

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXXIII.

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New Series Vol. XX, No. 28

PERSONAL AND PRACTICAL

—South-wide next.

—Evil is only vile, with a little different spelling.

—The most noted infidels of modern times, Bolingbroke, Shaftesbury, Gibbon, Hume, Hobbes, Voltaire, Volney, Rousseau, Ingersoll, were baptized in infancy, but the baptism did not save them.

—We resume this week the publication of our articles on "Baptist Principles." This article has been in type for two weeks, but has been crowded out, along with a number of other articles. There are a few more articles in the series. We hope to be able to publish them right straight along until their completion.

—"The whole duty of the whole church is to give the whole gospel to the whole world." The *Examiner* truly says that it would be difficult to put more truth in a more concise and comprehensive form than in the above sentence. Read it over again: "The whole duty of the whole church is to give the whole gospel to the whole world."

—We are anxious to double the subscription list of the BAPTIST AND REFLECTOR this year. It may seem a difficult task, but really it will be easy if every subscriber will lend us some assistance. If each of our present subscribers will only send us one new subscriber, then the work will be done. It will require only a little effort upon the part of each one to do this. What about it? Will you not send us one?

—It is stated that a bronze image of Buddha, sixty feet high and ninety feet in circumference, at Kanakura, Japan, has been offered for sale. And thus is the prophecy of the Psalmist being fulfilled, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." —(Ps. 2:8,9).

—The 900,000th patent from the United States Patent Office was issued last month. Patent Commissioner Moore estimates that the one-millionth patent will be reached in the year 1911. Mr. Moore calls attention to the fact, that notwithstanding this is among the newest nations, and is only one among many, the total of patents issued by the United States is not far below the total for all other countries for all time.

—The edict of Nantes (France) is rather famous. Now that city has issued another edict which is likely to bring fortune to it, if not fame. Its municipal council has offered a bounty to the city employees. Hereafter any of these in good standing will receive \$20 down on marrying, and \$10 a month for each child until the latter is fourteen years old. Should the father's own salary ever pass \$600 yearly, no further subsidy will be paid, as in France it is understood that \$600 is enough to support a family of eight.

—The following paragraph was among the last expressions of Ex-President Cleveland: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of the importance of this study. I do not believe as a people that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship, and a true apprehension of the power and wisdom and mercy of God." We find this paragraph in one of our exchanges. We copied it at the time, but it is well worthy of reproduction.

READ OUR RECORD.

The record of Tennessee Baptists for Home and Foreign Mission will appear in this block every week from now until April 30.

OUR AIM FOR THE YEAR.

Home Missions	\$18,000 00
Foreign Missions	25,000 00

OUR GIFTS TO DATE.

Home Missions	6,874 28
Foreign Missions	9,746 64

YET TO BE RAISED.

Home Missions	11,125 72
Foreign Missions	15,253 36

The Boards are both heavily in debt, and the time is short in which to meet the needs. Let every Baptist lend a helping hand. Envelopes and tracts will be furnished free to all who will use them.

Sincerely,

W. C. GOLDEN.

—Dr. T. B. Ray, Educational Secretary of the Foreign Mission Board, writes us: "The work of the educational department is prosperous. The future for it seems as bright as we could ask. Our people are interested in mission study and are taking hold of it very enthusiastically." This is certainly a very important work which is being done by Dr. Ray. It was rather an untried field on which he entered. We are glad to know that he is being so successful in it. This, however, was to be expected.

—We are greatly indebted to our friends, Mr. and Mrs. W. W. Baker, of Umatilla, Fla., for a box of fine fruit sent to us last week from their grove, including oranges and lemons and grape fruit. They are delicious. We and others have been enjoying them very much. We wish that each reader of the BAPTIST AND REFLECTOR could have at least one of the oranges, so as to know how real oranges, fresh from the trees, taste. They have a very superior flavor to those you usually buy at fruit stands.

—Dr. William H. Smith, Editorial Secretary of the Foreign Mission Board, writes, in a private letter: "It is a strenuous time with us and the outlook is not altogether cheering. Still, we are trying to work with courage and determination." Remember that the work in which Dr. Smith and others of the Foreign Mission Board are engaged is not in their own interest, but in the interest of Southern Baptists, which means in the interest of Tennessee Baptists. Let us not leave them to bear the burden alone, but let us help them in every way we can by our sympathies and prayers and contributions.

—We mentioned last week the fact that the amended Knox bill, to prevent the interstate shipment of liquors, was tacked on to the Penal Code by the House of Representatives. The bill went to the Senate. Conferees from the two houses were appointed. They disagreed for two or three days, but finally agreed, with a slight amendment. This is very gratifying. The provisions of the bill are as follows: (1.) It prohibits C. O. D. shipments; (2.) It prohibits delivery to fictitious consignees; (3.) It requires that all packages of liquor for interstate shipment shall be plainly marked so as to show the contents and consignee.

—The Dean bill, which was intended to repeal the Rose County Option bill in Ohio, failed in the Senate of that State by a vote of 18 to 16. The distillers and brewers and saloon-keepers of Ohio and their friends and sympathizers everywhere exhausted every possible means to secure the passage of the Dean bill. Its defeat sounds the death knell of the liquor traffic in Ohio. Al-

ready about sixty counties in that State have gone dry and others will continue to do so. It will be a matter of only a few years until the people of the State will be calling for State-wide prohibition, in order to protect them from Cincinnati and Cleveland, and other cities which may still retain saloons.

—We have been wondering if Dr. Mullins would not invite some of the rest of us to that turkey dinner which he is going to give the students of the Seminary on March 5th, in commemoration of the gratifying fact that 300 students have been registered at the Seminary this session. And now here comes the invitation. How we wish we could accept it. It makes our mouth water to think of all of that good turkey. But we must forego the pleasure of helping to eat it. We turn our share over to the Tennessee students in the Seminary, and especially to our Seminary correspondent, T. Riley Davis. We suspect that he will be able to do justice both to his share and ours, too.

—The *Christian Advocate* says that a boy, 15 years old, in Roselle Park, N. J., has invented a wireless telegraph instrument that puzzles experts, has perfected a wireless telephone with which he is giving practical demonstrations, and has established communication with the home of a friend distant several hundred feet. Scores of electrical experimenters have visited him. The *Advocate* adds the word of warning: "Perhaps he will turn out to be a great inventor, like Edison, who invented things when he was very young. But if this boy should become so proud about what he does as not to try to do better work, he might disappear and never be heard of again."

—A good brother writes us that last year he got up some subscribers to the BAPTIST AND REFLECTOR in his church. He says that one of these subscribers gave \$5.00 for missions this year, who had never given anything before. That is the way it usually goes. When a person reads about our denominational work he will take an interest in it, because he knows something about it. Knowing about it and taking an interest in it, he will feel like contributing to it. Pastors all over the State continually tell us that the readers of the BAPTIST AND REFLECTOR are the ones who contribute to all good causes in their church, as a rule. This being so, ought not pastors to use their influence to put the paper into every family in their church, so far as possible?

—In his interesting sketch of Thomas Dixon, Jr., in the alumni edition of the *Wake Forest Student*, Dr. E. M. Poteat said that Mr. Dixon delivered the Valedictory address in his class. Dr. Poteat makes a mistake, quite unintentionally, of course. The Valedictorian of the class in which Mr. Dixon graduated, in 1883, was our brother, Henry Bate Folk, Jr. He was recognized as one of the brightest and most promising young men ever in the South. He received, we are informed among the highest marks, on the whole, at Wake Forest College, of any student in the history of the college. After graduation he taught school in New Orleans for two years. He then accepted a position on the *St. Louis Republic*. He had, however, undermined his health by hard study and soon after going to St. Louis he was taken seriously ill and suddenly passed away. This is the reason he has never been heard of in the world. Had he lived he would probably have been known from one end of the land to the other as one of the most brilliant men in the country, whether he had continued in the journalistic field or had entered upon the practice of law, as was his ambition. His death at so early an age brought the deepest sorrow to many hearts, and cast a shadow over our own life, from which we have never fully recovered. We felt that this much ought to be said, both for the sake of historical accuracy and in justice to the memory of one who cannot speak for himself.

A HYMN OF RESIGNATION.

O Lord how happy should we be,
If we could leave our cares to thee,
If we from self could rest;
And feel at heart that one above,
In perfect wisdom, perfect love,
Is working for the best. Amen.

For when we kneel and cast our care
Upon our God in humble prayer,
With strengthened souls we rise,
Sure that our Father who is nigh,
To hear the ravens when they cry,
Will hear his children's cries.

O may these anxious hearts of ours
The lesson learn from birds and flowers
And learn from self to cease,
Leave all things to our Father's will,
And in his mercy trusting still,
Find in each trial peace!

JOSEPH ANSTICE.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

No. XX.—*Church Independence and Church Interdependence.*

My Dear Son—We have seen that a congregational form of government for each church is the proper and scriptural form—that is to say, that each church is governed, not by any outside authority, such as pope or bishop or presbytery, but by its own members, under God, with Christ as its head, the Bible as its chart and the Holy Spirit as its guide. Each church is independent of any outside influence. Each church is also independent of every other church, so far as regards any other church exercising authority or control over that church. In Baptist nomenclature there is no such thing as ecclesiastical authority, except as it may refer to the authority of each individual church. In this sense each church is complete in itself.

But while Baptists believe in church independence, they believe also in *church interdependence*—the dependence of each Baptist church upon other Baptist churches, not in the sense that other Baptist churches control any Baptist church, but in the same sense that each individual is dependent upon other individuals in society; in the same sense that each member of the body is dependent upon other members of the body. Each church is correlated with other churches. It unites with other churches for greater efficiency in carrying on the work which each is set to do, and which no one church can do so effectively as when in co-operation with other churches—the work of saving souls. It does not need the co-operation of other churches in carrying on this work in the territory of its own immediate field. But as the territory broadens it finds itself unable to cope alone with the immense task before it and must unite with other churches for the accomplishment of the task. For this reason we have what are called Associations, composed of a number of churches, usually from 20 to 30, associated together and co-operating together in the larger work of saving souls within the bounds of the Association. As the territory broadens still more, we have our State Conventions, in which all the Baptist churches in a State are, or are supposed to be, in co-operation with each other for the salvation of every one in the bounds of that State. Then as the work broadens still more, all the churches in all the Associations in all the States in the South unite in the Southern Baptist Convention for the salvation of every soul in the South, and of every soul in the world.

All of these Associations and State Conventions and the Southern Baptist Convention have what are termed Boards or Executive Committees to carry on the work during the year, while the Association or Convention is not in session. The members of these Boards or Committees receive no salary. They may, and usually do, employ corresponding secretaries, who give all of their time to the work, and, of course, must be paid for their services. But they make their salaries many times over by their labors in sermons and speeches and writings and influence. They plan and direct the work in connection with the Boards and Executive Committees.

Besides the direct work of saving souls, these Associations and Conventions may engage in the work of education, both theological and literary, of colportage, of caring for the orphans and the aged ministers, of temperance—all having as their common ultimate aim the salvation of souls and the conversion of the world to Christ.

The churches then are independent so far as ecclesi-

astical authority is concerned, but interdependent so far as concerns their co-operation in the great work of carrying out the commission of their Lord and Master to "go into all the world and preach the gospel to every creature." This commission is binding upon every Baptist, and so upon every Baptist church. In other words, every Baptist church must be a missionary church. A Baptist church which is not missionary is a misnomer. It is not a true Baptist church. Baptist churches being then essentially missionary churches, it is not only proper that they should be associated with other Baptist churches in Associations, Conventions, etc., in carrying on mission work of all kinds, but it is their duty to do so, because in this way they can carry on that work much more effectively than they could separately. And so besides the independence of the churches from an ecclesiastical and doctrinal standpoint, we have the interdependence of the churches from the missionary standpoint.

THE HOME BOARD AND MOUNTAIN SCHOOL WORK.

JOHN E. WHITE, D.D.

The Home Mission Board began its great work of missionary education in the southern mountain region immediately after the Hot Springs convention of 1900. At that convention the facts were presented convincingly to show that unless southern Baptists took hold of this work, that vast region would, in a few years, be dominated by other denominations and a tremendous Baptist resource of the future be lost. It was also impressed upon the convention that our Baptist people throughout the mountain country were not able, without encouragement and assistance to organize and develop Christian education to meet the demands of the multitudes of boys and girls who were hungry for the opportunity to make the most of their lives. The Home Mission Board was positively instructed to give aggressive attention to this field.

For eight years, now, the Board has been devoted to this task. No work ever undertaken by southern Baptists has yielded such remarkable results.

Instead of the six struggling schools owned by the Baptists in a territory 500 miles long and 200 miles wide, supplying the needs of 2,000,000 white people and a Baptist population of more than a million, the Home Mission Board has brought into organization and operation 24 schools, giving instruction to 5,500 scholars, among whom are 90 students for the ministry, and has developed Baptist school property in the hands of trustees of the Baptist denomination, valued at \$399,000, of which \$154,350 worth is deeded in fee, simple to the Home Mission Board.

The denominational side of this great work is, however, only a partial consideration. The Baptist people in the southern mountain region have been stimulated into a Christian activity before unknown to them. The spirit of sacrifice and enthusiasm has been promoted in every section in which the Home Mission Board has gone with its conditional appropriations. The money to purchase and equip the school property has come out of the consecration of the people themselves. It is safe to say that for every dollar southern Baptists have put into this field during the past eight years, the people have raised \$3 among themselves. The general effect of these Christian schools and the work carried on in connection with them is to be found in a quickened church life and a very much enlarged recognition of the missionary obligation. The Baptist churches have been brought into closer affiliation with associations and conventions. The necessity of a trained ministry is being emphasized.

Rev. A. E. Brown, himself a mountain man, is going from section to section preaching the gospel of Christian education, missions and Baptist progress. The Board is at present expending about \$30,000 a year. If this seems a considerable sum we have to consider but for a moment the extent of the territory and the conditions we are to meet. The northern Presbyterian church alone is expending more than twice this amount in the same field. The Home Mission Board could, next year, put \$75,000 into the field of opportunity in this region and it would be like planting seed in the richest soil. The southern mountain region is being rapidly developed commercially. It is destined to become the seat and resource of tremendous industrial activities. To hold and develop this region regarded in the most practical light is an impressive necessity which cannot be too earnestly commended to the liberality of southern Baptists. When we consider the higher claims of humanity and the Kingdom of God, as they are presented in the quality of the immense values wrapped up in the boys and girls of the mountain section, the Home Mission Board has no

appeal that ought to be felt and responded to more readily than the mountain school work.

In this important connection those who are immediately interested in this great work, as members and servants of the Home Mission Board, beg all our Baptist people to see and feel the force of the appeals of Dr. B. D. Gray, the General Secretary of the Board, for the money to meet the appropriations of the Board this year. If we have another debt this work and all our work will be injured and discouraged.

Atlanta, Ga.

ARCADIA, FLA.

We have enjoyed very much your regular weekly visits all the weeks we have sojourned in this delightful little city of the Sunny South. Our home friends have gone through immense excitement in moral as well as political affairs, and we rejoice that right has prevailed. The State has made progress on the highway of life that brightens the future. Future generations will ascribe praises to Dr. E. E. Folk for his wise leadership that put Tennessee in the column of prohibition. We have enjoyed very much the church privileges afforded tourists. Dr. R. L. Baker, the pastor, is a wise builder; he is a wise planner and leader; he has a noble Christian membership working in harmony with him. His sermons are edifying; the prayer-meeting is large and spiritual; the Sunday-school is excellent, and the singing is delightful.

One of the most attractive objects in the city is the Florida Baptist Orphanage, which was opened Feb. 1, 1904. Since that time 82 children have been received and cared for. Of these 22 have been sent away under the rules of the corporation, leaving sixty inmates at this time. If I remember correctly there are 80 acres of land on which the buildings are constructed. A very beautiful spot, surrounded by scenes that are inspiring and calculated to lead the children to a study of nature and nature's God. There are two large brick buildings two stories in height. One contains kitchen, dining room, family rooms, dress making room and dormitories for the female inmates. The other building is used for the school room on the ground floor and dormitories for the males. All the children are taught in this building by Miss Fannie M. Bean, who is in every way worthy and well qualified for the position. The foundation is laid for a hospital, which will be two stories, and give additional room, which is much needed. Orange and grape fruit trees enliven the beauty of the home, and when grown will be a grandeur. Several acres are in cultivation. Corn and hay are grown in sufficient quantities to feed two horses and three cows, and to fatten the pork that is fed on the scraps of the dining room. The boys do all the farm work—cultivating a garden of three acres. The girls do the cooking, the laundry work, and assist in dress making. The Rev. R. M. Bean and his noble wife, Sister Bean, are by nature and culture eminently qualified for the position of superintendents. This is an ideal orphans' home. The children are kindly cared for, are properly taught and trained and their religious culture is an especial feature of the home. They all love their benefactors and call them father and mother. Thirty-five have joined the church. This is in the main due to the most excellent and pious training received from those who so nobly care for the inmates. During the last year the physician was not called to visit anyone. The sanitary conditions are complete. The State will profit very greatly by the noble work of these splendid Christian people, for these children will be among the very best citizens when they leave this home. Too much praise and too many thanks can not be bestowed on Brother Bean, his wife and his sister for their noble work, which they love so much, and to which they are so much devoted.

During the winter, fifteen residents of Jackson have visited Arcadia, which we have found to be a very desirable winter resort. We have been pleased with the delightful climate, and especially with the splendid citizens. Many of them have done all they could to make our sojourn pleasant. We will be home to our friends the 1st of April. We expect to visit several towns during the month of March.

H. C. IRBY.

Arcadia, Fla., Feb. 19.

NEWS ITEMS FROM KENTUCKY.

TO THE BAPTIST AND REFLECTOR:

Dear Brethren—I have not written to you for some time, so I now send you a few news items.

The coming of Dr. Landrum to the Broadway church, Louisville, is quite an addition to our Kentucky ministry. This church has been pastorless since the going of Dr. Jones to Lynchburg, Va. Broadway is one of our strong churches.

The Third church, Ownesboro, which I served nearly five years, has the good fortune of having Dr.

"IT'S AWFULLY NICE."

MISS NIEL FAULKNER.

It's awfully nice to sing,
When your heart is truly sad.
It's awfully nice to smile,
When you are very mad.

It's awfully nice to whistle,
Whene'er the sun doesn't shine.
It's very nice to look pleasant,
When you are disposed to repine.

It's awfully nice to sing,
When you want to cry, instead.
It's nice to still hold back,
When you want to push ahead.

But when some one grows angry
And your ears with bad words fill,
It is very hard, indeed,
To look pleasant and keep still.

It's awfully hard to take it,
When folks won't tell things true,
About the ones you love,
And then about you, too.

But it's hardest not to worry,
When you have some sore trial,
And sing and still look pleasant,
And often have to smile.

But it's the sweetest thing of all to me.
When we are feeling "blue,"
To know that Jesus loves us,
For his friendship is ever true.

McMinnville, Tenn.

Compton as supply pastor until they can secure a pastor. This church is one of the largest and most important in the State, and I hope a good capable man will be called to this field. The Walnut Street church, Owensboro, has called E. B. English, of Hardensburg, to succeed J. R. Hobbs, who was forced to resign on account of ill health.

W. H. Williams has accepted a call to the Broadway church, Mayfield, and the work is flourishing in this new church. Williams is one of our strong preachers. I am now on my new field as pastor of the First Church, Mayfield. The church has given me a royal welcome, and if the church is as well pleased as I am we are all happy. This is perhaps the wealthiest church we have in Kentucky, pays one of the largest salaries and furnishes the best pastorum in the State. We have about 900 members and a Sunday-school of about 350. There have been a number of additions in the last month, and the Sunday-school is growing rapidly.

Our old Tennessee friend, W. S. Roney, late of Texas, is now field agent for the *Western Recorder*, and is starting off well.

I always enjoy the BAPTIST AND REFLECTOR and its news from my native State. I am proud of the action of old Tennessee, concerning the great evil, whisky. Let the good work go on. Let more Carmacks die that hundreds may be saved. Fraternally,

WILLIAM D. NOWLIN.

Mayfield, Ky.

THE ARGENTINE BAPTIST CONVENTION.

The fourth year of our actual work in the Argentine Republic has just closed. The Lord has greatly blessed the cause of the Southern Baptists in all their labors here, but the closing year has been signal in the progress of the work. It is our first jubilee, which we celebrated by organizing the National Convention of Baptists.

The meeting was at Rosario de Santa Fe, Dec. 31, 1908 and Jan. 1, 1909. Organization was effected with Brother Thomas Spight, from Tennessee, as president, and Señor Alfonso Yebra, one of our native helpers, as secretary. The Constitution, drafted largely by a committee of native delegates, named the new Baptist body "La Convención Evangélica Bautista en la República Argentina." The Convention represents some hundred and eighty Baptists, members of the five churches established by our missionaries here—the Lima and Once churches in Buenos Aires; the First and Second churches of Rosario, and one church at Santa Fe. From these came twenty-two representatives, who entered into the work with zeal, though not lacking in consecration. They had never witnessed anything similar, yet the delegates entered heartily into all the workings and discussions of the body, and the Chris-

tians of Rosario opened their hearts and homes to those who had come in the interest of the kingdom.

The two matters of business to which the Convention attended, aside from effecting an organization, were publication and extension of work. The Convention will publish its own paper, *El Expositor Bautista*, which we want to put into every Baptist family in the Republic, to help indoctrinate those who have been won to Christ. From the first, the leaders of the work in Argentina are instilling into the hearts of the people the desire for the extension of the kingdom. And nobly have those who have been converted rallied to the work of opening up new sections of our field; often "in their deep poverty abounding unto the riches of their liberality."

The next meeting of the Convention will be Jan. 1, 1910, with the Lima Baptist Church, in Buenos Aires, the first church established by our missionaries in this country.

Jan. 1 also marks another stage in the work of the Argentine Mission. At the close of the Convention, the delegates and visitors assembled in the Second church of Rosario, to ordain to the work of the ministry Rev. Juan C. Vareto, the first native Argentine Baptist pastor. He is a brother of Christian culture and consecration, well grounded in the faith, and has been for some years a successful worker for the Master. We predict for him a career of great usefulness in this work.

We do not wish our people at home to get the idea that their work in Argentina as a mission field is at an end, since we have organized an Argentine Convention, nor is it true that their help is any the less needed. This is but the beginning of the work, but it is and has been the policy of the missionaries here to train the churches as rapidly as possible in self-support and independent work. And now that the work is being organized there is all the more need for renewed effort to conquer this land for Jesus Christ.

JAMES C. QUARLES, *Convention Correspondent.*

Rosario de Santa Fe.

SEMINARY NOTES.

President Mullins made the announcement yesterday (18th) that the enrollment had now reached the desired 300, and that the turkey dinner would be forthcoming. The coveted 300 are here and yet there is room. Others are expected even yet to come in for the last quarter session.

Many of the seminary students have been attending and lending much enthusiasm to the Anti-Saloon League Convention of Kentucky, which was in session here at the Coliseum, Feb. 16, 17 and 18. The climax of the Convention was reached on the 18th, when the hosts gathered to hear Gov. R. B. Glenn, of North Carolina. The seminary delegation were given choice seats and they cheered the great prohibition governor to the echo.

With one telling stroke he set at naught the accusation that a man could not be a prohibitionist and a Democrat. One of the papers of this city had made such charge. Governor Glenn had spoken for the Democratic ticket and voted it, when the editor who made the charge was off on a furlough and failed to support the ticket, and yet the great governor was leading in the temperance fight in the old North State side by side with Republicans. The temperance in his own State and the part that he as governor.

The governor first recounted the progress of temperance in his own State and the part that he as governor and a citizen of the State had played in bringing it into the dry column. And then in a most eloquent and masterly way he answered the three leading arguments of the liquor forces. (1) That the saloon helps business; (2) that prohibition does not prohibit; (3) that we cannot afford to lose the revenue from license taxes. All these flimsy excuses for the open saloon vanished before his sweep of logical eloquence, and the audience were left to wonder how any one could be so simple as to offer them to an intelligent public. This writer was made to wish over and over again that Tennessee had just such a governor—one who would stand for civic righteousness and for the enforcement of her temperance laws.

Mrs. J. H. Padfield sang a special solo, "Old Kentucky Is Going Dry." All the Tennesseans who have heard this beautiful singer can imagine how she moved all hearts.

Sunday, the 14th, was field day with Lyndale church, of which S. E. Reed is pastor. It was a missionary and Sunday-school rally. A. N. Hollis, of Tennessee, was one of the chief speakers. There were several other speakers from other States.

The man who handles the type made us say in our last communication that we had preached 163 times

since May, when we were sick. What we wanted to say was that we had preached from one to three times every Sunday since May, when we were sick. The fifth Sunday in January we rested.

It has been hinted to us that W. R. Hill has been called to Clinton, Ky. The church that gets Hill will get a man who will make good.

T. RILEY DAVIS.

Louisville, Ky., Feb. 19, 1909.

THE WORLD'S SIXTH SUNDAY-SCHOOL CONVENTION.

OFFICIAL CALL.

To all who are interested in the work of the Sunday-school throughout the world—Greeting:

At the World's Fifth Sunday-school Convention, held in the city of Rome, it was resolved that thereafter the organization should be known as the World's Sunday-school Association and should hold triennial conventions. An Executive Committee was chosen to carry forward the work of the Association and determine the time and place for holding the next convention.

After careful consideration of all the places suggested for our next meeting, the unanimous choice of the committee is the city of Washington, D. C., United States of America.

In Jerusalem in 1904 we assembled in a tent erected upon the slope of a "green hill just outside the city walls." On one side was Calvary, with the Garden Tomb not far away; on the other, the Mount of Olives, with Gethsemane nestling at its base. Our next convention met in 1907 in the city of the Caesars on the banks of the Tiber, the waters of which were once crimsoned with the blood of Christian martyrs who gave their lives in testimony of their faith.

The surroundings of these conventions were such that our thoughts naturally centered upon the beginnings and the early history of the Church of Jesus Christ. At Washington our minds will turn toward the future as we consider how best to use the facilities offered by modern civilization for promoting the study of the Word of God, and the development of the Sunday-school cause throughout the world.

Meeting in the capital of the youngest of the larger nations we shall see much of the New World's life—its material prosperity, its progress in science and art, in education and philanthropy; but preeminently the evidence of the faith and missionary spirit which are writing the story of Sunday-school achievement.

Even as we were guided by the Holy Spirit in the selection of the places for holding the previous conventions, so now we believe the same unerring hand has led us to accept the cordial invitation of the Sunday-school Association of the District of Columbia to hold our next convention in the city of Washington.

Your Executive Committee, therefore, officially announces that the World's Sixth Sunday-school Convention will be held in the city of Washington, D. C., in the United States of America, May 19 to 24, inclusive, in the year 1910, and all who are interested in the work and progress of the Sunday-school are invited to be present.

F. B. MEYER, *President.*

WILLIAM H. HARTSHORN,

CAREY BONNER, *Secretaries.*

F. F. BELSEY,

EDWARD TOWERS,

E. K. WARREN, *Past Presidents.*

GEO. W. BAILEY,

Chairman of the Executive Committee.

North American Building, Philadelphia, Pa.

Philadelphia, January, 1909.

Tennesseans in Texas are rejoicing with you in the great temperance victory for which the BAPTIST AND REFLECTOR deserves and is receiving much praise.

The First Church here is making splendid progress along all lines. An addition to the Sunday-school annex has just been completed, which gives our Sunday-school rooms a seating capacity of 450, and yet we are crowded, as our attendance now averages about 400. Work will be commenced in a very short time on another addition, and from present indications we will yet need much more room. The Sunday-school attendance last Sunday was 425. We have been on this field six months and have received an average of one member for each Sunday. At a recent session of the church \$100 was added to the pastor's salary.

A new \$2,500 pipe organ will soon take the place of the present one, which is rather small for our auditorium. Very fine congregations greet us at all services.

J. E. HUGHES.

Bonham, Texas.

FOREIGN MISSION NOTES.

Brethren Tipton and Anderson, in company with Rev. Cheung Lap-Tsoi, a native secretary of the Home Board of the Two Kwongs Baptist Association, have just made a long trip through the interior of southern China. They were gone for just one month. Large companies of native Christians were already assembled in each place when the party arrived. The native preacher spoke thirty-six times on the trip. He is a man of great earnestness and power, and his visit and that of the missionaries will prove a great blessing to the native churches.

Miss Mary D. Willeford, Lai Chow Fu, China, writes:

"The work of the fourth quarter of 1908 is ended, and in some respects it has been the best since the opening of the woman's training school, three years ago, for there has been gradual improvement and steady growth along all lines. Much, before, had been only beginnings—these last months good solid work has been done. Thirteen women have attended this autumn and that quite taxed the capacity of the few rooms at our disposal. Two of this number finished the three years' course and will be employed as Bible women in their home churches."

This, in a recent letter from Rev. P. H. Anderson, Canton, China:

"The impression has grown on me more and more that Jesus had great confidence in men when he committed such a task into their hands. 'Go ye therefore and make disciples of all nations.' We sometimes hear the charge made that the Chinese Christians are following for the loaves and fishes. But Jesus trusts the Chinese, and is ready to give a place in His Kingdom to every Chinese who will believe in Him. It stirs our hearts when we remember that Jesus is depending on us to bring men unto Himself, and I am learning to have more confidence in my brethren. Our people here in South China believe in each other, and they are working together admirably. This fact speaks great things for the future of our work."

Rev. L. M. Reno, Victoria, Brazil, in a letter of recent date, writes:

"We got a Magic Lantern, the one that Brother Deter had there in the States, and had some slides come out from the States and hope to do something in illustrated talks on Thursday night, as soon as we get into the Temple. By the favor of a ship officer and the company's agent here the slides did not cost us anything from New York here."

"The work goes well, is promising, although the harvest reports are not great, but this is a time of sowing and growing. I do not think that we will report as many baptisms as last year, but we are not discouraged in this, for we are fully satisfied that we are where the Master has placed us, and we are planting and watering and trusting."

"One thing to encourage is the way in which the reports come in from all parts of the field. There was a time when it was almost impossible to get the brethren into harmonious work. Not that they were quarreling, but that each seemed to be working on his own way. Now they are working like an army."

GETTING A START.

BY REV. T. B. RAY, EDUCATIONAL SECRETARY.

After one of the secretaries of our Board had emphasized in an address the importance and necessity of the pastors training leaders, who should, in turn, lead mission study classes, a prominent pastor came forward and said: "That is it exactly. I have a great many people in my church who would study missions, if I had the leaders for the classes. I have wondered what to do. I will devote myself to the task of training some leaders for this purpose."

This pastor is not by himself. There are hosts of pastors who wish their people to study missions. Now these pastors should give themselves to the task of training leaders, who could carry forward more extensively the work of mission study. No pastor can lead all of the mission study classes that should and could be formed in his own church, but he should, by all means, find the time to lead the first class in which he would train several others. A pastor could hardly find a more important or a more far-reaching thing to do than to do this work.

In order to help out in this training of leaders, there will be held at Asheville, N. C., next July 2nd to 11th, a training conference of the Young People's Missionary Movement. The design of this conference is to train leaders for mission study classes, and for the leadership of the study of missions in the Sunday schools. Many of our pastors ought to go to this conference.

and many others should see to it that persons capable of leadership should be present from their churches.

The Educational Secretary of our Board will be the President of this training school this year. Information about it can be had from him.

But whether the pastor can come in person, or send someone of his members or not, we come back to the original proposition; that our pastors should address themselves seriously to the training of leaders in their churches, who will do the greatly helpful work of leading classes in the study of missions. By this means the pastor will multiply himself many times and do much towards setting forward the Kingdom of our Christ.

We cannot hope for any great advance until our people know. And our people will never know unless they are led by competent persons into the knowledge of missions.

Richmond, Va.

DR. ALEXANDER MCCLAREN.

To the Baptists of the United States:

Dear Brethren: On February 11th, the Rev. Alexander Maclaren, D.D., Litt.D., the greatest of living Baptist preachers, reached his 83rd birthday. He has also closed 50 years of public ministry. That ministry has not been limited to Manchester, England, the place of his direct personal work, but has been world-wide in its reach. Thousands, in this and other lands, have shared in the wisdom and comfort of God given to him, and have been inspired by his messages of Gospel truth. After Mr. Spurgeon, perhaps, no preacher has lived who ministered to so many people in so many lands. Loved and honored by all, it is proposed to raise a fund of \$20,000.00 as a memorial to this man of God and faithful minister of Jesus Christ. With singular felicity, but in perfect accord with his character, Dr. Maclaren accepts no personal benefit from this fund, but in harmony with his wish it will be devoted to "The Maclaren Jubilee People's Institute," a building to be erected in Manchester, England, to house fittingly a work among the poor in which the aged preacher is deeply interested. Thus, in a concrete way, his ministry will be perpetuated in a service so like his Master's.

This appeal, received by the general convention of the Baptists of North America, is signed by the most illustrious men, not only of the Baptist, but all denominations in England: Drs. John Clifford, F. B. Meyer, Charles Brown, Marcus Dods, Bishop Welldon, P. L. Forsyth, Robert F. Horton, J. H. Jowett, W. Robertson Nicoll, and many others of equal note.

The appeal comes to us as fellow-Baptists. It is the hope that many of the thousands who have been blessed by Dr. Maclaren's ministry will make an offering of love, and that a wholly worthy gift may be presented from the Baptists of the United States. Gifts may be sent direct to Hon. E. M. Thresher, of Dayton, Ohio, Treasurer of our General Convention, or to him through the Editor of this paper. In behalf of the General Convention.

SPENSER, B. MEESER, D. D.
CORRESPONDING SECRETARY.

FLORIDA ITEMS.

Perhaps a few remarks from a Tennessean might find space in your valuable columns. Florida has decidedly the finest winter climate we have ever experienced. No doubt it is helpful to those having throat and lung troubles. The beautiful sunshine, the balmy breezes, the delicious fruits make it delightful winter quarters.

We have had the pleasure of the presence of Dr. H. C. Irby and wife, Deacon J. C. Edenton and wife, and Mrs. W. J. Lanier, of Jackson, Tenn., who are spending the winter here. We must say they have in no wise been idle since they came. They have been faithful attendants and workers with our church and prayer meetings, also taking part in the young people's meetings. We are loath to see them turn homeward. What a blessing our Northern friends would be, who spend their winters here, if they were like the excellent spirits mentioned. They have been perfectly at home and have helped in every way possible. Pastor and people appreciate such splendid help.

Our work is making progress. We hope soon to occupy one of the handsomest and best arranged church buildings in the State. We have had no protracted services as yet, but have received into our fellowship twenty-four since coming into this field.

There are several important pastorates without Shepherds at present. The work through the State is on the upward trend. Many weak churches are pastorless, and because of expensive living and small salaries it

is hard to keep competent pastors. Pastors coming to Florida must make sacrifices, as there are but few pastorates in the State that pay large salaries.

Arcadia, Fla.

ROBERT LEE BAKER.

HAVE YOU READ IT?

Have you read the record of Tennessee Baptists for Home and Foreign Missions on the front page? The Convention at Memphis last October decided that our people should undertake to raise the following amounts:

Home Missions \$18,000.00

Foreign Missions \$25,000.00

These amounts are in the ratio of our general progress for some years, and it was thought that we ought to do as well this year as we have been doing. The constant political excitement, added to the memory of the talk of hard times, has materially hindered our work. Ten months of our Convention year have gone by, and we have received the following amounts:

Home Missions \$6,874.28

Foreign Missions 9,746.64

It will be seen from these figures that we have received but a little more than \$16,000 for Home and Foreign Missions during the last ten months, leaving us about \$27,000 yet to be raised. This may seem large to our people, but when it is remembered that we number between 160,000 and 175,000 members, it ought not to be, and is not a great task. The field of opportunity is open to every pastor to preach on these great themes. The churches, Sunday-schools, and missionary societies can bring these figures up to our aim if all will help. We will be glad to furnish envelopes and tracts free to those who will use them. The Secretaries of the Home and Foreign Mission Boards, with their helpers, are ready to lend any aid the churches and pastors may desire.

Yours in service,

W. C. GOLDEN.

OUR TRI-STATE SANITARIUM.

Sunday was a week ago I was at the Henning Baptist church, where Rev. R. E. Downing is the successful pastor. Brother Downing is doing a fine work. The gifts were beautiful as they could be. O that Tennessee Baptists would prove themselves heroes in this struggle! Some of them are doing this, but the band is yet small. Will not every pastor who feels tender toward the sick and afflicted offer one earnest prayer for our cause?

Memphis, Tenn.

JOHN N. LAWLESS.

A WORD FROM MILAN.

Since coming here in September twenty-six members have been received. They join even on prayer meeting nights. Received two members last Wednesday night. My Ladies' Aid Society has in bank over \$500 for our new building. One man has given \$500. This sets the mark high for wealthier men. Our remodeling will cost, all told, about \$8,000 or \$10,000. Blue prints have been submitted by a Jackson architect to our Investigating Committee, and we hope by this coming Sunday to recommend the best plan for the church's adoption. Milan people are noble, loyal and true.

W. L. MORRIS.

—The *North American*, of Philadelphia, referring to a statement recently issued by the Model License Liquor League, has the following to say: "The truth is, that it is a little late in the day to hold up Kansas as a horrible example. The facts within the reach of all are that Kansas today has a population of 1,680,000; that only a few years ago the State was plastered with mortgages, from border to border, while this year it loans millions to the banks of New York, and throughout the panic was Wall street's wet nurse; that if anywhere on earth there is a more prosperous commonwealth than Kansas and a people more free, more thriving, happier, healthier and wealthier than the Kansans we have yet to hear of it." Finally, the *North American* reminds its readers that the paper is not a "pleader for prohibition." In this platform of the whiskey men, it says, "We read carefully in search of some argument—we find simply an assault upon prohibition, as weak as it is disingenuous. We find in it one sound argument and only one—a deadly argument against the integrity and good sense of the National Model License League. These are the men who have declared themselves and whom hitherto we have considered to be the ablest and worthiest of the class they represent. They have filed their brief in the court of public opinion, where they and their trade now are on trial. Presumably it is the best offering that they can make in support of their cause. It can be accepted only as an augury and an assurance of the coming triumph of their opponents."

PASTORS' CONFERENCE.

NASHVILLE.

Central.—Good audiences. Subjects, "Greatness of John the Baptist" and "The Passing and the Abiding." Fine S. S. and B. Y. P. U.

Third Baptist Chapel.—City Evangelist T. O. Reese preached at 7:30 on "The Deity of Christ." Good interest.

North Edgefield.—Clay I. Hudson, pastor, Rev. T. O. Reese spoke at the morning hour on "The Baptists in History," and Dr. Folk preached at the evening hour on "The True Foundation." Good congregations. Good S. S. One received by letter and one for baptism.

Howell Memorial.—Pastor Cox preached at both services. Subjects, "The Interrelation of Church Members" and "The Salvation of a Great Sinner."

Lockeland.—Pastor Skinner preached on "Abounding in the Grace of Giving" and on "Doing Business for the Devil or Christ, Which?" Good congregations. Two additions by letter; 120 in S. S.

Belmont.—Pastor Francisco preached at both services. Morning theme, "The Abundant Life in Jesus," and evening, "What is Your Life?" Good S. S. and B. Y. P. U.

Seventh.—Pastor Wright preached on "God's Thought Precious to David." Made a talk on deacons; elected one deacon; ordained three deacons. Fine service.

Calvary.—Dr. E. E. Folk preached at the morning hour. Pastor preached at night on "Our Inheritance." Thirty-six in S. S.; 22 in B. Y. P. U.; 1 conversion since last report.

Mt. View.—Pastor Fitzpatrick preached at 11 a.m. on "Doctrine."

Murfreesboro.—I. J. VanNess preached at both services. Six baptized.

Centennial.—In the morning the W. M. U. and the Y. W. M. U. had charge and gave a very excellent program in the interest of Foreign Missions. Pastor R. D. Cecil preached in the evening. Text, "For the Son of Man came not to be ministered unto, but to minister and to give His Life a Ransom for many." Text, Mark 10:45. One addition by letter; 133 in S. S. Missionary program by B. Y. P. U.

Overton Street Mission.—W. M. Davis in charge; 73 in S. S.

KNOXVILLE.

South Knoxville.—Pastor A. J. Holt preached in the morning on "If God Be For Us Who Can Be Against Us?" At night, "This is a Faithful Saying and Worthy of All Acceptation: That Christ Jesus Came Into the World to Save Sinners, of Whom I am Chief;" 225 in S. S.

Island Home.—Pastor J. L. Dance preached on "How May I Know I am a Christian" and "Solomon's Estimate of Life;" 204 in S. S.

Smithwood.—Preaching morning and night by Pastor J. M. Anderson. Eighty-seven in S. S.

Bell Avenue.—Pastor J. H. Sharpe preached on "The Lordship of Christ" and "Empty Profession." 398 in S. S.

First.—Dr. Taylor preached on "The Christian Ideal" and "If Every Member Were Just Like Me." One received by baptism; 414 in S. S. Church will buy a lot for a chapel in southwest part of city.

Fountain City.—M. C. Lunsford preached on "A Consuming Fire." Church passed resolution of joy. Good Sunbeams in afternoon; 92 in S. S.

Grove City.—Pastor J. C. Davis preached on "Christians" and "How We Accomplished Victory." 162 in S. S.; 2 additions by letter.

Sharon.—S. G. Wells preached on "On the Banks of the Besor" and "Superstition."

Lonsdale.—Pastor preached in morning on "Building Temples in the Heart, or Starting Right." Brother W. C. Bayless preached at night on "Salvation by Grace." One conversion; two received by letter; 387 in S. S.

Middlebrook.—Pastor A. F. Green preached on "Our Covenant" and "Judgment." 93 in S. S. Two received by letter; 49 in B. Y. P. U.

Euclid Avenue.—Pastor L. A. Hurst preached on "Follow Jesus" and "A Woman in Trouble." 150 in S. S.

Third Creek.—Pastor J. C. Shipe preached on "God Reasons With an Angry man," and "A God-made Man." 121 in S. S.

Gillespie Avenue.—Pastor F. M. Dowell preached on "Higher Life" and "Christ Rejected." One by letter; 191 in S. S.

Oakwood.—Pastor G. W. Edens preached on "Eternal Happiness" and "Eternal Punishment." 163 in S. S. Two additions; two professions. Revival continues.

Broadway.—Pastor Atchley preached on "Transmit-

ting Earthly Riches Into Heavenly Riches" and "Satan, the Prince of Duplicity." 525 in S. S.; 2 baptized; one by letter.

Deaderick Avenue.—Pastor G. W. Perryman preached on "Christ's Promise" and "Farewell Message." Farewell services in the afternoon. The crowds were immense. One by baptism; five by letter; 728 in S. S.

CHATTANOOGA.

First.—Pastor Massee preached at both hours. Subjects, "The Christian and the Social Glass" and "Moral Messages to Moral Men." Two baptized.

Tabernacle.—Pastor C. B. Waller preached at both hours. Subjects, "Treasures in Heaven" and "How May Folks Know They Will Escape Hell?" 349 in S. S. Great crowds; great interest. Pastor Waller resigned to accept call to Deaderick Avenue, Knoxville.

East Chattanooga.—Pastor Moore preached at both hours. Morning subject, "The Church of Christ," at night, "Salvation." Large congregations at both hours. Good interest in S. S. and large attendance. Two received by letter since last report. Good day.

Highland Park.—Pastor Keese preached at both hours. Attendance good. Subjects, "The Church: Its Founder and Foundation" and "The Sower and the Seed." S. S. and B. Y. P. U. attendance full. Enthusiastic mass-meeting in the afternoon over the missionary crisis.

Central.—D. P. Harris, pastor. The exercises at our corner-stone laying were very interesting. Dr. White's address was of a very high order. Five added to S. S. and full attendance. Good congregations at both services. One received for baptism. Large crowd and splendid interest in B. Y. P. U. Morning text, "And there was great joy in that city." Evening, "The Burned Roll Reproduced."

St. Elmo.—Pastor preached at both hours. At the morning service to the Junior Order. Subject at night, "Repentance." Several forward for prayer. Great services; 117 in S. S.

Ridgedale.—Pastor Chunn preached at 3:15 p. m. on "Missions." 72 in S. S. Good congregation. A splendid service.

East Lake.—Pastor Chunn preached on "The Sin of Judging" and "Amusements." 70 in S. S.; 32 in B. Y. P. U. Cash collection on church debt, \$111.85. Good congregation at morning service. A packed house at night and good service.

Hill City.—Large crowds greeted pastor King at both services. Morning theme "The Importance of Home Training" and "Making Light of Christ and His Salvation." Good service. One by baptism. Good S. S. and B. Y. P. U.

MEMPHIS.

First.—Pastor Boone preached. Two received by letter; one baptised and one approved for baptism; 308 in S. S. Great day.

Central.—Pastor Thomas S. Potts preached to good congregations. Subjects, "All the Way—Then Power." In the evening the first of a series of sermons on "The Story of An Old Time Cattle King." Good day.

Bellevue.—Pastor H. P. Hurt preached at the evening hour on "Covetousness, the Sin of Greed and Gain." Bro. B. W. Bogby, of Brazil, spoke on his work as a missionary in Brazil. Large congregation.

La Belle Place.—Rev. L. T. Hastings preached at both services. Good services and splendid audiences. Morning subject, "The Lord's Supper." Evening subject, "God is Love." One candidate for baptism.

Seventh Street.—Pastor I. N. Strother preached at both hours. Subjects, "Call to Salvation" and "Young Men in Society, Business and Religion." Four professions of religion. Three additions by letter. One approved for baptism.

Boulevard.—Pastor J. R. Wiggs preached at both hours. Subjects, "The Outside Appearances, or the Garb of Respectability" evening, "The Closing up the Door of the Final Chance." Fine day.

Central Avenue.—Pastor preached at both hours to fine audiences. Subjects, "Pushing Out From Shore" evening, "Certainties and Uncertainties." Two additions by letter.

McLemore Avenue.—W. J. Bearden pastor. Services both hours. Subjects, "Individual Missions" and "The Folly of Disobeying the Truth." One by letter.

Rowan.—Pastor Savage preached in morning. Revd. J. T. Dearmond at night. One addition. Good congregation.

Binghamton.—Pastor M. W. DeLoach preached both hours. In the morning on "The Value of the Christian's Faith" and in the evening on "The Choice of Moses." Good crowds at both services.

White Haven.—J. C. Greenoe preached at both services. Subjects, "The Responsibility of Stewardship" and "Our Attitude Toward the Gospel."

Union Avenue.—Pastor D. W. Bosdell preached at

both hours on "Perseverance of the Saints" and Vision of Dry Bones." Congregations were large. One conversion. One addition for baptism.

MARYVILLE.

Maryville Baptist Church.—Preaching at night by Rev. W. B. Rutledge. Subject "Am I a Christian? If so What is My Duty to the Unsaved of Maryville?" Two professions; two by experience. Owing to the death of Brother Peter Brakebill there was no morning service.

CLEVELAND.

Inman Street.—Pastor Stivers preached at both services. Morning subject, "The Demand for Men." Evening subject, "The Lost Coin." Church crowded. One approved for baptism. Six baptized. A great many requests for prayer. 190 in S. S.

JOHNSON CITY.

Roan Street.—Pastor preached at the morning hour on "A Call to Christian Patriotism," and at night on "The Triumphs of Grace." Good S. S. at church and at the missions.

MORRISTOWN.

First.—Pastor Robinson preached on "The Poor" and "The Profits of Godliness." 256 in S. S. Good collection for Ministerial Relief.

Saturday, the 20th, was a great day with my home church (Bethel). We excluded nineteen for delinquency and immorality. Some of these members had not been to church for years and the brethren decided they had been nominal long enough. Our church is in fine shape, spiritual interest growing; our congregations are large and attentive; prayer meetings interesting; Sunday-school good. Our sisters are doing a good work by way of a missionary society. We are hoping and praying for a great ingathering of souls.

W. H. HICKS.

Mountain City, Tenn.

I was at Hillsdale Saturday and Sunday, preaching to good audiences both days. Last week this church lost one of its oldest and most honored members, I refer to Uncle Carroll Johnson, who went home Monday, Feb. 15, at the ripe old age of 89 years and 2 months. He was a firm and uncompromising Baptist and a staunch supporter of the BAPTIST AND REFLECTOR. A more extended notice will be given later, and a special memorial service commanding his useful life, will be held at Hillsdale on the fourth Sunday in May. The third Sunday I preached to three delightful audiences at LaFayette.

J. T. OAKLEY.

We have just closed a gracious series of meetings with our church here. State Evangelist J. E. Smith (recently from North Carolina) assisted us. During his stay there were twenty-two additions to our church—seventeen for baptism. The pastor continued the meetings one week after Brother Smith left, and six more came for baptism—twenty-eight in all. We had a really great meeting, a genuine revival, prayed down and not worked up. Our boy, who is in his eleventh year, is among those saved, and united with the church. You have all along had my congratulations upon your great temperance victory. In due season you did reap. It has been a great and fierce struggle, and therefore the victory is all the more glorious.

We take the *Nashville Tennessean* and are greatly interested in the Cooper-Sharp trial. We pray that the result may be a triumph for civic righteousness. We thought our Tennessee friends might like to see the above in our BAPTIST AND REFLECTOR. We hope to meet you next May in Louisville, Ky.

ISAAC W. MARTIN.

Kewanna, Ind.

FOREIGN MISSION DAY.

At Centennial Baptist church Sunday morning, Feb. 28, Foreign Mission Day was observed. The program was arranged and carried out by the W. M. U. and Y. W. M. U. of the church. The program could have hardly been excelled. There was not a break. Every word, every paper, every song was to the point. The exercises all being brief, there was time and so many took a part. The women of Centennial church are a power. The audience and the pastor were delighted with the program, and they will certainly look forward to the time when the W. M. U. and Y. W. M. U. of Centennial church will have charge of a service or render a program with pleasure and anticipation of something good.

R. D. CECIL, Pastor.

= 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.

Ministerial Relief—Rev. H. W. Virgin, D. D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

THE MISSIONARIES' PLEA.
Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down
Save that in vision we behold the crown
Upon His brow who shall at length prevail.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!

Pray for us, brother, that we may endure!
—The Baptist Missionary Herald of England.

"Pray one for another. . . . The effectual fervent prayer of a righteous man availeth much." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven."

During the month of February the work and workers in Africa have been before Woman's Missionary Union for prayer, according to the Missionary Calendar of Prayer which we are using. Who can estimate the effectiveness of this united volume of prayer? Surely great blessings are being poured out on that needy field in fulfillment of God's gracious promises.

Now for our special Home Mission effort! Mrs. Johnson has already mailed the packages of Home Mission literature to every society on her list. Mrs. Allen has written a letter asking for our very best endeavor. Our December reports showed that Tennessee Woman's Missionary Union is \$5,000 behind what we had hoped to give this year for Home and Foreign Missions. Although all the reports for the China offerings are not yet in, we hope that the gifts to Foreign Missions have already reached the figures we had set. If so, it but remains for us to make united earnest effort for Home Missions. Of course, we will see to it that this amount of money is given before April 30, the time of the closing of the books for the Southern Baptist Convention. We can do it if we will. Write Mrs. Johnson if your literature has not reached you, or if you can use more.

A sample copy of the *Missionary Messenger* is being sent to every society with the Home Mission literature. We hope that this new publication of the State Board will find favor in the eyes of Woman's Missionary Union, and that many societies will send in a good list of subscriptions. The February number is a special Foreign Mission issue, and contains a picture and a brief life sketch of all our Tennessee missionaries on foreign fields. The March number will be especially for Home Missions, and will contain illustrations of the different lines of our Home Board work. As its name indicates, it is purely a missionary paper, presenting all of the work of our Tennessee Baptist Convention.

The Order of Royal Ambassadors is growing in Tennessee, but rather slowly, it seems. We now have eight reported organizations, with several new ones in sight. The gathering up of our boys and training them in the line of missions is surely a very important work. Write to Mrs. E. C. Wright, 809 Fifth Avenue, South, Nashville, if you are interested in the boys. She will send you a manual, telling how to organize, and giving many valuable hints and suggestions for carrying it on. Why not organize your boys now?

It was no new discovery—indeed, it was a very old one. Only like so many other valuable truths, it really meant nothing to Miriam Harris until it touched her own life.

The beginning was the sprained ankle that put an end to the busy winter she had planned and kept her house-bound for eight weeks. One morning when she was feeling very depressed, Norah came in to put the room in order, her pretty eyes red with tears.

"What is the matter, Norah?" Miriam asked. "Has anything happened?"

ROYAL BAKING POWDER

**Makes delicious hot biscuit,
griddle cakes, rolls and muffins.**

**The only Baking Powder
Made from Royal Grape Cream of Tartar**

Norah shook her head and smiled bravely.

"Sure 'tis only the foolishness of me," she said apologetically, "but sometimes I do be missing the ould folks that bad."

"Tell me about them," Miriam said. So bit by bit the story came out—how Norah and one brother, miles apart in the big new country, were planning and saving to bring across the mother and the children, and how it would take three years to earn money for them all, and "it was a bit lonely-like, times."

After Norah had gone, Miriam sat thinking things she had never thought before—how it would seem to be alone in a strange country, with only three or four of your country folks to speak to at all, and days when you never saw one. "I'll give Norah an evening for her friends every week," Miriam planned eagerly. "She shall invite whom she pleases and have fudge or something"—Miriam, it will be seen, was still a girl—"and I'll send her out for a walk sometimes afternoons, and down to look in the stores, and she shall have books if she cares for them. How stupid I've been never to have thought of doing things of this kind before." Really, that was all; just a few pleasures for the little Irish maid and her friends, with the new revelations and new opportunities they brought.

Miriam declares she is now going to study seriously to be more helpful to her foreign neighbors. Certainly she will be always a finer girl, more sympathetic, clearer-visioned, because one winter she tried to put herself in the place of one little Irish housemaid.—Selected.

SELF-DENIAL.

Self-denial implies a cause more important and more imperative than self. To make great self-denial the magnitude of the need and the possibility of achievement must convince our judgment, enlist our sympathies and overmaster self-love.

In the last ten years the appeal for the evangelization of the United States has grown insistant.

The necessity has outgrown the ordinary ministrations of the church units. Ten churches in a given town, carrying on their ordinary church life—gathering into their own Sunday-schools the children of their own people, calling to themselves those of "like faith and order" who come within their reach and gathering a few from the ranks of the outsiders—touch lightly with staying hand, the great national trend of church neglect.

Hence the organization of Home Mission Boards to do for the whole church what the individual churches are not doing. The demand upon these organizations has changed and expanded with the years. First they were looked to

for the evangelization of the decreasing Indians, then to follow the westward flight of empire, late, to meet the incoming foreigner—now, to do all of these things and more—to bind back to true religion our great cities, to win our own Americans to renewed allegiance to God, in a word to save America for itself and from itself, to link church with church across the desolate wastes of unfaith and make of our nation one strong, unbroken unfaltering phalanx for God.

While the appeal, the necessity, the fear and the present danger, presses upon us, they have not yet reached the point where self-sacrifice rises to meet their call.

The week of self-denial kept each March for Home Missions by the Woman's Missionary Union, in name, at least, shows our conception of our country's need. But did even the women comprehend the greatness of the demand, our self-sacrifice would rise to self-abnegation and self-love vanish in self-immolation, while tens and hundreds of thousands of dollars would pour into the treasury for the sake of God and home.

Again we bring this appeal to you—the Baptist Women of the South. The week of self-denial draws near. We commend it to your thoughts, your prayers, your gifts.

FANNIE E. S. HECK.

President Woman's Missionary Union.

N. B. Programs and envelopes for week of self-denial sent free on application to your State Central Committee or to Woman's Missionary Union headquarters, 301 North Charles Street, Baltimore, Md.

Just out, "Songs of Zion," No. 2, by S. M. Brown, J. M. Hunt, R. K. Maiden. The best old songs. The best modern songs. The best new songs. On its pages are represented 87 music writers. On its pages are represented 117 hymn writers. Much care has been taken and large expense incurred in making this book. It contains 224 pages, 216 songs. It will serve you as well as the large and expensive hymnal.

It is just the book for revivals. It is just the book for Sunday-schools. It is just the book for prayer meetings. It is just the book for all services of the church.

Note how low the price: Limp cloth binding, 1 copy, 20c; 12 copies, \$2.30; 100 copies, \$16. Full cloth binding, 1 copy, 35c; 12 copies, \$3.60; 100 copies, \$25.

See the book and be convinced. Address all orders to the BAPTIST AND REFLECTOR, Nashville, Tenn.

\$3 a Day Sure 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, after we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1042 Detroit, Mich.

CONDITIONS IN ITALY.

We give below extracts from a letter just received from Dr. D. G. Whittinghill. This letter was written in Naples, Jan. 10. It shows the awful conditions which exist in lower Italy on account of the earthquake. Parties have been remitting funds to the Foreign Mission Board for these sufferers, and the corresponding secretary has been sending them forward to Brother Whittinghill.

"As you see I am in Naples. I have come here to meet Pastor Stagnitta and his family, who have just reached the city after days of suffering and sorrow. The family is in a pitiful condition. The mother, with a broken collar bone and wounds on the head, is in bed with her oldest daughter, who has her feet badly swollen. The younger daughter, who is an invalid, is in a bad condition. On the morning of the earthquake, the two daughters fell to the floor beneath, but fortunately remained in bed till daybreak where they suffered cold and almost untold agony, as they did not know the fate of the mother. To add to their suffering they were a whole week under a tent in the rain (part of the time) and shivering for want of proper clothing. After spending two days and nights on a third class train they arrived here, but the women had no shoes, nor hats nor

anything decent to wear. Tomorrow I shall conduct the entire family to Rome, where they will be well cared for till they recover from the terrible shock. The day following I hope to go on to the stricken cities to carry help and food to our brethren who remain and are alive.

Strange to say that we only lost two members of our congregation in Reggio—two Germans and only one child of the kindergarten; however, the parents of several others perished. Another fact still stranger is that every church in the city is in ruins (including the Cathedral) except ours. It seems to be a special providence that we suffered so little comparatively, while so many others were called so suddenly away. Think of 40,000 lives lost in Reggio alone! While in Messina there are at least 100,000 lives lost. Was there ever anything worse, especially in modern times?

"I'm sad to be compelled to tell you that Pastor Scuderi and family are almost certainly lost. He, his wife, mother, sister, sister-in-law and youngest brother were all together the night of the disaster, and thus far no word from or about them. A brother who lives across the Strait at Reggio can not learn anything of them. Thus far we know of only two members out of the thirty-three of the church safe and sound. We are greatly afflicted, and hardly know which way to turn nor what to do. It is a great pity we have no orphanage in which to put some of our own people. Other orphanages and private individuals have written to me offering to take ten of them, but there will be others. Everybody else is doing

something for them and I believe we should do the same. Our churches have responded nobly to the cause in Reggio and Messina; some brethren even took clothing from their backs to help the afflicted. The students of the Theological School collected nearly £500 for the sufferers. The German Baptists are sending us a collection through their journal. If you could have seen the Red Cross train arrive last night literally packed with the wounded and dying, it would have moved you to tears. I could not sleep well last night for thinking of them. Oh, if our brethren could see some of these poor wretches, their hearts would be moved to compassion. How they need our material and spiritual help no one knows who has not seen poor Italy, especially the Southern part. Pray for us and help us in our poverty and sorrow."

R. J. WILLINGHAM.
Richmond, Va.

IS THIS FAIR?

Certain Proof Will Be Made That
Stuart's Dyspepsia Tablets
Cure Stomach Trouble.

THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

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.



tric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascorbic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only acetic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

AMERICAN MISSIONARIES IN RUSSIA.

The National Liberal Immigration League, being constantly brought face to face with the problems attending the immigration of foreigners and likewise with those relating to the status of American citizens in foreign lands, is directly interested in all the various conditions which bear upon this subject. As regards Russia, the principal one of these conditions is the religious persecution of all its inhabitants except the members of the State church. It is this persecution which has impelled the immigration of Dukhobors, the Russian Quakers, to our country and to Canada, of the Hebrews, the Roman Catholics, the Poles, and the Ruthenians, who are yet coming, and other subjects of the Czar, who do not belong to the Russian State church. Anything which can be done to bring about tolerance in that great empire, would do away with all non-spontaneous immigration, and bring us only voluntary immigrants, such as we receive from Western and Northern Europe.

We wish accordingly to interest you in securing for American missionaries in Russia the same rights as Russian missionaries enjoy in this country.

Our missionaries, who, even in less promising fields, succeed in uplifting the natives, instilling in them the spirit and habits of self-reliance, independence, and moral dignity, would accomplish much more among the intelligent but uncultured races, subjects of the Russian Empire.

An agitation for the admission of our missionaries was started in 1904. It was abandoned, however, when the revolutionary outbreak reached such a degree of acuteness that the very existence of the Russian Government was at stake, and in the confusion it was manifestly that the revolutionary disturbance has inexpedient to urge the matter. Now quieted down, and the Russian Government has made some administrative concessions in the way of religious toleration, which, however, are variously interpreted by different officials, we consider it a propitious time for the furtherance of this movement.

In view of the pending negotiations

T. W. O. C.

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

They represent good advice to sick women.

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

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

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

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

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

for the renewal of the existing treaty between Russia and the United States, it is incumbent upon all who realize the importance of maintaining the dignity of American citizenship throughout the world to urge their representatives in Congress, and in the Senate especially, to demand a full measure of justice from the Russian Government toward our citizens of whatever creed, and complete liberty of action for our missionaries.

EDWARD LAUTERBACK, President,
New York City.

PORTLAND.

We enjoyed a most excellent sermon from Brother Huff on last Sunday. His theme was "Sinning Against the Children." He discussed the subject from a very high standpoint of right, and justice to the child, and we hope that all parents may be benefitted by the fine argument made in favor of controlling the children.

The Sunday-school was unusually large. It has never frozen up or been rained-out yet. The B. Y. P. U. is growing in interest and attendance. The Ladies' Aid Society is in good working order, but many of the lady members of the church are not interested.

Now that our church is completed we hope to make this a Missionary Society. Certainly the members of a Missionary Baptist church will then take an active part.

The officers of the Baptist church and of the Sunday-school, including their wives, were most royally entertained in the pleasant home of Brother and Sister Huff, at a 6 o'clock dinner on the 22d; the design of Washington's birthday being beautifully brought out.

The dining room was decorated in the National colors, and each guest wore a tiny souvenir hatchet. The elaborate dinner was served in five courses, being complete in every detail. The hours being from 6 to 10, the guests then assembled in the parlor and were entertained with some fine music. A delightful social time was enjoyed with our host and hostess, after which our National air "My Country 'Tis of Thee," was sung, then some sacred pieces, after which Brother Huff offered a touching and appropriate prayer.

All repaired to their homes feeling that they had been the honored recipients of a most charming hospitality.

Mrs. J. H. PIPER,
Portland, Tenn.

Baptist and Reflector

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STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears. We hope that all of them will respond promptly. We have appreciated very much the many kind expressions with reference to the BAPTIST AND REFLECTOR recently. We do not believe that any paper has more loyal friends than it has. We trust that all of our subscribers will show their friendship both by renewing their own subscriptions and also by sending us some new subscribers. Read over our premium offers, which we enclose in the letter, and see if you cannot take advantage of one of them. Let us hear from you soon, please. We need the amounts due us to meet obligations which are continually accruing.

CHRISTIANS IN POLITICS.

In the *Gospel Advocate* of February 18, on page 13, we find the following paragraphs by Elder David Lipscomb:

"I think no greater evil can befall the churches of Jesus Christ than for them to enter the field of politics, drink into the spirit of the civil powers and look to them for help in enforcing morality and in carrying out the law and the righteousness of the Bible. The more widely the church and the State can be kept apart in their operations, the better for both. The reason of this is, they are diverse in nature and character, and must be run on different and antagonistic principles. For a man, as a Christian, to enforce a principle of morality or righteousness on his fellow-man by civil law is persecution. The church of God is the embodiment of spiritual influences that conquer through love and self-sacrifice; the civil government is the embodiment of material influences and forces that conquer by physical power. The two can not be moved by the same spirit or work harmoniously in the same hands. The civil ruler that would be moved by

the spirit of Christ, that would die to save a victim from death, would not be a successful civil ruler. While the church and the civil government can not work harmoniously in the same hands and in the same channel, and while some men are wicked and corrupt and all are weak and short-sighted, under the laws of God they may both be in the world, and yet his people be not of the world, and they may be helpful to each other. The church doing its duty must keep a moral sentiment alive that will help the world and afford a standard of right on which the civil government will rest, and the government can afford protection and help to the Christian. For this latter protection the Christian should pay his taxes and submit to all laws of the government not conflicting with the laws of God."

"I am always sorry to see Christians engage in politics. I am sorry to see them become interested in working to put others in office. I am sorry to see them seek office; sorry to see them given office, for it demoralizes them and leads others wrong. I am glad to see Christians stand for God and his truth even when the opposite course seems to bring good. Much good of an earthly character, moral and temporal, is offered to lead away from God. Men must learn to stand like these Mennonites for truth against temporal good."

In the same issue of the *Advocate*, on page 9, we find what seems to be a reply to the above sentiments from the pen of the managing editor of the *Gospel Advocate*, Elder J. C. McQuiddy, as follows:

"If Christians are not interested in moral issues, the world is certainly in a bad way. If Christians should engage in politics, I have never been able to see why preachers should not. I have never been able to read one law for a Christian and another for a preacher. It is a sad commentary on the Christianity of some people that they do not prove themselves any more moral than other people when they vote. Even those Baptist papers in the North are such partisans in politics that they will not let a Democrat go to heaven. These papers are not an exception to the general rule. It is a shame that a professed Christian will vote on the immoral side of any question. If a preacher can not take a hand in prohibition without soiling his skirts, it is impossible for any other Christian to do so. The preacher certainly should be as strong as other Christians. If not, why not?"

It is not our purpose to discuss the question at issue between Brethren Lipscomb and McQuiddy, though we confess that we are inclined to agree with Brother McQuiddy in the matter. We only want to call attention to the difference between these two editors of the *Advocate*. Two questions come. First, Can a house divided against itself stand? Second, If one is right, the other is wrong. Will whichever is wrong be saved unless he repents?

THE TASK BEFORE TENNESSEE BAPTISTS.

At the Hot Springs Convention many wise brethren felt that harm had been done by setting a mark for Home and Foreign Missions beyond anything that could be carried out among the churches. This feeling resulted in the appointment of a committee on "estimates and apportionments." The committee made a report, which was heartily adopted by the Convention, setting the amount for Foreign Missions at \$500,000, an advance of twenty-five per cent, over last year. Tennessee's apportionment of this amount was \$25,000. It was believed by the committee that this amount was within the reach of Tennessee Baptists. So far, only a little more than one-fourth of that amount has been raised. Up to the fifteenth of February it is stated the receipts from Tennessee were \$8,548. This leaves \$16,452 to be raised during the months of March and April. Here is a task which calls for the earnest endeavor of Tennessee Baptists. It is a large amount for them to raise in two months, but it can and must be done.

It will require the entire amount of \$500,000 to meet the obligations assumed by the Board. The growing work, with its ever-increasing needs, has made it necessary for the Board to enlarge its expenditures this year, and even then many pressing needs had to be left without relief. It would be almost a calamity if the churches fail to sustain the Board in its advance. It would discourage the missionaries and cripple their efforts, and at the same time keep back from the field many strong young men and women, who are applying to be sent.

Let the Tennessee Baptists resolve that so far

as they are concerned, there shall be no failure, but that success shall crown our efforts.

DR. VAN DYKE ON IMMERSION.

In his recent book, entitled, "Out of Doors In the Holy Land," Dr. Henry Van Dyke, in the chapter on "Jericho and the Jordan," after speaking of the unattractiveness of the stream, says: "No, it was not because the Jordan was beautiful that John the Baptist chose it as the scene of his preaching and ministry, but because it was wild and wide, an emblem of violent and sudden change, of irrevocable parting, of death itself, and because in its one gift of copious and unfailing water, he found the necessary element for his deep baptism of repentance, in which the sinful past of the crowd who followed him was to be symbolically immersed and buried and washed away."

Dr. VanDyke, it will be remembered, is an eminent Presbyterian minister and a professor in Princeton Theological Seminary. But more than that, he is a scholar, and he has the courage to acknowledge the truth when he sees it, whether it fits his own denominational tenets or not. The above remarks of Dr. Van Dyke are in accord with those made by many another Pedo-baptist scholar, particularly Canon Farrar of the Church of England. As a matter of fact, there is not a single scholar of any denomination, with world-wide reputation, who would risk his reputation on saying that *baptizo* means anything else but to dip, to plunge, to immerse. That is practically a closed question now.

TAFT ON MISSIONS.

At the celebration of the 177th anniversary of the birth of George Washington, by the University of Pennsylvania recently, President-elect Taft was the principal speaker. His theme was the "Present Relations of the Learned Professions to Political Government." In speaking of the several professions he mentioned first the Christian ministry. He then referred to the missionaries, as follows:

"During the administration of Mr. Roosevelt, and under the influence of certain revelations of business immorality, the conscience of the whole country was shocked, and then nerved to the point of demanding that a better order of affairs be introduced. In this movement, the ministers of the various churches have recognized the call upon them to assist, and they have been heard in accents much more effective than ever before in half a century. The greatest agency today in keeping us advised of the conditions among Oriental races is the establishment of foreign missions. The leaders of these missionary branches of the churches are becoming some of our most learned statesmen in respect of our proper Oriental policies."

It will be remembered that Mr. Taft recently made a tour around the world, and had the opportunity of wide observation of missionaries and missionary labors. The above is his opinion of their value. What is your opinion? How have you expressed your opinion?

SOUTH SIDE CHURCH.

The corner-stone of the Southside Baptist church, Nashville, was laid on February 25, with appropriate ceremonies. The main exercises were held in the old house, as the weather was a little cold. Pastor W. J. Stewart presided. Rev. T. H. Francisco read an appropriate passage of Scripture, after which Rev. J. H. Wright led in an earnest prayer. Brief talks were made by Mr. G. Frank Cole, chairman of the Church Extension Committee of Nashville Association, by Dr. I. J. VanNess and the editor. The congregation then repaired to the new church near by, and Brother Stewart deposited a number of interesting articles in the corner-stone, announcing the name of each as he did so. The congregation was dismissed with a benediction by Rev. E. K. Cox. The Southside church is one of the youngest in the city. It was organized about a year ago. Brother Stewart has been the pastor ever since its organization. It is located on the Hillsboro Pike, in a beautiful section of the city, in sight of Vanderbilt University and Belmont College. The church now has a membership of about 65. They have been worshiping in one of the portable frame buildings belonging to the Nashville Association. The new house will be of brick. The present building will be the Sunday-school room. It is hoped after a while to be able to erect, adjoining it, a handsome auditorium.

THE "BREAD LINE."

Says the *Examiner* of New York:

"We know of localities not fifty miles from New York where it is almost impossible to hire a competent farm hand or a mechanic of any kind. And men are starving in New York for lack of employment! Under such circumstances 'bread lines' are an absurdity."

And again:

"Thousands of sober, industrious, capable men are needed in all parts of the country, and if this need could be supplied from the cities the problem of poverty would be largely solved, and the 'bread line' could be happily dispensed with."

This is well said. Very much the same situation confronts us here in Nashville, and, in fact, in every large city. People leave the farm, come to the city, make an intense struggle for existence, spend their money perhaps in saloons or in gambling, are unable or unwilling to work, and are thrown upon charity. The city is congested with men of this character, white men and negroes, while out in the country the farmers are pleading for help to work the farm. What is needed in these cities is some kind of vagrancy law, which will compel the arrest of persons who have no visible means of existence, and secure their deportation from the city back to the country, if they are able to work. Let the "bread line" be established on the farm.

DEFEAT OF COMMISSION OF INQUIRY BILL A TEMPERANCE VICTORY.

The defeat in Committee of the Bill to appoint a "commission of Congressmen to investigate the liquor traffic was a decisive temporary victory. The Anti-Saloon League has been quietly opposing this bill during the whole session, though it was favored by some temperance people who had not learned that the appointment of such a commission, though an apparent concession to temperance sentiment, was to be used as an excuse for delaying inter-State shipment and other temperance legislation until it reported, and that the provision that any member of the commission whose term in Congress expired should be continued at full Congressional pay, afforded an excellent means of taking care of members who had been defeated for re-election or re-nomination to the House for refusing to report the inter-State shipment bills out of the Judiciary Committee.

P. S.—Dr. William H. Anderson, Acting Legislative Superintendent of the Anti-Saloon League, reports that the above bill "has been killed a second time and is now thoroughly dead for this Congress."

A RELIGIOUS PAPER.

Dr. James H. Carlisle, President Emeritus of Wofford College, South Carolina, wrote the following New Year's message for the *South Carolina Christian Advocate*:

"A family without a religious newspaper! Think of an intelligent young man or woman a few years hence as saying: 'Our parents overlooked one great thing in our life. They were kind to us. They gave us food, shelter and clothes. But they made no provision for our young, active, growing religious natures. No weekly mail brought to our home a fresh paper, with its good reading for the children.' Does the reader know of any family in this condition? Will that reader take a little or a good deal of time, tact and interest to brighten that home?"

Do you know of any home without a religious paper in it? Do you know of any Baptist home in Tennessee without the *BAPTIST AND REFLECTOR* in it? Will you not take the time and trouble to try to put the paper in that home, feeling as 'you do so that you will be brightening the home?

RECENT EVENTS.

Rev. C. C. Pugh, of College Park, Ga., near Atlanta, has accepted a call to the pastorate of the new University Church, Austin, Texas.

Dr. D. W. Key, of Washington, Ga., has been called to Moultrie, Ga. Dr. Key is a Tennessean. We hope to get him back into Tennessee some time.

We enjoyed a visit last Sunday night to the North Edgefield Church, this city. Brother Clay I. Hudson is the popular pastor. The B. Y. P. U. was well attended and the exercises were very interesting and helpful. The congregation at the church service was very

large, completely filling the auditorium. It was a pleasure to preach to such attentive listeners. The large choir furnished fine music. The church now has a membership of about 500 and seems to be prosperous in all lines.

The Baptist church at Thomasville, Ga., of which Dr. A. W. Bealer is pastor, is spending \$3,500 in remodeling its building. The work is nearing completion. Rev. Luther Little is to be with the church in a meeting beginning April 1st.

The meeting at the High Street Baptist Church, Charlottesville, Va., which was conducted by Evangelist Dudley, was quite successful. It resulted in about twenty-five additions to the church, with a good many more professions of religion.

—Dr. J. T. Henderson, Secretary of the Laymen's Movement, is to speak in Nashville next Thursday night at the First Baptist church. Dr. Henderson is well known as one of the finest speakers in the South. We hope there will be a large audience to hear him.

The Baptist church at Churchland, Va., was recently destroyed by fire. About \$1,000 had just been spent on painting and decorating it. The origin of the fire is unknown. The insurance amounts to \$7,500, all of which, we presume, will be collected. Pastor Dr. W. V. Savage says, "We will build again immediately."

We want to thank our friend, Rev. Martin Ball, for the following very kind words in the *Baptist Record*: "We proclaim Dr. E. E. Folk, editor of the *BAPTIST AND REFLECTOR*, one of the greatest leaders in our Baptist brotherhood. He is thoughtful, wise, conservative and brave. May the Lord continue to bless him."

The *Baptist Advance* announces that the passage of a State-wide prohibition bill is assured in the House of Representatives of Arkansas by a handsome majority. They are fighting hard now to secure its passage through the Senate. It is understood that the Governor is in sympathy with the measure, and will readily sign it when passed.

We were glad to have a visit last Tuesday from Brother S. G. Parker. He has been in business at Wilderville for a good many years, but recently sold out and has just bought out a business at Darden, and will move to that place soon. He is a clever man and a staunch Baptist. We have long counted him as one of our best friends.

As announced by Dr. Golden last week, Dr. Arch C. Cree's services have been secured by the Foreign Mission Board for some special field work for several months. For the most part his work will be done in North and South Carolina, Tennessee and Kentucky. Pastors and churches wishing his services may address him at Gaffney, S. C.

Evangelist Frank M. Wells, of Jackson, Tenn., has closed his work in Oklahoma. For more than a year he has conducted meetings and lectured in that State to large audiences. He is now conducting revival meetings in Russellville, Ark., with Pastor B. R. Wormack, D. D. Dr. Wormack is one of our best theologians and greatest preachers.

In a meeting at Douglas, Ga., in which the pastor, Rev. T. S. Hubert, was assisted by Dr. W. D. Powell, the ubiquitous Corresponding Secretary of the State Mission Board of Kentucky, there were fifty-eight additions to the church up to the time Dr. Powell left. The meeting continued. In ten months Pastor Hubert has received 125 new members.

A Laymen's and Sunday-school Workers' meeting for Holston Association will be held with the Roan Street Baptist church, Johnson City, March 5 to 7, 1909. An interesting program has been prepared for the occasion, with addresses by Prof. John T. Henderson, Rev. A. J. Watkins, Hon. J. W. Stone, Hon. Lee F. Miller, Rev. C. E. Crossland and Dr. S. W. Tindell.

At the Seventh Baptist Church last Sunday afternoon Brethren George Huffaker, Ernest Tucker and George Clements were ordained deacons. The editor was elected chairman of the Presbytery and Rev. W. J. Stewart, Secretary. Rev. Wilson Woodcock read the Scriptures and Rev. R. D. Cecil offered prayer. The chairman briefly examined the candidates. Dr. W. C. Golden delivered the charge to the candidates, and Rev. W. J. Stewart the charge to the church. Rev. J. H. Wright

offered the ordination prayer. The members of the Presbytery and the congregation then gave to the three brethren the right hand of fellowship, pledging their sympathy and co-operation to the new deacons in the responsible position to which they have been chosen. They are all excellent men.

We regret very much to learn of the serious illness of Dr. J. S. Dill, of Bowling Green, Ky. Dr. Dill is a son-in-law of Dr. I. T. Tichenor, for many years the able Secretary of the Home Mission Board, and has himself been a most useful minister of the gospel. He is doing a great work at Bowling Green, where he is held in the highest esteem by every one. We hope that his life may be spared many more years.

Says the *Biblical Recorder*: "One of the best helpers in revival meetings to be found in the State or, for that matter, throughout the land, is Rev. R. D. Haymore, of Mount Airy, N. C. He is a sound and searching gospel preacher; his labors are usually very fruitful; and the after-effects of meetings in which he preaches are wholesome." Many of our readers will remember Brother Haymore as the former beloved pastor of the First Baptist Church, Bristol, and the Central Baptist Church, Chattanooga. He is an uncommonly fine preacher.

Dr. C. P. Ervin, of South Carolina, died on February 22nd, in Philadelphia, from the effects of an operation which he had been compelled to undergo. He was one of the most prominent ministers of South Carolina, and had been Secretary of the Baptist State Convention since 1897. The *Baptist Courier* says of him: "As a preacher, Dr. Ervin was always thoughtful and scriptural and spiritual. In manner he was deliberate, and simple, and his style was conversational. He always prepared with great care, for he was an accurate scholar and a close student. He was practical, in close touch with the denominational enterprises, and had excellent executive ability. He was a man of good common sense, fine judgment, and clever discrimination." We knew Brother Ervin in the Seminary and esteemed him very highly as a true, consecrated man of God. We extend deep sympathy to the bereaved ones.

We had the pleasure last Sunday morning of preaching for Pastor Wilson Woodcock, at Calvary Church, Nashville. This is a new church, a little less than two years old, located near Van Blarcom station, in the western part of the city. It is over a mile from any Baptist church, and has in its territory a population of about 2,000 people, who are supplied religiously with only two small churches of other denominations. The church has been worshiping in the home of Brother J. W. Nance, which he has kindly furnished for the purpose. They have in process of erection, however, a neat concrete building, which will soon be completed. The walls are up, and all that is needed is the roofing and flooring and furnishing. It occupies a commanding position and promises to be an unusually handsome house of worship, especially for the money which will be invested in it. The present membership of the church is about fifty. It is expected, however, that when they get in their new house of worship, which they hope to do by the second anniversary of the church, in May, many others will be added to the membership.

The greatest revival in the history of Boston for many a year, and one of the three greatest revivals within a century, was recently held by Dr. Wilbur R. Chapman and Mr. Charles T. Alexander, the singer, Tremont Temple, Boston, where the central services were held, has been packed to its capacity with 3,000 people at every service. So eager were the crowds to get in the Temple that they would for hours stand outside of the building waiting for the doors to open. Many other meetings were held in all parts of the city, attended by large congregations. The last meeting was held on Sunday afternoon, in Mechanics' Hall, which was filled with 11,000 people, while as many more were on the outside, unable to get in. The *Boston Journal* estimated the number of conversions at 30,504. If this estimate is correct, it marks the revival as the greatest perhaps ever held in any one city. In the Welsh revival, under Evan Roberts, there were about 100,000 conversions, but the meetings were held all over the country and continued for a year or more. We do not now recall any revival in which there were as many as 30,000 conversions in one city. This is ten times as many as there were converted in Jerusalem on the day of Pentecost. This shows that Christianity is not dead, but that the gospel, when preached plainly, simply and earnestly, has as strong power over the hearts of men as ever it did.

THE HOME

A SONG OF RESIGNATION.

"Thy way, not mine, is best."

BY R. W. SANDERS.

1. In anguish keen and sad lament
I sought the path of rest;
My peace-less soul, in doubting,
asked—
"Is not my way the best?"
2. My heart was clam'ring, aching,
too—
Aye, breaking—to be blest;
But selfish love again inquir'd—
"Will not my way bring rest?"
3. In grief and darkness deeper,
now—
Though peace was still in
quest—
My proud, rebellious spirit said:
"I know my way is best."
4. With harder chast'ning of me,
then,
My Lord prolonged "the test,"
Until at last, in woe, I cried—
"Where, O my God, is rest!"
5. I prayed and wept—I wept and
prayed—
"Dear Saviour, grant me peace!
Oh, take this burden off my heart,
And send the sought release!"
6. Just then I seemed to hear a moan
'Neath Olive's rounded crest—
The wail of him who, like me
cried—
"O Father, give me rest."
7. There 'midst the shades of gnarly
tress
And in the pale moonlight,
He saw, ahead, the thorns and
nails,
Athwart the pall of night.
8. He prayed as we are wont to
pray—
In gloom and agony—
"Oh, let this cup of gall 'pass by,'
If possible it be!"
9. His Father did not "let it pass"
—An angel came at length*—
And gave the suff'ring "Son of
Man"
. Support and needful strength.
10. Serene, composed, he rose and
went
To do his Father's will;
In face of foes and death, he said:
"Peace! Trusting heart—Be
still!"
11. "By faith," now foll'wing thee, O
Lord,
I see the 'path of rest'
And evermore my "Song" shall
be;
"Thy way, not mine, is best."

*Lu. 22:43.

LOUIE AND POPSEY.

Uncle Jack came in one cold morning looking for all the world like a bear, Louie thought, in his big shaggy

overcoat. He caught Louie up and gave her a real bear hug, too.

"Hello, Mopsey! where's Popsey?" he asked.

Popsey was Louie's baby sister, 2 years old, and her name wasn't Popsey any more than Louie's name was Mopsey. But uncle Jack was all the time calling folks funny names, Louie thought.

"Her gone to sleep," she said.

Then Uncle Jack put his hand in his pocket and made a great rustling with paper for a minute, before he pulled out two sticks of red-and-white candy, and gave them to Louie.

"Too bad Popsey's asleep," said he.

But I'm afraid Louie was rather glad of it. She took her little rocking chair, and sat down by the window to eat her candy.

"Aren't you going to save one stick for Gracie?" asked mamma. Popsey's real name was Gracie.

"I guess I won't," said Louie, speaking low. "I don't believe candy's good for little mites o'bits of girls. 'Sides, I want it myself."

Just as she swallowed the last bit, there came a little call from her bedroom: "Mamma!"

"Hello," said Uncle Jack, "Popsey's awake!"

And in a minute out she came in mamma's arms, rosy and smiling and dimpled.

Then there was another great rustling in Uncle Jack's pocket, and pretty soon—

"Here's for Popsey!" said Uncle Jack.

She took two sticks of candy in her dimpled hands and looked at them a second—dear little Popsey! and then she held out one that was a little longer than the other to Louie.

"Dis for 'ou," she cooed, "and dis for me."

Poor Louie! the tears rushed into her eyes. She hung her head and blushed. Somehow she didn't want to look at Uncle Jack or mamma. Can you guess why?

"Dis for 'ou!" repeated Popsey, cheerfully, pushing the candy into her hand.

"Take it Louie," said mamma.

And Louie took it. But a little afterward mama overheard her tell Popsey:

"I won't never be such a pig any more, Popsey Baker. And I's always going to 'vide with you, all the time after this, long's I live."

And mamma said, "Amen." — A. S. C., in *Youth's Companion*.

"The Trial and Crucifixion of Christ," by Lawrence W. Scott, author of "Handbook of Christian Evidence," "Texas Christian Pulpit," "Origin of the Devil" and Scott's "Poems."

The author has devoted his life to the study of Bible themes, and those who have sat under the sound of his charming voice, know his power or genius as a word painter. This new book is his best, and is the result of a ripe experience, developed by long and faithful study.

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SONS OF REVOLUTION.

In the *Christian Advocate* of October 22 the statement was made that Mrs. Charles Morehouse, of New York city, claims to be the wife of the only surviving son of a Revolutionary soldier. Mrs. Hyden, of Ottawa, Kan., writes us that her husband, the Rev. J. Albert Hyden, member of the Southwest Kansas Conference, is the son of William Hyden, who served as private in Captain Thomas Mountjoy's company of Colonel James Garrett's regiment of the Virginia militia in the years 1779-80. Any one wishing to verify the correctness of her claim can do so by referring to the records at Washington, D. C., United States Census of Pensioners, 1840, page 154. She also says: "My husband has a brother living in Maryville, Tenn., the Rev. S. W. Hyden, who is a member of the Holston Conference of the Methodist Episcopal Church."

The Rev. W. Q. Calhoun, of Tionesta, Pa., writes that Frederick F. Allison, who lives at Nebraska, Pa., is the son of Matthew Allison, who was a soldier in the Revolutionary War from 1778 to 1783, and refers to Volume 23, page 240, Pennsylvania Archives, Series 23, at Harrisburg, Pa. Mr. Allison is a member of the Methodist Episcopal church, and is 82 years of age, gifted with unusual intellectual powers. And he has a sister 89 years of age, who has been a member of the Methodist Episcopal church for seventy-five years and still teaches a class in the Sunday School. On his discharge from the army Matthew Allison was paid in Continental currency, and several of the bills are still in the possession of the family.

The Rev. Robert L. Campbell, of Augusta, Ga., a member of the Methodist Episcopal church, South, writes that there is living on his farm in Columbia County, Ga., an excellent man, a good citizen and devoted member of the Southern Methodist church, whose father was a Revolutionary soldier, and whose age at the time of this son's birth was eighty years, and that he had in his possession a musket which belonged to his father.

And last of all comes George A. Crawford, Esq., of Boston, Mass., who says Mrs. Morehouse "is very much mistaken in her claim. The Massachusetts Society Sons of the American Revolution has eleven members who are sons of Revolutionary soldiers. I can certify that several of them are quick of wit and firm of step, with clear eyes and complexions and a vigorous appetite." He also adds that the national list of "Real Sons" of the Revolution is long enough to fill a small pamphlet.

This is exactly what we expected.—*Christian Advocate*.

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of a Reputation

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=Young South=

Mrs. Laura Dayton Eakin, Editor

Address
422 GEORGIA AVENUE
Chattanooga, Tenn.

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

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

Mission Topic for March.—March, beloved of the winds, is upon us. During its days, whether sunny or howling, we will study *National Dangers and Opportunities*.

"The sons of strangers shall build thy walls," saith Isaiah, the prophet of old. The saying is certainly true in this big land of ours today. The W. M. U. tells us that 8,000 immigrants entered the Southern States in 1908. Do you know in what cities they land? Baltimore, Md., New Orleans, La., Galveston, Tex., Charleston, S. C., and Savannah, Ga. Find each on your map, and then put this warning away in your heart.

"Unless we Americanize the immigrants, they will foreignize our civilization."

That means unless we do them good by immediately giving them the gospel, they will do us harm by corrupting all who come in contact with them. What will we do then? We must give liberally to the Home Board. Think of it, pray for the work done in these five cities, as the throngs from abroad come to us.

L. D. E.

FOR THE SUNBEAMS.

OUR MISSION.

In our country many children
Know not of a Saviour's love—
Know not that He died to save them
For a brighter home above.

Let us gather in the children,
Sinful outcasts though they be;
Tell them of the blessed Jesus,
How He died to make them free.

Let us teach the distant heathen,
Selling them of God's rich store,
But do not forget the children
Who are living at our door.

THE STORY OF AN IMMIGRANT BABY.

"When my father and mother first talked of coming to America, I had not the least idea of telling folks anything about myself, but I have seen so many strange things since I came here that I must tell you all about it.

"After they had examined us all at the custom house in New York City and found that I did not have the measles or anything else the matter with me, we moved into a mining patch on one of the mountainsides in Pennsylvania. My father did not have any money, so he built a place for us to live in out of some old railroad ties, and put mud in between the cracks to keep the wind out. Then my mother and my five sisters would climb up the culm dump and pick coal to keep us warm. I laughed to see them coming home with big sacks on their heads, especially at my littlest sister, she was bent over so. I guess her neck had not got stiffened like the rest. We managed to keep warm through the winter,

"Five of my brothers work in the mines, the two littlest ones in the breaker, where they pick out the slate from

the coal as it runs down the chutes. They get very black before night, because the coal dust is so thick sometimes that they can not see across the room. They scrub the thick of it off when they come home. When they get a little older they will go down in the mines and tend doors, and learn to drive mules and to swear. They can swear now, but not nearly so much as my older brothers who have been working longer in the mines.

"There was a woman called a missionary who came to see us and she told us that Jesus was sorry when He bears anyone swear.

"I am so sorry that our house is so far away from the spring, as my little sisters have to carry the water every day. I often wish I was big enough to help. About all I do is to lie around in the dirt all day, except when my mother buckles me on her back when the family starts off for the huckleberry patch about four miles across the mountains.

"One of my little sisters died since we moved here. She was 3 years old. The day of the funeral, my father went out to look for some flowers, but there were none around our house, but just a few little dried-up ones that he put in sister's hand. When we were all sitting around quiet, the door opened and the missionary walked in and laid the handsomest wreath of roses just above the baby's face, and the sun came in the open door and made it look so sweet. My mamma cried then.

"I often wondered where the missionary got the money that she spends for these boys, and I heard that some of the American boys and girls helped to send it to her. Did you send any of it from your Sunbeam Society?

"I wish that I had been born where they keep little children clean and dress them up every day and take them out for nice walks and send them to school and do not make them work till they grow up. I wish that my father and big brothers did not spend all their money for whiskey. The missionary is going to be allowed to come to our house now, and maybe it will be better."—Adapted.

CORRESPONDENCE.

The very best month of the Young South year is here again. I want to ask you, though, to let me put thirteen months in this year, and hereafter to close our year at the same time with the Conventional year. That you see will give us March and April in which to work before our report goes into the W. M. U. No! Well, let's start right in and work like good children for eight weeks longer.

We have much to encourage us. Is not our dear Mrs. Maynard our very own again? We are going to help her to get ready to go back to Kokura. We are going to help build the chapel there. We are done with the Japanese Bible Woman, who is to help her old friend in bringing the Japanese to the Saviour.

What are you going to do? And you? And you? What will this Band collect and send to me during these two months? What will the Missionary Class turn this way? I haven't had many birthday offerings of late, but oh! I want them now. You little 6-year-old, go straight to work and collect a penny for every year that grandmother and grandfather have lived in this world. Then go to mother and father, and all the older members of the family. Just tumble in the gifts from all the "spring children." If we cheer Mrs. Maynard's heart, she will grow stronger and stronger, you know. I wish you would just cover my table with messages for her.

Our grown-up friends, who remember the years, when we worked for

her so zealously and with such perfect joy and great success, please come back again and help us in this crisis. Send in your offering for the dear old missionary we love so well still, and the chapel she needs to carry on the same old work. Won't you?

Oh, yes. There are several who begin March with us.

Sweetwater comes first to my hand:

"I have been interested in your work for sometime, and now my little boy of 5, Gordon Bradley Hale, wants to join your Band of Young South Workers. He has his own money and sends you \$1 for the Kokura Chapel. I send 15 cents for a calendar, and we wish you much success in your work."—Mrs. T. N. Hale.

I think it is such a good omen that a little boy begins the work at Kokura, and I thank Gordon from my heart. Are there not some other little lads, who will help to give the little Japs a place for a Sunday-school? The calendar will reach you soon, Mrs. Hale.

And, bless you! Here's Sweetwater again:

"Please find enclosed \$1 for which send to my address the *Foreign Mission Journal* for a year, and divide the rest between Home and Foreign Missions."—Miss Addie Gaut.

The *Journal* will be ordered at once, and shall I give 37 cents to the work among the immigrants, and 38 cents to Japan? Thank you so much.

The lady at Walter Hill is going to be "thoroughly furnished." Note what she says:

"Enclosed you will find \$1. Please send me the *Foreign Journal*, the *Home Field*, *Our Mission Fields* and a calendar. Use what is left for postage."—Miss Mattie Lee Short.

I order with great pleasure and with thanks for the postage. I am sure she will do good work for the Master this year, and I commend her plan to all interested in missions.

In No. 4, Miss Ruth L. Mills orders 50 little fish, and asks where she may procure Sunbeam pins. I think if she will write to Miss Edith Campbell Crane, 301 North Charles street, Baltimore, Md., she will tell her all about the pins. I'll send her the fish. We only expect postage.

Russellville comes next:

"Enclosed you will find 80 cents for the Orphans' Home. I hope to do more later on. I wish the Young South much success."—Fannie Pangle.

Thanks! Won't you take up Japan next.

The next is the kind of a letter I am specially pleased with! It is written by the dear child herself.

"I send you \$1.50 for the church at Canton, China. I was so glad to see the letter from Crosby Murray. We were at his home last summer and had such fun playing in the grass-field."—Lora Hale McGregor, Jefferson City.

Now now they are working together for the Lord! Isn't that nice? Keep on, dear little friends. Go in for the Japanese children now, won't you? I shall hope to hear again from both of you soon. Thank you, Lora, so much.

In the next, Mrs. Margaret C. Bryan, of Milton, orders a calendar, which I hope she has received by this time.

It has been sometime since we heard anything from Antioch, but we used to have some excellent workers there that went out West. This new friend says:

"Enclosed please find \$3. Give \$1 to the Orphans' Home, \$1 to Home Missions, 50 cents to State Missions, and 50 cents to Foreign Missions. The Young South has my best wishes."—Miss Pearl Smith.

That is well divided, and we are most grateful. May you be blessed in its giving.

And now we end grandly:

"Enclosed you will find Five Dollars for Home Missions, from the Ararat Sunday-school."—Leslie Buntin, Secretary.

What a help that will be to Dr. Gray in the immigration work! Will the Secretary please tell the school how much indebted we feel to them?

Now for a big pull, a strong pull and a pull all together, for this windy March!

Don't forget how much I like the "earned pennies." Ask mother what you can do and "go forward" at once. "Mrs. Maynard and Kokura!" Let that be on your banner.

Those hens. Have they begun to lay yet? Those "Sunday eggs." Who will devote them to our Japanese work? Ask mamma this very day. She will give you a missionary hen, too, I'm sure. It will soon be time for "broilers" and "pies." The first ones bring good prices. Wake up from your long sleep! Dr. Willingham expects each of you to do your duty. Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First three quarters, 15th year	\$707.91
January offerings, 1909	37.80
February offerings, 1909	32.80

First Week in March, 1909.

For Foreign Board—

Miss Addie Gaut, Sweetwater, (J.)	38
Lora Hale McGregor, Jefferson City (China)	1.50

For Home Board—

Miss Addie Gaut, Sweetwater, Pearl Smith, Antioch	1.00
Ararat S. S., by L. B. Sec., near Jackson	5.00

Jackson	5.00
For Orphans' Home—	LL
Fannie Pangle, Russellville	80
Pearl Smith, Antioch	1.00

For Kokura Chapel—

Gordon Bradley Hale, Sweetwater	1.00
water	1.00

For Foreign Journal—

Two subscriptions	50
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For Home Field—

One subscription	25
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For Literature (W. M. U.)—

Three calendars, 1 Our Mission Fields	56
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For State Board—

Pearl Smith, Antioch	50
For postage	21

Total

\$792.23

RECEIVED SINCE APRIL 1, 1909.

For Foreign Board

Orphans' Home	161.81
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Home Board

Shelbyville & Shiloh chs.	120.11
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Foreign Journal

Home Fields	10.00
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Literature (W. M. U.)

State Board	12.23
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Japanese Bible Woman

Ministerial Relief	25.65
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Margaret Home

Chinese Scholarship	18.95
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Training School

S. S. Board	7.40
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S. S. and Colportage

Expense Fund (Nashville)	2.00
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Postage

Kokura Chapel	5.50
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Total

\$792.23

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AMONG THE BRETHREN.

Evangelist J. H. Dew, of Liberty, Mo., who is assisting Rev. E. F. Wright in a revival at Nevada, Mo., reports that up to Thursday night of last week there had been twenty-two additions. Mr. J. W. Jelks, of Macon, Ga., has joined Bro. Dew and is leading the music.

Rev. W. G. Patterson, of the First church, Fernandina, Fla., has accepted the care of the South Jacksonville church, Jacksonville, Fla.

Evangelist John E. Barnard, of Cartersville, Ga., lately held a splendid meeting at Wildwood, Fla., resulting in twenty-seven additions to the church, twenty-three by baptism. Fred C. Markeet, the Sunday-school Superintendent, entered the ministry during the meeting.

Dr. C. E. W. Dobbs, of Fernandina, Fla., is to edit the Asked and Answered Column in the *Florida Baptist Witness*. No doubt this will prove one of the most interesting features of the sprightly paper.

Rev. I. N. Penick, of Martin, is to debate with J. D. Tant, a Campbellite, at Mt. Olive church, near Murray, Ky., about the middle of March. Tant will be tantalized with the truth as wielded mightily by Bro. Penick.

Rev. H. B. Williams has resigned the care of the church at Campbell, Mo., to take effect March 1. The fields at Hayti, Mo., and Carmi, Ill., are open to him. He has not yet disclosed his plans.

The church at Milan, Tenn., under the leadership of Rev. W. L. Norris, is going forward. Recently a Building Committee for the erection of a new church was appointed. The Ladies' Aid Society already has in the bank \$1,405.

Rev. W. H. Major, of Covington, Tenn., works silently yet effectively. His people are planning to construct an up-to-date church building.

Rev. Thomas Spight, our Tennessee Missionary, was elected President of the Argentine Baptist Convention lately organized at Rosario De Santa Fe, South America.

The revival at Monett, Mo., being conducted by Evangelist L. E. Finney, is proving the greatest the town has ever known. Already 150 have accepted Christ.

Rev. G. W. Elliston, well known in Tennessee, is at present supply pastor of Carondelet Street church, St. Louis, Mo., and is doing a superb work in that capacity.

Rev. E. E. Lyon, after serving Woodbine church, St. Joseph, Mo., for five years, has resigned to accept a call to Troost Avenue church, Kansas City, Mo.

Rev. H. A. Porter, pastor of Walnut Street church, Louisville, Ky., has assisted Rev. J. T. McGlothlin in a revival at Franklin, Ky., which literally swept the town. Many were saved and added to the church.

Dr. E. L. Powell, of the First Campbellite church, Louisville, Ky., lately ad-

dressed the class in Pastoral Theology at the Seminary on "The Preacher and Civic Life." Call us narrow, if you like, but most any of the Baptist pastors in Louisville could have performed that service more to our satisfaction.

Rev. E. B. English, of Hardinsburg, Ky., has accepted a call to Walnut Street church, Owensboro, Ky., and will take charge March 14. That church is going to be favored with choice English.

Rev. V. C. Neal resigns as pastor at Morriston, Ark., to become city missionary in Fort Smith, Ark.

The *Western Recorder* quotes Dr. G. M. Savage as saying that Hall-Moody Institute, Martin, has 503 ministerial students. We are satisfied the old reliable *Recorder* has misquoted the good doctor.

Rev. Luther Little, formerly pastor at Brownsville, Tenn., is to assist Rev. A. W. Bealer in a revival at Thomasville, Ga., beginning April 1. The church there has recently expended \$3,500 in improvements.

Dr. D. W. Key, of Washington, Ga., has been called to the First church, Moultrie, Ga., and his acceptance is hoped for earnestly.

Rev. O. T. Moncrief resigns at Wayside, Ga., to take up work as assistant pastor of the First church, Albany, Ga., where Dr. W. L. Richards is pastor.

Rev. C. C. Pugh, of College Park, Ga., resigns there to become pastor of

the new University church, Austin, Tex. He goes to a great field.

The church at Huron, Tenn., of which Rev. W. A. Gaugh, of Jackson, is the aggressive pastor, has sold their old church benches to Chapel Hill church and will buy new and modern pews.

Rev. O. L. Powers, of High Point, N. C., lately went out with a friend and caught 110 fine fish on one trip. And that's no fish story.

It is a pleasure to note the marked improvement in the *Biblical Recorder* under the editorial management of Rev. Hight C. Moore. It was a great paper under Mr. J. W. Bailey, but North Carolinians have found another editor his equal.

Rev. J. F. Norris, the untrifled editor of the *Baptist Standard*, is continuing his fight against the racetrack gambling and other evils in Dallas, Texas. Vituperation is being heaped upon him and his colleagues, but that has ever been the Baptist heritage.

Evangelist W. D. Wakefield, of Atlanta, Ga., lately assisted Rev. W. K. Penrod in a revival with the First church, Cleburne, Tex. There were 140 professions of faith, and 92 additions, 62 by baptism. Bro. Wakefield was far-famed as a singer, but is pronounced equally as good a preacher.

Rev. C. R. Powell, of the *Arkansas Baptist*, and Col. Dick Maples, Socialist, editor of the *Rip-saw*, will debate on

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

25 DOSES
25 CENTS.
125 Doses \$1.
NEVER SOLD
IN BULK.
TAKE
ONE
of These Little Tablets
AND THE PAIN IS GONE.

"Socialism" at Argenta, Ark., June 15. It will be no trouble for the truth to triumph in Powell's hands. The Maple of Socialism will be cut down.

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.

I Give Free Treatment to Victims of Kidney, Bladder and Rheumatic Trouble

Send me your address and describe how you feel and free treatment with full instructions will be sent you prepaid by me--Write me today and know that you can cure yourself at home, free.



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Dr. Lynott's great medical book, describing these diseases, as well as the addresses of several hundred of his cured patients, are also sent free to all who write him.

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You can describe your condition in your own way or you can give the numbers of the symptoms in the coupon and send the coupon to me and the free treatment and instructions will be sent you just the same. My address is Dr. T. Frank Lynott, 2548 Occidental Building, Chicago, Ill.

I am asking you for no money. All I ask is the privilege of proving to the afflicted that I can and will cure kidney, bladder and rheumatic trouble in a simple, scientific, painless way; that I can stop the painful backache, the swelling flesh, the inflamed bladder, the torturing rheumatism. I am successful with old and young, those who have just become sick and those who have suffered for years.

Since I ask for no money, write me today and you will be surprised to see how easy it is to cure you when the right remedies, whose purity I have vouched for to the U. S. Government, are sent you, and when a doctor gives you the right advice. I will give you the right remedies and right advice and charge you nothing, so correspond with me today. Write a letter or send the coupon, or do both.

Dr. T. Frank Lynott,
2548 Occidental Bldg., Chicago.

I notice symptoms number.....

(Here put down the numbers.)

I will be obliged to you for a free treatment and any instruction and advice you think necessary for the cure of my case. My age is.....

Kindly address me at.....

(Please write your address plainly; or write your address on a separate piece of paper and pin the coupon on.)

FOUND CUTICURA INDISPENSABLE

For Her Children—Little Girls Suffered with Itching Eczema Which Simply Covered Back of Heads—Baby Had a Tender Skin, Too.

ALL PROMPTLY CURED BY “WONDERFUL OINTMENT”

“Some years ago my three little girls had a very bad form of eczema. Itching eruptions formed on the backs of their heads which were simply covered. Before I heard of Cuticura, I used to try almost everything, but they failed. Then my mother recommended the Cuticura Remedies. I washed my children's heads with Cuticura Soap and then applied the wonderful ointment, Cuticura. I did this four or five times and I can say that they have been entirely cured. I have another baby who is so plump that the folds of skin on his neck were broken and even bled. I used Cuticura Soap and Cuticura Ointment and the next morning the trouble had disappeared. I am using the Cuticura Remedies yet whenever any of my family have any sores. I can never recommend Cuticura sufficiently; it is indispensable in every home. I cannot find its equal. Mme. Napoleon Duceppe, 41 Duluth St., Montreal, Que., May 21, 1907.”

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On Foot for a Year. Healed by Two Sets of Cuticura

“I had an ulcer on my foot for a year or more and it was very painful as it was a running sore. I had a doctor, but his treatment did not heal it. About eight months ago I commenced to use Cuticura Soap, Cuticura Ointment, and Cuticura Pills. I used two sets and it is now all healed up. Mrs. E. F. Ryder, West Brewster, Mass., April 29, 1907.”

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

Mailed Free, Cuticura Book on Skin Disease.

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in each town to ride and exhibit sample 1000 model. Write for Special Offer. Lowest Guaranteed \$10 to \$27 with Coaster-brakes and Puncture-Proof Tires. 1900 Models \$7 to \$12 all of best makes. 500 Second Hand Wheels. 1900 Standard models. \$3 to \$8 Good as new. Great Factor... Clearing Sale. We Ship On Approval without a cent deposit, pay the freight and allow TEN DAYS' FREE TRIAL. Tires, coaster-brakes, parts, repairs and sundries, half-suspects. Do not buy till you get our catalogs and offer. Write now. MEAD CYCLE CO., Dept. H-24 Chicago.

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

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

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

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

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

We mail a trial package free to all who write.

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

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

Insist on having what you call for.

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

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

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

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

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

No knife and its torture.

No doctor and his bills.

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

AMONG THE BRETHREN.

The State Mission Board of Arkansas has employed Rev. W. H. Mueller as German Missionary. Lately he preached at Stuttgart, Ark., and visited the German Baptist church at Ulm, near that place. It is said there are at least 30,000 Germans in Arkansas.

CAPUDINE FOR "THAT HEADACHE."

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.

Garden seed time, being a progressive farmer, you naturally want the very best seed that are on the market, and want to buy them at a fair price, and the Cumberland Seed Co. can show you what good service and what complete satisfaction a Southern seed house can give. We make this special offer to farmers who will make up a complete list of the garden seeds they will need for the coming season, we will take pleasure in quoting you lowest possible prices with samples. If you buy, we will guarantee complete satisfaction. Write for catalog mailed free on request. Address Cumberland Seed Co., Dept. A, 132 Second avenue, North, Nashville, Tenn.

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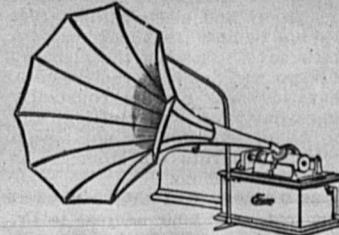
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By entertainment we do not mean that which you obtain from books, magazines or pictures. We mean the kind offered by the theatre, the concert or the opera.

You get such entertainment occasionally, but you go a long way for it, you pay a good price for it and you often find that it is not worth the time, the price or the effort.

You work in the country and it is usually long hours. The time you have for entertainment is short, or at least made up of short intervals.

At night, for instance, there is an hour or two between supper and bedtime. You can go out; you can go to a neighbor's or you can go to town.

But you generally go to bed; not that you need this extra hour or two of sleep, but because there is nothing entertaining, diverting or informing that you can enjoy without more effort than you care to exert.

If at such times you could put on your slippers, lean back in your chair and listen to good music, a good song or an amusing story, wouldn't it be worth while?

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Among its exclusive advantages are its indestructible reproducing point which never needs to be changed; its long-running, silent steel spring motor, most essential to brilliant work; its sensitive wax cylinder records, famous for their sweetness and richness of tone and for their faithful reproduction of a singing voice or the notes of instruments; its large, specially made horn which brings out every note or word with great force and clearness; and its new Amberol records, playing twice as long as the regular Edison records and offering selections heretofore impossible because of their length.

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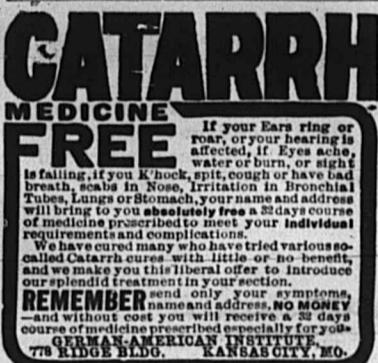
How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.



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ELDER JOEL FOWLER.

As Elder A. A. Lott, colporter of Stewart County Association, was driving along the road toward his home last Saturday, Jan. 16, he saw some men digging a grave. It was on the East Fork of Leatherwood Creek, below Danville, not far from the line of Houston and Stewart Counties. Enquiry brought the information that a Baptist preacher had died, and that he was to be buried in a pauper coffin at the expense of Houston County. Bro. Lott preached his funeral to a large congregation, and they buried him.

Uncle Joel Fowler was 84 years old. He preached at the school house on Lower Hurricane the Sunday before he was taken sick with pneumonia, of which he died after a brief illness. For some 50 years Uncle Joel told the story of the Cross as best he could, and his labors were not altogether in vain. But he was a very poor man. His son and daughter-in-law, with whom he lived, were Baptists, and were kind to him, but they are very poor. It is many miles in any direction to a Baptist church. In one direction it is 30 or 40 miles to a Baptist church. He had been almost blind for several years. Last fall I met him and he asked me for a little help. I handed him a small contribution, and wrote to Brother Golden, who referred me to Brother Glass at Jackson. I wrote him, but for some cause I did not get a reply. Perhaps Brother Glass could not read my writing. At any rate the old preacher is dead. If there is a Baptist anywhere in the State that does not want to have an old Baptist preacher buried as a pauper let him send a small contribution to Elder A. A. Lott, Erin, Tenn. If more than enough is received to pay his burial expenses and get a cheap headstone for his grave, it will be turned over to the Board of Ministerial Relief.

Only a few weeks ago a prominent man died in Stewart County. In his life he did not want for the comforts of life. When he spoke the people hastened to do his bidding; through his influence Governors and Senators were made. At his burial State officials and men of renown paid him the highest honors. Secret orders, lawyers, orators and editors sang his praises, and the world, said, "A great man has fallen."

A few weeks later an aged soldier of the cross laid his armor down. He, like his Master, "had not where to lay his head." In his life he was unknown. In his death he was unhonored.

But it may be different on the other shore. "Precious in the sight of Jehovah is the death of His saints."

B. F. STAMPS.

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5639 Vernon St., St. Louis, Mo. Mr. J. T. Shuptrine, Savannah, Ga.

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MISS A. B. KING.

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

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You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

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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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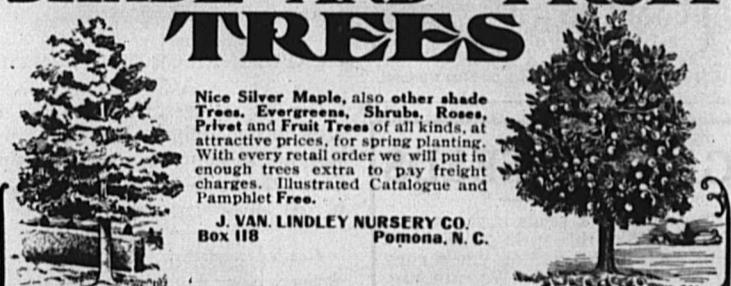
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A miniature Telephone for the ear, invisible, easily adjusted, and entirely comfortable. Makes low sounds and whispers plainly heard. Over fifty thousand sold, giving instant relief from deafness and head noises. There are but few cases of deafness that cannot be benefited.

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Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not gum, corrode or injure the most delicate bearing. Use it wherever a lubricant is needed. Saves wear and tear. Prevents rust.

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4 OZ. AND
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EVERWHERE



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Depends largely on a knowledge of the whole truth about sex and their relations to life and health. This knowledge does not come intelligently of itself, nor correctly from ordinary everyday sources.

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Built for country roads, hills and plains. Engine—10 H. P., 2 cylinders, air cooled, chain drive, rear wheels, double brake. Speed 8 to 10 m. per hr.—20 miles on 1 gal. of gasoline. Highest quality finish, workmanship and material. Absolutely safe and reliable. Write for Book No. A. 144—BLACK MFG. CO., 124 E. Ohio St., Chicago, Ill.

OBITUARIES

WEAKLEY.—Died at her home, near Smyrna, Tenn., on Jan. 28, Elizabeth Ray, 6-year-old daughter of Mr. and Mrs. S. E. Weakley. She was a beautiful, bright, sweet child, and a special favorite with all her friends and relatives. Her dear presence is sadly missed in the home, but dear parents, no cruel frost will blight your precious bud in the clime to which she has gone. Heaven will seem nearer and more to be desired since we know that little Elizabeth is there.

Then grieve not, for, Our own are our own forever, God taketh not back His gift; They may pass beyond our vision, But our souls shall find them out When the waiting is all accomplished, And the deathly shadows lift, And glory is given for grieving And the surety of God for doubt.

So sorrowing, sorrowing hearts, Who humbly in darkness and all alone Sit, missing the dear lost presence And the joy of a vanished day, Be comforted with this message, That our own are forever our own, And God who gave the gracious gift, He takes it never away.

AUNT SALLY.

COTTON SEED HULLS FOR STOCK.

Chemical analysis shows that cotton seed hulls contain nearly the same percentage of digestible constituents as good timothy hay. The hay costs about \$15 per ton; cotton seed hulls cost half that—and sometimes less. The hay usually contains dust, dirt and other foreign matter in such quantities as to be positively harmful. Cotton seed hulls in the process of ginning the cotton are thoroughly cleaned. Both cotton seed meal and cotton seed hulls are unexcelled as a feed for stock. If you have a horse that will not get fat or that does not seem to thrive, give him half a pound of cotton seed meal mixed with three pounds of hulls, well salted, every day for ten days and note the improvement.

RESOLUTIONS.

Whereas, We the Baptist church at Grace did invite Bro. J. T. Early to come and hold a revival meeting at our place of worship, which he did with such powerful preaching that forty-one members were added to us, and

Whereas, During said meeting some members of the Methodist church came, wanting a debate, out of which request they obtained no satisfaction, and the New Hope church later having employed Rev. R. H. Pigue to come and preach a series of doctrinal sermons, and

Whereas, In the course of these sermons said church and Pigue not being satisfied did make a challenge to the Baptist church at Grace for a debate between Elders Pigue and Early, and,

Whereas, We did accept the challenge, with the distinct understanding that it be a clean, hightoned Christian affair, and did refer the matter to our representative, Bro. Early, and

Whereas, There has been an unbecoming spirit manifested in the matter in the form of fun-making, misrepresentation, defiant spirit and proposition to gamble, and

Whereas, There has been a mock burial in front of our church, which was a burlesque on our church and Bro. Early with the following obituary posted: "Last Respect. Here lies the remains of Mr. Tom Early, the worldwide debater. Alas, the poor fellow is

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My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Gigs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to cure yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Gigs just like any other medicine will not interfere with your work or occupation. I can prove it—let me prove it to you—I will gladly do it, for I have never heard of anything that does so quickly and surely cure woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Displacement or Falling of the Womb, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Gigs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Gigs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you a box of Balm of Gigs entirely free. Turn it all, and if you so desire, undoubtedly, I will offer you to some one else you can personally testify to the great and lasting cures that have resulted from the use of Balm of Gigs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Gigs will convince you of its merits. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Gigs this trial? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Gigs for the asking. Address MRS. HARRIET M. RICHARDS, Box 248 D Joliet, Illinois.



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

AMONG THE BRETHREN.

The American Baptist Publication Society has taken unto itself Rev. Howard Wayne Smith as Assistant Secretary. Formerly he was Secretary of the Baptist City Mission, of Philadelphia.

In his paper, *News and Truths*, of last week, Rev. H. Boyce Taylor, of Murray, Ky., continues his fight on Dr. E. Y.

Mullins and the Seminary at Louisville, alleging that Dr. Mullins really tried to bring about a union between Baptists and Campbellites. Bro. Taylor quotes Campbellite authority. Dr. Mullins disclaims an effort at such union. We would rather believe Dr. Mullins than Bro. Taylor's Campbellite authority.

Drs. R. G. Bowers, W. T. Amis, E. J. A. McKinney, J. H. Peay and other Baptists of Arkansas, are in the forefront of the hotly contested battle for State-wide Prohibition in that commonwealth.

Dr. J. C. Massee, of the First church, Chattanooga, was greatly blessed of God in a recent revival with Rev. P. I. Lipsey, at Clinton, Miss. There were

61 accesses, 30 by baptism and the spiritual life of the church was deepened greatly.

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.

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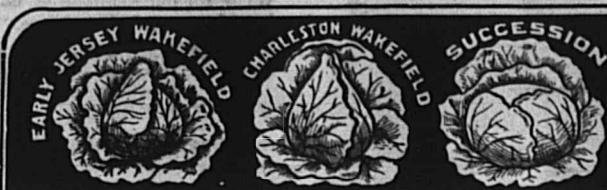
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Model A Drop head. Automatic Chain lift. Full family size. High-arm head. Stand of latest ribbon type, handsome and durable. Woodwork of golden oak. Piano finish. Ball bearings. Patent dress guard. Five drawers. Covered by ten-year guarantee. Sold by agents for \$30 to \$35. **OUR PRICE, freight prepaid** \$20.00

Model B Drop head. Hand lift. Otherwise the same as Model A. Golden oak, piano finish. Full family size. High-arm head. Handsome stand of latest ribbon type, very durable. Patent dress guard. Ball bearings. Five drawers. Ten-year guarantee. Sold by agents for \$25 to \$30. **OUR PRICE, freight prepaid** \$18.00

Model C Box cover style. Otherwise identically the same machine as Model B. Guaranteed for ten years, and with proper care will last a lifetime. Sold by agents for \$25 to \$30. By selling direct to the people we can offer it for— **OUR PRICE, freight prepaid** \$18.00

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