

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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"Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored.  
He hath loosed the fateful lightning of his terrible swift sword;  
His truth is marching on."

## PERSONAL AND PRACTICAL.

—There is glory enough for all.

It is now State-wide. Soon it will be South-wide. A little later it will be Nation-wide. And after awhile it will be world-wide.

—Hon. W. B. Wheeler, Superintendent and attorney of the Ohio Anti-Saloon League, says in a letter to us: "Fifty miles of saloons have been closed during this last year, and we ought to make it 75 or 100 miles this next year." Well, Tennessee will add several miles to the number.

—His hosts of friends throughout the South will regret to learn that Dr. J. M. Frost, the beloved Secretary of the Sunday School Board, has been suffering with a severe cold, and has been confined to his home for a week or more. He is some better now, and hopes to be out soon.

—Rev. C. B. Waller, the eloquent and successful pastor of the Second Baptist church, Chattanooga, preached at the First Baptist church, this city, last Sunday. Excellent congregations greeted him at both services, and his sermons were greatly enjoyed and did good. We never saw the church more united, more earnest than now.

It is announced that the Baptist churches of this city will engage in a simultaneous evangelistic campaign beginning on Nov. 1, of this year, to be conducted by the evangelists of the Home Mission Board. The campaigns have been productive of great good in other cities, both in the conversion of souls and also in the strengthening of our Baptist cause, as we hope may be the case here.

Rev. A. H. Huff has resigned the pastorate of the churches at Providence, Ky., and Friendship, near Cullena, Tenn., and has accepted a call to the church at Gallatin for half time. He will continue to make his home in Portland, devoting his whole time to Portland and Gallatin. He begins work at Gallatin next Sunday. This is an admirable arrangement. Brother Huff is one of our best preachers. We congratulate the church at Gallatin upon securing his services.

The Tennessee Anti-Saloon League Convention met at the First Baptist church, in this city, on Monday and Tuesday of this week. The sessions were well attended and were quite interesting. A number of strong and helpful addresses were delivered. Through them all there sounded two notes—one of rejoicing over the great victory which has recently been won in the banishment of the liquor traffic from Tennessee; another, a determination to see that the laws banishing the traffic shall be enforced.

—Capt. Morton B. Howell died at his home in this city last Saturday morning. He was the oldest son of Dr. R. B. C. Howell, for many years pastor of the First Baptist church, Nashville. He was born in Norfolk, Va., but came to Nashville before the war and entered upon the practice of law here. He enjoyed a large and lucrative practice. He was an omnivorous reader and had a remarkably retentive memory. He possessed a particularly valuable fund of information with reference to the history of Nashville. He was married three times and leaves ten children, besides two brothers, Messrs. R. H. Howell and J. T. Howell. His funeral was largely attended.

—We regret to learn that Dr. J. B. Moody, the able dean of the Theological Department of Hall-Moody Institute, has been ill with pneumonia. We hope that he may soon be fully restored to health and strength. He is one of the most valuable men in our Southern Baptist Zion.

—We have been so overwhelmed with letters expressing gratification at the passage of our State-wide prohibition bills and offering congratulations to us upon their passage that it has been impossible for us to answer them all. We take this opportunity to thank our friends for their congratulations. At the same time, though, we wish to say that we do not claim all the credit by a good deal for the passage of these bills. We have been glad to do our part, but others also have done their part and done it nobly. In fact, there is glory enough for all.

We note with peculiar pleasure that Dr. Lansing Burrows has accepted a call to the First church, Americus, and will again become a citizen of Georgia. For many years Dr. Burrows was pastor of the First church, Augusta, and exerted a wide influence for good, not only in the Hephzibah Association, but throughout the State. Since leaving Augusta he has been pastor of the First church, Nashville, Tenn. He will receive a most cordial welcome back home, and the First church, Americus, will have the heartiest congratulations of the entire brotherhood.—*Christian Index.*

—We were glad to have a visit last Friday from our friend, Hon. Hervey Whitfield, of Clarksville. He represents Montgomery and Cheatham Counties in the Legislature, and we are glad to say is making one of the most efficient members of that body. He is a strong and uncompromising State-wider, and not only always votes right on the prohibition measures, but he made one of the best speeches for the Holladay bill that was made on the floor of the House. As a Baptist, we are proud of him, and all the more because we can not say as much, alas, for some other Baptists in the Legislature, though it is a matter of much gratification to be able to state that, with only one or two exceptions, every Baptist has stood true to his Christian principles.

Mr. C. Ross Handy died at his home in Nashville on January 23. He was a gallant Confederate soldier. For many years he had been prominent in business circles. At the time of his death he was a member of the Board of Public Works of this city. He had been in bad health for some time, and his death was not unexpected. Still, it caused quite a shock to his numerous friends. He was a man of genial disposition, open-hearted, a high-toned Christian gentleman, and was very popular with all with whom he came in contact. His funeral was one of the largest ever seen in the city. He leaves to mourn his loss a wife, six children, two brothers, one sister, besides numerous other relatives, to all of whom we extend deep sympathy. We had known him and loved him for many years, and feel his death as that of a personal loss.

—Says the *Western Recorder*: "It has come at last and the victory was decisive. Tennessee is to have State-wide prohibition. This speaks well for the people of that State and means much from every point of view. Coming events cast their shadows before, and Kentucky is casting a temperance shadow. It will not be long before Kentucky will follow the example of her sister State." This is good news. The action of Tennessee has encouraged all of our sister States around. In Virginia, South Carolina, Florida, Texas, Arkansas, Kentucky and Missouri the people are getting very restless over the liquor traffic, and they are moving straight towards State-wide prohibition of that traffic. It will not, we believe, be very long before most, if not all, of these States have joined their sister States of North Carolina, Georgia, Alabama, Mississippi and Tennessee in the dry column.

—Among the many visitors watching the fight for the passage of the State-wide prohibition bill in the Legislature on Jan. 20, was Dr. E. W. Stephens, of Columbia, Mo., for several years the popular President of the Southern Baptist Convention. Dr. Stephens was returning from Bristol, where he had attended the Laymen's Conference, and stopped over in Nashville for a day. He was looking quite well after his recent tour around the world.

—We appreciate very much the following kind words from the *Western Recorder*: "We are not surprised that the issue of the BAPTIST AND REFLECTOR containing Dr. Folk's editorial on Senator Carmack was speedily exhausted. It was a literary gem, and, at the urgent request of many, it was republished in that paper last week. Editor Folk has rendered a service to the cause of temperance that can hardly be equalled in this generation." As we have said before, we do not, by any means, claim all the credit for the noble victory which has been won. We have been glad to do our part, however, and "there is glory enough for all."

We have had very little to say recently with reference to our contemplated trip to the Holy Land, because there was some uncertainty about our being able to take it this year. It has now been definitely decided that we shall not be able to do so. While, of course, this is more or less of a disappointment, at the same time, we confess that our regret is not so keen as it might have been under other circumstances, for the reason that it will give us the opportunity to remain here and see, as we hope, the passage through the Legislature of all the temperance measures in which we have been interested, and thus realize the culmination of our hopes and labors for many years. We may say, however, that we confidently expect to be able to go next year.

"It now looks as if Tennessee will have State-wide prohibition after July 1, 1909. The bill for State-wide prohibition has passed the Senate and the House, and even if it receives the Governor's veto it is predicted that it will pass over his veto. There was great excitement in the Legislature when the measure was before that body, and the enthusiasm of the prohibitionists was intense and wide-spread. The campaign has been going on in Tennessee for many months and much bitterness was engendered. The murder of Senator Carmack sometime ago was a severe blow to the liquor element. The sentiment in favor of prohibition has been steadily rising since that terrible tragedy. The BAPTIST AND REFLECTOR has been in the forefront of the fight, and Editor Folk has been roundly abused by the liquor men. We heartily congratulate the prohibitionists of Tennessee, and the brave editor of the BAPTIST AND REFLECTOR." Thanks, Dr. Thomas.

—Under the head, "Tennessee Has Gone Dry," the *Central Baptist* has the following editorial: "Tennessee will have State-wide prohibition, beginning with the first of next July. The vote was taken last week in the State Legislature. The temperance forces were thoroughly organized, boldly aggressive, and tremendously in earnest. The saloon forces had grown desperate and their wickedness culminated in certain notably lawless acts that sounded the death-knell of the whisky traffic in the State. Already most of Tennessee had gone dry, but now drink will be driven from its city strongholds in Memphis, Nashville and Chattanooga. This complete and overwhelming victory in behalf of temperance and righteousness is due in no small degree to the Baptists and their leader in the fight, Editor E. E. Folk, of the BAPTIST AND REFLECTOR. Most heartily do we congratulate you, noble brethren, beloved, and now do you pray for us and help us in Missouri that our fair State may soon slay the whisky giant and join the royal guard of sober commonwealths." Thanks for kind words. We are glad to know that Missouri, too, is moving in the direction of State-wide prohibition. Anything that we can do to help you to that glorious end will be gladly done.

## CARMACK'S MARCHING ON.

BY REV. H. L. WINBURN.

From the mountains to the Mississippi's surly, silent waves,  
Speaks the voice of Rum's dominion in the ears of cringing slaves!  
Is there none to do him battle—none who Honor's garment saves—  
While Ruin marches on?

With insolence despotic, as the insolence of churls,  
Rum is grinding out its awful grist of ruined boys and girls;  
There's a man of God disputes the way—his stinging lash uncurls,  
For Carmack's marching on!

He is moving in the country, in the towns, the marts of trade;  
Now I see the serried battle lines of right and wrong arrayed;  
He is stirring up a deadly strife that never can be stayed  
While Carmack's marching on!

So they kill him. Speak it softly in a calm, determined tone;  
Yes, they killed him, and the land without him seems so strange and lone,  
But we cannot stop for weeping—there's not time for tear or moan—  
For Carmack's marching on!

Rouse ye, Volunteers, who never fail when Duty calls for might!  
Rouse ye, men of every section! With your blood wipe out this blight!  
Rouse ye! Let your glorious strength bring in the morn from out this night,  
For Carmack's marching on!

We are coming! We are freemen! Not an inch of our loved State  
Shall remain a breeding brothel for this King of Greed and Hate;  
Though the traitors' poisoned bullets may his flesh assassinate,  
Still Carmack's marching on!

He is calling. He is marching. Still he's leading in the fray.  
Though the daisies sigh above his form, his spirit will not stay.  
With the pallid lips of martyrdom, I still can hear him say,  
"Come on." He's marching on.

Arkadelphia, Ark.

## BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

No. XX. Congregationalism.  
(Concluded from Last Week.)

My Dear Son:

Others are coming to adopt the Baptist view of church government. Not long ago the Nashville *Christian Advocate* said in an editorial on "The Making of Appointments:" "Why should we deprecate and even strive to ignore the growth of a spirit of independence and self-help on the part of the local congregations? Is this not precisely what we have been striving a hundred years to produce? The sense of solidarity, of genuine spiritual and corporate life in the individual church is one of the best possible symptoms. It means that the Lord's work will be done, his kingdom established. And would not such a church be beneath respect if it had no choice as to who should be its pastor? Instead of discouraging our congregations from taking a hand in this matter, we should praise them for it." This is the strongest and most candid expression that I have ever seen of the growing spirit of congregationalism among our Methodist brethren. Evidently the heaven of Baptist influence is working.

For twelve years Dr. (now Bishop) E. E. Hoss was editor of the *Christian Advocate*, this city. During that time I was editor of the BAPTIST AND REFLECTOR. We were good friends personally, and warm allies in the temperance cause. As many of our readers will perhaps remember, we used to have frequent discussions, and especially upon the subject of church government, he contending for the Methodist Episcopal compulsory form of government, which is only a modified monarchical form, an oligarchy in place of a monarchy, and I for the simple democratic, voluntary, congregational New Testament (as I believe) form of government.

Many a time did he and I cross editorial swords on this question.

Imagine my surprise and gratification, therefore, in reading a very interesting article from his pen in the *Christian Advocate* recently on "The Democratic Age," to find the following expressions:

"The age in which we live is by eminence a democratic age. The old notion of rulership by divine right has gone out forever, and into its place has come, in Church and State alike, the notion of the sovereignty of the people, often taking an exaggerated form and issuing in the most damaging consequences, and yet, at its core, essentially true and right. While it cannot be admitted that the voice of the people is always the voice of God, still less can it be allowed that the voice of hereditary sovereigns is entitled to that distinction."

What about the voice of Bishops? It is said that the Methodist preachers who get good appointments think that the voice of the bishop is the voice of God, but those whose appointments are not satisfactory are rather doubtful about the matter. At any rate there is a growing disposition on the part of our Methodist friends to let the voice of the people be heard, which simply means that they are coming more and more to the congregational form of government. It means a good deal when a man like Bishop Hoss recognizes that tendency. But the Bishop goes on to say:

"In the future years, more than even at the present time, democracy is bound to prevail. Let all who are concerned take due notice, and set their houses in order. And let all who love their country and their race do what they can to make this many-headed sovereign competent and worthy. Nothing but intelligence, morality, and religion can fit the people for the efficient discharge of the functions that they will be called upon to perform. If these be absent, woe, woe, to the republic and to the world."

This is fair warning, and it comes from an authoritative source. I hope our Methodist brethren will take heed to it in time, for as Bishop Hoss indicated, this democratic spirit is abroad in the land in a religious, as well as in a political, sense.

What Bishop Hoss says about the importance of educating the masses, those who are to be the sovereign rulers in State and Church, I and other Baptists have frequently said. If the individual is to rule, he ought to be intelligent that he may rule wisely. It is very gratifying to hear a person like Bishop Hoss state the Baptist position so strongly. I am glad that he is coming to the light.

The Bishop is right about it. This is the democratic age, the age of the people's rule, when not one man, but every man, is sovereign; when we have a government "of the people, for the people and by the people," and not a government of the few, for the few and by the few.

That is the American idea. And it is the Baptist idea. And that is why in this democratic age, and especially here in Democratic America, Baptists flourish as they have never flourished before. They are at last coming into their own.

This is the American idea. It is the Baptist idea. And it is the Scriptural idea. The Scriptures teach the necessity for regeneration of the individual. They teach the responsibility of this individual to God, and consequently his need of intelligence to properly discharge this responsibility. And they teach a simple form of government for this regenerated intelligent individual, a government with these regenerated intelligent individuals as the source of authority, under God, and with two sets of officers, both elected by them to execute their will—Bishops and Deacons—bishops to look after the spiritual affairs, and deacons after the temporal affairs of the church. The bishops are also called pastors or elders.

That there are these two sets of officers, with general duties as indicated, is evident from the following passages: "And from Miletus he sent to Ephesus, and called to him the *elders* of the church." "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you *bishops*, to feed the church of the Lord which he purchased with his own blood." (Acts 20:17-28) "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the *bishops* and *deacons*." (Phil. 1:1) "The *elders*, therefore, among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory, that shall be revealed. Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind." (1 Peter 5:1, 2) "Faithful is the saying: If a man seeketh the office of a *bishop*, he desireth a good work. The *bishop*, therefore, must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hos-

pitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil." (1 Tim. 3:1-7.) For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint *elders* in every city, as I gave thee charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the *bishop* must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." (Titus 1:5-9.) "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said: It is not fit that we should forsake the word of God, and serve tables. Look ye out, therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands upon them." (Acts 6:1-6.) "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as *deacons*, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let *deacons* be husbands of one wife, ruling their children and their own houses well. For they that have served well as *deacons* gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus."

DR. LANSING BURROWS.

BY GEO. A. LOFTON, D. D.

(Address delivered on occasion of farewell service to Dr. Burrows, Jan. 17, 1909.)

This occasion is intended to express the appreciation of the Baptists of Nashville and of the Baptist ministry in particular, which we cherish for Dr. Burrows, our long-time colleague and collaborer in the work we represent in this city, in this State, and in the more extended operations of the Southern Baptist Convention. For more than nine years, as pastor of the First Baptist Church and as a member of the Sunday School Board, the State Board of Missions, and of the Baptist Pastors' Association, he has sustained this relation to us; and it would be difficult for us, at this time, to express the significance and the importance which that relation involves. The experience of this long and valuable association, comprehending its utility, its affection, its joys and sorrows, its achievements and assets, is beyond the discussion of this brief hour of gratulation and parting.

Dr. Burrows is one of the men we shall never forget in Nashville. He is all over a big man—so marked in personality and peculiarity, so thoroughly *sui generis*, so distinguished for genius and ability, so versatile in resource and adaptability, so companionable and co-operative, so genial and kind-hearted, upon the whole, so many-sided and yet so true to every principle and sentiment of honor, religion and brotherly love, that we scarcely know where to begin or end in this expression of our appreciation of this extraordinary man. Gigantic, and yet so often childlike; serious, and yet so often humorous; dignified, and yet so complacent; orthodox, and yet so free; transcendent, and yet so transparent; lofty, and yet so lowly; brusque, and yet so gentle—he is the personal paradox of most delightful acquaintance and companionship to those who know and love him best. Great under the telescope when seen at a distance, he is equally great under the microscope of minute and close inspection, wherein all his fine qualities magnify in due proportion and all his faults disappear to the lover's eye. Great preacher, wise counsellor, faithful worker, liberal giver, compassionate sympathizer, fast friend and loving brother, we scarcely knew what it was to give

## A TRIUMPH HYMN.

BY S. R. M'MANUS.

What a halleluiah chorus shall go ringing through the land,  
From Atlantic to Pacific, from the North to Southern strand,  
And the mountains they shall shout it over dale and desert sand,  
When saloons shall be no more!

CHORUS.

Glory, glory halleluiah; glory, glory halleluiah!  
Glory, glory halleluiah, when saloons shall be no more!

The shackles from the cities shall fall broken to the ground;  
They shall rise as stalwart giants in a strength but newly found;  
They shall march to grand endeavor, unfettered and unbound,  
When saloons shall be no more!

The gilded haunts of vice and sin shall pass from mortal sight,  
Shall sink into the deep abyss of black, eternal night;  
No longer shall their presence be a thing of sin and blight,  
When saloons shall be no more!

And want and misery shall flee as scourged by giant hand,  
And freedom never known before shall dawn upon the land,  
And men shall cease to grovel, but in noble manhood stand,  
When saloons shall be no more!

No more the drunkard's hand shall smite the ones he loves the best;  
No more the babe shall die of want upon the mother's breast;  
No more the drunkard, trembling, stand a murderer confessed,  
When saloons shall be no more!

O men and women, work and pray that soon the day may come;  
Be up and doing with a zeal and stand not idle, dumb,  
That this republic may be free from the awful curse of rum,  
When saloons shall be no more!

—Exchange.

you up until our parting brought you so conspicuously into view.

Among the highest ideals of social and religious life is the fellowship of the saints, the love of the brethren, the friendship of God between men. Christ is the impersonation of this ideal and its holiest exemplification—"the One altogether lovable, and the chiefest among ten thousand;" and this Christ loveliness and Christ-likeness create the noblest bond of unity and efficiency between the ministry and the churches. With our differences and imperfections, we are not always as Christ-likeable as is meet; but with our generous intercourse and oft recurring charity, the Christ-loveliness predominates and magnifies in the end.

Our Brother Burrows has ever demonstrated the Christ-lovable among us; and his fellowship with us has grown stronger and sweeter to the last. The more we have known of him the better we have loved him. Even his faults, which lean to virtue's side, have drawn us the closer to him; for long since have we seen that Burrows' faults were all on the exterior of a great mind and a big heart as open, as clear and as pure as plate glass. We have lived with Burrows mostly on the inside, and many and joyous and profitable have been the hours of intercourse and fellowship with him amid the external displays of grace, magnanimity and worth which shone so resplendently even on the exterior of this extraordinary man.

We shall scarcely see the like of another Burrows among us again. No matter who comes or who goes, take him for all in all, we shall never see another Burrows. Take him as the able and efficient pastor of the First Baptist church, the inimitable Secretary of the Southern Baptist Convention, the compiler of the best Baptist hymn book in the denomination, the splendid writer of the Sunday-school lessons, as a chief member of the Sunday-school and the State Mission Boards, the Nestor of the Baptist Pastors' Association, as the vast repository of Baptist learning and information, the leading figure of Baptist enterprise, cooperation and influence in the city—and with all his picturesque grandeur and personal peculiarity combined, we shall no more behold his duplicate in

Nashville. In fact, there is but one Burrows; and possibly his like shall never be seen anywhere else. I do not pretend to say that Burrows is the greatest man in the world—that he has no equals or superiors—but as a unique individuality, possessing striking and singular characteristics, aggregating great abilities, rare accomplishments and rich graces, adapted to manifold duties and multiplied relations, and having capacity for great things, we shall see his like among us no more. We Baptist preachers especially have always recognized him as the biggest man among us—if not the best; and while we shall miss his personality, his genial intercourse, his wit and humor, we shall miss him most for his wisdom in counsel, his piety and devotion, his zeal for the cause of truth and righteousness, so long exemplified and made efficient by his Godly walk and great work among us.

Yes, we shall miss Dr. Burrows—we can't tell how much. We are sorry for the First Baptist Church, for the Boards, for the Pastors' Conference, for the Sunday-school training class, for all the institutions and operations of the Baptist cause in Nashville with which he was connected. We envy that Americus church away down in Georgia; but Georgia has gotten back her long-gone son. There, in the midst of the greatest Baptist people in the world, he will be at home again, where once he spent sixteen years of his happiest pastoral life, and where he breathed the conservative atmosphere of possibly the truest Baptist life and progress in the world. Burrows goes to be swallowed up of Georgia—or else to swallow up Georgia. I don't know which, by comparison of size, is the bigger or smaller fish; but whether swallowing or swallowed up, both Georgia and Burrows are safe from every standpoint of Baptist conservatism and pastoral efficiency. At least the Doctor can take in Americus; and that will be no small part of his capacious absorptivity.

Brother Burrows, we are sorry to part with you; and yet, as you are called to go, we bid you "God speed" in the new field of your work and relationship. The call of God often breaks up the happiest, the holiest and the most profitable unions. When the old eagle stirs her nest the eaglets have to fly, whether for the time we enjoy the flutteration or not; and as you take your flight to another clime we who flutter still in the old Nashville nest may, sooner or later, be the subject of such an occasion as this. With loving hearts and tearful eyes we bid you good-bye. To see your great form no more on our streets; to take you no more by the hand or look you in the eye; to feel no more your heart throb or bask in your genial smile; to hear no more your voice in counsel or catch the inspiration of your activities—all this and more to which we have been so long used, and from which we have been so suddenly wrenched, is inexpressibly sad and cured only by the healing balm of time, the sacred memories of the past, and the consciousness of divine rectitude in Providence.

But, dear brother, you go laden with our prayers, our affection and best wishes. After all, we are apart only by a little time and space. We are still together in the same great field of love, sympathy and co-operation. You can write to us and telephone us every Monday morning at the pastors' conference—and don't you forget it. Steam and electricity obliterate the miles and the minutes between David and the Jonathans he leaves behind him; and we put you under the everlasting covenant of love to remember us at all times and especially when it goes well with thee. If ever one of those dark days come in Americus when Burrows is bound to hoist the cold wave flag, just telephone us and we will reverse the icy current with prayer and send you a flood of spiritual sunshine even into balmy southwest Georgia. It is likely you will for a while feel lonesome on Monday mornings and have the Monday blues, in the absence of the Nashville Baptist pastors' conference, but remember that we shall remember you and look for our telephone message.

In conclusion, none ever loved and wished anybody better than we do you; and if your heart is as our heart, then shall you have the heartiest, old-fashioned Baptist hand-shake at parting you ever felt. In that summer sunny land to which you go, in that paradise of corn and cotton, magnolia and bay and cape jessamine, you go already perfumed with the fragrance and crowned with the beauty of the Tennessee rose and crysanthemum, from the meadows sweet with hay and wheat, the symbols of your successful ministry and spotless character, and wreathed about your life and memory, dear to us all, you depart with all the honor and consideration of which our appreciation is capable.

As you grow older may you grow younger in the grand work of the Master; and may you live many years of crowning glory to the service which you have rendered so faithfully to your God, your brethren and your country. Regretful at your going, we are still

glad of your high place and honor in the ministry. And the Baptist people of Nashville, your brethren in the ministry, in extending you a loving good-bye, beg leave to go with you with their prayers and best wishes to the end of life.

Nashville, Tenn.

## UNION UNIVERSITY BULLETIN.

Our University is issuing this week a 12-page bulletin, containing interior and exterior views of buildings and pictures of the teachers. It has also much information about the school. Copies may be secured by dropping a card to President Conger. We clip a few items:

"The chief reason why a girl should come to Union is that here she can get 'the greatest good for the least money.' If she wants a well-rounded, classical course, she has the advantages of superior equipment in the matter of libraries and laboratories, of competent teachers, and, above all, of a healthful environment of study. If she wants to devote her time and energy to the cultivation of her aesthetic temperament she has the advantage of a splendid conservatory, under the direction of a competent German artist. And finally, if she should not want to come for any of these higher purposes, but should be looking for a place full of college atmosphere where she could absorb culture, we believe we could take her and inspire her through our interest in all phases of college life to make the most of her great opportunities."

"Hearing that a Bulletin of the University was soon to be issued, the young men of Adams Hall and the young ladies of Lovelace Hall passed the following resolutions and requested space for them:

"We, the young men of Adams Hall, of our own volition, desire to express our appreciation of the excellent management of our Home. It is a home indeed (not a mere dormitory) where law and order prevail, and where the best of influences are thrown around us and where the true spirit of fellowship exists. Our matron and superintendent have, through their kindly interest, won our love and esteem, and we, therefore, desire to publicly express our appreciation and loyalty and to commend Adams Hall to young men as a delightful home for earnest work under the best conditions."

"We, the girls of Lovelace Home, desire to express our affection for both the home and the teachers who live with us and add so much to our happiness by their wisdom and kindness. Here not only our physical and mental welfare receive careful attention, but the spiritual life is emphasized. Our teachers are lovely Christian women, who endeavor to impart to the home true culture and beauty of character. 'Home is where affection calls, filled with shrines the heart hath builded,' and we feel that we are in a real home, united as a happy family in the bonds of respect and love. We appreciate the firmness and kindness of our President and the excellent instruction of our teachers, who are thoroughly trained in their several departments and impart an interest to the work that makes study a delight. We thank each of them for the interest manifested in us and assure them we shall endeavor to repay their care in the coin of respect and affection."

"Expenses for the winter and spring terms, beginning Jan. 4 and ending June 9: For a young man in Adams Hall—Board, \$66.60; furnished room, heat and lights, \$16.70; tuition fees (preparatory), \$33.30. Total, \$116.60. For a young lady in Lovelace Home: Board, furnished room, heat and lights, \$100; tuition fees (preparatory), \$33.30. Total, \$133.30. For a young lady in the 'Annex': Board, furnished room, heat and lights, approximately, \$35. Tuition fees (preparatory), \$33.30. Total, approximately, \$66.30. Each student, in addition to the above amount, will pay a matriculation fee of \$5; pay incidental expenses, purchase books and clothing. If a student has been a teacher, and expects to continue to teach, no tuition fees in the literary department will be charged. So, for a teacher, the amount of the tuition fees in the above should be deducted in order to find the proper amount to be paid. One-half is due when the pupil enters and the other half is due at the beginning of the Spring Term—March 25. It will be seen from the above that a young lady teacher may come to the University and enjoy all of its splendid advantages in the literary department, board in the 'Annex,' pay matriculation and incidental expenses for the winter and spring terms for approximately \$54.30. The only extra necessary expense will be for clothing, books and laundry, which, of course, may be made very reasonable, according to the desires of the student."

"An encouraging word may change the current of a young life for God and country. If they are not looking this way cause them to look. If they are not looking any way, open their eyes. A postal card to President Conger, giving names and addresses, may be considered the best deed of your life after a while. Write it now."

B. L. R.

Jackson, Tenn.

## JEFFERSON CITY.

Sunday, Jan. 17, 1909, was a "high day" in the history of the First Baptist church of this place. It was the "Opening Day" of the new, beautiful and commodious house of worship. The need of such a building was first urged by Rev. J. M. Phillips, D.D., when he was pastor. Rev. J. H. Deere urged it most earnestly during his pastorate. Rev. H. B. Woodward led the people in burning the brick for the proposed building. Rev. G. W. Sherman came and for nearly twelve months worked nobly and untiringly, putting the building under roof. Since February 1, 1908, the work has been pushed steadily forward, and it now stands completed—a joy to all who have helped towards its erection. The pastor earnestly desired to have present the three recent pastors, but that was not possible. Letters came from all of them expressing regrets and laden with good wishes. Dr. E. Y. Mullins, D.D., L.L.D., preached two clear, impressive, stirring and uplifting sermons. In the morning his theme was, "The Victorious Church." In the evening he spoke on "Christ's Law of Service." At the college chapel, on Monday morning, he spoke on "The Cost of Success." Every one rejoiced in the visit of our beloved Dr. Mullins, and his coming again will be hailed with delightful anticipations.

Now the pastor and his people turn from the long and earnest struggle of building a house for God to take up, with renewed energy and purpose, the lofty service lying out before us as a church. No church in all this land occupies a more important or more strategic position. Here the good seed of divine truth is being sown in the minds and hearts of a half-thousand noble young men and women. These are to be the leaders in church life and service in homes, in business, in State and national affairs in the near and on-rushing tomorrow. Dr. Mullins, thrilled with the thought of the possibilities here, said: "Brother Peyton, this is an ideal pastorate. Your people ought to be the noblest, the most consecrated and the most zealous in good works in all this land."

Our Building Committee, under the leadership of Brother J. C. Henderson, and later Dr. W. F. King, has wrought nobly. Our people have given and given with self-denial and keenest delight. Now Brother I. M. Cate, an efficient and successful business man, is leading in soliciting funds to wipe out the entire debt during this present year, and the pastor, thus set free, will give mind, heart and body, in renewed dedication, to devout study and meditation, wrestling with God in the secret place and loving ministry unto his people in their homes. There is no joy on this earth equal to that that throbs in the heart of the true pastor, laboring in the place to which the divine Spirit has called him, and among and for a people who realize the nearness and sacredness of the pastoral relation, and who, giving him under all circumstances, the appreciation and the honor that is due him, as pastor, graciously respond to all his longing, his prayers, his teaching and his loving labors for their spiritual upbuilding. This pastor—conscious of his responsibilities and overwhelmed with a sense of his need of strength from above—pleads that God's people, in all this land, may remember him when they stand before the King!

O. C. PEYTON.

Jefferson City, Tenn.

## MURFREESBORO NOTES.

First let me rejoice with you in the great and glorious victory for temperance in our State. The Lord certainly hears and answers prayer.

I am sure you and your readers will be glad to know of our great and unusual day yesterday. Dr. Van Ness is doing us splendid service and we all love him. It was arranged at his suggestion to have a roll call service on yesterday (Sunday.) Our hearts were made to rejoice many times. The Sunday School was great. We had an attendance of 313—glorious indeed. The spirit of earnestness was very gratifying. We have decided to have a weekly teachers' meeting for studying the lesson. Immediately after Sunday School we had our roll call service. The house was crowded. After a few songs and prayer and Scripture reading, Brother S. M. Crick, our newly-elected clerk, called the roll, each member who was in attendance responding, many with verses of Scripture. We have a membership of about 300. Something like twenty-five or thirty are out of town and nearly as many more can not be located. We had 156 actually present, and about thirty responded by proxy, quite a splendid showing. After the roll call we ordained a newly elected deacon, Brother Ed. Phillips. On last Sunday Brother S. M. Crick and Prof. George J. Burnett were elected deacons, the other two had already been ordained. After this simple and impressive service we observed

the Lord's supper. The spirit of God was present, and it was indeed a great service for every one present. As a matter of interest I will say that every young lady and every teacher from the college attended Sunday School and church, not a one being kept at home on account of sickness, a remarkable record where there are so many.

Last night Brother Van Ness preached on "Man's Place in the Kingdom of God." We are praying for God to send us the right man for pastor, and hope soon to have him with us and move forward to take the land for Christ.

J. HENRY BURNETT.  
Murfreesboro, Tenn.

## AN EXILE EXULTS.

Hail Tennessee! and Folk! Thou Chief-Mogul of the Anti-Saloon League! Thou preacher-politician! and hundreds of other preacher-politicians! and women politicians! and God's dear noble men and women!

I have never been quite so proud of my native Tennessee before as I am today. "Praise God from whom all blessings flow."

When a boy I wanted to live to be old enough to vote against the liquor traffic in Tennessee. From early youth I hated the use and traffic of whiskey. I have worked and prayed, and prayed and worked against it for thirty years, and now I have lived to see the day when my own native State has taken high ground for God and the right. It makes me love Tennessee even more than ever, and causes me to turn with a hungry heart toward the home of my childhood and youth.

May I come back and help you enjoy the glorious victory? I am proud of the stand so many of our Baptist brethren took in this great battle for the right; but I can not even hint at my chagrin at the stand of one whom I had formerly trusted as a righteous man.

Could it be that a Baptist of such high rank would fall to such depth? My very "soul stands erect" with indignation at the very suggestion that one of our trusted brethren should so far forget his master's interest as to take a stand against the right, against his brethren who were giving life and every self-interest to the cause of temperance; which means the interest of our boys, our churches and all that is good. God bless you, Brother Folk. God bless Tennessee. May the Lord smile sweetly on my dear old Tennessee.

From a prodigal son. M. L. BLANKINSHIP.  
Kensee, Ky.

## SEMINARY NOTES.

Second quarter's examinations begin tomorrow (Tuesday the 26th) and all the students are living the strenuous life. The professors will have plenty to do grading papers for a few weeks.

J. W. Jamison visited Livingston, Ky., Sunday and accepted a unanimous call for half time, also married a couple. Brother S. B. Ogle resigned this work to take effect Jan. 1.

A. N. Hollis reported a good day at Hammondville, Ky., on the third Sunday. Organized S. S. with sixty members.

W. R. Hill is still ministering to the saints at Borden, Ind.

S. E. Reed is planning for a fifth Sunday meeting with Lyndale church, of which he is the much-loved pastor. A number of the Seminary students will take part in the program.

We had two splendid services at Upton, Ky., yesterday.

There is great rejoicing there over the temperance victory in Lorane County. About half of the town is in Lorane County. Upton precinct, which a few years ago voted three to one wet, voted Saturday six to one dry. The whole county went four to one dry. It is reported that the Catholic priest of Hodgenville came out strong with the dry crowd. This latter county is the birthplace of Abraham Lincoln. Kentucky is not dry yet, but she is going dry.

Hurrah for Tennessee! Hurrah for every man, woman and child who helped to make her a dry state!

T. RILEY DAVIS.  
Louisville, Ky.

## DR. WM. LUNSFORD.

Permit me to express through your columns a word of my own happiness of the coming of Dr. William Lunsford to the pastorate of the Edgefield church. It has been my pleasure to know him for some years. I have heard him preach often. The quality of his life and of his work are alike—of the very highest type. One can not listen to him, nor be with him, and escape a profound conviction of his divine call to the ministry,

and of his consciousness of the authority God has put upon him. Your city and our State are both to be congratulated that he has come to east in his lot among us. His ministry at Edgefield will be blessed, because he himself is a blessing. His work with us in our Bible Conference at Chattanooga recently was of the highest order, and had the finest results. I am sure that he needs no word of introduction to Tennessee Baptists, and am equally sure that he will speedily find himself at home in the hearts of our people, and I am not writing this word to his advantage, but for my own pleasure, and to the profit of my brethren.

Clinton, Miss. W. T. LOWREY.

## OUR TRI-STATE SANITARIUM.

On Sunday, Jan. 17, I presented the claims of the sanitarium before the Woodland Mills Baptist church. I do not know when I have had a more delightful trip than the one to Woodland Mills. Dr. G. M. Savage, one of the professors in our Martin School, has just become pastor of the church. I was glad to be with Brother Savage, and was much encouraged by the deep interest which he took in the hospital. If all of our pastors will pray for the enterprise and work as hard for it as some of them are working, we shall soon have sufficient funds to build an institution that will be an honor to the Baptist cause and a blessing to suffering humanity. The brethren at Woodland Mills gave above \$500 to the sanitarium. It was pleasant to be in their homes and to feel how perfectly in sympathy they were with the great cause.

Faithfully yours,

JOHN N. LAWLESS.

## TO THE ASSOCIATION VICE-PRESIDENTS OF THE HOME MISSION BOARD.

Dear Brethren—The coming fifth Sunday meeting will offer you a good chance to forward the work of the Home Board in your association. Let me earnestly and lovingly entreat you to see that this be properly represented on the program of the meeting. It is a good time for the distribution of tracts and the procuring of subscriptions for the *Home Field*. Then it is your last chance to see personally the pastors and get a definite promise from them to take a collection for the work in our home land. The Home Board, Atlanta, Ga., will supply you with tracts and sample copies of the *Home Field*. Let us push the work from now to May 1. Yours sincerely,

W. H. MAJOR,

Vice-President for Tennessee.

We have much to be thankful for. Our beloved pastor, Brother N. B. Williams, was with us at Charity, the third Sunday, and preached the Word of God earnestly and faithfully. Every one that heard him was delighted. May 1909 be a year of wider vision, more fervent consecration, deeper sense of our responsibility as custodians of the truth, and more of zealous, united, untiring effort for the saving of lost souls. May the blessings of God abide upon our beloved leader that, through Him we may win this year even far richer trophies than ever before for the honor of our Lord and Saviour Jesus Christ.

Charity, Tenn.

LOIS BAGLEY.

Congratulations to you and to all the friends of law and order in Tennessee. The soul of Carmack is marching on. The devil is sometimes a little too "smart." Oh, it's a glorious fight. I never felt the "joy of battle" more keenly. We lost our election in my county in Arkansas by trickery, and I am out of a pastorate (temporarily, I think), but these are mere incidents. The fight goes bravely on, and we are on the winning side of things. Yours always,

Hot Springs, Ark.

S. M. PROVENCE.

Sweetwater has done herself proud and I want to tell you about it. The pastor, Rev. E. A. Cox, led off with a \$100 contribution to the Seminary endowment, several others followed his pace; and one contributor gave \$500, making a total of \$1,185 from the church. Thank God for such a pastor and such a people.

J. W. GREATHOUSE.

Lenoir City, Tenn.

We rejoice with you over the good news that Tennessee is going dry. There have been over 800 professions of faith so far in the Baltimore campaign. God has heard the cry of his people here. Victory is ours. Pray for the work here. My temporary address is Gaffney, S. C. I am open to evangelistic engagements.

Baltimore, Md.

ARCH C. CREE.

## PASTORS' CONFERENCE.

## NASHVILLE.

Central.—Pastor preached to fine audiences. Subjects: "God's Panoply" and "Lying Excuses." Fine S. S. and B. Y. P. U. Three received by letter.

Centennial.—Pastor R. D. Cecil preached. Texts, "Ye are the salt of the earth" and "Christ came into the world to save sinners;" 160 in S. S.; 58 in B. Y. P. U. Overton Street Mission, 70 in S. S.

Third.—Pastor Yankee preached on "Sings of Association With Jesus" and "A Messenger and His Message;" two professions; one approved for baptism; 224 in S. S.

North Edgefield.—Pastor Clay I. Hudson spoke at the morning hour on "Paul's Vision." At the evening hour Rev. Faddual Moghabghab gave his lecture on "Oriental Marriage Ceremonies." Good S. S. and B. Y. P. U.

Seventh.—Pastor preached on "How We Are to Love One Another" and "I Am Waiting for God to Save Me." One received by letter; 235 in S. S. Fine congregations and good interest.

Immanuel.—Pastor Weaver preached after an absence from his pulpit of two months. Large congregations greeted his return. Morning subject, "Faith, the Principle of All Progress." Evening subject, "What Was Said About Him." Five received by letter, one by experience for baptism, and one under the watch care of the church. C. E. Crossland spoke at 6:30 at B. Y. P. U. on "Distinctive Baptist Beliefs."

Howell Memorial.—Pastor Cox preached at both hours. Morning theme, "The Curse of Money." Evening theme, "Abel, the First of the Redeemed." Good congregations.

Belmont.—Pastor Francisco preached at both services. Morning, "A Business Man's interest in Jesus," evening, "Christ's Love Constraining." Organized B. Y. P. U., with fine outlook.

Lockeland.—Pastor J. E. Skinner preached on "Fidelity to God" and "What Shall We Do With Jesus?" Good congregations, with increasing interest. Fifty dollars given to city missions; 133 in S. S.

Calvary.—Pastor preached in the morning on "The Church—Christ's Candlestick," and at night on "He Who Calls His Brother Fool." Forty-one in S. S.; 25 in B. Y. P. U.; \$21.75 given for city missions.

West End.—T. O. Reese preached at 7:30 on five words, "Life, Death, Resurrection, Judgment, Eternity." Sunday School good.

Round Lick (Watertown).—A. E. Booth pastor. Services at 11 o'clock. Subject "Regeneration Essential to Salvation." Large congregation. Fine Sunday School. At night preached for North Nashville Baptist church. Subject, "Firey Test of Character." Good services. Fine congregation.

Auburn.—Pastor S. M. Gupton preached Saturday and Sunday. Subjects, "Drawing Near to God" and "Paul's Experience." Good services.

## KNOXVILLE.

South Knoxville.—Pastor A. J. Holt preached at both hours. Morning subject, "Salvation of the Lord," evening, "Salvation a Result of Man's Action;" 2 additions; 252 in S. S.; 102 in B. Y. P. U. Pastor leaves this morning to attend the Florida Baptist State Convention.

Oakwood.—Pastor George W. Edens preached at both hours. Morning subject, "The Triumph of Christianity," evening, "Philippian Jailor." Two additions; 133 in S. S.

Grove City.—Pastor J. C. Davis preached at both hours. Morning subject, "Ruth's Choice," evening, "Strength of the Young." 173 in S. S.; 6 conversions since last report.

Sharon.—Pastor S. G. Wells preached at both hours. Subjects, "Side Lights on the Resurrection," and "I Thirst." Three additions.

Broadway.—Pastor Atchley preached at both hours on "Pre-mortem Service" and "Moral Cowardice;" 407 in S. S.; 1 by letter; 1 approved for baptism.

First.—Pastor J. J. Taylor preached on "The Secret of Christian Comfort" and "Hindrances to a Christian Career." Four by letter; 1 by baptism; 453 in S. S. Dr. Taylor reports a meeting at Morristown with some 50 professions of faith, 3 new deacons ordained, and church much strengthened. He thinks Brother Robinson is doing fine work.

Beaver Dam.—Pastor J. N. Bull preached on "Why the Lord Called Moses."

Bell Ave.—Pastor J. H. Sharp was absent at the morning hour. Brother James G. Johnson (attorney) delivered an address on "The Influence of Religion on Civil Government." The pastor preached at night on "The Prodigal's Father." One conversion; 470 in S. S. Crescent Mission, J. W. Perry, superintendent, 75 present.

Smithwood.—Preaching in morning by J. M. Lewis.

At night Pastor J. M. Anderson preached. 104 in S. S. Island Home.—Brother John Williams preached in the morning. Song service at night. Pastor Dance preached at Deaderick Avenue; 248 in S. S.

Deaderick Ave.—Pastor Perryman away at Atlanta, Ga. J. L. Dance preached in the morning, and Dr. McGraham at night; 554 in S. S.

Euclid Ave.—Pastor Hurst preached at both hours on "Seven New Things," and "The Rejected Christ." One approved for baptism; 178 in S. S.

Third Creek.—Pastor J. C. Shippey preached on "An Introduction of Jesus" and "The Handwriting on the Wall." One addition; 121 in S. S.

Middlebrook.—Great revival in progress; 66 conversions; 65 additions; 135 in S. S. A. F. Green pastor.

Immanuel.—Pastor E. A. Cate preached on "God is Good" and "Born Again." 160 in S. S.

Lonsdale.—J. M. Anderson preached in morning on "Power of Deliverance." Pastor Lewis at night. Twelve approved for baptism, and 73 baptized; 441 in S. S. Meetings continue.

Fountain City.—M. C. Lunsford preached on "God's Presence and Rest" and "The Open Gate;" 97 in S. S.

Etowah.—Mr. W. A. Glazier, secretary of the R. R. Y. M. C. A., conducted the morning service. Pastor Rose preached at night on "The Helping Hand." Two received under watch care; 155 in S. S.

Maryville.—Preaching by Pastor W. B. Rutledge on "The Holiness of God" and "The Hope of Man." Good congregations; 170 in S. S. Our high water mark for 1909 is 200.

## CHATTANOOGA.

First.—Pastor Masse absent at meeting in Mississippi. Dr. Jeffries supplied in the morning. Rev. D. P. Harris in the evening. The Sunday Schools of Hamilton County met in mass-meeting at 2:30 p. m. A splendid congregation was present and great interest manifested.

Highland Park.—Pastor Keese preached at both hours. Excellent congregations. Subjects, "If, or, The Responsibility of Decision" and "God's Remedy for Sin." 158 in S. S.; B. Y. P. U. full and enthusiastic.

Second (Tabernacle).—Rev. L. A. Brown supplied in the morning. Dr. Jeffries supplied in the evening. Pastor Waller absent in Nashville.

Central.—D. P. Harris, pastor. Largest Sunday School in several years, 126 being present. Subject, "The Sin of Judging." Good congregations; 126 present in mission school. Prof. Simonds preached fine sermon. People delighted. Pastor supplied for First church at night.

East Chattanooga.—Pastor Moore preached at both hours. Morning, "Who is My Neighbor," night "What is Man." Good S. S. Splendid congregations and great interest. Crowds have outgrown the house.

Alton Park.—Rev. Charles T. Beall, of Rockwood, preached at morning service. Pastor preached at night. Subject, "Prodigal Son." Very effective services. Crowded house at night. Good B. Y. P. U. Good S. S. Baptized five persons. Revival planned to begin this week.

St. Elmo.—Regular services by Pastor B. N. Brooks. Morning subject, "Duty of the Church to the Pastor," at night, "Nine Impossible Things." One received by letter; 130 in Sunday School. Good B. Y. P. U. Large crowds and several forward for prayer at night service.

East Lake.—Pastor Chunn preached on "Undefiled Religion" and "Temptation." Seventy-eight in Sunday School; 25 in B. Y. P. U.; 2 received by letter; 3 approved for baptism. Large congregation at morning services. A crowded house at night. A great day for the East Lake people.

Ridgedale.—Pastor Chunn preached at 3:15 p. m. on "The Perfect Ideal of Life;" 79 in S. S.; good congregation. A splendid service.

Hill City.—Pastor King preached at both hours. Subjects, "Unassumed Prayers" and "Justification;" 128 in S. S. B. Y. P. U. good in attendance and interest.

## MEMPHIS.

First.—Pastor A. U. Boone preached at both hours. Subjects, "If at First You Don't Succeed" and "If at First You Do Succeed." Two received by letter. Great congregations.

Central.—Pastor Thomas S. Potts preached morning and evening. Subjects, "The Christian's Greatest Privilege" and "Individuality at the Judgment." Two baptized.

Bellevue.—Pastor Henry P. Hurt preached at both hours. Morning subject, "Those Beautiful Hands," evening, "Child Disobedience, or Sin in the Home." Large congregations.

Blythe Ave.—O. T. Finch preached on "The Prodigal's Reception" and "Schemes For Obligation Shirking." Large congregations.

Boulevard.—Pastor J. R. Wiggs preached at both

hours. Morning on "The Blessedness of Mourning," at night on "A Cloak of Pretence for Their Religious Practices."

Central Ave.—Roswell Davis, pastor. Subject, morning service, "Discontent," evening service "Religion Against the World." Fine congregations both hours. One approved for baptism; 78 in S. S.

Seventh Street.—Pastor I. N. Strother preached in the morning on "Intercessory Prayer. Brother Ira F. Crumpton preached at night. Pastor called to Kentucky to a funeral.

La Belle Place.—Rev. L. T. Hastings of Union University, Jackson, preached morning and evening. Good congregations. Several requests for prayer.

McLemore Ave.—Pastor W. J. Bearden preached at both services. Morning subject, "The Power of Character," evening, "The Story of Joseph and Benjamin." Fine congregations; good interest.

Union Ave.—Pastor D. W. Bosdell preached at both hours on "The Influence of the Children of Light" and "Weighed and Wanting." Large congregations; 7 additions to the church, 4 by letter, 3 by baptism; one baptized.

Binghamton.—Pastor M. W. DeLoach preached Sunday morning on "Doing the Lord's Will" and in the evening on "Provisions and Imitations of Grace." Good congregations at both services.

## JOHNSON CITY.

First.—Rev. S. P. White, who is assisting in meetings, preached at both hours; 148 in S. S. Interest good.

Roan Street.—Pastor preached at both hours to good audiences. One approved for baptism; 3 requests for prayer; 231 in S. S.; 89 in W. Market Street Mission; 69 in Piney Grove Mission.

## HARRIMAN.

Trenton Street.—Pastor McPherson preached at both services. Subjects, "Prevailing Prayer" and "The Death of the Wicked." One received by enrollment; 241 in S. S.

Walnut Hill.—Pastor McPherson preached at 2:30 p. m. Subject, "The Doctrines of Jesus." Good congregation; 78 in S. S. Emory Street Mission; 56 in S. S.

## CLEVELAND.

Inman Street.—Pastor Stivers preached at both services. Morning subject, "The Prodigal's Return," evening subject, "Jesus Lifted Up." 182 in S. S. Church crowded at both services. Eight approved for baptism; one conversion. Great meeting in progress. Rev. C. B. Waller is preaching during the week.

## STOCK CREEK.

Stock Creek.—Pastor W. L. Singleton preached in the morning from John 12:32. B. Y. P. U. at night. Attendance, 75; 60 in S. S. Good congregation. Good interest.

## MORRISTOWN.

Morristown.—Sunday School, 226. Pastor Robinson preached on "The Model Convert," and "One Sinner Destroyeth Much Good." Baptized eleven.

I rejoice with you and heartily congratulate you upon the passage of the prohibition bill by the Tennessee Legislature. It is glorious. I do not doubt that the killing of Carmack helped clear the atmosphere. Splendid man he was. Texas is coming on.

Dallas, Tex. J. B. GAMBRELL,

I herewith remit to renew my subscription to the BAPTIST AND REFLECTOR for another year. Although I am over 81 years old, I am not willing to do without the paper. What is the price of Dr. J. B. Moody's "My Church," and where can I get it?

T. J. ALLISON,

Parsons, Kan.

[The price is \$1. We can furnish it to you. May your life be spared other years.—Ed.]

Hurrah for Tennessee! May the good work go on. I am sure the General Assembly has made no mistake. When the whiskey forces talk of confiscation of property they do not refer to children's bread and mother's comforts. We won a great victory at Madisonville, Ky., on the 18th inst.—129 dry. Henderson, Princeton, Dawson, Paducah and Hopkinsville, are the only wet points in all West Kentucky. Ohio Valley College is flourishing. Sturgis church is moving forward. I go next Sunday, the 31st inst., among my former people in Hickman County, speaking in the morning at Columbus, and at night at Clinton, in the interests of the Anti-Saloon League of Kentucky. Success to the BAPTIST AND REFLECTOR, and its brave and brainy editor. Sturgis, Ky. J. C. MIDYETT.

## = 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. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

**Ministerial Education**—For Union University, address 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.

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### AFRICA WAITING.

They are waiting everywhere—  
Where the fields of earth are fair,  
Where the rivers nobly run,  
Where the blossoms seek the sun,  
Where the hills rise, high and grand,  
Looking proudly o'er the land—  
Waiting! Waiting!

They are waiting in the wild,  
Sick and weary and defiled,  
And the Savior's healing word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the living bread—  
Waiting! Waiting!

For the happy beam of day  
That shall chase their gloom away,  
For the news, so glad and blest,  
That shall set their hearts at rest,  
For the peace we know and prize,  
And the hope beyond the skies—  
Waiting! Waiting!

Yet not voiceless or alone,  
For their cry to heav'n hath flown,  
And the Master waiteth, too,  
Waiteth, ransomed souls, for you,  
Till the life devotion sweet  
Be outpoured at his feet—  
Waiting! Waiting!

—S. G. Stock, on Bishop Tucker's telegram, "Africa Waiting."

### A MISSION ROMANCE.

"Is it worth our while to hold the meeting tonight, do you think?" asked a Londoner of his friend one raw December night in 1856.

"Perhaps not," answered the other, "but I do not like to shirk my work, and as it was announced, some one might come."

"Come on, then," said the first speaker. "I suppose we can stand it."

"Work thrown away!" grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's word, and we are told that it shall not fall on the ground unheeded."

Was it work thrown away?

The passerby, who stopped in by accident, tossed on his couch all night, thinking of the horrors of heathenism, all of which he had heard that night for the first time. In a month he had sold out his business and was on his way to mission work among the British Columbian Indians under the auspices of the Church Missionary Society.

About thirty-five years afterwards we found him, surrounded by "his children," as he loved to call them, the center and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.

The missionary referred to is William Duncan, missionary to the Metakhatla Indians.—*Epworth Herald.*

### AFRICA.

#### THE DAWN.

Many wonderful things have come to pass in these first hours of God's day for Africa. Exploration has done its principal work as to the main features of the continent, and now the details are being rapidly completed. Medical science is mastering the causes and remedies of malarial diseases. Every phase of industrial activity is advancing rapidly. International diplomacy has practically completed the blocking out of continental colonial empires. The native blacks are being tested as linguists, teachers, men of business, laborers and Christians, and are proving that they have great capabilities for success when properly understood and assisted. Christian missions are everywhere being recognized as powerful, permanent and necessary factors in the uplift of the people. Marvelous results in so brief a time! Still, in the presence of what remains to be done, they are only the first rays in the eastern sky, heralding the coming day.—*Bishop Hartzell.*

### GOOD WORDS ABOUT AFRICA.

I know that treasure must be expended and lives sacrificed if this region is to be evangelized. But with the difficulties and perplexities in full view, I urge that we take up the work.

REV. A. C. GOOD.

Prayers are better for the missionary than gold, though both are necessary; but if the one be secured the other will follow as necessarily as the effect follows the cause.—*Melville Cox.*

"When the history of the great African States of the future comes to be written the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals."

It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy when they saw the field the first missionary was to fill. The great God, before whom angels veil their faces, had an only Son, and he was sent to earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and

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only model missionary that ever appeared among men. What commission is equal to that which the missionary holds from him?—*David Livingstone.*

### SOME FIGURES ABOUT AFRICA.

This huge continent has now 2,470 missionaries, with 19,089 native assistants. There are 4,789 places of regular worship, 221,156 church members, and 527,790 professed Christians. There are 95 hospitals and dispensaries, 16 publishing houses and printing establishments. North of the equator Egypt has more missionaries than any other region. The west coast comes next, but there are 15,000 dying every day without Christ in this big, dark land.

Fifty years ago Krapf, the missionary, was laughed at for his dream of a chain of missions across central Africa, from ocean to ocean. Now his dream has come true. Thirty years ago Uganda was a pagan State, where savagery was rampant. Now, as the result of a most heroic struggle of its 700,000 inhabitants, 360,000 are strong Christians. In Cape Colony, where Moravian missionaries tried to work nearly two centuries ago, they were treated as criminals for attempting to reach the blacks. Now Cape Colony alone has 700,000 Protestants, and 200,000 of these are colored.

### ENCOURAGING OUTLOOK FOR OUR MISSION.

The missionaries on the field are agreed that not for many years has the outlook for our African mission been as bright as it is now.

### MRS. GREEN'S LETTER.

Mrs. Green writes from Ogbomoso: "The last year has been a busy one for us, as we were left the only ones in charge of this great station, so we have not had time to write often. We are expecting Mr. and Mrs. Compere and Mr. and Mrs. Ward on the next boat, so we shall have plenty of help soon. Their coming is indeed occasion for much joy on our part.

"We have enjoyed our work in Africa and feel that it is where God intends for us to labor. He has blessed us and our efforts.

"In July Dr. Green and myself took a trip to our outstations, finding the work in all progressing. Part of July and August we spent in Saki with Mr. Duval and Dr. and Mrs. MacLean. Our annual mission meeting was held

there. Although there were only five of us on the field, we had a good meeting and are looking forward to another in January, when most of our missionaries will be on the field. Our trip to Saki was a very pleasant one, just like going to the mountains for ten days, for the town is situated among hills and rocks. At times it was cool enough for a fire, which was not the kind of weather you were having in the States about that time, was it?"

### TOILING AND SPINNING IN THE YORUBA COUNTRY.

In this country wives are not slaves, as in some countries, though they do much of the out-door labor. They are not afraid to maintain their own rights, even to making palaver with their husbands. I do not know whether there are any forcible marriages, where the girl is given by the parents without her consent. The woman's consent is the first thing, then the assent of the parents.

To get a wife costs the man from \$1 to \$20, mostly given to the parents. Many women who have nothing to do employ their time in spinning in the slow country way. The woman sits down with her cotton in the left hand, and whirls the spindle with the fingers of the right, as a boy would a small top, and then pulls out and smooths the thread while twisting. The men do the weaving. Their cloth is woven about six inches wide and sewed together till they make a cloth the size of a sheet—some larger—which they throw about them over one shoulder, and this constitutes the clothing of those who are able to have any.

In farming the men cut down the bush and burn it and the women plant, tend and gather the crop, though many men have to do all their work, perhaps having neither wives nor slaves to work for them. If the women did not work on the farm they would have comparatively nothing to do, for they have little housework to busy them, and their children are comparatively no trouble. They have no clothes to make and mend (the men do this work), no dishes to wash, no floors and windows to clean, no carpets to shake, no fine laces to work, no plum puddings, pound cakes, pies, tarts and pastry to make, no apples, pears, peaches, plums, cherries and berries to dry, no cakes to fry, no bread to bake, no beds to stir, change and make up, no "house cleaning," and so on of a hundred things that busy women in general in America find to do.

## CANCER OF THE BREAST.

The breast is the most frequent location for cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Bye, a noted Cancer Specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

## SOME NOTES FROM MEXICO.

BY MISSIONARY R. P. MAHON.

For several years I have thought that the Morelia field is the most promising field in South Mexico for Southern Baptists, and I had longed for the privilege of going over the field and seeing for myself just what we have and what is needed to put the work in this field in proper shape. In the fall of 1907 I had planned to make a trip of inspection, but instead had to carry my family to the States for rest and medical treatment; but on the 18th of last November with fear and trembling I set out on a trip to be gone several weeks and with a desire to go as far as the Pacific ocean.

I find that on account of the change of the boundary line between the States of Michoacan and Guerrero my field now embraces a large part of the latter State also. The States here are not as large as the States on the other side of the Rio Grande, and we will liken these two States to Middle and West Tennessee as to size. We will then suppose that in Nashville there is located a Baptist preacher who is to superintend the work of evangelizing the people in the territory embraced in these two divisions and to assist him in this undertaking there is another preacher at Clarksville, one at Jackson and another over at Union City. In Nashville the preacher has a room fitted up in his dwelling as a preaching place; down at Clarksville all the services are held in a private house; in Jackson the same, while over at Union City the members of the church have built them a meeting house. Then we will add another item, and that is there is not in all West and Middle Tennessee a single Baptist school of any kind or grade, these four preachers being the only agencies at work for the evangelization of all the people in that vast territory. I put the question thus so that your readers may get some idea of what we are proposing to do and the means we have at hand for carrying out our plans.

All this field work must be done on horseback—no parlor cars on this field, if you please. One of the men who went with me on this trip is a colporter of the American Bible Society, and he carried along a good supply of Bibles, New Testaments, gospels, etc. We had one pack mule to carry the books, my folding cot, blankets, a bundle of clothes and a small box with some provisions and some simple remedies. I had not ridden on horseback for several years, and I dreaded the "breaking in" again, but there was no remedy, and away we went.

The first night out we spent in a beautiful little town, and on entering found everything in gala attire and the place filled with men, women and children from all the country round about. The archbishop was there, and it was a time for great rejoicing, a great religious feast, and the principal street was lined with all kinds of gambling devices

and drunken men and women were to be seen everywhere. This is what we have to meet everywhere, and this is the kind of religion that has dominated this people for three centuries.

The following day we went to Tacambaro, another beautiful town, and here we have a small church with a very hopeful outlook. Here we had some fine services with good congregations, and I had the great pleasure of baptizing three happy converts.

From here we went over—and it is always over—high mountains to Nocupetaro, the home of our good Brother Bautista. We had time for only one service here, but the Lord blessed us and there were four professions of faith, all baptized a few days later by Brother Bautista. From here we start toward the coast, passing Huetamo, a very important town, where the so-called "independents" have small work, but are doing nothing. Then we cross the Balsas river, the largest river in Mexico, or one of the largest, and spend a few hours at Cirandaro. This is an important small town and no mission has any work there. In a providential way we met a woman who had a Bible and we spent some time reading to her and her daughter and another woman who came in through curiosity. I hope seed was sown that will bear fruit in the days to come. Here we learn the meaning of the Biblical injunction to "sow beside all waters," making use of every opportunity to speak to men and women about the Bible and the great plan of salvation.

Then we push on to Guayameo, two days away, where our splendid worker, Vicente Rios, lives and where we have a church with about one hundred members—the best people in the community. This is a Baptist community, and what a delight it was to spend a few days with these brethren. We had several preaching services with large congregations, and the visible results were seven professions of faith. From there we went over again to Placeres de Oro, a nice little town two days from Guayameo and on the banks of a beautiful river. Here we had several services, two professions, four baptisms and a church organized with sixteen members. Then we went up into the mountains to a ranch where almost every person is a professed Christian and all Baptists. At these places the Presbyterians did some work several years ago, but abandoned the work, and by invitation of the brethren our brother Rios took up the work, and there have been a number of conversions under his ministry during the past year.

From here we crossed some more mountains—and such mountains! Look-out Mountain is just a very small hill compared to them. In going down a mountain side we went down what is called the "devil's backbone." We had to walk down it, and it took us two hours to reach the bottom. It has a good name. Then we came to a large plain and stopped for the night at a ranch, and Brother Rios preached to the people, who gave close attention—the very first time they ever heard a gospel message. The following night found us at another large ranch, and as soon as we got down they began to ask us if we would sing some gospel songs and preach to them (Brother Rios had preached here once before), and so we had a fine service there. It was my time to preach, and I tried the best I could to explain to them the meaning of John iii., 16, that they might know of that wonderful love of God toward us sinners. There sat just in front of me an old woman with white hair and wrinkled face, and as I tried to tell them of the matchless love of God I prayed that she especially might understand and be saved. They begged us

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to come back again, and Brother Rios promised to go back soon.

Then we climbed over another mountain range to reach Mineral de Gaudalupe, a large mining camp. We arrived just at night, and as soon as we could get some supper, we were mighty tired and hungry, we opened the doors and began to sing, and the people began to gather, and in a few minutes the house was full and the street full of eager listeners. Brother Rios has been visiting here for a year, but no one had ever been baptized, but on the last night we were there fifteen men and women stood up and said they wanted to be baptized and go forward in the Christian life, and Brother Rios is to return some time this month and baptize them.

This is only a part of the trip, but I must not make my letter too long. Everywhere we went and everywhere we stopped we found the doors wide open and everywhere the people told us of other places where the people wanted the gospel also. Our friend (?) the priest does not often go into these mountain districts; it means hard work and not much money, and on account of the absence of our "friend," the people are kind and teachable and gladly accept the simple teaching of the gospel.

I have never seen such a harvest anywhere and such eagerness on the part of the people to hear, but as of old, "the laborers are few." Here is a vast territory, multitudes of people willing to listen, good climate, good water, everything propitious. Are there no laborers at home who are willing to come and take part in this glorious task? Is there not somewhere in my native State a choice young woman who is willing to go down to Tacambaro and live there and become one of the people and teach them the way of life? Is there not somewhere a choice man, strong, well prepared and consecrated, a real live

man, who would like to take charge of the work here in the city of Morelia, so that I may give all my attention to the field work? Are there not thousands in the good old State of Tennessee who are willing to double and triple their contributions to Foreign Missions at once so that we may have the means to enlarge this great work? O the miserable pittance we are giving to help evangelize the world!

Take the most liberal churches in Tennessee and compare what they give to missions with what they spend in foolish dress, fine houses and fine house furnishing, expensive summer trips and winter trips, etc., and see what a miserable offering they are making to the Lord.

"Awake, awake; put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem!"

Morelia, Mexico.

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## ADDRESS OF PRESIDENT.

[Address delivered by the editor of the BAPTIST AND REFLECTOR before the Tennessee Anti-Saloon League, on January 25, and by vote of the Convention, requested for publication in the press. We will let it take the place of an editorial, which we intended writing along the same line.—Ed.]

I confess I hardly know what to say to you just at this juncture. I had intended speaking on State-wide prohibition, giving reasons why we want it, and ought to have it. But I do not need to do that now. It would be a superfluous task to make any argument now for State-wide prohibition. *We have it*—thank the Lord; at least so far as the sale of intoxicating liquors in this State is concerned. We hope to have it also, so far as their manufacture is concerned. But on that point we are not yet absolutely certain. Like Mohammed's coffin, we are at present suspended in mid-air, between earth and heaven, by the thread of a threatened veto. I am a little uncertain, therefore, just now, whether to laugh or cry, to shout or wail, to rejoice or mourn. But the thread is very slender. It can be, and I think will be, easily severed by the Legislative sword. We are now 6-8 in heaven and by the grace of God and the votes of the twenty unterrified, unpurchasable members of the Senate and the sixty equally unterrified, unpurchasable members of the House of Representatives, we expect to make the other 2-8 before another week has rolled by.

I shall assume that the members of the Legislature will continue to be the men they have hitherto shown themselves to be, and will do their duty, and that we shall have, as we very nearly have, State-wide prohibition, both of the sale and the manufacture of intoxicating liquors in Tennessee.

The question would come,

WHO DID IT?

God did it, as Victor Hugo said of Waterloo.

God is not dead. He still lives and reigns and rules in the lives of men. History at last is *His story*—the story of God's dealings with the human race. Sometimes his face seems hidden. Sometimes it is

"Truth forever on the scaffold,  
Wrong forever on the throne.  
But that scaffold sways the future  
And behind the dim unknown  
Standeth God amid the shadows,  
Keeping watch above his own."

We can adopt the language of Julia Ward Howe with reference to the great evil, slavery, and apply it to the greater evil of the liquor traffic:

"Mine eyes have seen the glory of the coming of the  
Lord;  
He is trampling out the vintage where the grapes of  
wrath are stored;  
He hath loosed the fateful lightning of his terrible  
swift sword;  
His truth is marching on.

He has sounded forth the trumpet that shall never call  
retreat;

He is sifting out the hearts of men before his judgment  
seat;

Oh! be swift, my soul, to answer him! be jubilant, my  
feet!

Our God is marching on.

In the beauty of the lilies Christ was born across the  
sea,

With a glory in his bosom that transfigures you and me;  
As he died to make men holy, let us die to make men  
free,

While God is marching on."

Under God, *the people did it*, the noble, brave and free people of the Volunteer State, the descendants of the heroes of King's Mountain, New Orleans, Shiloh, Stone's River and Chicamauga. These people have stood the accursed presence of the saloon and of the whole liquor traffic long enough, and they determined to get rid of it. This traffic in the life-blasting, character-blighting, home-destroying and soul-damning intoxicating liquors is an anachronism, a back number, a relic of barbarism—with apologies to the barbarians. It is undemocratic, un-American, un-Christian. It has no place in a Christian community, no place in a civilized State. This, the people of Tennessee have come to realize and, realizing it, the next thing with them was to act, as they did in the election of the present Legislature.

*The members of the Legislature did it*—did it by their votes, 20 of them in the Senate, and 62 of them in the House on the bill to prohibit the sale of intoxicating liquors, and 60 on the bill to prohibit the manufacture of intoxicating liquors. All honor to these 20 Senators and from 60 to 62 members of the House. Strong, brave, clean, unpurchasable, either by money or patronage or other evil influences which were brought to bear upon them by the friends and representatives of the liquor interests, their names deserve to be handed down to posterity as the saviours of the people of this Volunteer State from the greatest curse which ever befell any people. These 20 Senators and 62 Representatives make a roll of honor which will be written on the scroll of fame, and which I should be glad to see inscribed upon the walls of our State Capitol, that future generations may read those names and thank God for such men.

*The Nashville Tennessean, the Knoxville Journal and Tribune, and the Knoxville Sentinel, and nearly every county paper in the State, did it*—did it by their bold and fearless advocacy of the cause of right and righteousness, their exposure of the nefarious tactics of the liquor traffic and its Siamese twin, the machine. I lift my hat to every one of these papers, to each of which much credit is due for the great victory, but I think it will not be considered any invidious distinction if I give a special meed of praise to the *Nashville Tennessean*, which, day in and day out and week in and week out and month in and month out, has maintained by argument and facts and figures, both in its editorial and news columns, the cause of State-wide prohibition. So great has been the work of the *Tennessean* in this regard that I doubt if we could have won without its powerful aid. I may simply add, when the *Tennessean* has stood by them so stoutly and so

bravely, I believe that it is the duty of the good people of this State to stand by the *Tennessean*.

*E. W. Carmack did it*—did it by his earnest advocacy of the cause of temperance, beginning as editor of the *Memphis Commercial-Appeal* in 1892, then as a member of the United States Senate, being the boldest advocate of temperance and the strongest ally of those working in the interest of the temperance cause to be found in that body on either side. And especially he did it in his campaign for the nomination as Governor, when from one end of the State to the other he electrified his hearers by his fearless advocacy of the cause of State-wide prohibition. In his opening speech, after referring to the recent organization of the Model License League in Tennessee, he said: "I believe we should summon to our standard every enemy of the saloon from the mountains to the Mississippi, meet the enemy at the border and end this war in one great pitched battle. When the battle is over and the victory won, let us write upon the statute books a law, as long and as broad as the State of Tennessee, which will banish the liquor traffic finally and forever from every inch of our soil." At Knoxville he said, in response to a question from his competitor: "I am in favor of abolishing the sale and manufacture of liquor in Tennessee."

He did it as editor of the *Nashville Tennessean*. After his defeat for the nomination as Governor, while accepting his own defeat for the nomination, he refused to accept the platform promulgated by the Convention, composed largely of delegates appointed by the attorney for the Chattanooga Brewing Co., and dominated by him, and continued to make it so warm for the liquor traffic and its allies in this State by his scathing editorials, that finally they were compelled to kill him to get rid of him—as they thought. But they forgot that "the blood of the martyrs is the seed of the church." And so of the temperance cause. Carmack living was a powerful champion of the principle of prohibition of the liquor traffic; but Carmack dead was irresistible. Carmack living was Niagara River; Carmack dead is Niagara Falls. Like Samson, he slew more in his death than in his life. The bullet which hushed his voice started 1,000,000 other voices to talking prohibition. His pen is silent, but a thousand other pens are now busy where there was one before. His body is dead, but his spirit lives on and animates thousands of other bodies. His tongue was stilled, but through every wound in his murdered body, 1,000 other tongues spoke out. From the ground where his blood was spilled there on Seventh avenue, it cried out in thunder tones, not for vengeance, not simply for justice, but for vindication. And it was recognized that the best vindication would be the establishment of the principles for which he stood and for which he died, the purification of politics, and especially the abolition of the liquor traffic from Tennessee. Louder than ever he said it in life even, he said in death: "*The saloon refuses to be reformed; it must, therefore, be destroyed.*" I believed, and he believed, that the next Legislature would have passed a State-wide prohibition bill anyhow, due largely, I think, to his influence. But what was belief before became a practical certainty after his death, and has now become an absolute certainty. Carmack chastised the liquor traffic with whips. But when he fell a victim to that traffic, public sentiment chastised it with scorpions and continued to chastise it until the last vestige of the accursed traffic was driven from our State. They killed him to get rid of him. But little did they reckon of what the consequences would be. They sealed their own doom in his blood. The shot which killed Carmack killed the liquor traffic in Tennessee. That shot re-echoed from one end of this State to the other, and reverberated throughout the broad land.

They are talking about erecting a monument, or monuments, to his memory. It is proposed to erect one in Columbia and another of bronze on Capitol Hill, overlooking the scene of his assassination. I hope the Legislature will appropriate a sufficient sum of money for this monument. I hope also that still other monuments will be erected to his memory all over the State. But the best, the most fitting, the most enduring monument which can be erected to him will be not a monument of marble or of bronze, but the monument of State-wide prohibition of the liquor traffic, to which cause he gave the last years of his life, and for which cause he finally gave up his life, a glorious martyr to a glorious cause.

At the funeral in Columbia, as he lay peace-

fully sleeping in his coffin in the parlor, I stepped across the hall to where the widow was sitting in her desolation, with her ten-year-old boy by her side. Taking my hand, she said earnestly: "Carry the cause on to victory." With aching heart and tear-dimmed eyes and choking voice, I replied, "I promise you I will." A little later the message came from her, "The only thing that can reconcile me to his death will be the passage of a State-wide prohibition measure." Thank God, that message did not go unheeded.

But more potent even than any message from her came the message from *him*, a message only emphasized and intensified by his death: "Let us write upon the statute books a law, as long and as broad as the State of Tennessee, which will banish the liquor traffic finally and forever from every inch of our soil." That was the cry of his life's blood which came up from the ground there on Seventh avenue, and from Capitol Hill the answer was wafted back: "O Carmack, Carmack, we have at last heard your message, heard it in your death when we would not hear it in your life, and by that martyred blood of yours, by the grace of the eternal God of right and righteousness, the 'battle is over and the victory is won,' and we have written 'upon the statute books a law as long and as broad as the State of Tennessee, which will banish the liquor traffic finally and forever from every inch of our soil.'"

The churches did it—did it by standing together, hand to hand, shoulder to shoulder, foot to foot, almost to a man. While there were a few church-members, to their shame be it said; who were on the other side, yet they were comparatively so few, thank the Lord, and they knew their cause to be so unjust, that they dared not openly advocate it, and their influence was little felt. Almost every preacher in the State has become a "political preacher," in the sense of advocating the destruction of the liquor traffic, and almost every Christian man has become a "fanatic" and a "crank" along the same line—to their great credit. They have recognized that it is a fight between the church and home and school on one side and the distillery and brewery and saloon on the other side, and that either the church and home and school must put down the distillery and brewery and saloon, or the distillery and brewery and saloon will put down the church and home and school, and they determined that it should *not* be the church and the home and the school which were put down.

The Woman's Christian Temperance Union did it. They did it by their sympathy, by their prayers, by their influence, by their petitions circulated all over the State and signed by thousands and thousands of true men in Tennessee. They did it by their presence in the Legislative halls, when the bills to abolish the liquor traffic were pending. No matter how soon in the morning the liquor men might get to these Legislative halls, the women were there before them. No matter how long they might stay, the women stayed longer. No matter how loud they might applaud, the women applauded louder. The more they were abused, the more of them went and the longer they stayed and the louder they applauded. No weather could stop them, no rain could dampen their ardor. The Capitol steps never became too slippery for their feet. No adjournment could drive them away. Whenever the bills came up, there they were, there they sat, there they stayed, there they applauded when there was the least occasion for applause. They went, they stayed, they applauded because they had a right so to do—the God-given right of self-protection, the protection of their husbands, their sons, their brothers, the protection of their homes, their own protection from insult and injury. Their presence at the Capitol and their influence, silent though it was, except for applause, must have had, and I believe did have, powerful effect upon the members of the Legislature in strengthening them in their stand for the cause of right and of the home. Thank God for these noble, true, self-sacrificing, consecrated women of the Woman's Christian Temperance Union. I bare my head in their presence.

Speaking as President of the Tennessee Anti-Saloon League, and in the Convention of that League, I may be allowed to add that the *Anti-Saloon League* perhaps had something to do with it. It is a coincidence that just ten years ago to a month the Tennessee Anti-Saloon League was organized in Nashville in the basement of the old McKendree church. Then there were

saloons in about 65 counties in the State. The original Four-Mile Law of 1877, prohibiting the sale of liquor within four miles of an incorporated institution of learning, except in incorporated towns, had driven them out of some ten or twelve counties; and the amended law of 1887, prohibiting saloons within four miles of any schoolhouse, where school is kept, whether in session or not, with the same exception of incorporated towns, had driven them out of some fifteen or twenty more counties. But the saloons had taken up their residence in the incorporated towns, every one of which, large and small, was cursed by their foul presence.

At the session of the Legislature in 1899, soon after the organization of the Anti-Saloon League, the Griffin law was passed, to extend the provisions of the Four-Mile law to towns of 2,000 inhabitants and under, hereafter incorporated. As a result of that law, 28 towns, under 2,000 inhabitants, which had been incorporated, surrendered their charters and reincorporated in order to get rid of saloons, while 55 others, which had not been incorporated, now became incorporated, when they could do so without saloons. At the close of that Legislative session, saloons were left in 44 counties in the State.

In 1901 a vain attempt was made to pass the Peeler bill. It passed the House of Representatives by a large majority, but failed in the Senate by one vote.

In 1903 the Adams law was passed, extending the provisions of the Four-Mile law to towns of 5,000 inhabitants and under, hereafter incorporated. As a result of that law and the preceding Griffin law, 40 towns at that session of the Legislature abolished their charters and reincorporated, and three others at the session in 1905, leaving them, at the close of the 1905 session, in 12 counties in the State.

In 1907 the Pendleton law was passed, extending the provisions of the Adams law to towns of 150,000 and under, hereafter incorporated. Under this law and the preceding laws, 9 other cities and towns at this session of the Legislature abolished their charters and reincorporated, thus getting rid of saloons, leaving them in only four counties, with three cities and two small towns, in the State.

The rest is very recent history. Under the Holladay law of 1909, extending the provisions of the Four-mile law to every place in the State, leaving out the clause, "hereafter incorporated," saloons have been driven from every place in the State, leaving them, after July 1, 1909, in *no* county, *no* city, *no* town, *no* village, *no* hamlet, *no* cross roads in all of Tennessee—thank the Lord!

As I have already indicated, the Anti-Saloon League does not, by any means, claim all of the credit for the noble victory which has been won. All of the other persons and influences which I have mentioned had a hand in the work. Perhaps, however, I may be allowed to say that the Anti-Saloon League, together with its co-laborers, the State-wide prohibition headquarters, under the management of Hon. I. L. Pendleton, and the Democratic State-wide headquarters, under the management of Judge E. L. Bullock, both of whom I would not forget to mention with honor, put into practical application the principles for which many others had so long contended. But we will not quarrel over the spoils. There is glory enough for all. It is sufficient to know that we have State-wide prohibition, by whomsoever or whatsoever influence it came. The question comes:

#### WHAT NEXT?

The next thing is something else. There must be no stop, no letting up. To stand still is to go backwards. The three departments of the Anti-Saloon League are Agitation, Legislation and Law Enforcement. We have had agitation in abundance. We have had a considerable amount of legislation. But in addition to the Holladay law, prohibiting the sale of intoxicating liquors anywhere in Tennessee, and the Fisher-McRee law, prohibiting their manufacture anywhere in the State, we shall need some supplemental laws leading to the better enforcement of these laws. We already have on our statute books the Ligon law, giving to grand juries inquisitorial powers in cases of public drunkenness. We have also the Cooper law, making the possession of a government revenue license *prima facie* evidence of guilt. All that we need now perhaps is an effective blind tiger law, to prevent the illicit sale

of liquor in the State, and some law to regulate its shipment into the State.

What we need especially now is the application of the third principle of the league, *Law Enforcement*. No law will enforce itself. Nor is any law ever enforced perfectly. This is true of the laws against cigarette smoking, against pistol-carrying, against gambling, against stealing, against murder, against every other evil in the State, and it will be true of the laws against the sale and the manufacture of intoxicating liquors in the State to a greater or less extent. But we must see to it that these laws are enforced, at least as effectively as the laws against those other evils I have mentioned.

After all, their successful enforcement will depend largely upon the *officials* who are elected for that purpose. If we find that those who are elected to enforce laws cannot and will not enforce them, then let us elect others who can and will enforce them. At any rate, we shall find that it will be much easier to enforce all other laws in the State without saloons than it was with saloons. A Memphis dispatch of December 12 to the *Cincinnati Enquirer* says: "Statistics show that more murders have been committed in Shelby county in the last three weeks than were officially recorded in England during the year 1907. This does not include white men killed, three of whom were found dead under mysterious circumstances; nor does it embrace several deaths supposed to be suicides. 'We need more officers,' says Chief O'Haver, 'for the reason that wholesale exodus of the worthless element from Mississippi and Alabama is headed in this direction, owing to the wave of prohibition farther south. It is impossible, with the present force, to patrol the town. I predict more murder and robberies unless we can send more men into the suburbs and the downtown districts.'"

The people of Tennessee have determined that Memphis and Nashville and Chattanooga shall not be made a dumping-ground for the toughs and bums who propose to come here from the States which have recently gone dry to continue to ply their nefarious business. They have said to these toughs and bums, "Move on." Where shall they move? They have been driven out of North Carolina, Georgia, Alabama and Mississippi, and they will soon be driven out of Tennessee. Other Southern States are beginning to say, "We don't want them." The people of West Virginia, Virginia, South Carolina, Florida, Texas, Arkansas, Missouri, and Kentucky, are getting restless, and in all of these States a movement for State-wide prohibition has begun, a movement which will not end until the accursed traffic has been driven from every part of this beautiful and beloved Southland of ours. And then the people of the South will move up across the Ohio and help our Northern friends to clean up their States. And thus South and North, once divided, shall be reunited in the glorious work of redeeming our fair land from the most iniquitous traffic that ever cursed any people. It is now State-wide. But soon it will be South-wide. A little later it will be nation-wide. And after awhile it shall be world-wide.

"O who would not a hero be  
In this the grandest chivalry?  
For there be those who ache to see  
The day dawn of our victory.

Work, brothers, work, work hand and brain,  
Let's win a better day again.  
We will, we will, true heroes be  
In this, the noblest chivalry."

#### RECENT EVENTS.

This is the record of the city of Rome, Ga., for 1907, when whiskey was legally sold, and for 1908, under prohibition: Arrests for drunkenness, 1907, 665; 1908, 260. Decrease, 405. Drunkenness and disorder, 1907, 289; 1908, 112. Decrease, 177.

Mrs. Ella Buttorff Holmes died at the home of her father, Mr. H. W. Buttorff, in this city, on January 20. She was a member of the Edgefield Baptist church, and was a lovely lady in person and character. She had many warm friends who deeply deplore what seems to us her untimely death. We extend deep sympathy to her sorely bereaved father, husband and sisters, and we trust that they may find comfort in the source of all comfort.

## THE HOME

### THE BOY WHO STAYED WITH THE JUDGE.

BY R. B. LINDSEY,  
Judge of the Juvenile Court of Denver.

Shameful to relate, he was in jail—a strange place for a 12-year-old boy with a soul and heart.

The jailer had telephoned me one cold wintry night that the boy was in a spasm of crying and had so alarmed him that he urged me to come at once. I grabbed my coat and hat and went out into the night, feeling that the pitiless beat of the sleety rain was even kinder than a criminal law that condemns little children to crime and iron cells. But this was before the fight against the jail was fought and won. This was before love and firmness had supplanted hatred and degradation.

Behind iron bars that would shame the king tiger of the jungle, I found the boy. He was sleeping, and you would have thought not a care had ever visited that little tousled head with its worn and tear-stained face. But he awakened, startled by the grating of iron bolts and bars and clinking of great keys turning in their solemn, monotonous locks as the jailer, leaving me alone with the boy, returned from the cell back into the dimly lighted corridor.

The boy, frightened at these strange surroundings, looked at his new cell mate at first cautiously—almost fearfully. Then a look of joy and gladness came to his eyes, as might come from the captive at the approach of deliverance. The boy knew me, for he had been a chronic little truant, and there may have been worse things, but they may be left unsaid, for it was the boy and not the "things" we were trying to redeem.

I sat down in the cell on the iron floor and put my arm around the boy. I told him how much I thought of him, and how I despised the bad things he did. Yet what could I do if he did not help me? I might help him, but I could not carry him; I would always be his friend, but he was getting both himself and me in trouble if he "swiped things," for if I should let him out and he "swiped things" again, would not the officer say that the judge made a mistake in not sending "that kid to the State Industrial School, where he would not have a chance to swipe things?" Then they would say both the judge and the boy should be in jail. How could he expect a judge to keep his job if his boys did such things? He saw the point, and standing upright there in the cell, the light in his eyes speaking better than his words, the earnestness of his promise to "stay wid yer, Judge," as he tearfully declared he would never get me into any trouble and we would both keep out of jail.

And so I almost as tearfully accepted his proffered protection, and out of the jail we walked together into the now raging storm. And yet it was no such storm as had raged in that boy's life—a home blighted by a father who had deserted and trodden under foot every vow he took at the marriage altar. And so a father's care, the divine birthright of every child, had been denied him. The boy was not bad. His opportunity had been poor; his environment was bad. I took him home to his mother, a poor, struggling woman, deserving of a better fate than to toil all day to feed and clothe her hungry children. A child with no father and a mother, however noble, who under such handicaps and difficulties tries to perform the functions of both, generally fails to perform that of either. Is it a wonder then that the

child is not "brought up in the way it should go?" Is it the child's fault? If not, why then the jail and degradation?

The boy returned to school. He brought good reports for over two years, and with them he brought joy and gladness. We had, in a poor way, tried to supply what was lacking in his little life, but to do this well a spark had to be struck somewhere or a heartstring had to be sounded that would respond.

One day his mother came at the end of a weary, toilsome day to tell me that Harry was a changed boy. She told me how thoughtful and loving he was, and that once when she had been sick he had, with the tenderness of a woman, waited on her and given up all the pleasures of the street. Finally the tears came into her eyes and she said:

"Judge, I never knew just why Harry changed so much till one day while I was ill and he had been so sweet and kind I asked him how it was he became good for the judge, and looking up into my face with a tear in his eye, he said: 'Well, mother, you see it's this way: If I ever gits bad or swipes things again, the Judge—the Judge will lose his job—see? And he is my friend—he is—and I am goin' to stay wid him.'—Toronto Presbyterian.

### CHARCOAL PURIFIES ANY BREATH.

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Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas-making, fermentation and decay.

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Bad breath simply can not exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

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Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, 25 cents per box, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

### THE SPIDER'S "BUSYBODY."

Jamie was making good use of his eyes. It was his first visit to the city, and he was riding up town with mamma

in the trolley car. They were going to see grandma. At the second-story window of many of the dwelling houses the little boy saw something that looked like a little box held to the window sill by a flat, elbow-shaped iron rod.

"Mamma, what are those funny things at the windows for?" he asked. Besides mamma and Jamie there was only one old gentleman in the car, and he was asleep.

"They are window mirrors, dear," answered mamma. "A person looking into one of them from inside the room can see up and down the street. And when the door bell rings one can look into the mirror and see who is on the doorstep. Sometimes the little glasses are called 'busybodies,' because they tell so much."

When Jamie got to grandma's house he learned more about the busybody, for grandma had one at her bedroom window. Jamie would often stand at this window when grandma and mamma were talking or sewing, and when the door bell would ring he would say, "It's only a huckster," or "It's a man selling brooms," or "It's a lady."

Jamie had a great deal to tell about the wonders of the busybody when he got home. "At grandma's you can sit at the front window upstairs and know everything that's going on in the street," he told papa. "You can see everybody and nobody can see you looking. They are awful cunning—those busybodies."

In September Uncle James, who was a naturalist, came to Jamie's home in the country to study the spiders. Jamie thought spiders very ugly. He wondered how his uncle could spend so much time looking at a common spider's web.

"Say, Uncle," he asked one day, "did you ever see a busybody? Wasn't it a pretty smart man who got them up—invented them, I should say?"

"Yes, it was," smiled Uncle James. "But long before the idea of the busybody came into the head of the inventor of them the little common spiders had their busybodies."

"O Uncle, you're joking," laughed Jamie. "How could spiders have busybodies—real ones?"

"No, I'm not joking," said uncle. "Some spiders have a cunning little arrangement that answers all the purpose of a busybody. Come along with me to the garden and I'll show you something."

Jamie got his hat. He was eager to see the busybody of the spider. As they walked toward the fence uncle told him how the net of the spider caught and held flies and other little insects on which the spider fed.

Directly they came to a spot where a spider's web was stretched from a fence post to a nearby rosebush. Uncle crouched down on the long dry grass a little distance away, whispering to Jamie not to move quickly or speak loud.

"Because we don't want to scare Mr. Spider if he should happen to be around," said Jamie under his breath.

"That's the idea," said uncle. "When you want to get acquainted with timid living creatures it doesn't do to frighten them. Now I want you to look closely at that web."

"I'm looking," said Jamie, who was on his knees close beside uncle.

"Do you see that loop to the middle of the web, slanting upward to a leaf of the bush?"

Jamie had not seen this outside line at first, but he saw it now. It was not woven into the web like the other lines. The far upper end of it seemed to be attached to the under side of the leaf. "Yes," said Jamie. "What's it for?"

"It's the spider's 'busybody,'" said uncle. "Very likely Mr. Spider is hiding under that leaf. By means of the line, one end of which is fastened on the spider's body, the cunning fellow knows when an insect is caught in the net. By

# 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.

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the busybody he would know the difference between the touch of a fly on the net and the stronger jerk of a wasp.

"Sometimes Mr. Spider doesn't care about taking too much trouble to secure his dinner. When he is afraid a large insect caught in his web might sting him he concludes to stay hidden under the leaf and wait for prey not so hard to manage. That's where his busybody comes in handy. Naturalists call the little contrivance a 'draw-line.' You see, it answers the purpose of a busybody to the spiders. Only instead of seeing through it, they feel through it."

Jamie was interested. "I never supposed spiders knew so much," he said.—*Janie Ellis Joy, in Sunday School Times.*

## BELLS.

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

**=Young South=**

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FOR SUNBEAMS.

The Book of the New Year.

The book of the New Year is opened,  
Its pages are spotless and new;  
And so each leaflet is turning—  
Dear children, beware what you do!

Let never a bad thought be cherished,  
Keep the tongue from a whisper of guile,  
And see that your faces are windows  
Through which a sweet spirit shall smile.

And weave for your souls a fair garment  
Of honor and beauty and truth,  
Which will still with a glory enfold you  
When faded the spell of your youth.

And if on a page you discover  
At evening a blot or a scrawl,  
Kneel quickly and ask the dear Saviour  
In mercy to cover it all.

So when the strange book shall be finished,  
And clasped by the angel of light,  
You may feel, though the work be imperfect,  
You have tried to please God in the right.

O AI SAN'S CHRISTMAS.

"O Ai San! O Ai San!" The little girl looked up to see what her father wanted, but she saw nothing except the smiling face of her father and the smiling face of a lady in foreign dress who was looking back from the crowd of passengers toiling over the high bridge that hung above the railroad track. O Ai San carried on her arm a beautiful bag made of red and blue and purple and green thread. She had been to see her soldier brother in the hospital and he had given her the beautiful bag made by his own fingers with a crochet hook in the long hours of pain and loneliness. It wasn't so exciting to make bags for dear little sisters as it was to fight at Port Arthur, but it was less dangerous, and the soldier brother had been happy in making the bag. O Ai San was happy in receiving it, too. She thought she had never seen anything so beautiful as the way the bright red and the royal purple came together on the front. What an exciting day! And now more excitement, for the foreign lady had dropped something right into the new bag as she passed up the steps of the bridge. O Ai San could not see what it was, but it looked like a lovely little picture, and, with the self-possession that is invariably the sweet possession of the Japanese child, she hastened to put her little hands in proper position and make a delightful bow to the departing foreign lady.

What was in O Ai San's bag? Why, just the cunningest little package of cards you ever saw, with a tiny, but altogether entrancing picture of an old-time soldier on the outside. O Ai San thought she had never seen anything so lovely in her life, and when she got home and found that there were thirty-

six cards inside the package, and that, put together in the right way, they made a big, big picture exactly like the tiny one, she was almost too happy to hold her chopsticks and eat her rice.

Always and always O Ai San kept the precious package of cards in the red and purple bag, and only on rare occasions did she venture to bring it out to show to her friends. It was her very dearest possession.

It was Christmas Day, and the children of O Ai San's Sunday School were in a state of great anticipation. They were to have exercises, and O Ai San was to recite a piece. She took her precious bag on her arm, and, seeing that it was so great an occasion, she did not remove the precious package of cards. She might want to show it to somebody.

Everything passed off beautifully. And now came the, to the children, most enjoyable part of the whole Christmas—the distribution of the gifts. The children who had been most faithful in attendance and the best in behavior were to have first-class presents; the next best children were to have second-class presents; and the worst children were to have the third-class presents. O Ai San had one of the first-class presents, a fine hair ornament, consisting of a bright red plum blossom and two green leaves. Just as she was admiring her gift, the children began to march out, and Christmas was over.

No, not over, for at the door was a group of miserable looking children. They stood gazing with longing eyes at the crowd that issued from the church doors. They hadn't even third-class presents; no share at all in these good times. There was one girl, with a baby on her back, her poor empty hands held down in front of her, her unkempt hair streaming down in front of her face, for whom O Ai San was sorry. O Ai San wishes she had something to give her; some old toy at home would have done nicely. Nothing? Had she nothing? She looked in her bag; there was only the precious package of cards. A little shiver seemed to creep along over the tender surface of what O Ai San called her heart. The poor girl looked for an instant at the beautiful *Kimono* with its handsome chrysanthemum pattern, that O Ai San wore, then, hitching the heavy baby a little higher on her back, turned away.

"You! You!" called out a voice after the poor girl, and there was O Ai San running after her and holding out a lovely little package with a soldier on the front. "I give it to you," said O Ai San.

"I take it," said the girl, returning O Ai San's bow, and then the two went their separate ways.

There was a great joy at the heart of the poor girl, and there was a little pain, but a great joy in spite of it at the heart of O Ai San.

The poor girl often hung around the door of the church where she had received such a beautiful gift, and finally became a member of the Sunday School. That very night after O Ai San had parted with the little package of cards, her mother brought a big box to her little girl, saying, "Just see what the foreign lady in the house next to the church has sent you!"—and there was a perfectly lovely dolly all dressed in foreign clothes, with a real jacket, and a real hat on her head.

When O Ai San slipped on her new lacquered gete (wooden shoes) the next day and went to thank the foreign lady, the foreign lady said to her, "I will tell you what I think. I think it was God who sent you the dolly for being kind to the poor girl!" The foreign lady must have seen her, then, giving away the cards, and yes, now that O Ai San lifted her eyes, she saw the same smile she had seen when she

received the little package. How queer!  
EMMA E. DICKINSON.

If I could make the laws  
For dear old Santa Claus,  
I'd never let him pass  
One little lad or lass.

Mission topic for January: "Great Missionary Movements of the Last Three Decades."

"The people shall be willing in the day of thy power." Ps, 110:3.

Read the poem and the pretty story to, your bands at the January meeting.

Send me a 2-cent stamp and the address of your president or leader and get a copy of "Our Mission Fields" with programs for January, February and March, 1909.

Send 12 cents for the new calendar and learn what to pray for every day.

MRS. L. D. EAKIN,  
422 Georgia Avenue,  
Chattanooga, Tenn.

CORRESPONDENCE.

Even yet the offerings are coming our way. The first month of this new year has been a good one for the Young South. Has yours come in? This is such a good way to begin the year. Look over the ground. Think of the good objects and decide where you will lead your hands or your classes. Let us be systematic from the beginning.

Decide for yourself if you are one of the many good friends who gives through the Young South. I am so glad to order for you. Be sure to send on soon for the calendars. They will be such a help to your growth in grace. To interest the whole family each day in some phase of mission work will be a great benefit. I long to have the members of the Young South love missions more this year, and the closer we get to a thing the better we love it, and the more we do for it.

So send in your orders for the *Journal*, the *Home Field* and *Our Mission Fields*; 70 cents will bring them all to you for a whole year. The laborer needs good tools, you know. Let's make a good start and all will go well.

Now, let us see what this week's friends have to say.

Mrs. Cunningham, of Dayton, asks for some things I have not, but I will send her order on to Baltimore, as Miss Crane will be glad to supply her. Thanks for 30 cents.

Here are some tried old friends who are never long away from our page. They come from Gallatin:

"We have been absent several weeks, but here we are again. The enclosed \$1 we leave to you to use where you think best. We intended sending a Christmas offering, but were not at home then, and we are sure it is as much needed now.

"We wish the Young South much success this year."—Lena and Grace Smith.

We are always glad to hear again from you. Shall I give this to the dear Japanese girl, Mrs. Maynard is getting ready for the field in her own country? Yes? Thank you so much.

Butler sends 74 cents for the Orphans' Home from the Sunbeams there. I hope Mrs. Page has the mite boxes and fish now. I overlooked her order in the hurry of leaving home. May she be blest in their use. Thanks to the children from the orphans.

And then Martin sends the next: "Find enclosed \$2 to be divided between our missionary's salary and the Bible Woman. May it be instrumental in the salvation of some Japanese soul."—Mrs. Virginia Ellis.

A number of times these kind offerings have come from this good friend. She has our sincerest gratitude.

Then in the last today, Miss Lizzie Davis sends \$1 and asks for two calendars, and bids me give 75 cents to

**CUTICURA CURED MOTHER AND BABY**

Southern Woman Suffered With Itching, Burning Rash—Drove Her Nearly Crazy—Her Baby Had Sore on Neck, and Two Other Babies Had Skin Troubles—Calls

**CUTICURA A STAND-BY THAT NEVER FAILS HER**

"I just can't say enough for the Cuticura Remedies, I can't find words high enough to express my thanks to God for hearing of the wonderful remedies. My baby had a running sore on his neck and nothing that I did for it took effect until I used Cuticura. My face was nearly full of tetter or some similar skin disease. It would itch and, after scratching, it burned so that I could hardly stand it. Two cakes of Cuticura Soap and a box of Cuticura Ointment cured me. Two years after it broke out on my hands and wrist. I cured it for a while, but it came again in the summer. Sometimes I would go nearly crazy for it itched so badly. I used ten dollars' worth of so-called blood medicines which did no good at all, then I went back to my old stand-by, that had never failed me. One set of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent did the work. One set also cured my uncle's baby whose head was a cake of sores, and I know of another woman's baby who was in the same fix and nothing else did any good. I speak a word of praise for Cuticura whenever I see a case that needs it. Mrs. Lillie Wilcher, 770 Eleventh St., Chattanooga, Tenn., Feb. 16, 1907."

**CUTICURA OINTMENT**

The World's Greatest Skin Cure and Purest and Sweetest of Emollients.

Cuticura Ointment is one of the most successful curatives for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, and followed by mild doses of Cuticura Pills, is often sufficient to afford immediate relief in the most distressing forms of itching, burning, and scaly humors, eczemas, irritations, and inflammations, permit rest and sleep, and point to a speedy cure when all else fails.

Sold throughout the world. Potter-Drug and Chem. Corp., Sole Props., Boston, Mass. Post Free, How to Cure Skin Humors.

the Orphans' Home. This I will do gladly. Fondly yours, LAURA DAYTON EAKIN, Chattanooga.

RECEIPTS.

First 3 quarters, 15th yr.	\$707 91
To Jan. 13, 1909.	32 76
Last week in January, 1909.	
For Foreign Board.	
Mrs. Virginia Ellis, Martin, (J)	1 00
For Orphans' Home—	
Butler Sunbeams, by Mrs. Pope	74
Miss Lizzie Davis, Waynesboro	76
For Literature—	
Mrs. Cunningham, Dayton	30
Miss Lizzie Davis, Waynesboro	24
For Japanese Bible Woman—	
Lena and Grace Smith, Gallatin	1 00
Mrs. Virginia Ellis, Martin	1 00
Total	\$745 71
RECEIVED SINCE APRIL 1, 1908.	
For Foreign Board	\$272 67
" Orphans' Home	156 88
" Home Board	111 04
" Shiloh Church	34 91
" Foreign Journal	7 75
" Home Field	2 00
" Literature	10 11
" State Board	61 87
" Shelbyville Church	2 70
" Japanese Bible Woman	21 62
" 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 51
" Expense Fund, Nashville	50
Total	\$745 71

## AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. J. M. Billingsly, of Ewing, Ill., is probably the oldest prohibitionist living. He has been upward of sixty years in the ministry, and declares himself ready to preach, exhort and write as much longer if the will of the Lord be so. He thinks we "deserve to be placed in the front rank of vicious, wicked writers." W. W. Barker is his pastor. Enough said. God bless the dear old brother.

Dr. George W. Perryman has resigned the care of Deaderick Avenue church, Knoxville, Tenn., to accept a hearty call to the First church, Norfolk, Va. He has been eminently useful in Tennessee.

Rev. J. Benj. Lawrence, of Coliseum Place church, New Orleans, La., surrenders that pastorate to become corresponding secretary of the Louisiana State Mission Board, with headquarters at Alexandria, La. He will make a good one.

It is the *Missionary Messenger* now instead of the *State Mission Quarterly*, and is to be published monthly by the State Mission Board, Dr. W. C. Golden, editor. Vol. 1, No. 1, is rich with useful information and helpful inspiration.

Dr. H. W. Tribble has resigned the care of High street church, Charlottesville, Va., it is presumed to devote more time to his duties as president of Rawlings Institute. He is the only pastor the church ever had, and was one of the best pastors the First church, Jackson, Tenn., ever had.

Rev. J. R. Reynolds, of Buffalo, W. Va., accepts the care of the church at Olive Hill, Ky. He will devote half his time to evangelistic work under the State Mission Board.

Patee Park church, St. Joseph, Mo., has called Rev. C. M. Truex, editor of the *Central Baptist*, and it is believed he will accept.

Rev. S. L. Morris leaves the work at Winnfield, La., to go to Atlanta, Ga., where he will engage in the publication of a Baptist magazine likely to be called the *Baptist Forum*.

Dr. W. W. Landrum, of the First church, Atlanta, Ga., is to preach his farewell sermon at that church Feb. 7, when he goes to Broadway church, Louisville, Ky.

Rev. Joe W. English has accepted the position of field secretary of the B. Y. P. U. of Texas, succeeding Rev. E. E. Lee, who goes to the duties of a similar position with the Sunday School Board.

Rev. E. G. Townsend, of Belton, Tex., has been chosen one of the education evangelists by the Texas Education Commission, and has accepted.

Mr. John A. Oates, of Fayetteville, N. C., formerly editor of the *North Carolina Baptist*, has resigned as chairman of the Anti-Saloon League in that State, but not until prohibition prevailed by a majority of 45,000.

Mr. Clarence H. Poe, of Raleigh, N. C., becomes chairman of the Anti-Saloon League of North Carolina. He will work assiduously to enforce the law.

Rev. J. S. Rogers, corresponding secretary of State Missions in Arkansas, expects also to do the work of State evangelist, beginning March 1. Surely that is what all missionary secretaries should do.

Rev. J. W. Lipsey, of Memphis, Tenn., is having an abundant measure of success in his work as pastor of the church at Crawfordsville, Ark.

Shiloh and Unity churches in Arkansas, have demanded that C. R. Powell, of the *Arkansas Baptist* "retract his charges and apologize to both the church and pastor N. R. Townsend, because in the charges he has grossly misrepresented and greatly injured the reputation of the pastor." Powell charged that Townsend, although a pastor of Gospel Mis-

sion churches, "worked his rabbit foot on them" to get them to co-operate with the Southern Baptist Convention. Powell needed such a calling down.

Rev. M. O. Patterson, of the First church, Kosciusko, Miss., resigns to accept, Feb. 1, the Second church, Jackson, Miss.

Dr. J. B. Moody, of Hall-Moody Institute, Martin, Tenn., was seized with illness last week of such a nature as to cause his friends to fear an attack of pneumonia.

At the conclusion of a gracious revival in Round Prairie church, in Missouri, Rev. W. C. Self, the popular pastor was presented with a beautiful gold medal by the new converts. What next?

Dr. Walter Calley, of Upland, Pa., formerly secretary of the B. Y. P. U. of America, accepts the care of the First church, Jamaica Plain, a suburb of Boston.

The *National Baptist Flag* appeared lately after having failed to show up for several weeks. The editor, Dr. D. B. Ray, says he hopes to bring out the paper weekly (not weakly) during 1909.

Rev. Robert A. Rushing, a former Tennessee preacher, is the president of Hastings Baptist College, Hastings, Okla., and is meeting with marked success.

Rev. J. E. Dillard, of Macon, Mo., becomes pastor of Tabernacle church, Kansas City, Mo., much to the regret of the Macon saints. He takes up the work Feb. 1.

Rev. Thomas M. Newman, of Lexington, Tenn., preached most acceptably for Jack's Creek church, near Huron, Tenn., Sunday.

Since Rev. G. W. Swope, formerly of Nashville, went to Central church, Norfolk, Va., there have been twenty professions and thirteen accessions, eleven for baptism.

Rev. Charles H. Bell, of Milford, Tex., declined the call to the pastorate at Henderson, Tex., and has returned with his excellent family to Tennessee. He has been called for half time to the care of the church at Gibson, Tenn. It never looked right to have him in Texas.

In the revival at Malden, Mo., in which Evangelist J. W. Beville assisted Rev. J. H. Pennock, there were five professions and three additions. The services were concluded after a week, owing to general sickness in the congregation.

Rev. O. T. Finch, of Blythe Avenue church, Memphis, Tenn., is out in the interest of the Tri-State Baptist sanitarium at Memphis. He lately visited Rutherford, Tenn.

Rev. W. B. Clifton, of Martin, Tenn., preached for his old home church at Galloway, Tenn., and accepted that pastorate.

Rev. Frank Baty was lately ordained to the full work of the ministry by the church at Bradford, Tenn. Rev. W. C. McNeely, of Martin, delivered the sermon. Brother Baty has surrendered to go as a missionary to the foreign field.

Evangelist T. T. Martin, of Blue Mountain, Miss., has a most timely article in the *Western Recorder* of last week anent the E. R. Lewis letter from the Disciples' standpoint, under the caption "A Call for Fair Play." It should be copied in all the papers.

Rev. Frank M. Wilson, of Benton, Ky., brother of the beloved Dr. Lloyd T. Wilson, of Newport News, Va., has accepted the care of the church at Kuttawa, Ky. He will also serve New Bethel church near the latter place.

Rev. S. N. Mohler, of Oakdale church, Louisville, Ky., where the membership has grown from a struggling mission to 368, accepts the call to King Mountain church, San Antonio, Tex., to become in February.

Rev. Warren R. Hill, a Tennessee student, is Vice-President of the Th-

M. class of this year in the Seminary at Louisville.

It is announced that Rev. C. C. Coleman has resigned the care of the First church, San Antonio, Tex., to become pastor of the First church, Abilene, Tex.

Rev. T. Joe Talley, of the First church, Mangum, Okla., has resigned as pastor of that church to become territorial evangelist for New Mexico.

A Southern Negro Anti-Saloon Congress is to meet in Atlanta, Ga., Feb. 24 to 26. It is intended to make the meeting an epoch in the history of the negro race in the South. It would be an epoch if the negro could be induced to vote against the saloon.

It is gratifying to his hundreds of Tennessee friends to learn that Dr. Byron H. DeMent, of Louisville, weighs ten pounds more than ever in life.

W. D. Upshaw, of the *Golden Age*, in jubilation over the triumph of State-wide prohibition in Tennessee says with more reason than rhyme:

"Good-bye, Booze-nooga!  
Tennessee redeemed  
O Carmack, strike thy harp anew!  
Being dead, thou yet speakest!"

J. L. D. Hillyer, in the *Golden Age*, declares that congregations should not be encumbered with the hats of the women any more than the men. Amen!

The movement has been launched at Jackson, Tenn., for the construction of a new house of worship for the historic old First church. A subscription committee has been appointed. If they can just keep the aggressive Dr. H. W. Virgin the building is assured.

L. P. Leavell, J. D. Maddox, W. E. Hunter, W. J. Mahoney, M. E. Dodd, H. W. Virgin, W. C. Pierce, C. M. Thompson, O. A. Utley, S. J. Porter, W. D. Nowlin, I. N. Penick and W. C. Taylor are on the program of the Tenth Annual Bible Institute to be held by Rev. H. Boyce Taylor at Murray, Ky., Feb. 14 to 19.

## BETTER THAN SPANKING.

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

## PROGRAM

Fifth Sunday meeting Big Hatchie Baptist Association.

The following is the program for the fifth Sunday meeting of the Big Hatchie Baptist Association, to be held with South Covington Baptist church, Jan. 29 to 31, 1909. Messengers will send their names and time of their arrival to Rev. W. E. Springer, Covington, Tenn.

Friday night, 7 o'clock, sermon, R. E. Downing.

Saturday morning, 10 o'clock, organization; 10:15, devotional, W. H. Major; 10:30, "The Church's Duty to Its Pastor," R. E. Downing and W. H. Major; 11:15, missionary sermon, W. R. Farrow; 2 p. m., devotional, W. R. Farrow; 2:15 p. m., "What Does a Baptist Church Stand For?" W. E. Springer and R. E. Downing; 3 p. m., "Can a Child of God Fall From Grace?" W. H. Burton and W. R. Farrow; 7, sermon, W. H. Major.

Sunday morning, 9:30, Sunday School mass-meeting; (1) "The Advantage of a Sunday School," Heath Wortham; (2) "Sunday School as a Mission Force," W. A. Owen; (3) "The Sunday

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Scores of testimonials, from persons who gladly write to those now suffering, all tell of perfect cures. My Mid-Combination Treatment destroys growth and eliminates the disease from the system. Free book, "Cancer and Its Cure," and 125-page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken don't give up hope, but write at once for my books.

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HOMEOPATHIC TREATMENT

sent free postpaid upon request.

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## Fifty Years in China

Memoir of Dr. T. P. Crawford

A most beautiful and thrillingly interesting book; 362 pages; 16 pages of illustrations—photos of Dr. and Mrs. Crawford, missionaries, native Christians, Chinese scenes, etc. Gives the events of their lives together for 50 years in China, where she still lives and labors. Everybody ought to read it. Price \$1, postpaid. Special terms to stores and agents. G. P. BOSTICK, 1610 Chadwell Ave., Nashville, Tenn.

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## Mrs. Winslow's Soothing Syrup

has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with CERTAIN SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS ALL PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 758. AN OLD AND WELL TRIED REMEDY.

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200 page, cloth bound medical book on consumption. Tells in plain, simple language how consumption can be cured in your own home. Write today. The book is also lately free.

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Send us your address and we will show you how to make \$3 a day absolutely sure; we 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 1042 Detroit, Mich.

## CATARRH CURE

Free sample starts FREE a cure. One month's treatment \$1.00. Money back after 15 days if not as represented in every respect. Write to-day. Start curing yourself at once. Ku-pu-zi Co. 1264 Oakwood Ave. Toledo, O.

## SOUVENIR POST CARDS FREE.

Three choicest artistic Souvenir Post Cards, beautiful colors, absolutely free if you send stamp for postage. W. H. Gates, 104 W. 8th St., Topeka, Kan.

## THIS GOLD DRING

for selling seven 25c boxes "Merit" Blood Tablets. 50 days allowed to sell Tablets, return money and get ring. Address "Merit" Medicine Co., Room 50, Cincinnati, Ohio.

This little advertisement will introduce to you Trusler's Rheumatic Tablets, the infallible cure for rheumatism, nervousness and constipation. Thirty days' treatment, 50c, or 6 boxes for \$2.50. The goods will be prepaid to any address on receipt of price. Address all mail to F. T. Trusler, Huntington, Ind.

School as an Evangelical Force," W. V. Bringle; 11, sermon, W. H. Bruton. Sermon at First Baptist church by W. R. Farrow; 2 p. m., devotional, R. E. Downing; 2:15 p. m., "Gospel Missions," W. H. Major; 3 p. m., "Temperance," W. R. Farrow.

Night, 7, sermon, R. E. Downing.

Hicks' Capudine cures sick headache, also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

## Trusight Spectacles SENT FREE

### Let Me Send You a Pair

I want every man and woman with defective eyes to write me today, a letter or postal card like this: "Please send me your perfect TRUSIGHT Eye Tester FREE," sign your name and address and mail at once. When you get my Trusight Eye Tester you can test your eyes at home as good as the most skillful optician. After returning the Tester and the result of your test I will send you a pair of GENUINE TRU-



SIGHT SPECTACLES that fit you perfectly. You needn't send any money—not a cent—not even a reference. Wear the spectacles in your home 6 days—test them in every way—and if you pronounce them the best glasses you ever wore, and by far the biggest bargain you ever saw—send me \$1 and the Trusight Spectacles are yours. If for any reason whatever they don't suit you, send them back and you are out nothing. I know that Trusight Spectacles are better than common glasses—I know you could not buy better glasses in any optician's store in any large city—that's why I want you to send for my Trusight Spectacles on 6 days' trial—FREE. While it is on your mind, sit down and write me for my free Tester. E. O. Koch, President Trusight Spectacle Co., 1471 Friend Bldg., Kansas City, Mo.

### SUNDAY SCHOOL INSTITUTE.

The New Salem Baptist Association will hold a Sunday-school institute at Watertown beginning on Monday night, Feb. 15. Program:

Monday night, sermon by Rev. J. H. Wright.

Tuesday—9 to 9:30—Devotional and introduction by Superintendent C. C. Smith; 9:30 to 10, "The Sunday School; What is It?" by Rev. C. E. Crossland; 10 to 10:30, "The Superintendent and His School," by Rev. W. D. Hudgins; 10:30 to 11, "The Teacher and His Class," by Dr. W. C. Golden; 11 to 11:30, "Some of the Needs in My School," by the Superintendents present; 11:30 to 12, open conference. Lunch. 1:30 to 2, "The Organized Sunday School," by Dr. A. E. Booth; 2 to 2:30, "The Country Sunday-School," by Rev. T. J. Eastes; 2:30 to 3, "The Peculiar Necessity of Pressing Our Baptist Sunday School Work at the Present Time," Dr. I. J. Van Ness; 3 to 3:30, "Music in the Sunday School," by Dr. J. N. Booth; 7 to 7:15, devotional, by Rev. J. F. McNabb; 7:15 to 7:45, "How to Build Up Your Sunday School," by Rev. J. H. Wright; 7:45 to 8:15, "Who Should Go to Sunday School and Why," by Dr. E. E. Folk; 8:15 to 8:45, "Home Co-operation," by Dr. J. M. Phillips.

Wednesday—9 to 9:15, devotional, by Rev. Frank Nevels; 9:15 to 9:30,

"Definite Results," by Rev. S. M. Gup-ton; 9:45 to 10:15, "Knowing the Land," by Dr. E. E. Folk; 10:15 to 10:45, "Test of Teaching," by Rev. C. E. Crossland; 10:45 to 11:15, "The Sunday School in American Life," by Dr. I. J. Van Ness; 11:15 to 11:45, "Grading and Equip-ment," by Rev. W. D. Hudgins. Lunch. 1:30 to 2:15, "The Sunday School Needs in New Salem Association," by Revs. W. P. D. Clark, M. W. Russell and Frank Nevels; 2:15 to 2:45, "Does the Sunday School Help or Hinder the Church?" Rev. J. H. Wright; 2:45 to 3:05, "Teacher Training," by Rev. S. N. Fitzpatrick; 3:05 to 3:25, "The Teacher's Preparation," by Rev. L. S. Ewton; 3:25 to 3:50, "The Teacher's Meeting," by Rev. W. D. Hudgins; 7 to 7:15, devo-tional, by Rev. A. E. Johnson; 7:15 to 8, "The Great Purpose," by Dr. W. C. Golden; 8 to 8:30, open conference.

L. S. EWTON,  
U. W. NEAL,  
Committee.

### MEN'S HOSE AT COST.

The failure of a South Carolina hosie-ry 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, hisle 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.

Again it is my pleasure to renew my subscription for the dear "old banner." Each year I think it will be my last. I am now almost 82, and God still keeps me. I feel I could not do without the paper that I have read for fifty years. You are giving us a splendid paper. I am glad you are still spared to fight whiskey and have lived to see State-wide prohibition, and may you live to see it throughout the world, is my prayer to our Father in Heaven. O how sad that the gifted Carmack was killed; shot down in cold blood for his stand against whiskey. He died for us. Let the good work go on. Carmack still speaks, though dead. You see I am not in Winchester. I am four miles from Murfreesboro, and living with a younger brother, near my childhood home. Soon I will join my loved ones in heaven. May God bless you, Brother Folk, is the prayer of your aged brother in Christ.

J. R. MANKIN,  
Murfreesboro, Tenn. 7

### CAPUDINE FOR "THAT HEAD-ACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At all drug stores.

You will be glad to know that Rich-mond College is having a good session, and has recently been successful in the effort to raise \$500,000 for a new Woman's College, and the endowment both of that college and the Richmond College. This has been a great strain, partly on account of the panic of the year, through which we have just passed, and partly on account of the limited time we had in which to work, but the contract with the Education Board in New York has been saved.

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that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years" says Mr. William Fraiser, of Glasburg, La., "and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands. I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

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Do you want to hear the old songs that we used to sing and which are treasured memories to most of us? The Edison Phonograph will sing them for you as only good singers can.

Would you like to hear your favorite hymns and other sacred music beautifully rendered? The Edison Phonograph will provide this pleasure for you in your own home.

You may hear the songs of great singers, the music of great orchestras, the speeches of great speakers. You can reproduce the latest vaudeville hit, the popular songs that everyone is whistling, or the star part of a star opera singer, in your own home, to a circle of your own friends.



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Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

### IN MEMORY OF MARGARET ESTELLE BURKE.

Whereas it has pleased our kind Heavenly Father to remove from our midst by death, little Margaret Estelle Burke, be it resolved:

That the Sunday School has lost one of its brightest and most studious pupils, one who was regular in attendance, also a constant contributor to school expenses and new church fund. She delighted to study God's word. Her teacher and class-mates miss her gentle influence, as she was always kind and considerate to those about her.

2. The church has lost the presence of a sweet, lovable child, who, though not quite 7 years of age, was always present at the morning and evening services unless providentially hindered. She was a firm friend of the pastor. Wednesday evening always found her in her place, unless prevented by circumstances surrounding her.

3. The light of the home went out when her little spirit left its tenement of clay. Her bright smile and words of cheer were a benediction to all about her. May we all try to emulate her example of devotion to God's cause, and be as ready as she to do His bidding.

We commend her dear father and mother and relatives to the care of our kind Heavenly Father, who alone can heal the wounded hearts around which she had so closely entwined herself that when suddenly torn away, left them crushed and bleeding. No friend misses her more than the one who writes this brief tribute.

MRS. J. H. WRIGHT.

### OBITUARIES.

**BURNETT.**—Whereas, Mary Winnifred Burnett was a most useful and helpful member of the Primary Department of our Sunday School and of the Sunbeam Band, and

Whereas, God, in His infinite wisdom, has called her to Himself, and, whereas, our hearts are sad at the loss of one so young, so bright and so helpful, therefore be it resolved,

1. That in these resolutions we express our love for our dear little friend and helper, and our sorrow at her death.

3. That as further evidence of our entered on the minutes of the Sunbeam

Band, and that a copy be sent to her father and mother.

2. That a copy of these resolutions be love for her, a copy be sent to the BAPTIST AND REFLECTOR with the request that the same be published.

Committee—

PROF. H. L. ELLIS,  
Supt. of S. S.  
MRS. C. T. RANKIN,  
Pres. of Sunbeam Band.  
HAMILTON BURNETT.  
REESER PATTON.  
MILDRED MAPLES.  
STELLA MOORE.

Resolutions adopted by Sunbeam Band of First Baptist church, of Jefferson City, Tenn., in memorial meeting assembled Sunday afternoon, Jan. 10, 1909.

**UNDERWOOD.**—On Tuesday, June 30, 1908, Sister Nancy L. Underwood departed this life to go to her home, where there will be no more pain, sickness or death. She was 65 years of age. In the year 1863 she professed faith in Christ and was a consistent member of Kidwell's Ridge Baptist church until her death.

Resolved, that the church in her death has sustained the loss of a good member and the widowed husband a kind and affectionate wife; her six daughters who survive her a kind, tender-hearted and loving mother, and the community a highly respected Christian woman.

Resolved, That we, the church, extend our sympathy and prayers to the bereaved family, that they may be comforted by the fact that God's providence, though mysterious, worketh out "for good to them that love God."

Resolved, That a copy of these resolutions be placed upon the church book and the family be furnished with a copy and one be sent to The Baptist and Reflector for publication.

Respectfully submitted,

JOHN MAYES,  
REV. J. K. COCKRUM,  
MRS. A. J. MAYES,  
MRS. MINNIE GOODSON,  
Committee.

**THOMPSON.**—John R. Thompson was born in Middle Tennessee July 25, 1867. When quite young he moved with his father's family to Gibson county, West Tennessee, which became his permanently adopted home. He was married to Miss C. A. Owens of Middle Tennessee on Jan. 8, 1889. He professed faith in Christ in September, 1892, joined the Baptist church at China Grove in Gibson county, and lived a true and faithful Christian until death, which occurred at his home on Oct. 26, 1908, at the age of 41 years, 3 months and one day. His wife and son survive, who have the sympathy of many friends in their sad bereavement.

"A precious one from us is gone,

A voice we loved is stilled,

A place is vacant in our home

Which never can be filled.

God in his wisdom hath recalled

The boon his love hath given,

And though the body slumbers here,

The soul is safe in heaven."

A FRIEND.

**BAKER.**—On the third day of January, 1909, the Lord in his wisdom took from us Mrs. Jennie Baker, one of the oldest and best members of Baker's Grove Baptist church. She leaves one daughter and four sons, a host of friends and relatives to mourn her loss. "Grandma," as most all called her, was always kind and gentle, and to know her was to love her. Now, while her children are overshadowed with grief, they know that she is free from all sickness, pain and death. She is in the land of joy and sunshine, never to be darkened by a wintry cloud. Yet a little while and

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we shall meet, never to part again. We can only commend the bereaved ones to Him who has said: "All things work together for good to them that love God." To her children, let mother's home be your home, let mother's God be your God.

ONE THAT LOVED HER.

**TILLER.**—On the 6th of November, 1908, our Heavenly Father, in his infinite wisdom, called from time to eternity our beloved sister, Mrs. Kizzie Tiller, who was 74 years of age. She was a consistent member of the Baptist church for about sixty years. In the death of Sister Tiller the Caryville Baptist church sustains a great loss. She was always intensely interested in every phase of the church's work. She was greatly loved by all who knew her. Our dear sister leaves behind a husband and five children to mourn her death. We tender to them our heartfelt sympathy.

The Baptist and Reflector has lost one of its greatest admirers and warmest friends.

D. W. LINDSAY, Pastor.

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**TRIP NOTES.**

John T. Oakley is to blame for it all. But for him I should have returned to Nashville from Hartsville, where I was when I last wrote. Following his advice, I undertook a trip through the country from Hartsville to Carthage. I did it, but I am hardly dry yet. I went from Hartsville to Dixon Springs the first day, arriving on the stage about noon. I undertook to see some people in the Dixon Creek neighborhood, but the weather grew so threatening I turned back and spent the night pleasantly at the hospitable home of Brother Z. T. Gregory. During the night it snowed lightly, and feeling vigorous in the bracing atmosphere, I left early, meeting people along the way, expecting the stage to overtake me and take me on to Riddleton, but I outdistanced it and arrived first. Here I met Rev. J. W. Matthews, moderator of the Enon association, and who is said to be one of the shrewdest debaters in this body. The courtesy he showed me in finding the people I wanted to see and in making my visit to his home pleasant was refreshing.

Next day, Wednesday, I reached Monoville, where old Peyton's Creek church is located. She has a glorious history, running back nigh onto a hundred years, and the list of her pastors is an honor roll of worthies, and the last name, the incumbent, Elder R. B. Davis, sustains the reputation splendidly. He is an ardent veteran of the war of the '60s and is remarkably well posted on war affairs. One of his members, not critically, remarked that he illustrates some point of every sermon from some interesting army incident; and why not? The best schooling the men of his age ever got was gained from experience in camp, on the march or upon the field of battle.

My stay in his home was lengthened by the excessive rains; but with his conversation and the thoughtful kindness of his wife there was never a dull moment. His home is between two swiftly flowing branches, and their gurgling ripple intermingling with the almost constant patter of the falling rains, proved a sufficient soporific for even a homesick man.

Saturday we went to church, but only a man or two came, so wet was it. I spent the night with Brother Walter Garrett and returned to church Sunday and talked lengthily but I trust helpfully to a gathered few.

I had written the day before to my kind friend, H. M. Hale of Carthage, that if he would get me over to his place I would meet the congregation there on Sunday night. He did it, like he always does things—that is, like himself—big. He and Mrs. T. J. McClard, the excellent hotelist, left nothing undone for my comfort. I really did enjoy preaching to this, the lawyer church on the Cumberland. Monday early I left for home, not blaming Oakley too much after all. J. N. BOOTH.

**RESOLUTIONS.**

Whereas, Rev. George W. Swope, a member of this conference and for four years the successful pastor of the North Nashville Baptist church of this city, under whose direction the church was organized and under whose leadership it has reached the phenomenal growth of about 500 members; and

Whereas, being led by the spirit of the Lord, as he believed, to accept work in another field, thereby severing his connection with us as a conference; be it

Resolved, That we commend him to the Central Baptist church of Norfolk, Va., to which he has gone, as a Christian citizen, a good gospel preacher, an untiring, devoted and successful pastor

and a remarkably effective pastor evangelist.

Resolved, That the prayers of this Baptist Pastors' Conference go up to a throne of grace for Brother Swope and his family that blessings without number may rest upon them in their new field of labor.

Resolved, That a copy of these resolutions be spread on our minutes, a copy furnished to the BAPTIST AND REFLECTOR, and also to our Brother Swope.

W. J. STEWART,  
E. K. COX,  
Committee.

**FIFTH SUNDAY MEETING**

With the Springfield Baptist Church, Jan. 29-31, 1909.

Friday evening, 7 o'clock—Sermon, Rev. W. D. Hudgins.

Saturday morning, 9:30—Devotional exercises, Rev. P. W. Carney.

Saturday morning, 10—State Missions, Rev. B. H. Lovelace.

Saturday morning, 10:30—A Call to the Ministry, Rev. W. M. Kuykendall.

Saturday morning, 11—The Laymen's Movement, Rev. C. D. Graves.

Saturday afternoon, 1:30—Devotional exercises, Rev. W. F. Shannon.

Saturday afternoon, 2—Pastor and the Sunday School, Rev. W. O. Lovelace.

Saturday afternoon, 2:30—Home Missions, Rev. W. S. Shipp.

Saturday afternoon, 3—Foreign Missions, Rev. P. W. Carney.

Saturday evening, 7—Sermon, Rev. Booth.

Sunday morning, 9:30 to 10:30—Sunday-school.

Sunday morning, 10:30 to 11—The Home and the Sunday-School.

Sunday morning, 11—Sermon, Rev. L. C. Kelly.

Sunday afternoon, 2—Devotional exercises, Rev. Sylvanus Dorris.

Sunday afternoon, 2:30 to 4—Our Duty to the Boys and Young Men.

Sunday evening, 7—Sermon, Rev. B. H. Lovelace.

J. H. BURNETT,  
P. W. CARNEY,  
Committee.

**FIFTY-SEVEN YEARS IN CHINA. A NEW BOOK—REMARKABLE COINCIDENCE.**

Fifty-seven years ago next May the Southern Baptist Convention met in Nashville. During that meeting A. B. Cabaniss, B. W. Whilden, G. W. Burton, M. D., and Mr. and Mrs. T. P. Crawford were solemnly set apart as missionaries to China. The Crawfords and Dr. Burton sailed from New York the following November and reached Shanghai March 30, 1852. All these five missionaries have gone to their reward except the only lady in the party—Mrs. Crawford.

It is almost always the case that the missionary man outlives his wife, but Mrs. Crawford is the only survivor of that party of five. This is a very remarkable fact. Sister Crawford is still very active in moving among the women of China with the gospel message. She will be 79 years old the 28th of this month, and it will be fifty-seven years March 30, since she landed in China. This period of fifty-seven years is in many respects the most remarkable in the world's history. The writer is in constant correspondence with Sister Crawford, and but few missionaries are more active and faithful than she. She is next to the senior missionary now of all China's body of workers.

Right now there is coming from the press of a Nashville firm a book, "Fifty Years in China," which gives in a most interesting manner the events of the lives of Dr. and Mrs. Crawford for their fifty years of united service. I suppose that many Tennessee Baptists

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On Nov. 8, at night, we commenced a meeting at Mt. Harmony church, eight miles east of Knoxville, Tenn. After the third interview I was taken with inflammatory rheumatism, and have been in much pain and misery for nearly three months. I am glad to say this morning that I am improving, and believe that in a short time will be able for service once more. No vacation for thirty-four years of hard work in the ministry, until within the last three months. I feel grateful to God for returning health, and will be grateful if permitted to continue my work with my charges. Before closing I must express my gratitude to God and the good people of Tennessee for State-wide prohibition. All honor to our noble editor for the earnest labor and zeal manifested during the campaign.

D. F. MANLY.

Dumplin, Tenn.

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I have just closed meetings with the Baptist church, Wanette, Okla. On the first Sunday of the meeting we organized a B. Y. P. U., with a bright future. An active Young People's Union in the church sometimes stimulates a lazy church member to better do his duty. There is something in the church work for every member to do. "To every man his work," is the way the Bible reads. Let every member do his best for Christ and the church. This is the only way to please God. Half-way doing things is not true service. There is no place in church life for laziness or half-way service. Let every pastor see that every member in his church has

something to do, and if he does not do it, prefer charges against him.

FRANK M. WELLS.

Jackson, Tenn.

I am glad indeed of the work the Legislature has done for Tennessee. Surely the Lord has heard the prayers of God's people, and we should give him all the glory. God is putting the devil and his force to flight, and soon may we hear of not only Tennessee, but our nation getting ready to battle for the Lord. What a great pleasure it is to work for him in freeing this nation from the curse of whiskey, which is destroying more lives and souls than any other one thing. It won't take near the money to carry on our civil courts when we are free from this evil. Let us pray that soon the victory song may be sung all over our nation.

Eagleville, Tenn.

B. W. COLE.

I have enjoyed many tokens of kindness during the year which has gone; and have witnessed more than one hundred conversions, in which I have assisted. While my work has been chiefly in the country, my heart goes out for all the world to be saved, and thank God this morning for a Christ that can save from sin.

I received a letter from Brother E. K. Cox sometime ago, stating that I had been elected Corresponding Secretary of the Orphans' Home. While I feel that I am honored, I also feel the responsibility. Some of my churches near me have honored the Home with a contribution, and soon others will, and I trust to be able to see the Home amply provided for. No doubt it is one of the best ways we can give to the Lord's work. To the churches throughout the State that have done nothing for this noble cause, try and do something, and see if God will not bless you. Let us take a lesson from our Texas brethren in this work.

B. W. COLE.

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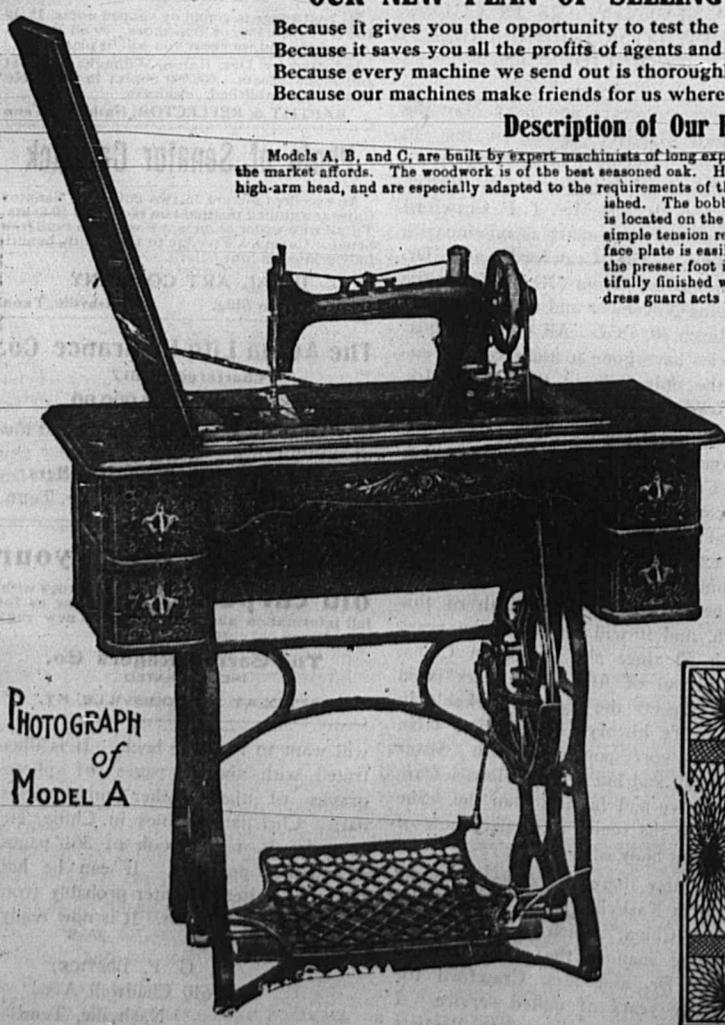
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Dear Sirs—Ship me freight prepaid one Model \_\_\_\_\_ Southland Sewing Machine on three weeks free trial. If I do not like it I will return it at the end of three weeks, you to pay freight both ways. If pleased I will send you \$ \_\_\_\_\_ within three weeks from date machine was received.

Name \_\_\_\_\_

P. O. \_\_\_\_\_

County \_\_\_\_\_ State \_\_\_\_\_

Nearest Freight office \_\_\_\_\_ County \_\_\_\_\_

