express our sincerest gratitude. Shall it go to Japan also?

And here are those dear little Sweetwater children again in No. 4:

"I enclose \$3.63 from the primary classes of the Sweetwater First Church school, taught by Mrs. H. L. Forkner and Mrs. W. A. Thomas. Please send \$2 for our missionary in Japan and the rest for other foreign needs."—Mrs. M. C. Lowry.

The teachers change, but the little ones never cease to remember the Young South. Thank you so much. Suppose we send the \$1.63 to the chapel in Canton, China? All right.

In No. 5, Mrs. L. E. Cunningham asks for leaflets to assist in holding a meeting for the children. I am sorry I have been so long getting them off, but I have been so busy. Perhaps they will help some other leader, though they are late.

No. 6 brings \$1.50 for one dozen calendars. I shall have them sent to Miss Abi Burr, El Paso, Texas, at once. We are so glad to hear again from you, and we sympathize with you over the sister that has gone up higher.

Blountville is here again in No. 7: "I herein send you \$2.25. Please order two calendars for me and give the \$2 for foreign missions, where it is most needed."—Mrs. E. F. Mauk.

Let's divide it between China and Japan. I shall order the calendars at once.

No. 8 asks for information about the Margaret Home, and I trust Mrs. J. B. Cates, of Waco, Texas, has the leaflet and the calendar by this time. I am always glad to help ex-Tennesseans.

Medina comes next in No. 9: "Enclosed you will find \$4.35 from the Medina Sunbeams. This Band was organized about three months ago, and has ten members ready to work, and you may hear from us soon again. Give \$2.65 to the orphans at Nashville, and \$1.70 to the Sunbeam Chapel in China. You have our best wishes for the New Year."—Miss Mabel Askew, Leader.

That's well done! We shall expect great things of a Band that starts off so well. Please thank them.

Maybe you think we are not going to need any capitals this week, but just watch us!

No. 10 is from our old tried friend at Lea's Springs:

"I enclose FIVE DOLLARS. Give \$2 to our missionary in Japan, 50 cents to the Japanese Bible Woman, and the rest where you think best, and may God's blessing accompany the offering!"—A Grown-up Child.

Isn't that lovely? May I divide the other \$2.50 between Cuba and China? Thank you so much!

And those same good people that were

so generous last week are here again in No. 11:

"Enclosed please find FIVE DOLLARS AND FIFTEEN CENTS for the Orphans' Home, from Pine Grove church."—John S. Farthing, Church Treasurer.

The other is already in Mr. Woodcock's hands, and I am sure both offerings will be much appreciated.

And No. 12 came in November, but I think it was overlooked in the November receipts. It brought FIVE DOLLARS from a friend at Williston. Some way it got into the wrong "pigeon-hole" in my desk. I beg our "friend's" pardon, and thank him sincerely at this late date.

Most fondly yours,
LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

First 3 quarters of 14th yr.	\$707.91
To 13th Jan. 1909:	
For Foreign Board—	
Trenton St. Juniors, by Mrs. S.	1.00
Caney Ford Soc. by A. R. (J.)...	1.20
Primary classes, Sweetwater, by Mrs. L. (J.).....	2.00
Primary Classes, Sweetwater, by Mrs. L. (China).....	1.63
Medina Sunbeams, by M. A. (China)	1.70
Mrs. E. F. Mauk, Blountville, (J.)	1.00
Mrs. E. F. Mauk, Blountville, (China)	1.00
Grown-up Child, Lea's Springs, (J)	2.00
Grown-up Child, Lea's Springs, (China)	1.25
For Orphans' Home—	
Medina Sunbeams, by M. A.	2.65
Pine Grove church, by J. S. F. W.	5.15
Friend, Williston	5.00
For Home Board—	
Grown-up Child, Lea's Springs, (Cuba)	1.25
For Literature—	
15 Calendars	1.80
For Japanese Bible Woman—	
Mrs. Varnell, Cleveland.....	1.00
Trenton Street Juniors, Harriman	1.00
Manchester Sunbeams, by Mrs. T. B. C.....	.75
Grown-up Child, Lea's Springs, For Margaret Home—	.50
Manchester Sunbeams, by Mrs. T. B. C.....	.75
For postage13
Total	\$740.67
Received since April 5, 1908.	
For Foreign Board	\$271.67
"Orphan's Home	155.38
"Home Board	111.04
"Shiloh Church	34.91
"Foreign Journal	7.75
"Home Field	2.00
"Literature	9.57
"State Board	61.87
"Shelbyville church.....	2.70
"Japanese Bible Woman.....	19.02
"Ministerial Relief	9.15
"Margaret Home	18.95
"Chinese Scholarship.....	18.75
"Training School	7.40
"S. S. Board	2.00
"S. S. and Colportage.....	5.50
"Postage	2.41
"Expense Fund and Board....	.50
Total	\$740.67

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"S. S. and Colportage.....	5.50
"Postage	2.41
"Expense Fund and Board....	.50
Total	\$740.67

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. Physicians treated free."

We guarantee our cure. The Kellam Hospital, 1615 W. Main, Richmond, Va.

ITCHING HUMOR ON LITTLE BOY

His Hands were a Solid Mass, and Disease Spread All Over His Body—In Four Days the Child was Entirely Cured—Mother Strongly

RECOMMENDS CUTICURA SOAP AND OINTMENT

"One day we noticed that our little boy was all broken out with itching sores. We first noticed it on his little hands. His hands were not as bad then, and we didn't think anything serious would result. But the next day we heard of the Cuticura Remedies being so good for itching sores, etc., that I thought I would get them. By this time the disease had spread all over his body, and his hands were nothing but a solid mass of this itching disease. I went to the drug store and purchased a box of Cuticura Soap and one box of Cuticura Ointment, and that night I stripped my little boy and took the Cuticura Soap and lukewarm water and washed him well. Then I dried him with a soft bath towel, and took the Cuticura Ointment and rubbed him thoroughly with it. I did this every evening before I put him to bed and in three or four nights he was entirely cured. You have my permission to publish this because anybody who suffered as my baby did ought to know of the Cuticura Remedies. I will surely and gladly recommend the Cuticura Remedies, for they are a godsend to all suffering with skin diseases. Mrs. Frank Donahue, 208 Fremont St., Kokomo, Ind., Sept. 16, 1907."

PIMPLES

And Blackheads Prevented and Cured by Cuticura.

Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water and continue to bathe the face freely for some minutes. Repeat morning and evening. At other times use hot water and Cuticura Soap for bathing the face as often as agreeable.

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 tin) of 600 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Cuticura Book on Skin Diseases.

FRIENDSHIP ASSOCIATION.

Program for the fifth Sunday meeting of Friendship Association, at Curve, Tenn.:

Friday night, 7 o'clock, preaching by W. L. Howse; C. D. Wood.

Saturday, 9 a. m. "Should Baptist Churches Use Other Than Baptist Teachers and Baptist Literature in Sunday Schools?" C. A. Ladd and J. B. Hill.

"The Plan of Salvation by Grace." J. T. Upton and H. D. Clift.

"Explanation of Acts 2: 38." W. L. Howse and W. I. Elledge.

"Security of Believers." Brother Williams, of Finley, and W. F. Savage.

"Exegesis; John 2: 5, 6." J. T. Barker and T. J. Sanders.

"Office and Duties of Deacons," J. W. Bell and Brother Downing.

"Duties of Church to the Pastor, and the Pastor to the Church." S. P. Andrews and C. D. Wood.

Sunday, 9 a. m. Sunday School mass-meeting, conducted by Prof. Allen, of Halls; 10 a. m., temperance meeting, opened by C. A. Ladd; 11 a. m. missionary sermon, by J. T. Barker, J. A. Lowrey, alternate.

The Question Box will be a feature of each session. Come one, come all. Dinner will be provided at the church on Saturday. The church is near the station. Free entertainment.

DROPSY Cured: quick relief: removes all swelling in 8 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Green's Sons, Box X, Atlanta, Georgia

AMONG THE BRETHREN.

FLEETWOOD BALL.

Dr. G. M. Savage, of Martin, has accepted the care of the church at Wheeler, Miss., and will serve also the Osburn Creek church on the same day. He was pastor of these churches for twelve years, and is universally beloved.

Rev. J. E. Miles, of Martin, Tenn., becomes field agent for the *Baptist Builder*. We trust he will extend its circulation many miles.

Rev. J. E. Bell, of Martin, Tenn., has resigned the care of the Sand Hill church, near Gleason, Tenn., that he may become pastor at Atwood, Tenn.

Dr. W. W. Landrum, for the past twelve years pastor of the First church, Atlanta, Ga., has accepted the call to the care of Broadway church, Louisville, Ky., which has been pastorless since the resignation of Dr. Carter Helm Jones.

The committee of Louisville Baptists on Entertaining the Southern Baptist Convention in that city next May, have decided that the sessions shall be held in the Coliseum, on South Fourth street. Pity they couldn't be held in Walnut Street church. The Coliseum seats 5,000.

The *Baptist World* of late harps much on what it is pleased to term "the Baptist world-consciousness," as though it was something recently discovered. That paper even goes so far as to invite Baptists to "step out into the world-wide arena." Beloved, what ails you? Baptists have had a "world-consciousness" and have been in the "world-wide arena" ever since Christ commanded them in person to "Go into all the world."

Lines from Dr. Junius W. Millard, of Ponce De Leon church, Atlanta, Ga., who is recuperating in Asheville, N. C., indicate that he is rapidly recovering. But his absence will extend through February.

The *Alabama Baptist* says: "J. G. Hunt becomes associate editor of the *M. E. Christian Index*." Does that M. E. mean Methodist Episcopal?

The church at Sulphur Springs, Tex., has secured a pastor in the person of Rev. A. A. Duncan, who lately resigned as pastor at the First church, Longview, Tex.

Evangelist L. E. Finney and singer, H. L. Hiett, are holding a revival at Crockett, Texas, which has resulted in 120 conversions.

Rev. J. P. Gilliam declines to become State evangelist in Texas, and remains as pastor at Stephenville, Tex.

The *Baptist Advance* published an educational number last week which fairly glistened with good things. Dr. R. G. Bowers is at the task of raising an indebtedness of \$75,000 on Arkansas Baptist schools.

Rev. M. B. Hurt has been recalled to the care of the church at De Witt, Ark., and it is believed will accept.

The *Baptist Standard*, of Texas, is now being printed on the old S. A. Hayden printing outfit, one of the finest in the South. It was lately sold under mortgage.

The First church, Lexington, Ky., has increased the salary of its pastor, Dr. J. J. Porter, \$500. They know such a man is in great demand.

C. R. Powell, of the *Arkansas Baptist*, says: "To help some one is true greatness." Then Powell must be infinitesimal according to his own standard, for it seems to be his delight to hinder. Witness J. B. Gambrell, A. H. Autry, E. J. A. McKinney, I. N. Penick, etc.

Rev. J. T. Roberts, of Vidalia, Ga., has accepted the care of the South Broad church, Rome, Ga.

Rev. R. W. Eubanks has surrendered the pastorate at McRae, Ga., to accept

the call to the church at Vienna, Ga. Dr. J. C. Brewton is to supply at McRae until a pastor is secured.

Dr. S. Y. Jameson, President of Mercer University, has also been made Secretary and Treasurer of the Mercer system, which embraces ten Baptist educational institutions of Georgia. He is already gifted enough to do the work of three men.

L. C. Holcomb, of Lexington, and Miss Irma K. Henderson, of Huntingdon, were married at the residence of Joe F. Rockholt, in Lexington, last Tuesday night, the writer officiating.

Rev. J. D. Adecock, of Leesville, La., accepts the position of Sunday School Secretary of the State Mission Board of Louisiana. He will continue his duties as pastor at Leesville for a time, the Board paying only his incidental expenses. He will bring things to pass.

Dr. E. F. Lyon has declined the position of Corresponding Secretary of the Louisiana State Mission Board, and another selection is to be made Jan. 20.

Calvary church, Eureka Springs, Ark., has called Rev. C. N. White, of Versailles, Mo., and he accepts.

Evangelist Earle D. Sims is holding revival services with the Sixth Avenue church, Tampa, Fla.

Mrs. J. H. Padfield, formerly of Greenfield, Tenn., has been put in charge of the large chorus-choir of Twenty-second and Walnut streets church, Louisville. The pastor, Dr. M. P. Hunt, commends her very highly.

The *Florida Baptist Witness* is authority for the statement that Rev. Edward Stanley, of Memphis, Tenn., has accepted the care of the First church, Palatka, Fla. He was also tendered the pastorate at Sanford, Fla.

Dr. G. W. Perryman, of Deaderick Avenue church, Knoxville, Tenn., has been called to the care of the First church, Norfolk, Va. What a loss to Tennessee his removal would be!

Dr. John E. White, of the Second church, Atlanta, Ga., declined the call to the First church, Lynchburg, Va.

The First church, Charlotte, N. C., has added \$800 to the salary of the pastor, Dr. H. H. Hulten, and is going forward with the construction of a house of worship to cost \$50,000.

J. L. Vass, an unordained preacher, son of the late Dr. J. L. Vass, of the Connie Maxwell Orphanage, has accepted the care of the church at Due West, S. C., and will be ordained at an early date.

The *Church Visitor* is a sprightly monthly publication in the interest of the First church, Greenwood, Miss., and edited by the pastor, Rev. S. E. Tull.

The articles running in the *Biblical Recorder* on "Sunday School Fundamentals," by the editor, Rev. Hight C. Moore, are able productions which should have permanent preservation.

Rev. W. J. Ward, of East Prairie, Mo., has resigned churches in that vicinity to enter school at Hall-Moody Institute, Martin, Tenn.

King Hill church, St. Joseph, Mo., has called Rev. S. N. Mohler, of Louisville, Ky., and it is believed he will accept.

Dr. J. F. Cook, La Grange, Mo., becomes chaplain of the State Senate, of Missouri.

Evangelist R. S. Kirkland is assisting in a revival of great power with his brother, Rev. A. M. Kirkland, of Marshall, Ill. Many have been saved.

Rev. John W. Barnett, of Jackson, has been called to the care of Friendship church near Pinson, Tenn., and enters upon the work with bright prospects.

Rev. C. C. Bussell, of Perryville, Tenn., a veteran in the Master's service, in addition to many physical infirmities, was recently bereft of reason. He has been out in the by-ways and hedges con-

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College
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with all
Modern Con-
veniences.

tending for the faith. Many in the last day will rise up to call him blessed.

N. R. Pittman, of the *Word and Way*, still wears the honors as the leading hair-splitter. He is as elusive as an eel. Dr. C. C. Brown *did* say: "Topmost among the sins of the clergy is laziness." We beg to inform the dexterous Pittman that we read Brother Brown's article from its lowest anti-climax to its topmost climax and insistence is made that we did not quote him incorrectly. Pittman knows this.

Rev. H. B. Taylor, of Murray, Ky., is to have a Bible Institute with his church between the dates of Feb. 14 and 19. It is usually a feast of reason and a flow of soul.

TASTE IS SURE

STOMACH GUIDE.

A Barometer Which Never Fails,
Though Seldom Believed.

"Taste is the direct guide to the stomach; and the taste buds are connected by the nerves with the stomach itself, so that they represent its health or disorder. If the stomach or its juices are out of tone, the blood is fermented by a change in the alkaline or acid condition, and these reach the mouth both directly and indirectly.

"The taste buds are in the tongue, and are mounted by hairlike projections called papillae; they cover the surface of the tongue.

"When you taste these buds rise up and absorb the liquor; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

The above remarks, on taste comes from an eminent authority and simply explains why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who can not taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

Most men wait until their stomachs are completely sickened before they think seriously of assisting nature.

When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the stomach the strength and rest necessary to general duty.

Forty thousand physicians use Stuart's Dyspepsia Tablets and every druggist carries them in stock; price 50c per box. Send us your name and address and we will send you a trial package free by mail. Address, F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

PROGRAM

Fifth Sunday meeting of Duck River Association, to be held with Wartrace Baptist church, Jan. 29, 30 and 31.

Friday evening, 7 to 7:15, devotional exercises, L. D. Agee; 7:15, sermon, Clyde Bailey.

Saturday morning, 9:30 to 9:45, devotional exercises, L. N. Marshall; 9:45 to 10:45, "The Sunday School as an

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We will teach you by mail Real Estate, General Brokerage, and Insurance, and appoint you Special Representative of the largest co-operative real estate and brokerage company. Our co-operative department will give you more choice, salable property to handle than any other institution, and you can commence work without interfering with your present occupation and without any investment of capital. A Commercial Law Course free to each representative. Write for 52-page book free. The Cross Company, 39 Reaper Block, Chicago

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PLANTS.

GUARANTEED TO SATISFY PURCHASERS

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. WM. C. GERATY CO., The Cabbage Plant Men, P. O. Box 790, Young's Island, S.C.

\$3 a Day Sure

Furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1082 Detroit, Mich.

THIS GOLD DRINK
for selling seven 25c boxes "Merit" Blood Tablets. 30 days allowed to sell Tablets, return money and get ring. Address "Merit" Medicine Co., Room 56, Cincinnati, Ohio.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The G. S. BELL CO., Hillsboro, Ind.

Agency for Extending the Kingdom of God," W. D. Hudgins and O. P. Arnold; 10:45 to 11:30, "How to Awaken Our Churches on the Subject of Missions," C. L. Skinner and D. B. Vance.

Saturday afternoon, 1:15 to 1:30, devotional exercises, Clyde Bailey; 1:30 to 2:15, "The Work of the Holy Spirit," J. A. Taylor and B. McNatt; 2:15 to 3, "Is a Pastor Justified in Pastoring a Church Which Neglects His Support?" J. O. Arnold and A. B. Robertson; 3 to 4, "The Best Methods for Securing Pastor's Support," L. B. Jarmon. Open discussion.

Saturday evening, 7 to 7:15, devotional exercises, B. W. Cole; 7:15 to 8, sermon, E. J. Baldwin; 8 to 8:45, "Conversion—Its Meaning and Necessities," L. D. Agee and H. H. Horton.

Sunday morning, 9:30 to 10:15, Sunday school; 10:15 to 10:45, talk on Sunday School, W. D. Hudgins; 11, sermon, D. B. Vance.

Sunday afternoon, 2:15 to 3, Laymen's movement, Ewing L. Davis, Tom Byrom, Prof. Brandon; 3, Query Box.

Sunday evening, 7 to 7:15, devotional exercises, J. J. Crosslin; 7:15 to 8, sermon, C. L. Skinner; 8 to 8:30, consecration meeting, led by J. A. Taylor.

The Executive Board will meet on Saturday afternoon. All members are requested to be present.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

According to agreement I went to Gainesboro last Friday and remained till Monday morning. I preached to good audiences Saturday night, Sunday and Sunday night. Gainesboro is the county seat of Jackson County, Tennessee, and is a town of about 400 inhabitants. They have four dry goods stores, three grocery stores, one drug store, one hotel, a livery stable, bank, fine school with 200 to 300 pupils. The town is on rising ground since they abolished the saloon by surrendering their charter. They are deficient in churches and church-going people. The Methodists have about 60 or 65 members, several of whom are not active now. The Campbellites have about the same number, and in similar condition. These each have a house of worship. The Methodists very kindly allow us to preach in their house. We have four members in the Baptist church. There are two other Baptists living in town who will join. Surely the Lord will give us more. Jackson County has a voting population of about 3,500, with less than 100 regular Baptists and three little churches, so far as I can learn. There are several General Baptists around Gainesboro. I am arranging to visit them when I go again the fifth Sunday in January. Here is a large field and an open door. The Lord willing, I expect to work for them awhile. O that our brethren could visit this destitute section and see the crying need! I do believe they would pray for us, and contribute largely to the work, that more laborers be sent into the field. Pray for me. The Lord bless you in your labor of love. Wherever I go the great body of the people are elated over the prospect of State-wide prohibition. How they delight in encouraging the men that are leading the fight and hoping that all our Senators and Representatives may yet get their eyes open to the general welfare and not be handicapped by class interests.

T. J. EASTES.

Brush Creek, Tenn.

Perhaps a word from this place will interest the people who read the BAPTIST AND REFLECTOR. When you hear of this place or see it on the map perhaps you think of some small place of little importance instead of a busy place with a population of 2,000 people, most of them working men, and their families, who are in need of religious influences, and who are, while not belonging to any church, in easy reach of us Baptists if we just had room for them. The Methodist church has built a fine house here and has a pastor on the field, just because her people are up-to-date, and are extending her work all over the fair Southland. We hope the good Baptists of East Tennessee will help us to hold up our principles to this people, who flock to our little church until it is filled to overflowing. Yet if we had room we could have many more at every Sunday evening service. Will not the good Baptists of Knoxville lend us a hand? Does not every Sunday school worker and student want a part in the beautiful house we are trying to build? Will not the good pastors of East Tennessee bring this work before their people and contribute something to our house, which, by the way, is going to be a credit to the town and an honor to the denomination? Our people here have done nobly, and will do still more. Yet if we struggle on and complete our house without assistance, it will be so long it will perhaps be too late to reach many whom we might if we had our house finished sooner. We have a com-

This little advertisement will introduce to you Trusler's Rheumatic Tablets, the infallible cure for rheumatism, nervousness and constipation. Thirty days' treatment, 50 cents, or six boxes for \$2.50. The goods will be prepaid by any address on receipt of price. Address all mail to F. T. Trusler, Huntingtos Indiana.

mittee of three, including the writer, who are working hard, and we feel that we can depend on our friends to lend a hand. The Methodist church is going to work this great Baptist field, and for all it is worth. We don't blame them, but we wish to hold up our part and hope, while not begging, that you will feel it a privilege to put a dime or dollar into this work. Anything contributed should be sent to Mrs. Mary Swanson, at this place. Yours in service.

O. G. BROWN.

Tellico Plains, Tenn.

On account of the weather being so inclement we had no services at Peyton's Creek Saturday. On Sunday Brother Booth, field editor of the BAPTIST AND REFLECTOR, preached for us. The weather was rough and so disagreeable I did not go, but was glad a good sized congregation heard Brother Booth's sermon, and I am hearing fine reports from those who heard the many good things he said. Brother Booth was with us in our home for three nights and a portion of the days. When he was not out in the interest of the REFLECTOR we enjoyed having him, as we felt that our home was benefitted by his coming, and we enjoyed his conversation around the fireside, together with his reading God's word and prayers, and the fact of his being brought up in the Pine Tree State causes us to like him better, because we have some recollections of the old "Tar-heel" boys that made such good soldiers in the 60's. So we are hoping and praying that after the winter weather is over and the roads get dry that Brother Booth will come again so the people can get out and give him more encouragement. Come again, brother, our doors are open.

Carthage. R. B. DAVIS.

MEN'S HOSE AT COST.

The failure of a South Carolina hosiery mill enables us to offer readers of the BAPTIST AND REFLECTOR 12 pairs of the well known "Sun brand" socks, regular 25c quality (retail price \$3.00), for only \$1.40, delivered, postpaid to any address in U. S. This is actually less than it cost to manufacture them. In black or tan, lisle finish, fast colors guaranteed. Double toe and heel. Very durable. Sizes, 9, 9 1-2, 10, 10 1-2 and 11. Assorted colors and sizes if desired. No order for less than one dozen. Only ten cases (1,000 pairs) left. Order your fall and winter supply now. Send money order, check or registered letter to CLINTON COTTON MILLS, Station A, Clinton, S. C.

SOUTHWESTERN DISTRICT BAPTIST ASSOCIATION.

The fifth Sunday meeting to be held with Mt. Nebo church, Buena Vista, Tenn., January, 1909.

Friday night, 6:30 to 7 o'clock. Welcome address and devotional exercises by Leland Sedberry; 7 to 7:45, introductory sermon by Jesse Neal, O. A. Utley; 7:45 to 8, organization; 8 to 9, "Did Jesus Set up a Church? If so, When, Where, and What Kind?" E. M. Joyner, D. C. Gray

Saturday morning, 9:30 to 10, devotional exercises led by W. A. Butler; 10 to 11, "Does the Bible Teach That Every Member of the Church Should Give a Certain Amount of Their Time and Money to the Lord and His Cause? If so, How Much?" T. L. Shelton, Walter Joyner; 11 to 12, "What is Restricted or Close Communion, and Why Practice It?" Joseph Allen, Y. C. Kee.

Saturday afternoon, 1:30 to 2, devotional exercises led by E. M. Joyner; 2 to 3, "Should Members of the Church be Excluded Who Are Able to Give Both Time and Money to the Lord's Cause and Will Not? If so, Why?"

O. A. Utley, T. M. Boyd; 3 to 4, "How May a Church Best Advance Its Spiritual Condition?" D. S. Brinkley, J. N. Joyner.

Saturday night, 6:30 to 7, devotional exercises led by Jesse Neal; 7 to 8, "Does the Bible Teach that the Heathen Will Be Lost Without the Gospel?" W. A. Butler, E. M. Franks; 8 to 9, a sermon by Dr. H. E. Watters, of Martin, Tenn. Subject, "The Bible of Superhuman Origin, or Reasons Why We Believe it to be the word of God." Sunday morning, 9:30 to 10. Devotional exercises led by the Moderator; 10 to 11, Sunday-school mass-meeting, led by G. B. Gilbert, Leland Sedberry; 11 o'clock, missionary sermon by H. E. Watters, and collections. Thirty minutes will be given for discussion of queries each session. J. G. COOPER.

OUR WEST TEXAS AND NEW MEXICO NEWS LETTER.

Possibly not for years has the attention of the public been directed to any one section of our land as it is now directed to this section.

Thousands of people are coming into our country to buy lands for speculation and for homes. Several million acres have been bought within the last few years, and there remain millions more to be settled. During this present year in West Texas alone there come on the market over two millions of acres of good land. All this land can be bought from \$1 to \$8 per acre.

While so many people are coming your correspondent is trying to get Baptists to come, and he rejoices that not a few are coming. I wish a number of colonies of Baptist people would come, and then we could have Baptist churches organized where these people would settle. While I am busy, yet I would take time to help any one secure them a home in West Texas or New Mexico. Just now we need some live preachers to become pastors of some pastorless churches in New Mexico.

Our recent Territorial Convention, held at Roswell, was a good one. The work done last year was satisfactory and encouraging. We now have about 115 American Baptist churches in New Mexico. Our Mexican brethren have some churches, also the negro brethren have a few churches. Most of the churches have to have help from our Mission Boards, yet we have some good self-supporting ones. As missionary workers we have a large number of missionary pastors, four district missionaries, one State evangelist and one Corresponding Secretary and one woman helper or missionary. We also have one colporter and one territorial Sunday school missionary.

All the temperance forces are working to get our Territorial Legislature to pass a local option bill. We hope to succeed. We are also striking for State-wide prohibition when we become a State.

Your correspondent is profoundly thankful to God for his great blessing upon him and his work. I have one of the best works of my life, and am enjoying fine health. I am preparing to build three or four Baptist church houses on my field of labor. More anon. Pecos, Texas. R. C. MEDARIS.

MISSISSIPPI EXTENDS CONGRATULATIONS.

Allow me to congratulate you on the progress made in prohibition in Tennessee. I know you feel better. Most Mississippians can rejoice with you. Mississippi was the first Southern State to begin to outlaw the saloon. But, thanks unto our noble sisters, she was not long alone. She walks now in a good sisterhood. Let the North follow the

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

South in this good work, and follow as fast as we are moving and you and I may live to see the entire United States without a single licensed saloon. Oh! it is a glorious progress. It opens the way to an industrial development which we could never reach with saloons here. Let us now all press that point. But let us not forget to teach the evils of the drink habit. Prohibition is only to help us keep the young men sober, and not only sober, but to raise up a citizenship that knows not the evils of either the traffic or the use of liquor. I read with much care and joy Governor Patterson's special message. Joy, not that Tennessee had a Governor who saw this way, but joy that a strong man could make only so weak an effort. He certainly showed the weakness of his cause. Tennessee's loss was incalculable and irreparable in the death of Senator Carmack, but his death was not a complete loss nor an unmixed calamity. "Being dead he yet speaketh." I would like to be one of a thousand of his admirers to subscribe \$5 to build to his memory the tallest monument in the State. Suppose we do it.

Again extending you the hand of congratulation I can only say fight on, the victory is a winning.

Guntown, Miss. G. T. HOWERTON.

MEDICAL RELIEF FREE.

Dr. J. A. Willis, of Crawford, Ind., will mail free to all sending him their addresses a package of PANSY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism and la grippe.

NEW SALEM ASSOCIATION.

Program for the fifth Sunday meeting of New Salem Association, to begin Friday night before the fifth Sunday in this month and continue until Sunday night. T. J. Eastes goes to Gainesboro, and H. Neal and E. J. Bass go with him. E. A. Johnson and J. F. McNabb go to Athens; L. S. Ewton to Caney Fork Seminary; S. M. Guntton and John Bryan to Knob Springs; J. J. Carr to New Macedonia; S. N. Fitzpatrick to Rome; W. P. D. Clark to Cookeville; L. L. Allen and Frank Nevel to Hogan's Creek, and M. W. Russell to Green Vale. Executive Committee, M. W. Russell, clerk.

FOR COLDS AND GRIP.

Hick's Capudine is the best remedy—cures the cold and restores normal conditions. Its liquid—effects immediately. relieves the aching and feverishness—10c, 25c and 50c at drug stores.

BEST FOR ALL AXLES



MICA AXLE GREASE

You will make more trips draw bigger loads, save undue wear on box and axle, and keep the hard-working horse in better shape by an occasional application of Mica Axle Grease. Nothing like it to take the painful, heavy, downward drag out of a big load. Ask the dealer for Mica Axle Grease.

STANDARD OIL COMPANY (Incorporated)

OBITUARIES.

CALLAWAY.—Death loves a shining mark was truly verified in the death of our dearly beloved Brother, Will Callaway, son of W. W. and Bettie Callaway, at his home at Ball Camp, on Aug. 14, 1908. Sudden and untimely as it seemed to us, yet we rejoice that the messenger found him not unprepared. His noble young life was cut short right in the bloom of youth, when life is sweetest and hopes of a happy future shine brightest. In the twentieth year of his age, God saw fit to say, "It is enough; come up higher." No death in our midst was ever more keenly felt or deeply regretted. His was a life bright and full of promise. Intelligent, kind-hearted, cheerful and true, he was a favorite with all. He was the pride of a devoted father and mother, and the pet of loving sisters, whose lives are saddened by the separation and in whose hearts there is an aching void this world can never fill. Yet, in this sore bereavement, we have this blessed assurance: that ere our dear friend was called away he had accepted Christ as his Saviour. He was converted when but a boy, during a meeting conducted by Rev. Catlett, uniting with this church Oct. 25, 1903, and was an active, devoted, useful member, and, although his beautiful young life was so suddenly ended, yet not before its influence was felt on many hearts.

He lived a devoted Christian, ever taking an active part in the work for the Master's cause, giving to the world by his daily walk, an example of true Christian manhood. We are grieved that it was God's will to remove him from among us, but we thank Him for his life, and realize that our loss is his eternal gain, and though we sadly miss his familiar face and earnestness in Sunday School and all church work, yet God has only added another jewel to his kingdom above, and we must bow in submission to his divine will. God gave this noble young life to wield its influence for His glory in our midst for a few brief years, then his work was suddenly ended, proving a warning to those who have not made the great preparation of the dreadful uncertainty of life.

Resolved, That in the death of Brother Will Callaway, the church has lost one of its most promising, devoted members.

Resolved, that we extend to the bereaved parents, brother and sisters, our heart-felt sympathy, praying they may see the wise hand of a loving Heavenly Father in this great sorrow, beckoning to them, come this way to meet the loved one gone before.

Resolved, That a copy of this tribute to his memory be placed on our church record, a copy furnished the family, and a copy sent the BAPTIST AND REFLECTOR.

Done by order of Ball Camp Baptist church, Nov. 15, 1908.

PEARL CORAM.

CAMPELL.—Isaac. Hoyte Campbell, son of Mr. and Mrs. Ozro Campbell, died at the home of his father's sister, W. F. Brown, near Belfast, Tenn. Hoyte left his home Saturday morning with his father to haul logs. On his return home he fell from the wagon and was seriously injured by the wagon wheel. He bore his suffering with patience. He was conscious until death, talking with the family as thoughtfully as in health. He died Monday morning, Nov. 2, 1908. The village and surrounding country were shocked and saddened beyond expression. Hoyte was born April 9, 1896. He gave his heart to God about two months before his death. He had expressed a desire to join the Baptist church, but on account of having the



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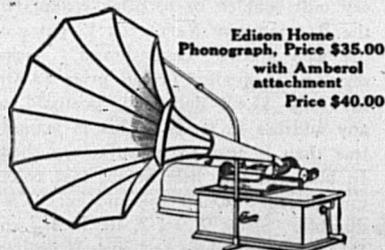
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whooping cough he had not done so. He was a member of the Sunday School at the Presbyterian church at Belfast. He had gone to Sunday School the first six months of the year, not missing a Sunday, and had won a silver star. He was expecting a gold star at the close of the year. But he has only missed his gold star here to win a gold star in heaven. Only a few weeks ago he collected \$1 for State missions, and as a reward Brother W. C. Golden, of Nashville, gave him a New Testament. Hoyte was the most affectionate child I ever knew. He always met every one with a smile and a pleasant word. But his voice is hushed in silence, and his beautiful eyes closed, never to be seen again in this world. Hoyte was loved by all who knew him. He was a kind and obedient child at home and in school. He was leader in nearly all his classes he had attended. His schoolmates and teachers said he was the best boy in school. On the morning of his funeral the school came and marched in front of the hearse, carrying flowers in their hands, to the church, where his funeral was preached by Brother A. P. Gregory, pastor of the Presbyterian church. It was here where he professed faith in Christ during a revival conducted by Brother Gregory. After the funeral he was carried to New Bethel, Bedford County, twelve miles from his home, where his body was laid in its last resting place. A short service was conducted at the cemetery by Mr. B. N. Barton. His casket and grave were decorated with the most beautiful flowers. There were more than enough flowers to cover the grave. Hoyte's death is our loss, but Heaven's gain. Earth is darker, but Heaven is brighter. He leaves to mourn his loss his father and mother and one little sister, Lacie, and a host of relatives and friends.

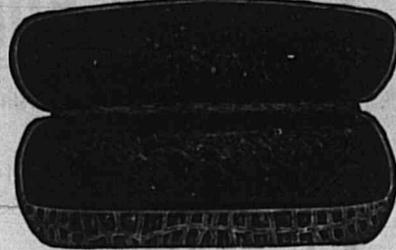
A Relative.

BURN.—Sister Amanda Burn peacefully fell asleep in Jesus at her home in McMinn County, Tenn., Oct. 9, 1908, aged 77 years and 11 months. At an early year she trusted Christ as her personal Saviour, and united with the Mt. Harmony Baptist church, and remained a faithful and consistent member until her death. In her death the church has lost a faithful member, and her brother, with whom she lived, a devoted and loving sister. She loved her church, and was always deeply interested in its welfare, and her attendance and assistance will be greatly missed. And oh! how we shall miss her sweet smile and her gentle hand-clasp. Through all her sufferings she was very patient, and on the last morning of her life she told her loved ones that Jesus was coming that day, and expressed herself as ready and anxious to go. To the bereaved sister and two brothers we would say: weep not, dear friends, she has crossed the river and joined the loved ones who were waiting and watching for her at the "Beautiful Gate," and now with Jesus, her Saviour, is enjoying the bliss of heaven. While we deeply sympathize with those who are left behind, we can only point them to the sweet assurance of a happy reunion in that better land, where there will be no more partings, and where God shall wipe away all tears from our eyes.

Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again!
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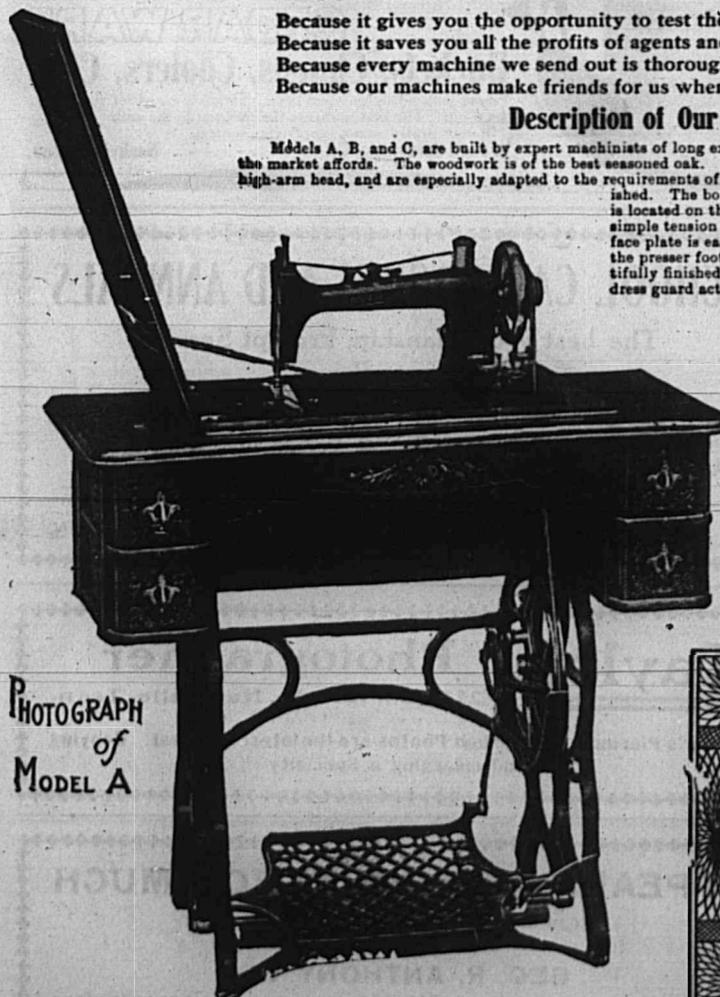
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