

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL

—A teacher asked her pupils for some very long sentences. One boy wrote: "Imprisonment for life." Can you think of a longer sentence?

—The old maxim says: "Never put off until tomorrow what you can do today." The motto of some people, though, seems to be: "Never do today what you can put off until tomorrow." Such people are always behind with their work and are driven by it. If you have anything to do, *do it now*. Don't wait.

—Through the influence of Booker T. Washington some 2,000 negro farmers and teachers in Tuskegee, Ala., representing nearly every Southern State, put themselves on record as being in favor of total prohibition. Booker Washington said that not since the emancipation has any law benefitted the negroes of Alabama as the prohibition law.

—What is the best way to eat an orange? How can you eat it without getting it all over your face and hands? We confess we do not know. Can anybody tell us? When we were in California the proprietor of an orange grove told us how to eat an orange; but he added: "You will want to go to the bath tub as soon as you get through."

—Remember that only about six weeks remain in which contributions may be made for Home and Foreign Missions during this conventional year. What is done must be done quickly. Pastor, have you taken your collection for these objects? If not, do so at the first opportunity. Tennessee Baptist, have you given anything to these objects this year? If not, be sure that you do before it is too late.

—Harvard gives way to Yale at the White House. The special significance in this fact is that both the retiring and the incoming President are University graduates. The time was when a person could make his way in the world without a college education, but the man who lacks such an education is greatly handicapped in the race of life, while a man who has received an education has all the advantage over him.

—The Penal Code containing the interstate shipment of liquors amendment, of which we spoke recently, was finally enacted into the law on March 3 and goes into effect Jan. 1, 1910. This is not all the temperance people wanted, but it is a long step in the right direction. It will go far to prevent the shipment of liquors into dry territory. At least it will prevent fraudulent shipment to fictitious names, which has been so common. And thus the coils are tightening more and more about the neck of the liquor traffic in this country.

—It is said that during the year 1908 enough saloons were closed in the United States, allowing twenty-five feet to the front, to make a solid line fifty-two miles long. That is a mile of saloons put out of business for each week in the year. That is doing pretty well. It is the aim, however, of the Anti-Saloon League to do a little better next year. There were about 15,000 saloons, altogether, put out of business in 1908. Superintendent Baker, of the Anti-Saloon League, announces that he hopes to make the number at least 20,000 next year.

—Mr. S. S. McClure, head of the McClure Publishing Company, New York, who is now in Los Angeles, Cal., recently said in an interview there: "Saloon keepers have degraded American cities and American civilization, as could only be expected. Because of the control of government by saloons and the liquor business in general the most terrible crimes, like murder, are of ten times the frequency in America they are in Europe." When prominent business men like Mr. McClure come to take this view of the liquor traffic, as they are doing more and more, then it is only a ques-

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.....7,064 31
Foreign Missions.....10,049 75

YET TO BE RAISED.

Home Missions.....10,935 69
Foreign Missions.....14,950 25

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.

tion of time, and a short time at that, when the traffic must go.

—The report comes from Africa of a native conference of Christians, at which delegates told the story of the trial of their faith. The State and the Romanists had threatened sometimes to burn villages and to kill the inhabitants if they accepted the teachings and teachers of the Presbyterian Mission. Many of them answered: "No matter; kill me." Evidently the martyr spirit is not dead. Thank God for men and women now who would be willing to die for Christ. Do you know the meaning of the word "martyr"? It may mean one who dies for Christ. It means literally, though, a witness for Christ. And one may be a witness for him by living for him as well as by dying for him.

—Dr. I. J. Van Ness, editorial secretary of the Sunday School Board, has arranged for a special lesson on missions for the Sunday schools of the Southern Baptist Convention on March 28. The lesson has been put at that time because during March and April all the churches of the convention are engaged in great efforts for Foreign and Home Missions. The *Sunday School Quarterly* says: "We can study better and give better when study and giving are real. For in every Sunday school there should be giving on this Sunday to go with the study. A collection should be taken in every class in every Sunday school and sent to the Foreign and Home Boards, or divided between the two." An order of exercises for the day is suggested in the Sunday school quarterlies. Last year this mission day was a great success. It is hoped that it will be again this year.

—The *American Issue*, after quoting part of the inaugural address of Gov. Patterson, in which he expressed his opposition to the liquor laws which had just been enacted by the Legislature, says: "All this is in direct opposition to his campaign professions of being willing to abide by the action of the Legislature. After getting into office he threw off his disguise and became an ardent partisan of the enemies of temperance." Referring to the remark of Gov. Patterson that he is unwilling now to take "breweries and saloons from men whom the State invited to invest their capital in enterprises which, when done, were to be destroyed by an act of the State," the *Issue* says: "What Patterson has to say on this point is rotten and arrogant demagogery, which fully caps the climax of his traitorous betrayal of his campaign promises to temperance people." This is strong language. Is it too strong?

—The *Word and Way* suggests a Western Baptist Convention to include all Baptists west of the Missis-

sippi River, from Kansas to Mexico. The *Central Baptist* suggests that it would be best to have the Northern and Southern Baptist Conventions unite and form one convention. We make the suggestion that it would be better to let things remain as they are, with two Baptist conventions—the Northern and Southern. And we venture the further suggestion that things will remain as they are for a good many years to come. We are not ready for the formation of a third Baptist convention, and we are not yet ready for a consolidation of these two conventions into one. These two conventions have their respective Boards for carrying on their Home and Foreign Missionary work and their publication business. So far as cultivating the spirit of friendliness is concerned, we already have a General Baptist Convention organized for that purpose.

—Looking out of the window of our office awhile ago, and seeing a man on crutches passing along, we were reminded of the following story: Henry Ward Beecher and Robert G. Ingersoll happened to be together on the same train one time. A crowd had gathered around Mr. Ingersoll. He was talking in a loud voice, denouncing the Bible as false, and Christianity as an imposture, etc. Mr. Beecher was sitting near by. He said nothing at first. After awhile some one asked him if he had anything to say. He simply replied by telling Mr. Ingersoll about a one-legged man walking on a crutch and that he saw an able-bodied man come up and kick the crutch from under the one-legged man. He asked Mr. Ingersoll what he thought about it. Mr. Ingersoll pronounced the man who would do such a thing a scoundrel. Mr. Beecher remarked: "That is what you are trying to do. You are kicking the crutch of religion out from under humanity." He then turned around and walked away, leaving Mr. Ingersoll in discomfiture.

—It is now President Taft. At noon on March 4 Hon. William H. Taft was inaugurated as President of the United States. It had been intended that the inaugural ceremonies should be held out doors, as usual. An intense blizzard, however, prevented, and the ceremonies were held in the Senate chamber. Mr. Taft begins his administration as President under favorable auspices. He is personally very popular, and, while strong in his convictions and firm in any position he takes, he is always kind and friendly. With his experience as lawyer, as Judge on the bench for eleven years, as Governor General of the Philippine Islands and as Secretary of War in President Roosevelt's Cabinet, Mr. Taft comes to the Presidential office with perhaps the best training of any man who has ever assumed that responsible position, with the possible exception of John Quincy Adams. We wish for him the most abundant success in his administration. If we could get his ear, though, we should like to suggest to him not to lean too much to the Catholics, as a good many people think he has been disposed to do, especially in his dealings with them in the Philippine Islands.

Since the above was written we saw the announcement that President Taft will probably appoint Gen. Luke E. Wright of Memphis, as Chief Justice of the United States Supreme Court, in place of Chief Justice Fuller, who is expected to resign soon. Gen. Wright is a man of great ability. He made a fine record as Civil Governor of the Philippine Islands and also as Secretary of War. We understand, however, that he is a Catholic, and we confess that we should regret very much to see a Catholic occupying the highest legal position in the United States, in which position he will be called on to interpret the Constitution and laws of our country. That his interpretation would be biased by his Catholic principles is very probable. As a matter of fact, as a Catholic he is required to put allegiance to the Pope above allegiance to the Government. There is already one Catholic on the Supreme bench, Justice McKenna, of California. We should be sorry to see another one there, and especially in the position of Chief Justice.

SAVIOR, GUIDE ME.

BY HUGH GAYLORD.

Guide me, O my Savior, guide me,
When I wander from the way;
Let thy spirit rest beside me,
And my trembling fears allay.

When I falter, faint, despairing,
Tempted, tried beyond my might,
Let thy loving hand appearing
Raise me from my lowly plight.

Like the sheep, who, torn and shaken,
Flee for shelter to the fold,
I am fleeing, lone, forsaken,
In the bleak and starless cold.

Lord, though I am undeserving,
Proud, ungrateful, weak and vile,
Thou hast ever been unserving
In thy love, despite my guile.

And thy promise still to hold me,
Keep me, raise me when I fall,
In thy tender arms to fold me,
Bids me hope and trust and call.

CHORUS.

Jesus, Savior, keep me near thee;
Do not let me drift away;
Let thy loving arms safe bear me
To the realms of endless day.

Mobile, Ala.

—Alabama Baptist.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

NO. XXI.—BAPTIST HISTORY.

My Dear Son—We have seen the principles held and taught by the people called Baptists. Now, let us see what influence these Baptists with such principles have exerted on the world.

Baptists have had a noble history. We can tell exactly where the Catholics, Episcopalians, Methodists, Presbyterians, Disciples all started. We can put our finger upon the year of their birth—the Catholics in 606, the Lutherans in 1524, the Episcopalians in 1531, the Presbyterians in 1536, the Methodists in 1784, the Cumberland Presbyterians in 1810, the Disciples in 1828, etc. But not so with the Baptists. Their origin, said Mosheim, "is buried in the depths of antiquity." You cannot put your finger upon any year this side of the Apostles and say that the Baptists originated then. The only place to look for their origin is in the New Testament. It was then they started. And they have been in the world ever since. It is not claimed that you can trace their history distinctly all down the ages. This is due to several reasons:

1. During the Dark Ages, for a period of about 1,000 years, there was little history of anything or anybody to trace. It was all a dull monotony.

2. There were few historians during the period. Learning almost disappeared from the earth. What little there was took refuge in Catholic monasteries.

3. As indicated by the above fact, the historians were all hostile to Baptists, and made mention of them as little as possible, and then only to condemn some doctrine or practice of the Baptists.

But despite these things, the following facts stand out: All down the ages there have been people holding essential Baptist principles, such as the Novatians in 250, the Donatists in 311, the Cathari in 455, the Paulicians in 656, the Vaudois in 750, the Petrobrusians in 1110, the Henricians in 1135, the Albigeans in 1180, the Waldenses in 1300, the Anabaptists in 1450, the Mennonites in 1530.

It is not claimed that all of these sects held all Baptist principles, but that all of them held some Baptist principles—some essential Baptist principles—so as to differentiate them from other denominations besides Baptists and classify them more or less distinctly as Baptists. For instance, the fundamental principles of the Petrobrusians, as shown by their bitter enemy and persecutor, Peter the Venerable, Abbot of Clugny, was the rejection of tradition and an appeal to Scripture as the sole authority in religion. The second capital error ascribed to the Petrobrusians by their opponent is that "they held the church to be a spiritual body, composed only of believers, and that baptism ought to be administered only to such as have believed on Christ." Also, according to him, they denied "that children, before they reached the age of understanding, can be saved by the baptism of Christ, or that another's faith could avail those who could not exercise faith, since, according to them (the Petrobrusians), not another's, but their own faith, saves." They "repudiated the

sacrifice of the mass. They denied the doctrine of purgatory and of prayers for the dead, taught that churches ought not to be built, that crosses should be pulled down and destroyed, and the like." These are all pretty good Baptist doctrines. Says Dr. H. C. Vedder: "Any body that holds to the supremacy of the Scriptures, a spiritual church, and believers' baptism, is fundamentally one with the Baptist churches of today, whatever else it may add to or omit from its statement of beliefs." The Henricians, followers of Henry of Lausanne, taught and practiced the baptism of believers only. They held to the supreme authority of the Scriptures and rejected the authoritative claims of tradition and the church. These are good Baptist doctrines also that far.

Arnold of Brescia, who flourished about the same time as Henry of Lausanne, and who, along with Henry, was a pupil of the famous Abelard of France, was the first to proclaim with insistence and eloquence the doctrine of soul liberty and the separation between church and State. Dr. Vedder says of him: "He may be fairly claimed by Baptists as belonging to them, since he was condemned by the Lateran Council for his rejection of infant baptism, and his Roman opponents charge that his followers administered baptism only to believers." Roman writers before 1350, as quoted by Dr. Vedder, attribute the following errors to the Waldenses:

1. "The New Testament alone, without the decrees of the church, suffices for salvation, and whatever is not proved by the text of the Bible they hold to be fable." (Reinerius.)

2. "They say that the mass is of no value at all, and the church singing infernal clamor." This last remark, says Dr. Vedder, was "intended against the singing of hymns in Latin, a tongue not understood of the people, and is not a note of antipathy to singing hymns *per se*. In fact, their first literature took the form of hymns."

3. "They alone were the Church of Christ." (Yvonetus.) "No one is compelled to faith; no one is holy but God." (Reinerius.)

4. "They say that a man is then truly for the first time baptized when he is brought into their heresy. But some say that baptism does not profit little children, because they are never able actually to believe." (Yvonetus.) "Concerning the baptism, they say the catechism is of no value." * * * "Little children do not become holy through baptism." * * * "The washing that is given to infants does not profit." (Reinerius.) "One argument of their error is that baptism does not profit little children to salvation, who have neither the motive nor the act of faith, as it is said in the latter part of Mark: 'He who will not believe will be condemned.'" (Stephen of Bourbon.)

5. "They do not believe it to be really the body and blood of Christ, but only bread blessed, which by a certain figure is said to be the body of Christ, as it is said, 'But the rock was Christ,' and similar passages. They observe this in their conventicles, reciting those words of the Gospel at their table and participating together as in the supper of Christ." (Yvonetus.) "They say that the oblation made by priests in the mass is of no value and does not profit. They condemn altars. They say that the Holy Scriptures have the same effect in the vulgar tongue as in the Latin, whence they make (the body of Christ) in the vulgar tongue and give the sacraments." (Reinerius.)

Other less serious heresies are alleged: As that "the followers of Waldo all preached without ordination; that they declared the Pope to be the head of all errors; that confession was to be made to God alone; that they abhorred the sign of the cross."

(Concluded next week.)

ALIEN IMMERSION AND THAT PAMPHLET.

In the *Baptist and Reflector* of Feb. 4, Brother W. J. McGlothlin has an article in reply to a note I wrote some time last fall. The purpose of this article is to make good a former statement of his—viz.: "That no Baptist confession of faith has ever spoken on alien immersion." This is a question of history, and I am glad to have this brotherly discussion on this much talked of question.

In my first article I cited the Confessions of Philadelphia, Kehukee and Concord Associations. He denies that the Philadelphia Confession, or the London Confession, of which it is largely a copy, have any reference to alien immersion.

In order to make good this contention he clearly dodges the issue. The basal rock of alien immersion—that upon which the whole superstructure rests—is that the character of the administrator has nothing to do with the validity of baptism. This is the rallying point of all alien immersionists. This is the only argument mentioned in the pamphlet which gave rise to this discussion. Do away with this point and you have done away with the question itself. One side

says certain qualifications are necessary in the administrator before we can have valid or gospel baptism. The alien immersionist says, Not so, if we have the right act (immersion), right subject (true believer), and right design (to obey Jesus Christ and declare our faith in Him), we have valid or gospel baptism, it matters not what the character of the administrator may be. Now, this is a fair and impartial statement of the question and the principle upon which it rests. Now, I submit, that any Confession of Faith which prescribes certain qualifications in the administrator in order to valid or scriptural baptism does "speak on this question," and if said qualifications are such as do not inhere in other denominations, then said confession does inhibit all immersions performed by other denominations.

Now, having the way clear, I am free to state that so far as my knowledge goes there is not a single Baptist Confession of Faith from 1643 (the first Calvinistic Baptist Confession) to the middle of last century, but what does, in same way, make certain qualifications in the administrator essential to valid baptism. This is certainly true of the London Confession. It is true of the Philadelphia Confession, and about twenty others which I have in my possession.

Brother M—— says this question was not known in England. Has he forgotten about Richard Blunt going all the way to Holland in 1640 to secure legal Baptist baptism?

But we turn our attention now to the Philadelphia Confession. It says: "Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only law giver, to be continued in his church to the end of the world. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ."

There is one thing clear in the above—they were not alien immersionists. If language means anything, it means that the Philadelphia Association, in their Confession, confines valid baptism to that administered by a certain class of administrators. Now, we will see whether it will exclude the immersions performed by other denominations or not.

First. "It, with the Lord's Supper, is to be continued in his (Christ's) church to the end of the world." Now, if it will include the acts of other denominations, it follows that they regarded the other denominations as much the churches of Jesus Christ as themselves, which we all know they did not.

Second. The administrator must be "qualified and called" for the specific purpose of immersing believers. This forever excludes Pedito-baptists.

Third. It was to be "according to the commission or Christ." And this will exclude all Pedito-baptists. But how did the Philadelphia Association understand it? Baptism and the Lord's Supper go together in this article and all know that they were intensely close communion, viz.: "The Cohansie church, in 1740, sent a query to the Philadelphia Association asking if a pious Pedito-baptist, who declined to have his children baptized, might come to the Lord's table without being baptized; and they wished also to know from the Association if the refusal of such a request would not betray a want of charity. The Association unanimously decided that the man should be refused a place at the Lord's table in the Cohansie church, and that such action showed no lack of charity. Among the reasons they give are: 'We find, in the commission, that no unbaptized persons are to be admitted to church communion.' [Bro. M., does this refer to other denominations?]

"Second. Because it is the church's duty to maintain the ordinances (plural) as they are delivered to us in the scripture." (See Baptist Encyclopaedia, p. 265). This occurred just two years before the formal adoption of their Confession of Faith. Where is the absurdity in saying this article included "alien immersion?"

To show what this old Association regarded as a qualified minister, I quote from J. M. Pendleton, when he resided at Upland, Pennsylvania, an article found in "The Baptist." "Rev. Henry Losch, a Presbyterian preacher, having learned the way of the Lord more perfectly, united with the Memorial church (Philadelphia) and was baptized by the pastor, Dr. Henson. In due time a council was called to consider the matter of Mr. Losch's ordination. It was, fortunately, a large council, confined, so far as I know, to our city churches, and, therefore, it was my privilege to be present. The council having been organized, Dr. J. Wheaton Smith offered a resolution virtually recognizing and indorsing the validity of the Presbyterian ordination already received by the brother. This led to an earnest discussion, and the vote on the resolution was quite significant—two for it, fifty against it. * * * The brother has been ordained—I do not say re-ordained, but simply ordained. This shows clearly that when

GIVE US MEN!

Give us Men!

Men—from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The nation's welfare speeding;
Men of faith and not of fiction,
Men of lofty aim and action:
Give us Men—I say again,
Give us Men!

Give us Men!

Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar
(Let the coward cringe and falter),
God defend the right!
True as truth though lorn and lonely,
Tender, as the brave are only;
Men who tread where saints have trod,
Men for Country—Home—and God.
Give us men! I say again—again—
Give us such Men!

—Bishop of Exeter.

Philadelphia Association speaks of an *ordained* minister they mean one ordained by a Baptist church, and when they say one must be baptized before he has a right to baptize others, they mean he must have been baptized by such a *qualified* minister. I would like to ask Brother McGlothlin if he considers *Pedo*-baptists as being baptized? If not, why try to read such a meaning into the language of the Philadelphia brethren? If they do not consider *Pedo*-baptists baptized, does not their language exclude them as administrators of baptism? Does Brother McGlothlin regard the ordination of *Pedo*-baptists as valid? If not, why does he not allow that when their confession requires ordination before they baptize others, that it excludes *Pedo*-baptists who have not been ordained? Will he please explain?

I conclude this paper with an extended quotation from Spencer H. Cone, pastor of the First Church, New York City. This article is taken from the *Baptist Messenger* for June 1, 1877. It was also published in several other Baptist papers from time to time. At that time he was considered the leading preacher of America:

"First, then, what has been the sentiment of regular Baptist churches, in England and the United States, upon this subject? The ministers and messengers of more than one hundred baptized congregations of England and Wales (denying Arminianism) met in London, July 3-11, A. D., 1689, and published what they call 'The Confession of our Faith,' and recommended its perusal not only to the members of our churches, but to all other Christians who differ from us. Among these ministers you have the names of Knollys, Kiffin, Keach, Collins, Harris, Gifford, Vaux, Price, Finch and a host of others, whose praise was in all the Regular Baptist churches—viz., such as was opposed to 'general redemption and open communion. Under the head of baptism, among other things, they stated that 'it is to be administered by those only who are qualified and thereunto called.'

The Philadelphia Association was formed in 1708, and adopted, with alteration, the London Confession of 1689, so that in this country it has gone by the name of the 'Philadelphia Confession of Faith,' and since that period most of the Association in the Middle States have been formed upon the same platform. The New York Association, organized in 1791, has always held the views I advocate. In 1821 the particular point before us was discussed and settled, in answer to a 'query' from one of the churches similar to that contained in your letter. Mr. Parkinson was appointed to write a circular letter on baptism, in which he maintained the immersion of professing believers, by a baptized minister, as essential to gospel baptism.

"After the adoption of this circular, a resolution was passed stating that, though they considered the query sufficiently answered in the circular, nevertheless they record the opinion of the Association, that Baptist churches had better never receive persons, either as members, or even as transient communicants upon such baptism—viz., by immersed administrators. Many reasons are embodied in the resolution to sustain the opinion given, as the disunion, inconvenience, uneasiness, etc., which have always arisen in churches receiving such members. But the basis of their opinion is thus set down in plain words—'Pedo-baptist administrators, as far as we can see, are unknown in the Holy Scriptures.' And that is just as far as I can see, and no farther. 'This clearly shows what those

New England Baptists mean by 'baptized administrators.'

"The First Baptist church in this city, of which I am pastor, was founded in 1745, and as the Bible has not changed, she still adheres to her original Confession of Faith. The article on baptism closes thus: 'That nothing is a scriptural administration of baptism, but a total immersion of the subject in water, in the name of the Holy Trinity, by a man duly authorized to administer gospel ordinances. (Matt. 28: 19, 20, Acts 2: 40-42.) The action of this church for one hundred years has been to reject as invalid baptism administered by 'an, 'unimmersed administrator.' During my residence in Maryland and Virginia, the Baltimore, Columbia and Kctocon Associations, (which I attended for eight or ten years, and was personally acquainted with every minister belonging to them), held the same sentiment. The subject was called up in the Associations while I was pastor of the Alexandria Baptist church, D. C.—thus: A Mr. Plummer, from down East, a Free-Will Baptist, or 'Christian,' as he called himself, immersed a number of persons in Virginia, and formed a Baptist church. He baptized in the name of the Father, Son and Spirit, and yet denied the divinity of the Son. In a year or two he departed from our borders—his disciples were scattered. Some of them were really converted, and wished to unite with some Baptist church in the vicinity. The church and pastor in Alexandria being satisfied with the christian experience and deportment of two of them, I baptized them into the name of our God—Father, Son and Spirit—co-equal and co-eternal—and we no more considered their baptism by Plummer, as christian, then we should if they had been dipped by a Mohammedan into the name of his prophet. These Associations, then, held that valid baptism must be administered, not only by an immersed minister, but also one in good standing in our denomination.

"In the early part of my ministry, I was intimately acquainted with Gano, Baldwin, Holcomb, Staughton, Williams, Richards, Fristoe, Mercer and many others, now gone to glory, and I never heard one of them drop a hint that baptism by a *Pedo*-baptist minister opened the door into a regular Baptist church.

"Indispensable engagements compel me to close. That there are *now* many pastors and churches opposed to my views, I know—*painfully know*—but all this does not convince me that *our fathers were wrong* in this matter. I must be made over again before I count that to be 'valid baptism,' when neither the administrator nor those who ordained him, believed immersion any part of their commission, and never submitted to it themselves in obedience to the command of the King in Zion. Affectionately, your brother in gospel bonds.

S. H. CONE.

New York, September 30, 1845."

Now, here is the testimony of the leading preacher of America, one who was born and reared in the bounds of Philadelphia Association, and died pastor of a church, which, for nearly half a century, belonged to the Association. He figured personally in much we are discussing. He was contemporary, and we might say, intimate with many of the men who made the history we are discussing. He says positively that alien immersion found no place among the fathers of those times. Did he have a right to know? Brother McGlothlin says: "It is manifestly absurd to claim that this article was drawn up in opposition to 'alien immersion.' " Spencer H. Cone claims it. Might I modestly ask on which side the absurdity lies?

This paper is long enough. In my next I will look after Kehukee and Concord Associations.

J. H. GRIME.

Ridgely, Tenn.

HOME MISSION WORK IN THE GREAT SOUTHWEST.

BY J. B. GAMBRELL, D.D.

Some one a few years ago very aptly said that Texas is a trophy of the Home Mission Board. It would not be comprehensive enough to confine the saying to Texas, for the whole great Southwest has been largely won to the faith of the New Testament through the Home Mission Board as an agency. On this Southwestern field are now more than a half million Baptists.

From very early times the Home Mission Board began its work in Texas. The first relay of great missionaries came to Texas under the Home Mission Society of New York before the establishment of the Southern Baptist Convention; but their coming was the result of the large giving of Jesse Mercer, who set aside a noble sum to bear the expenses of some well equipped men to go to this new territory, which was just opening up. From this early beginning the Home Mission Board of the Southern Baptist Convention has persistently fostered the work until today there must be, if they could be rounded up, not fewer than 300,000

white Baptists in Texas, besides some 200,000 negro Baptists.

Of course, there have been many contributing forces. Much of the conquest has come through associational effort, much of it through direct church effort, much of it through the Board of the Baptist General Convention of Texas and other general bodies, but all the large movements in Texas and in the Southwest for the conquest of this great, growing country have been steadied and helped forward by the Home Mission Board. There are but few great churches in Texas—perhaps none that have not been helped more or less by this agency of the Southern Baptist Convention.

I have been in Texas now twelve years, and have had the best of opportunities to know the ins and outs of Baptist progress in Texas and in adjoining States. I bear testimony to the fact that all along "the far flung battle line," at every difficult point and in every crisis that has come, the Home Board has, with its great strength, helped to win the day. It will be hard for the ordinary mind to comprehend the value of such an agency as the Home Board at critical periods; when for any reason the battle wavers, to come as Blucher came at a critical time in the battle of Waterloo. Such a time came when the great flood struck our Southern coast, annihilating churches, and many such times have come and continue to come. In this way the Home Board has helped to win almost every strong position that Baptists hold throughout this great territory.

It would be a very incomplete statement to say that the Home Board has helped to build churches here and yonder to win important positions. Immeasurably more than that has been done. The Board has lent itself vigorously to the great movement now on in the Southwest for unification on progressive policies, and for the unity of Baptists around great enterprises, which are to endure for centuries. It is a very superficial view of mission work to suppose that evangelizing and baptizing people is the end of it. That is the first end, but the other end is teaching them to observe all things commanded out into the doing of all things.

But we have not understood the real significance of a great agency like the Home Mission Board in a rapidly forming situation, such as we have in the Southwest, unless we understand the essential unity of all parts of the work. Whatever helps State Missions, if the policies are rightly laid out will help everything else. In fostering State Mission enterprises of the different States the Home Board has fostered everything Baptists are doing in those States; that is, we are helping to pull associations up to higher ground, for the State Board relates itself to the associations and to their work and leads them. Not only that, but the State Board lends itself, or should lend itself, in Texas to every part of the work on the field.

It gives strength to every form of benevolence. It gives strength to every form of Christian education, and in that way diffuses the strength of the great missionary forces of the State throughout the denomination, lifting everything to a higher plane. The Home Board contributes to this comprehensive mission movement and diffuses its strength downward and outward to vitalize the denominational life in all of its parts.

By the method just described Home Missions becomes entwined with all other forms of missions on the home field and becomes a great foreign mission force. It is folly to suppose that there can be anything even approximating rivalry between Home Missions and Foreign Missions. They are but the two sides of the same thing. Home Missions is the near side of Foreign Missions, and Foreign Missions is the farther side of Home Missions. Forever and forever they must go up or down together.

In helping to win the Southwest for the Baptists the Home Board has not only helped to win an imperial territory for the Baptists in this part of the world, but it has opened up vast resources for Foreign Missions, and is today a great Foreign Mission agency. If this article were specifically on the work of the Foreign Board I would say, and elaborate the saying, that a missionary outlet is essential to growth at home. If it be true that without a fountain there can be no stream, it is equally true that if there be no outlet for the fountain it will stagnate.

To come back to the point, the Home Mission Board, through its forces, has developed a field which promises inexhaustible resources for world-wide missionary conquest. Texas is an important factor in the work of the Foreign Mission Board of the Southern Baptist Convention, standing generally third in the list of States in contributions, and destined before many years, as I think, to lead all the States in gifts to Foreign Missions.

I have spoken of what has been in Texas and the other States in the Southwest. We are now in the midst of such a development as no people have ever had. It is altogether likely that Texas will double its population in ten years, and that, in a short time, Texas

will certainly lead all the States in the American Union in population and in wealth. In fifty years it is likely that there will be 30,000,000, perhaps 40,000,000, of people in Texas.

If the battle is pressed in the great Southwest as vigorously for the next two decades as it has been done in the last one, Texas Baptists alone will stand for more than all the Baptists in the South stand for today, so far as world-wide missions are concerned. What the Home Board has done in the past in this field makes only a beginning of what ought to be done. If any have thought the work of the Home Board has been finished, they have written without the facts. There never has been a day when the missionary situation in the Southwest was so strenuous as now, and growing more so continuously. I take it that the urgency extends to other parts of the territory of the Southern Baptist Convention, but just now I am speaking of the Southwest alone, where thousands of miles of railroad are in construction, and where thousands of people come for homes in a single day, and where new towns and cities are springing up like magic. The funds of the Home Board should be enlarged to meet the ever-enlarging opportunities for service. Let us do our full duty for twenty-five years toward this great field and we will have the greatest Baptist force the world has known since the ascension of Christ.

Dallas, Texas.

SEMINARY NOTES.

Dr. Mullins fulfilled his promise, and that to the great delight of nearly 400 guests who attended the turkey dinner given by him last Friday, March 5, from 2 to 6 p. m. Of course, they did not eat turkey for all that time. The turkey and other good things to eat were soon attended to, and then came the speech-making. Brother J. H. Borber, for the students; Prof. John R. Sampey, for the faculty. Dr. J. B. Marion, for the trustees; Dr. W. W. Landrum, also spoke, and then Dr. Mullins, on the outlook for the Seminary's future. It was a great occasion. But, Dr. Folk, I am sorry I could not be there to eat your part, as you so kindly suggested. I was called to Waterford, Ky., to preach the funeral of Miss Nan Alloway, one of the old and faithful members of Plum Creek Church. She had been a member for 60 years.

Brother Reed reports two new classes in his Sunday-school at Lyndale, and several valuable additions to the church.

Brother Smalley has declined a call to a church at Ludlow, Ky., near Cincinnati. A fine field. But Smalley has his heart set toward Tennessee, or some field in the South. He leaves the Seminary this year, and the church which secures him will be fortunate. He is an eloquent and forceful speaker and a consecrated servant.

Brother A. N. Hollis reports a good day at Hammondsville, Ky. He taught them some lessons on Bible doctrine of giving.

We suggested in our last communication that W. R. Hill had been called to Clinton, Ky. We find from Brother Hill that this is true. Brother Hill is decidedly one of the clearest thinkers among our Tennessee men in the Seminary, and that means that he is among the best in the Seminary. He will be a full graduate in the Seminary at the close of this year.

Brother Hill will go to Clinton for two Sundays in the month until June, when he will move his family there and take charge for full time.

J. W. Jamison now has two half-time churches, and does his work here—the Livingston church and another near by.

This writer offered his resignation at Waterford, Ky., last Sunday, to take effect the fourth Sunday in May, or earlier, if another pastor may be secured. This church is 111 miles away from Upton, my other church. So, after leaving the Seminary it would be too far to do myself and the work justice.

Brother Wingo was at Warsaw yesterday. The work there is prospering in his hands. T. RILEY DAVIS.
517 W. Breckenridge, Louisville, Ky.

TENNESSEE COLLEGE FOR WOMEN, AS I SAW IT.

BY M. E. STALEY.

I am asked for a personal word about Tennessee College for Women, and I gladly comply with the request. It was in the autumn that I visited the school, and the finest time of the year for such a visit. Let me say a word about the location of the college. I know of no school or college more fortunately or beautifully located. Situated as it is, the college sits amidst the green hills of Middle Tennessee like a diamond surrounded by emeralds. The country is high and dry and healthful and beautiful. Murfreesboro is an ideal place for a college. The town is lovely and the people cultured, and everything tends to make for the best interests of intellectual affairs. I think already the location of the

school has proved itself a strategic one, and the years to come will but add to this already evident fact.

A word now about the student body. I saw them all together in chapel, where I was inspired to address them. Keen, bright, pleasant young ladies from everywhere almost. It was a real pleasure to speak to such intelligence. They could and did follow, and my half hour was a blessing and a joy. I met many of the students personally and they all seemed happy in their work. Plenty of health, plenty of work and plenty of ambition seemed to be the order of things about Tennessee College. God bless them.

Now, a word about the plant and the faculty. I put these together because they seemed to be so arranged before I got there. Oh, what a gem is the college in buildings and grounds, and what a model of beauty the rooms! I haven't the space to describe them. You go and see. Everything was better than the best I have ever looked in on. And the faculty I need not introduce to you. President George J. Burnett, General Manager J. Henry Burnett (my old-time friend) and the others all are of the highest standard. I sat in one of President Burnett's classes and remained still and trembled for fear he would expose my ignorance. His gentle culture shielded me, however, and I came off unscathed. They are doing a real, earnest, lasting work there. In my closing words I congratulate Tennessee and all the South on such an achievement as Tennessee College for Women. Send your daughters there and get back cultured, noble, sweet, true women. Patronize them, pray for them, love them, work for them, support them, and be rewarded in true womanliness, such as our South can produce. God bless them there.

Fulton, Ky.

MISSION DAY IN THE SUNDAY-SCHOOL.

These words are directed to the pastors, superintendents, teachers, and Sunday-school workers. The Sunday-school Board has arranged for March 28 to be used by all our Sunday-schools as missionary day. In all the periodicals, the lesson for that day is a missionary lesson. It comes at the time that we are making a special effort for Home and Foreign Missions, and if rightly used will be unspeakably helpful.

This day proved to be a great success last year and showed what might be done if all the schools and workers would give it a fair trial. It is a matter of regret that some of our good workers in using the publications of other houses, failed to see the missionary lesson in our own papers last year. Every live pastor and superintendent already has an eye on this day. There is no reason why it should not be a growing power from year to year.

The Sunday-school Board continues to be progressive in good things. Dr. VanNess, the Editorial Secretary, sees the far-reaching influence of missionary teaching in the Sunday-school. He has displaced all else in the lesson scheme in order to give emphasis to the great central heart throb of religion, namely, missions. We are glad to join with him and the workers in making the most of this day for Home and Foreign Missions. Envelopes and tracts may be had from this office free.

The very work demands that we make the most of the occasion possible. The present distressed condition of both Boards gives all the more emphasis to the matter in hand. The time is short, and the debts are large on both Boards. Tennessee is far behind the mark set by the Convention for our endeavor during the year. We ought to secure from \$3,000 to \$5,000 at least from our Sunday-schools for Home and Foreign Missions on March 28. If the pastors, superintendents and workers will do their part it will be a success, otherwise it will be a failure. Sincerely,
W. C. GOLDEN.

UNION UNIVERSITY NOTES.

Saturday, Feb. 27, was an eventful day for the music-loving students and teachers of Union University, and also the city of Jackson. Mr. Emil Liebling, the world-known musician, spent the day at Union.

At 10 a. m. Mr. Liebling met the music pupils in the chapel and heard several of the advanced students play. At 3 o'clock the students, teachers and a number of music lovers from the city heard Mr. Liebling give a splendid lecture on musical history. At 7:30 p. m. Mr. Liebling gave a piano recital of wonderful merit to a large audience.

We are nearing the close of our winter term, which has been a most successful and enthusiastic one. Examinations begin the 22d of this month. We will then enter upon the spring term. It promises to be perhaps the best during this scholastic year. New pupils are entering now and we are expecting others to enter at the beginning of the spring term, March 25. Attendance is fine and health is good. The spirit of the college organization and the enthusiasm of the students could scarcely be excelled.

Prof. Prince, head of the Science Department, and Mrs. Prince, assistant piano teacher, have been called to Missouri on account of the death of Prof. Prince's father.

The University is still enlisting new students, Mr. John R. Patterson, of Newbern, and Misses Lena and Lavenia Thomas, of Henderson, being the most recent to enter.

President Conger has just returned from a business trip to St. Louis and other points. R. E. R.

TENNESSEE COLLEGE.

The many readers of your paper who are interested in Tennessee College will be glad to hear of the recent revival in the college. On Feb. 22 Brother J. C. Massee of Chattanooga came to us for a week's meeting. His preaching was greatly enjoyed by all. He set forth the great Christian principles in a clear and convincing manner. He believes in the daily walk with God.

We had three services each day—6 to 7 a. m., 11 to 12 noon, and 7:30 to 8:30 p. m. The attendance was good at all services. There was deep interest on the part of the student body and teachers from the start. This deepened until nearly every unsaved student surrendered to Christ for salvation and service, and those who were Christians reconsecrated their lives to his service. There have been not a few additions to the church, and others are awaiting their return home before joining. We are all rejoicing in the work of grace and give the praise and glory to God.

We want this school to stand pre-eminently for consecrated Christian womanhood, trained for service. Many homes are now rejoicing over loved ones saved, and, more, the angels in heaven are rejoicing. We ask an interest in the prayers of every reader of this that we may be faithful that the right ideals may be held up to the young ladies. J. HENRY BURNETT.
Murfreesboro, Tenn.

BAPTIST MEMORIAL SANITARIUM.

On the 28th of February I was with the Covington Baptist church. This is one of our noblest churches. Rev. W. H. Major is the beloved pastor. Few of our pastors anywhere have been more successful than Bro. Major. He is fully in sympathy with all of our denominational work, and is Vice-President of the Home Mission Board for Tennessee.

When I arrived at Covington I found Brother Major in a great campaign to raise \$20,000 for a new church building. A number of the brethren had given \$1.20 a piece. Of course I could get nothing for the Sanitarium—no, that was not the way of it. Those same brethren who had given large gifts to the new church building came forward and gave liberally to the Sanitarium. I brought before them a noble cause and, like the noble band they are, they responded nobly to it. The church will give \$500 to the Sanitarium.

On Tuesday night following I spoke to the brethren of the South Covington church, where Brother W. E. Springer is pastor. This is a new church with a small membership, but they gave \$230 for the Sanitarium, the pastor giving \$100 of the amount. All things considered this is one of the most remarkable gifts we have received. God will bless such gifts and such givers. JOHN N. LAWLESS.

Memphis, Tenn.

CLINTON COLLEGE NOTES.

The pupils are delighted with our new pastor, Rev. W. R. Hill, who takes the Th.M. degree at the Southern Baptist Theological Seminary in May. He also took the A.M. degree in the University at Jackson, Tenn. Dr. Savage was president at the University and is a sound Baptist. Brother Hill is a forceful preacher and a sweet spirited man. It gives me pleasure to state that he will conduct the Bible class next session. He preaches twice a month for us now, but will move here in June and will then give us full time.

Clinton College has far surpassed our expectations. Since Christmas we have enrolled students from four different States. Several pupils from different sections entered March 1, at the beginning of the third term. Our music department is overflowing. The expression, art and business departments are well patronized. A number of pupils are taking review work and pedagogy in order to prepare for teaching.

We are planning for great things for next year. We hear it hinted that we are to have a new building.

A friend who visited the pupils' weekly prayer meeting on last Sunday stated that he was very agreeably surprised to find them so enthusiastically engaged in Christian work.

Clinton College stands for Christian education.

We are pleased to announce that Dr. C. M. Thompson, editor of the *Western Recorder* of Louisville, will preach our commencement sermon. J. A. LOWRY.
Clinton, Ky.

PASTORS' CONFERENCE.

NASHVILLE.

First—State Secretary Golden preached at both services. Fine congregations and fine Sunday school. One received by letter and one baptized.

Central—George A. Lofton preached on "This Do," and "Final Isolation from God." Fine congregations. Large communion, S. S., and B. Y. P. U.

Centennial—Pastor R. D. Cecil preached from texts, "Draw nigh to God and he will draw nigh to you;" and "For their rock is not our rock, even our enemies themselves being judges." Lord's Supper administered to a large number of communicants. Hand of church fellowship extended to two new members. Good hearings; good services; 153 in S. S., B. Y. P. U. held business meeting; good day.

Third—Pastor Yankee preached on "Room to Let in Heaven," and "Punishment Too Great to Be Borne." Three received by letter, 4 professions, 2 approved for baptism, 198 in S. S.

North Edgefield—Pastor Clay I. Hudson preached on "The Glorified Name," and "Healing for the Backslider." Good congregations, deep interest and a large communion; 287 in S. S. At 3 p.m. the City Sunday School Union met with us and Dr. William Lunsford addressed the gathering.

Edgefield—Overflowing congregation at the morning service, filling one section of seats in the Sunday-school room. Ten joined by letter. Fine congregation at night. Good attendance at B. Y. P. U.; 353 in S. S.

Howell Memorial—Pastor Cox preached on "Faith Dead Without Works," and "The Christ of Today." One received by letter.

North Nashville—Pastor Booth preached at both services to good congregations. One addition by letter; 195 in S. S.

Belmont—Pastor Francisco preached on "The Conversion of a Dying Robber," and "The Safety of Young Men." Eighty-nine in S. S.; good B. Y. P. U.

Lockeland—Pastor J. E. Skinner preached on "Christian Stewardship," and "Who Should be Baptized?" Fine congregations; one baptized; 128 in S. S.

Overton-Street Mission—Deacon W. M. Daniel of Centennial church in charge; 89 in S. S.

Murfreesboro—I. J. Van Ness preached at both hours to fine congregations. Two received by letter.

KNOXVILLE.

Bell Avenue—Pastor J. H. Sharp preached at both hours. Morning subject, "Sky Gazers," Acts 1:11. Evening subject, "The Chief Good," Eccles. 12:8. One by watchcare; 428 in S. S.; 60 in Crescent Mission.

South Knoxville—Pastor A. J. Holt preached morning and night to large congregations. Subjects, "The Fruits of Victory," Rev. 11:27. Evening, "Abounding Grace," Rom. 5. 215 in S. S. A funeral at the S. S. hour interfering.

Lincoln Park—M. C. Lunsford, Jr., preached in the morning on "The Supplanted Schoolmaster," 75 in S. S.

First—Pastor J. J. Taylor preached on "Drifting Away from God," John 6:66, and "Help from the Hills," Ps. 121:1. 461 in S. S.

Meridian—Pastor J. N. Bull preached on "The Lord Closing the Door of the Ark" and "Fig-leaf Aprons, or the Excuses for Not Being Christ Like." 77 in S. S.

Powell Station—Pastor A. F. Green preached Saturday night from Ps. 34:1. Sunday morning, Acts 26:19. 96 in S. S.; 15 baptized into fellowship of church.

Glenwood—Pastor O. E. White preached on "The Joy of Religion" and "In Christ Jesus," 70 in S. S.; one received by letter.

Euclid Avenue—Pastor L. A. Hurst preached on "The Man With a Message" and "What is Man?" 169 in S. S.

Middlebrook—Bro. H. A. Kibby preached on the "Christian Soldier" and "Two Ways," 75 in S. S.

Grove City—Pastor J. C. Davis preached at both hours. Subjects, "Quality of Grace" and "Yoked," 185 in S. S.

Island Home—Pastor J. L. Dance preached on "Pure Religion" and "Reasons Why Men Should Repent," 228 in S. S.

Mt. Olive—Pastor G. W. Shipe preached on "Israel's Departure from Egypt," Ex. 14:15. 131 in S. S. Good congregations.

Lonsdale—Pastor J. M. Lewis preached at both hours. Subjects, "Willing Helpers" and "Christian Dependency." Received one by letter, one by enrollment; 358 in S. S.

Deaderick Avenue—Brother Atchley preached in the morning and Brother Jeffries at night; 500 in S. S.

Union Grove—S. G. Wells preached on "The Last Etowah." Pastor W. N. Rose spoke on "Sanctification" in the morning, and "The Preaching of Philip" at night. 157 in S. S. Many requests for prayer at night service. Good signs for a revival. Work is progressing

on the pastorium, and Pastor Rose expects to be "at home" April 1.

Broadway—Dr. M. D. Jeffries preached in the morning on "Jesus the Great Spiritual Magnet," and Pastor Atchley preached at night on "The Sin of Lying." Three received by letter; 498 in S. S.

Oakwood—Pastor George W. Edens preached in the morning on "May We Know That We are Saved" and "Pleasure of Sin." Meetings continue through the week. 170 in S. S., 4 approved for baptism. Words of Christ.

Immanuel—Pastor E. A. Cate preached on "Fellowship with the Holy Ghost" and "The Hope of the Righteous." 163 in S. S.

CHATTANOOGA.

First—Pastor Massee preached at both hours. Subjects, "The Christian and the Card Table" and "The Man With a Secret." 382 in S. S., 2 by letter; 1 by baptism.

Highland Park—Pastor Keese preached at both hours. Subjects, "The Eyes of God" and "The Mind of Christ." Usual attendance. Observed the Lord's Supper at close of morning service. S. S. attendance 153. Collection, \$2.65. At 2:30 p.m. funeral services of Mrs. A. J. McNeley.

Central—D. P. Harris, pastor, preached at both hours. Subjects, "The Christian Year" and "Trying to Find God." Good congregations and splendid interest. Took the Communion at morning service. A very interesting B. Y. P. U. 119 in S. S.

Alton Park—Pastor Hazelwood preached both hours. Subjects, "The Anchor of the Soul" and "Backsliding." Fine attendance and good interest. Good S. S. and B. Y. P. U.

St. Elmo—Pastor B. N. Brooks preached on "Missions" at the morning service and on "Repentance" at night. Collection taken for Home and Foreign Missions, \$52. Several forward for prayer. 110 in Sunday-school. Special revival service began and will continue through the week.

East Lake—Pastor Chunn preached on "Missions" and "What is Your Life?" One received by letter; 65 in S. S.; 35 in B. Y. P. U.; \$16.50 contributed in cash for home expenses. Good congregations morning and night. A good day.

Ridgedale—Pastor Chunn preached at 3:15 p.m. on "Hungering After Righteousness." 80 in S. S. Good congregation. A fine service.

Hill City—Pastor King preached at both hours. Subjects, "Temptations" and "The Reward of the Righteous." 103 in S. S.

Tabernacle—Pastor C. B. Waller preached at both hours. Subjects, "The Voice of Our Shepherd" and "My Young Man." 325 in S. S.; 118 in Avenue Mission; 42 in Avondale Mission. Immense crowds; great interest.

MEMPHIS.

First—Pastor Boone preached at both hours. Subjects, "The Lord's Supper Till He Come" and "The Gospel in a Bush." One by letter and one baptized. Rain again, but very fine day.

Central—Rev. John N. Lawless preached in the morning and took collection for Baptist Sanitarium amounting to \$3,500. Pastor preached in evening. One addition by letter, one for baptism, and one baptized.

Bellevue—Pastor H. P. Hurt preached at the morning hour on "Paul Before Felix." At evening hour, song service. Large congregations.

LaBelle Place—R. F. Treadway, Camden, preached on "The Inspiration of Immortality" and "The Fate of a Traitor."

Seventh Street—Pastor I. N. Strother preached at both hours. Subjects, "Present Salvation" and "Facilities for Going to Perdition." Three baptized.

Boulevard—Rev. J. H. Morris preached at the morning hour on "Our Record Making." The pastor preached at night on "The Final Sentence."

McLemore Avenue—Pastor W. J. Bearden preached on "The Sin of False-pride" and "The Purposes of Godliness."

Rowan—Pastor Savage preached at both hours. Subjects, morning and evening, "Missions." Two additions. Good congregation.

Blythe Avenue—Rev. A. T. Finch preached on "The New Birth" and "Love, the Greatest Thing in the World."

Union Avenue—Pastor D. W. Bosdell preached at both hours on "Christian Light" and "The Conversion of the Jailor and His House." Good day.

Binghamton—Pastor M. W. DeLoach preached Sunday at both hours. Subjects, "Rewards of Soul-winning" and "God's Gracious Offer of Pardon." Good crowds.

HARRIMAN.

Trenton Street—Pastor McPherson preached morn-

ing and evening to good congregations. 224 in Sunday school; 46 in B. Y. P. U.

Walnut Hill—Pastor McPherson preached at 2:30 p.m.; 67 in S. S.

Emory Street Mission—Fifty-two in S. S.

South Harriman—Preaching at 11 a.m. by Pastor J. H. Wyrick, and at 7:30 p.m. by Elder F. K. Sudath; 85 in S. S. Good day. A total of 428 in the Baptist Sunday-schools of Harriman.

CLEVELAND.

Inman Street—Pastor L. B. Stivers preached at both services. Morning subject, "The Church of God." Evening subject, "Profit and Loss." One approved for baptism. Hand of fellowship extended to twenty-two; Church crowded; 178 in S. S. Good B. Y. P. U.

DUCKTOWN.

Morning subject, "Until He Find It." Luke 15:4. Evening subject, "He That is Not With Me is Against Me." Luke 11:23; 120 in S. S. Inspiring B. Y. P. U. \$181 for Missions. Packed house. Pastor Graves will attend the Bible Conference at Broughton's Tabernacle.

SWEETWATER.

Pastor E. A. Cox preached at both hours. Subjects, "Missions, A Debt" and "Christ's Invitation to the Weary." Offering and pledges for Foreign Missions amounted to \$136.86; 266 in S. S.

I am struck with the number of intelligent looking young men in the Sunday-school and church here. We expected to see a large number of young ladies in the church and Sunday-school, as there is a large Female Seminary here. But the number of young men who take interest in church and Sunday-school work is refreshing to see—all so interested in the preaching and church work.

Mrs. H. B. Folk.

Livingston, Ala.

My Dear Brother—I appreciate your kindly reference to me in this week's issue. For ten years I have been reading the BAPTIST AND REFLECTOR and have enjoyed the visits of my Nashville friend, taking great pride in the hearty, vigorous temperance utterances which are a conspicuous and wholesome feature of the paper. It is a delight to know that you have won in your State-wide fight. Indiana cannot quite keep abreast of Tennessee, but is limping along pretty lively and may be a little late in reaching the goal, but will arrive after a while.

W. C. MARTIN.

Bluffton, Ind.

Since beginning work as colporter I have had splendid success. I have held two meetings just across the State line in North Carolina, one at Burseson's chapel, which resulted in fifteen professions of faith and eight restorations. The other meeting was held at Roaring Creek church, which resulted in eighty-four additions to the church, as follows: Four from the Campbellites; one from the Methodists; seven from the Free Will Baptists, twelve restorations, and sixty upon profession of faith.

J. T. WILEY, Colporter.

Elizabethton, Tenn.

W. A. M'COMB IN TENNESSEE.

Dr. B. D. Gray is arranging to secure Rev. W. A. McComb for services in Tennessee and Kentucky in the interest of Home Missions during the month of April. He can give Tennessee the first two weeks at least, and might possibly give the entire month. Dr. McComb is too well known to need any special words of commendation, but churches desiring help in presenting the interest of Home Missions and in taking their offerings will be fortunate if they can secure him. Appointments will be made for him through Rev. W. H. Major, Covington, Tenn., Vice-President of the Home Board for Tennessee, as well as through the writer. We trust that the churches will act promptly in this matter, as the time is so short.

W. C. GOLDEN.

A WORD FROM MILAN.

As my former article was so murdered I hesitate to give any news items at all. Will venture a correction and additional news one more time. I said in my former article that my Ladies' Aid Society had in bank \$1,500. You printed it \$500. I know this is an extraordinary amount, but my Ladies' Aid is an extraordinary society. You can also state that I raised, since Wednesday, \$3,155, totaling \$4,655. Our remodeling will require \$8,000 or \$10,000.

Fine Sunday-school. Have a class of 25 old men. Average attendance from 100 to 125. Will have four or five memorial windows in new church.

W. L. NORRIS.

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.

EXECUTIVE BOARD NOTES.

The March meeting of the Executive Board was not only a large one, twenty-nine being present, but one showing much interest and enthusiasm and activity.

The Missionary Calendars of Prayer are filling a long-felt want in our ranks. Their value can hardly be estimated. Mrs. Allen has yet 240 on hand, which should be called for at once. It was decided that she immediately communicate with the various societies, asking each to be responsible for a certain number, thus putting these valuable agencies for good into circulation at once.

Miss Bowman, who has just returned from a six months' course in our Training School, was present. She gave a glowing account of the school, speaking particularly of the beautiful consecration of the girls, all of whom are doing mission work in Louisville, in connection with their studies.

Since each State organization is entitled to twenty representatives to the annual meeting of W. M. U. Auxiliary to S. B. C., it was decided that this number be chosen as follows: Five from the Executive Board, and five each from East, West and Middle Tennessee. The selection of alternates will follow the same plan. Those planning to attend should write at once, sending

also the names of others who are going. The following committee was appointed to present names of delegates to the next meeting: Mrs. McMurray, Mrs. Allen, Mrs. Fitzhugh and Miss Gardner.

The President reported a called meeting of the officers for conference in regard to carrying out the recommendations of the W. M. U. at its last annual meeting with reference to employing a Field Worker for all her time. They decided to make request of the State Mission Board for a sum necessary to cover the salary and expenses of such a worker. This was granted through the Executive Committee authorized by the State Board to act for them. Effort will now be made to secure a suitable worker to be placed in the field by the first of May. Shall we not seek to increase our gifts to State Missions, not only because of the great work and the heavy burdens already borne by this Board, but in order that we may still have the joyful consciousness that has been ours through all these years, that our service is freely and lovingly given without expense to any Mission Board?

A committee was appointed to investigate as to a worker for this important position as follows: Mrs. A. J. Wheeler, Mrs. B. H. Allen, Mrs. J. T. Altman, Mrs. W. C. Golden and Miss Evie Brown.

The meeting closed with many requests for prayer. Probably all who read these lines will be glad to join with the Executive Board in response to these petitions for: the selection of the right one for field worker, all our societies and society meetings, our seven officers, the foreign residents in our land, particularly the Jews, and for the new president of the United States.

The report of the Corresponding Secretary for the month of February, 1909:

New societies reported this month, 7 Central Association, Oakwood church W. M. Society, President, Miss Grace McAlilly; Milan, Tenn. Friendship Association, Bells, W. M. Society, Mrs. W. L. Cowan, Bells, Tenn., President. Shelby County Association, Millington church, W. M. S., President, Mrs. Geo. W. Pryor, Millington, Tenn.; Secretary, Mrs. Daisy Williams, Millington, Treasurer, Mrs. W. E. Polk, Millington. Providence Association, Midway church, W. M. Society, President, Mrs. Sallie Shillinger, Martel, Tenn., R. R. No. 2; Secretary, Miss Bessie McKeehan, Martel, Tenn., R. R. No. 2. Number of members, 6. Weakley County Association, Greenfield church, W. M. Society, President, Mrs. John West, Greenfield, Tenn.; Secretary, Mrs. C. C. Reeves, Greenfield, Tenn. Number of members 13. Watauga Association, Sugar Grove Church, W. M. Society, President, Miss Mary Isaacs, Butler, Tenn., R. F. D. Membership eight. Sweetwater Association, President Mrs. J. P. Jacobs, Sweetwater, R. F. D., No. 2. Letters written, 34; mimeograph letters, 238; remittance sent to Baltimore for calendars, \$19.30. Your orders for calendars will be promptly filled.

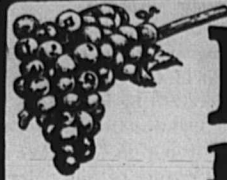
Respectfully submitted,

MRS. B. H. ALLEN,
Cor. Sec.

306 Russell Street.

REPORT OF SUNBEAM LEADER.

To our 89 Sunbeam Bands already existing, seven new ones have been added during this month as follows: Watauga Association, Mountain City, Mrs. M. L. Shoun, leader; Shelby County Association, Binghamton, Mrs. W. W. DeLoach, leader; William Carey Association, Hartsville, Mrs. B. M. Hammock, leader; Holston Association, Erwin, Mrs. John A. Davis, leader; Sweetwater Association, Tellico Plains,



Royal Baking Powder

Absolutely Pure

Renders the food more wholesome and superior in lightness and flavor.

The only baking powder made from Royal Grape Cream of Tartar.



Miss Kip Rahanett; Duck River, Lewisburg, Mrs. W. N. Bills.

Out of our 96 Bands only 20 reported last quarter, as follows: In Ocoee, 2 reported out of 8; in Nolachucky, 2 out of 3; Nashville, 1 out of 8; Little Hatchie, 1 out of 3; Holston, 1 out of 4; Duck River, 1 out of 5; Cumberland, 1 out of 3; Salem has only one and it reported. The banner association is Tennessee, with 21 societies, but only 8 of these reported. There reports show a total gift of \$38.45. The First, of Knoxville, gave \$24.30; Nolachucky, \$14.50; Third, of Nashville, \$1.25; Grand Junction, \$13.40; Roan Street, \$5.25; Wartrace, \$7.50; Clarksville, \$16.30; Auburn, \$6.50. This makes a total of \$110.60 for the quarter ending Dec. 31.

MRS. E. C. WRIGHT.

Nashville, Tenn.

REPORT OF LITERATURE COMMITTEE.

The following literature has been distributed during the month:

Programs for the Week of Prayer for Home Missions, 1,900; envelopes for special self-denial offering, 9,490; letters from Dr. Gray, 300; samples of *Missionary Messenger*, 374; leaflets, 1,203; topic cards, 80; *Mission Workers' Manual*, 11; (four of these were for Royal Ambassadors) organization blanks, 10; catalogues of W. M. U. publication, 16; *Our Mission Fields*, 25; samples of *Kind Words*, 17; samples of *Home Field*, 6; samples of *Foreign Mission Journal*, 5; mite boxes, 110; expense for postage for above, \$11.90.

RECEIPTS, TENN. W. M. U.

Brought forward, \$155.95; Third church, Earnest Workers, \$1.50; Third church W. M. S., \$1; First church W. M. S., \$1; Belmont W. M. S., 25 cents; Seventh church W. M. S., 50c; Howell Memorial, \$1.50; Immanuel, Pastors' Aid Society, \$1; Riceville W. M. S., 25c; Eagleville W. M. S., 40c; Central W. M. S., (2 months) \$2; Shelbyville W. M. S., \$1; Edgefield W. M. S., \$1.50; Dandridge W. M. S., 25c. Total, \$168.10. Disbursements—To Chrm. Lit. Com., postage, \$15; to Cor. Sec., for postage, \$3; to Treasurer, postage, 50c. Total, \$18.50. To balance, \$149.60. Balance, \$168.10.

Letters received, 12; letters written, 19; report blanks received, 15.

Respectfully submitted,

MRS. J. T. ALTMAN, Treas...

WANTED—100 young ladies of good reputation and appearance to solicit orders from the consumer for Guaranteed Hosiery, made for women, men and children. Good commission. Box 211, Newton, N. C.

THE COUNTRY PASTOR.

"He may not always be highly educated. He often does not receive a large salary. His field is difficult and his work is hard, but it is very important. He often preaches to a larger number of people in the course of a month than

most city pastors. From the country churches come many of the best members in the town churches, who constitute the bone and sinew of the missionary enterprise in the town church, but were trained in the country church. The country churches are the source from which comes, for the most part, our supply of preachers and missionaries. Here, too, is the possibility of immense growth in contributions to the support of missions.

"Do our brethren who preach in the country realize the importance of their work? Are they striving to lead their churches out in the large part that they are destined to bear in the evangelization of the world? Are they giving to their members the training that will make them intensely missionary wherever they go? How the whole cause will suffer if the country pastor fails to do his duty! Will not every country pastor strive to have each of his churches make the largest possible offering for Foreign Missions at an early day?"—*Foreign Mission Journal*.

Country pastors in Tennessee, we are counting on you for much in this great campaign for Foreign Missions. We are sure you will not fail us.

C. B. WALLER,
Vice-Pres. for Tenn.
Chattanooga, Tenn.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 149 East 12th Street, Kansas City, Mo.

SUNDAY, FEB. 14.

That was yesterday. It snowed. The wind was quite cold and from the north. Temperature here was hovering about 7 degrees above. Good-time to sit by the fire. Plenty cold to have an excuse not to go to Sunday-school and preaching. I am quite sure several of you had it, and used it. There were few out at our little church, but glad to tell you there were a few. And we had a fine time. Seemed the new house looked more comfortable and cozy than I had ever seen it. All who were there I am sure felt glad that Pastor Austin finished repairing the "house of the Lord" before he resigned to become editor of *The Oklahoma Baptist Journal*. It was so "nice and comfortable." A good fire was in the stove, and we hardly knew the wind was blowing cold on the outside. Then we had a good lesson. If you did not study that lesson, dear reader, you missed a good chance. We stressed the following points:

1. In prison. Class decided a "prison" may be one of ignorance. Really more in that prison than one would think.

This is an age of great intellectual activity, and yet ignorance stalks abroad on every hand. Thousands are imprisoned by that dense wall, ignorance. Second, the prison may be narrowness. In this sense the men who put the apostles in prison were themselves in a worse prison. They were a small, narrow class. Learned? Oh, yes; but learning does not necessarily remove narrowness. The Sadducees were narrow, but the pharisees were narrower. Third, a prison wall may be made of prejudice. In this prison again our Sanhedrin was incarcerated. Prejudice imprisons thousands of us. We build our own thick walls of prejudice and prefer to remain in prison. Fourth, the nonbeliever is in prison. A dark and dangerous prison he lives in. And thus we went on in that class, thinking of the prisons that may enclose human souls.

2. Delivered by Angels. Class brought out: Angels are messengers of God. Angels work in the dark of night. Angels can not be seen by those on the outside, as the guard at the door knew not the apostles were delivered. Angels speak to those who are ready to hear. Angels are here in this world at work night and day.

3. The Message. Go. That is a great message. Go! But that was not all, or half. Go, stand and preach. Preach to the people. Preach all the words of this life. A real, present life. That was a mighty, angelic, missionary, sermon.

4. They went early. Revised version says at break of day. They obeyed at once. The angel told them where to go, and what to do, and they found a time. The time was now. They also found an audience. Many a preacher has missed his audience by being too late. I have seen an audience wait long for the preacher. This audience did not

have to wait. The preachers were there early. On time! on time!

5. It is necessary that we obey God rather than men. The first great sermon on religious liberty. Baptist preachers, ever since this first sermon by Peter, have been stressing religious liberty. We must obey God. Necessity is upon us.

6. The cool headed Gamaliel. One right-thinking, reasonable man may save the day. Words fitly spoken are as apples of gold. A quiet answer turneth away wrath. Gamaliel made a great speech. He was an orator. No wonder he was "honored by all the people." Fine old character. It was a reasonable argument he made. It had its effect on even an unreasonable court.

7. Every day, in the temple and from house to house they preached. The stripes hindered not the glad tidings. They continued to preach every day. Day by day. From house to house. Also in the temple. Fine lesson this. Yes, it was a cold day, but it was a fine Sunday-school lesson. You can not afford to miss the Sunday-school, even though it rains or is cold.

Ada, Okla. G. T. HOWERTON.

HOME TREATMENT FOR CANCER

Hundreds of people have been cured of Cancer at home with Dr. Bye's Combination Oil Cure, without the services of a local physician. After devoting his entire professional life to the study and treatment of Cancer and Chronic diseases he has recently published a book, "Message of Hope," describing the different forms of the disease, his method of treatment, and giving undisputable evidence that Cancer, when taken in time, and properly treated is CURABLE. This book is sent free of charge to any one interested by addressing,

Dr. W. O. BYE, Kansas City, Mo.

COTTON SEED OIL.

Its Great Value for Medicinal and Toilet Purposes.

Year by year the virtues and uses of cotton seed oil become more varied. Dr. George Brown, ex-President of the Anti-Tuberculosis League of America, unqualifiedly declared that cotton seed oil is a most effective remedy for consumption and scrofulous diseases.

Burns, scalds, cuts and wounds of all kinds are soothed and healed by cotton seed oil applied on a bandage.

If warmed and dropped into the nostrils, it relieves nasal catarrh and soreness and rawness in the nasal passage.

It is a splendid thing for the scalp—rub the oil into the hair thoroughly before retiring for the night, wrapping the hair in towels to keep from soiling the pillow. In the morning wash with whatever you use as a shampoo. It will make the hair soft and lustrous.

Program of the Middle Tennessee Baptist Sunday-school Convention to be held with Greenbrier Baptist church, Greenbrier, Tenn., April 15 and 16, 1909.

Wednesday, April 14, evening, sermon, E. H. Yankee.

First day, April 15, morning session, 10 a. m., enrollment and organization; 10:30 a. m. (to be selected.) C. E. Crossland; 11 a. m., "The Denominational Idea in the Sunday-school," I. J. VanNess; 11:30 a. m., "Personal Effort in Sunday-school Work," J. H. Burnett; afternoon session, 2 p. m., reports of Vice-Presidents; 2:30 p. m., "Practical Teacher Training Plans," C. I. Hudson; 3 p. m., (to be selected) W. D. Hudgins; 3:30 p. m. "The Adult Movement," G. K. Grant; 4 p. m., "Some North Carolina Sunday-school Methods Worth Adopting in Tennessee," William Lunsford; night session, "The Influence of the Present-Day Sunday School on the Future Work of the Church," J. E. Skinner; "The Evangelistic Idea in the Sunday-school," R. W. Weaver.

Second day, April 16, morning session, 9:30 a. m., "The Country Sunday-school," (a) Can you have a Teachers' Meeting, A. H. Huff; (b) Special Days, L. S. Ewton; (c) How to Build Up a Country Sunday-school, P. W. Carney; (d) The Country Sunday-school, W. D. Hudgins, W. C. Golden; afternoon session, 2 p. m., election of officers, 2:30 p. m., (to be selected) C. E. Crossland; 3 p. m., "New Things,"—A. D. Foreman, in charge: (a) G. F. Cole, (b) A. J. Sanders, (c) W. W. Pardue, (d) George Stewart, (e) George Burnett. 4:15 p. m., sermon, E. E. Folk; night session, "Children and the Church," T. H. Athey; "Young Men and the Church," C. D. Graves.

Application has been made for reduced rates on railroads. Ask your agent about it.

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.

On Friday, the 19th of Feb., it was my happy lot to meet with the Harmony church, in Allen County, Ky., to assist in the ordination of Bro. W. H. Thomas to the gospel ministry. The following ministers were present: K. Garrison, W. Whitlow, N. B. Lowe, of Scottville; I. W. Francis, of Mt. Lebanon, and the writer, with a number of deacons from neighboring churches. A Presbytery was organized, with N. B. Lowe, Moderator; I. F. Taylor, Secretary. Bro. Lowe examined the candidates, and a sermon was delivered by the writer. Prayer by Bro. Francis, and charge to the church and candidate by Bro. Whit-

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

low; presenting of a Bible by Bro. Garrison; benediction by candidate. Harmony church is composed of some of the best people of the community. Truly it was good to be there. Bro. Lowe is the efficient and beloved pastor of the church. It was a great pleasure to me to visit so many friends of other days, and look on the places where I had spent so many happy hours in my boyhood days. Sad when we looked for the fathers. Where are they? Vacant seats. A look in the rear of the church yard. A little mound and a marble slab tells us where they have gone; tell us they are on the golden shores. We thank God and take courage. It was our privilege to worship with them Saturday and Sunday, preaching for them both days. How pleasant it is for brethren to dwell together in unity. We bespeak for Bro. Thomas a useful life in the work. God bless the BAPTIST AND REFLECTOR in the great work, tearing down the stronghold of the whisky demon. J. S. THOMPSON.

Portland, Tenn.

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.

More Than Soda Crackers

When you eat Uneeda Biscuit you taste something delightfully different from common soda crackers.

The difference begins with better baking of best materials, in the greatest, cleanest bakeries in the world, built expressly to bake Uneeda Biscuit.

The difference is protected and preserved for you by the only package in the world that effectively retains freshness and excludes all dust and moisture.

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Baptist and Reflector

Published weekly by the
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MURDERS AND SALOONS.

The Memphis Commercial-Appeal recently said editorially:

"Killing is now the most thriving industry in this part of the country.

Our killers have estimated the cost and figured the danger of hanging is a negligible quantity. What with the delays of the law, good lawyers for the defense, inefficient criminal methods in the courts, barbarous laws for the selection of juries, the murderer is in less danger of hanging than is the average pedestrian in the streets in danger of being hit by a stray bullet. Killings have been so frequent that they no longer shock the public. A newsboy, standing on the corner of Main street and Madison avenue yesterday afternoon, was crying out at the top of his voice, 'All about the big murder.' That boy did not have the quality of originality to develop a novelty in the disposal of his wares. Every day is murder day. Some day, if he should go there and cry out, 'Not a man killed in 24 hours in the Memphis territory,' he might do a bigger business."

Commenting on this the Tipton Record says very pointedly:

Is this not a fearful indictment the Commercial Appeal brings against existing conditions in "the Memphis territory?" The worst feature, however, is that these charges are unquestionably true. For once the Commercial is stating facts in the case—stating them fairly and without evasion.

A consideration of this grave problem brings us face to face with the question, What shall we do? How can this reign of lawlessness in the Memphis territory be ended? What will stop this epidemic of blood and death?

The answer is, Remove the cause. This brings forth the further query, What is the cause? Wherein lies the trouble? Again an answer can be given based on logic, reason and experience. The primary cause of these crimes is the liquor traffic. Destroy this business and the carnival of bloodshed will be ended.

In this connection we regret that the advocates of law and order cannot have the assistance of the paper that has so forcefully called attention to the "killing

industry" in their efforts to remove the cause that has brought about these evil conditions in the Memphis territory.

On the other hand, this paper, which professes to see clearly the barbarous conditions which render human life insecure, is the strong defender of the saloons—those agencies which poison the morals of the community, foster and breed criminals, and prey upon the peace and happiness of law-abiding citizens, and it viciously attacks those who are honestly seeking to restore the reign of law, better the civic conditions, and improve the moral tone of the great city of Memphis.

We may add that statistics show that 75 per cent. of the crimes of all kinds, and about 95 per cent of the murders are due to the liquor traffic. How in the world any one, or any paper, in view of the above facts, can uphold the saloon, we cannot understand. We venture the prediction that in a year from now even the Memphis Commercial-Appeal—even the Memphis Commercial-Appeal—will be led to see wonderful improvement in moral conditions in Memphis after the abolition of saloons, and will thank God that they are gone and wonder that they were ever allowed to stay there.

"OUR HOME FIELD AND THE DENOMINATIONAL WEEKLIES."

Under this head, Our Home Field for February has the following to say:

"The Home Field does not take the place of the denominational papers. If a Baptist must decide between this home mission monthly and his State paper, he ought to take his State paper.

"We want 25,000 additional subscribers to Our Home Field, and with all illusions wiped out about it being easy to get Baptists to take their denominational publications, we are going after the 25,000. But, if we knew of any subscriber on our list who would excuse himself from taking his denominational weekly on the ground that he was taking the home mission monthly—we were about to say we would drop him from the list. We will say that we would love him more if he would first take his denominational weekly.

"The denominational paper each week covers the whole field of religious activities and interests, including besides home missions. The Home Field once a month presents with all thoroughness one special phase of the work of the denomination. We do not expect to find interested readers for the journal among Baptists who have no concern for the general news and progress of the kingdom."

This is well said. Brother Masters, the new editor of the Home Field, has, himself, for some years been connected with denominational weeklies, and he knows their value. He knows, too, that being published weekly, while the organs of the Boards are published monthly, the denominational weeklies reach people four times as often, while, taking them altogether, they will reach probably from four to ten times as many people as the monthlies. These monthlies, however, give fuller information about the specific work which they represent, and are especially valuable on that account. The Home Field, by the way, has improved very greatly under the editorship of Drs. B. D. Gray and V. I. Masters, and should be in every Baptist home in the South. The subscription price is 25 cents per year.

KENTUCKY AND TENNESSEE.

We have received a valued contribution from the Model License League, entitled "What Prohibition Would Cost, Kentucky and the Nation." In it we find the statement that "Treasurer Farley announces that the State treasury is so depleted that it has been decided to suspend payments of warrants until the September settlement by the sheriffs of the various counties."

And this, despite the fact, as announced in the same article, that "there are 1,727 saloons in the State. These pay annually to the State \$201 each, or \$347,127." To this amount should be added other items taken from the State Auditor's report, according to the above article, as follows:

"Tax" on distilled spirits, \$104,061.54; tax on rectifiers, \$69,817.75; tax on wholesale liquor dealers, \$20,800; domestic brewers, \$1,600; foreign brewers, \$1,800; domestic brewers' agencies, \$650; foreign liquor agencies, \$925; distillers of fruits, \$300."

We confess it seems rather strange that despite all of these amounts the State treasury should be completely depleted. This fact is in rather striking contrast with the fact which we find in the Nashville Tennessean of the same date

on which we received the communication from the Model License League, that the receipts of the State treasury of Tennessee the day previous were \$158,520.42, and that the balance in the treasury at the close of business on that day was \$648,750.05. It should be remembered that while Kentucky has saloons in 25 counties, Tennessee has them at present in only four, and that while Kentucky, according to the above showing, received \$347,127 from saloon licenses, Tennessee received from the same source only about \$40,000. We shall not attempt now to account for the difference in the condition of the treasury of the two States. We only state these facts, and leave our readers to form their own judgment.

SOME INTERESTING COMPARISONS.

The Foreign Mission Journal recently contained some interesting comparisons showing how the people of the United States spend their money, as follows: For Foreign Missions, \$10,000,000; for chewing gum, \$20,000,000; for millinery, \$80,000,000; for church work at home, \$250,000,000; for public education, \$280,000,000; for tobacco, \$800,000,000; for whiskey, \$1,500,000,000.

The figures for tobacco and whiskey may seem large. As a matter of fact, though, they are under rather than over the mark, especially if you include in the term whiskey, as we presume was intended to be included, all intoxicating liquors. The amount expended for them in this country every year is now about \$2,000,000,000. The Foreign Mission Journal also suggests a simple but effective way to illustrate the amount given for Foreign Missions as compared with that spent for other purposes. String or narrow ribbon can be used, cut in the following lengths: Foreign Missions, two inches; chewing gum, four inches; millinery, sixteen inches; church work at home, fifty inches; public education, fifty-six inches; tobacco, one hundred and sixty inches; whiskey, three hundred inches. The shorter lengths could be pasted on card board. One end of the longer strings or ribbons could be attached to the card-board and some one would have to hold the other end.

Suppose you try this experiment some time in your church or Sunday School and let the people see by actual comparison just what is being spent for these various objects.

WHAT DO THEY READ?

The following paragraph in the Central Baptist is very pointed, and it seems to us very timely:

"A man who has been an active Methodist for twenty years says that there was no denominational paper in his home and that he got to reading a Methodist paper at a neighbor's with the result that he became a Methodist instead of uniting with the church of his parents. Thousands go from Baptist families into other churches because there is not a denominational paper in the home. If parents want their children to become Baptists, they must keep at least one good Baptist paper in the home, and one that has in it something especially for children and young people. Without it, the children may possibly become Baptists, but they will not be intelligent, aggressive and useful Baptists."

And so it is. If you want to make Methodists of your children, let them read a Methodist paper. If you want to make Baptists of them, let them read a Baptist paper. If you want them to take an interest in politics, let them read a political paper. What a person reads goes very largely to form his character. It becomes food for the mind and suggests thoughts, which thoughts find expression in words and deeds and character and life and destiny. What are your children reading?

DR. THEODORE L. CUYLER.

Dr. Theodore L. Cuyler died at his home in Brooklyn, N. Y., on February 26, after a brief illness, in the 88th year of his age. For more than 30 years Dr. Cuyler was pastor of the Lafayette Avenue Presbyterian church, Brooklyn. He was especially noted, however, as a writer of short devotional articles, a good many of which have been published in the BAPTIST AND REFLECTOR. In this regard he was without a peer in America.

On his 80th birthday he wrote this testimony to the power of the religious press: "My long connection with the religious press in our own land, and in other lands and languages, has taught me that a consecrated type may be vastly

more far-reaching than any consecrated tongue."

In his dying moments his thoughts reverted again to the people of the Lafayette Avenue church, whom he had so long served as a pastor and father. "Well, put out the light," he said; "I am tired. Let no one more come in. Give loads of love to the brethren. Good-night."

That was the death bed of a noble Christian soldier. Don't you want a death bed like that?

A GENEROUS ACT.

One of the last acts of President Roosevelt was quite a generous one. He instructed the Chief of Engineers, United States Army, to take the necessary steps to restore the name of Jefferson Davis as Secretary of War, to *Cabin John Bridge*. The tablet on the west abutment contains the following inscription:

Washington Aqueduct

Begun A. D. 1857. President of the United States, Franklin Pierce, Secretary of War,

Building A. D. 1861. President of U. S., Abraham Lincoln, Secretary of War, Simon Cameron

The blank space is where Jefferson Davis's name was until 1862, when, upon the order of Caleb Smith, then Secretary of the Interior, the letters were chiseled away. He acted upon the suggestion of the late Galusha A. Grow, Speaker of the House.

The request that the address of Secretary Davis should be restored on the tablet was made to President Roosevelt by Cecil Lyon, the Republican National Committeeman from Texas.

RECENT EVENTS.

We announced recently that Dr. D. W. Key, of Washington, Ga., had been called to the pastorate of the church at Moultrie, Ga. The *Christian Index* announces that Dr. Key has declined the call to Moultrie, "to the great delight of his flock at Washington."

We have just learned of the recent death of Mrs. Helm, wife of our friend, Dr. W. B. Helm, of White Pine, and a member of the present Legislature. Dr. Helm was called home on account of her critical illness and subsequent death. We tender sympathy to him in his great sorrow.

We were glad to have a visit last week from our friend, Hon. W. D. Gold, of Carthage. He is a strong Baptist, and, as might be expected, always stands for the right. We do not know just what the initials "W. D." in his name stand for. We presume they mean "Without Dross". Gold.

It was with much regret that we learned of the recent death of Judge William Carroll, of New Castle, Ky. We knew Judge Carroll well, having frequently been in his home in our Seminary days, and we esteemed him most highly. We extend our deep sympathy to the bereaved family.

As a result of a nineteen days' meeting held in the Baptist Church at Monett, Mo., there were 237 professions of faith. Pastor J. S. Allen was assisted by Evangelist L. E. Finney and the singers, Hugh L. Hiatt and Edwin L. Bowyer. Pastor Allen thinks that Evangelist Finney compares favorably with D. L. Moody as an evangelist.

We were glad to have a visit last Monday from Rev. W. J. Malone, of Fayetteville. Brother Malone is the pastor of several Baptist churches around Fayetteville. He is also Circuit Court Clerk of Lincoln County, in both of which positions he is very popular. Regardless of criticisms or personal interests, he stands always squarely for the right. Thank God for such men.

"Prof. G. M. Savage, of the Hall-Moody Institute, says they have 503 ministerial students, only twelve of whom are supported by the institute at an expense to the churches of \$7.50 per month each."—*The Baptist Banner*.

Not 503, Brother Mitchell. We think 53 was what Dr. Savage said. The expense of supporting each student, by the way, is certainly very small.

The North Edgefield Baptist Church, this city, on last Friday night gave a reception to its popular pastor, Rev. Clay I. Hudson. The reception was largely attended. After greetings an appropriate program of music and recitations and addresses was rendered. Refreshments were then served. The whole occasion was quite an enjoyable one. In his brief pastorate

Brother Hudson has taken a strong hold upon the affections of his people. Though a young man, he is an excellent preacher and an efficient pastor.

Dr. B. F. Riley says that there are 154 counties in Texas entirely dry, 64 for the most part dry, and only 24 that are absolutely wet. The 154 dry counties and 64 others mostly dry have got tired of being flooded by the liquor from the 24 wet counties and dictated to by the representatives of the liquor interests in these counties, and so they are now proposing to wipe liquor entirely out of the State by State-wide prohibition.

We have received a post card from Rev. J. Franklin Ray, who, with his family, recently sailed from San Francisco for Japan. The post card is dated at Honolulu, Feb. 22. He expected to sail the next day from that port, to arrive in Nagasaki, Japan, March 9 or 10. He says: "We have had a pleasant voyage thus far. Delightful summer weather here in Honolulu. Celebrating Washington's Birthday. All well."

It was with much regret that we learned of the recent death of Brother Carroll Johnson, of Hillsdale. He was one of the best men, staunchest Baptists and strongest supporters of all of our denominational interests in the State. He had long been a prominent and influential member of the Hillsdale church. We tender our sympathy to the members of the church and of his family in the great loss which has come to them.

The *Central Baptist* tells about a great revival recently held by Pastor Clarence Hodge and the church at McLeansboro, Ill. One hundred and fifty-three members were received into the church, with others to come. All classes were reached. Seventeen drunkards were redeemed. It was the greatest meeting in the history of the town. Brother Hodge was for a while pastor of the First Baptist Church, Johnson City, Tenn. We are glad to know of the great work which he is doing in Illinois.

From the first anniversary letter of Dr. Curtis Lee Laws to the Greene Avenue Baptist Church, Brooklyn, dated March 1, 1909, we glean the following facts: The church has received during the year 170 members, 102 by baptism. The net gain was 142. The evening audiences have more than doubled during the year. The free will offerings are growing larger and larger Sunday by Sunday. The Bible school is growing in numbers and interest. This is a fine showing. We miss Dr. Laws from the South, but congratulate him upon the noble work which he is doing in his Northern home.

We learn with much regret of the recent death of Brother Peter Brakebill, of Maryville. Brother Brakebill was quite an interesting character. He always attended the meetings of his own Association, the Chilhowie, and frequently also of the Tennessee and Nola-chucky and Holston. At these Associations he would make speeches which were very original in their character. He seemed to think in similes. Nearly everything he said was a parable. We always enjoyed hearing him. He was a good man. His desire was to do the Master's will. He will be greatly missed in his own church and Association and other Associations.

We had a pleasant visit last Sunday to Springfield. Rev. J. H. Burnett is the beloved pastor. He was pastor for many years of Orlinda and other churches in Robertson County. He has been at Springfield about four years. The church has now about 260 members. A nice parsonage has been purchased, which is now occupied by Brother Burnett. There is talk of erecting a new house of worship, which will probably be done soon. Brother Burnett is the father of Professors George J. and J. Henry Burnett, president and business manager respectively of Tennessee College at Murfreesboro. We enjoyed being in the hospitable homes of Brethren Burnett and W. I. Shannon and Mrs. Sue Huey.

It was a pleasure to have a visit last Monday from our friend, Brother S. G. Shepard—Col. Shepard, a good many call him, because he was a gallant Colonel in the Southern Confederacy. We prefer, however, to call him Brother Shepard, because he is no less gallant a soldier of the Cross. He is the beloved pastor of several churches and is held in the highest esteem and greatest honor by all with whom he comes in contact, as a noble, true man of God and a lighted, consecrated, Christian gentleman. Recently he preached some sermons on the "Interview of Christ with Nicodemus," which were requested for publication in the *BAPTIST AND REFLECTOR* by the members of his churches. We will publish them in a short while.

It was with much regret that we learned of the death on last Thursday of Mrs. Priscilla Mayes Ransom, of this city. She was the widow of Rev. Lemuel C. Ransom, for many years pastor of the Court-Street Cumberland Presbyterian Church, Memphis, Tenn. After his death Mrs. Ransom resided in Murfreesboro for a long time. We knew her well there and esteemed her very highly as a noble, consecrated Christian woman. She leaves two children, Mr. Arthur S. Ransom and Miss Mary Ransom, who was for seven years a missionary to Japan, but who now is at home on a furlough. We tender our deep sympathy to them in their great sorrow.

It was both with the deepest surprise and pain that we learned of the sudden death last week of Dr. Warner Moore, pastor of the Methodist Church, Ripley, Tenn., and associate editor of the *Midland Methodist*. As we mentioned at the time, he was in our office only a few weeks ago and was looking remarkably well. He was a fine preacher, a beloved pastor and a high-toned Christian gentleman in every way. He leaves to mourn his loss a wife, four sons and two daughters—namely, Warner Moore, Jr., Mayfield, Ky.; Rev. Yates Moore, pastor of Stanton circuit; Albert Moore, member *Commercial Appeal* staff, Memphis; Mrs. E. W. Crump, wife of Rev. E. W. Crump, Ramsey, Tenn., and Mrs. Nell Wilson of Ripley—besides a sister, Mrs. L. P. Estes. We tender our warm sympathy to the bereaved in their great sorrow.

Says the *Nashville Christian Advocate* with reference to the messages of Gov. Patterson vetoing the bills to prohibit the sale and manufacture of liquor in Tennessee: "The Governor's messages were outright arguments against prohibition. Had he made his position on that subject so plain as that in his campaign for renomination, he could never have been elected. The public sentiment of the State is undoubtedly for prohibition, and the Legislature in regarding that fact rather than the protests of the Chief Executive has shown wisdom as well as firmness. The alliance of the Governor with the liquor interests is now so evident to all concerned that what he says on this subject has practically no weight. He has nobody to blame but himself for preferring the good will of a small and selfish group of men to the confidence of the whole people."

"We deeply lament the death of Mr. David A. Covington, of Monroe, which occurred on the 15th instant, at Chicago University, where he was a student and tutor. He was one of the best and most brilliant young men we ever knew, a true gentleman and a genuine Christian. His marks for scholarship at Wake Forest College reached the highest average ever attained in that institution by any of the many hundreds of men who have studied there. We cannot understand the Providence which has stricken him down at twenty-five on the apparent threshold of a successful career. But he is registered as a student in the University of the Most High; and he will be as apt and faithful there as he was here. To his mother and five sisters we tender sincerest condolence."—*Biblical Recorder*. Mr. Covington was a grandson of Dr. W. G. Simmons, for many years professor in Wake Forest College, and one of the most learned men ever in North Carolina. We knew his mother well. She was a young lady of remarkably brilliant mind. We tender our heartfelt sympathy to the bereaved in the great sorrow which has come to their home.

In a recent sermon in the Deaderick Avenue church, Knoxville, Dr. G. W. Perryman told the following incident: "While in Nashville the other day I had the following information from the lips of Representative Pink Maples, of Sevier-county. He has a boy in the State prison, and of course when he got to Nashville he went out to see him. The boy asked him to use his influence if possible to get him out. In a few days Mr. Maples said he was approached and was given assurance, though of course it was not from the Governor, that if he would leave the State-wide ranks and cast his vote for the other side he could get his boy pardoned. He went out and had a talk with his boy and told him what had been said, and asked the boy what he should do. As near as I can remember his son said: 'Pap, I am in here because of whisky. You vote right and drive out the saloon so other young men will not be tempted and ruined as I am. I will bear my burden and serve out my time the best way I can.' He then said that they fell into each other's arms and wept for one long hour. He told me this in the presence of a number of persons, and of course we all wept together." We may state that Mr. Maples had told us about the same thing. These facts are certainly very creditable both to Mr. Maples and to his son. It is gratifying to know that we have such men as Mr. Maples in our legislative halls.

THE HOME

SCHOOL DAYS.

Lord, let me make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

Should some one else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is my behest.

If weary with my book
I cast a wistful look
Where posies grow,
Oh, let me know
That flowers within
Are best to win.

Dost take my book away
Anon to let me play,
And let me out
To run about?
I grateful bless
Thee for recess.

Then recess past, alack,
I turn me slowly back,
On my hard bench,
My hands to clench,
And set my heart
To learn my part.

These lessons thou dost give
To teach me how to live,
To do, to bear,
To get a share;
To work and play,
And trust away.

What though I may not ask
To choose my daily task?
Thou hast decreed
To meet my need.
What pleases thee,
That shall please me.

Some day the bell will sound,
Some day my heart will bound,
As with a shout
That school is out
And lessons done,
I homeward run.

—MALTRIE D. BABCOCK.

GRUMBLE BOY AND SMILEY BOY.

In the Jones house there were two small boys, Johnnie Grumble-boy and Johnny Smiley-boy, but no one ever saw both at once. At first they hardly realized, this little boy's father and mother and Aunt Emma, that there were two boys; but when one morning a little chap came down to breakfast with a big frown on his face, and blue eyes that were so cross that they looked nearly black, and when pleasant remarks from the family had no effect in making the boy look pleasant, they were obliged to make up their minds that a strange little boy had come to take the place of their pet. So they treated him with all the ceremony necessary with a stranger and pretty soon he found himself feeling strange and queer.

But he wouldn't tell any one that he felt strange; not a bit of it. He was not that kind of a boy. When he came down feeling that way, why, everything was wrong. The oatmeal was too salty, his milk didn't taste right, and his egg was boiled too hard. And he just didn't want to wear his old cap to kindergarten. It wasn't comfortable at all.

This sort of thing went on for some time, until Aunt Emma made up her

mind that some remedy must be thought out. Then mornings when Smiley Johnnie came down there was the happiest little boy around the house all day, and home was a very different place from what it was on Grumble-boy's days.

So auntie thought and thought, and one day when Johnnie came down, and it was the Grumble-boy Johnnie who climbed up to the seat beside father, he found a great change in the atmosphere of the family table. Usually when he came down looking frowning and sour, and complained about everything the kind members of the family tried to persuade him by cheerfulness that things were not so far wrong as he thought them. But today it was different.

"This hominy is too hot," piped a small voice.

"It is entirely too hot," Aunt Emma agreed sulkily.

"Mine's burning my mouth," mother said sadly.

"Mine's simply scalding," growled father.

Grumble-boy looked up surprised, and for five minutes there wasn't a word said.

"My egg's too hard," growled Grumble-boy before he thought, just because he was in the habit of saying it when he felt cross.

"So's mine," wailed auntie.

"And mine," sobbed mother.

"Mine's like a rock, it's so hard," growled father.

Grumble-boy could hardly keep from smiling, it was all so like the good old story of Silverlocks and the three bears, but he'd come down stairs feeling cross, and it was his habit to stay cross.

And then the finish came when some lovely hot griddle-cakes were brought on. Grumble-boy wanted to complain just because he felt like it, so after he'd poured maple syrup over his cake he touched it with his fork and grumbled: "These cakes are tough."

"I can hardly cut mine," wailed mother in a tearful voice.

Father started to cut his just then, and so did all the others, and at the same time father growled:

"Shame to send such tough cakes to the table," and the cakes simply fell apart on their forks, and everybody burst into a roar of laughter.

After that, when by chance the Grumble-boy appeared at breakfast, it was enough for auntie to say:

"Johnny, are your cakes tough this morning?" to break the clouds and bring back sunshine.—*The Examiner.*

KENTUCKIAN DISCOVERS CAUSE OF RHEUMATISM.

Few men in recent years have attracted the attention of the public as has the "Great Andes Payne" of Lexington, Ky. He explains that rheumatism is caused by catarrh of one or more of the vital organs—i. e. catarrh of the kidneys, liver, stomach, bowels or lungs. But the public is less interested in the cause than in the cure. Realizing the importance of this discovery a company of business men was formed in Lexington to manufacture Andes' Great Prescription and "Andes' Great Oil," for the cure of rheumatism and catarrh. The popular price of \$1.00 is set on the prescription, and 50c on the oil, and they can be obtained at nearly all drug stores or by mail from the manufacturers, The

Payne Medicine Co., Lexington, Ky. Here is a sample of the letters the company is receiving:

Johnson City, Tenn., April 24, '06.
Payne Medicine Co., Lexington, Ky.

Gentlemen—I have been a sufferer from rheumatism for twenty years, and for long periods would be unable to attend to any business about the house. My sufferings were often most intense, until I began the use of your Dr. An-

des' Great Prescription and to rub with your Great Oil. From the very first I felt encouraged, and now after only a few bottles have been taken I feel like another person. All pains and former symptoms have left me, and my gratitude for relief from my years of misery prompts me to commend your great remedies to all the world. They are worth their weight in gold.

MRS. GEO. DUPES, 169 Philips Ave.
If you suffer with Catarrh, Grippe or Rheumatism, write the company for information.

STEPPING STONES.

"Mamma, mamma, I've been thinking of all the good and great things I shall do when I am grown!" exclaimed Bessie Duke in a burst of enthusiasm. "I can hardly wait. You see, Uncle Charley has just been telling me that good children make great men and women, and—and I'm going to do more things!"

"Well, what can you do, my child? Remember, you are quite young."

"I want to do something great."

"If we neglect the little things that come up in the daily walks of life, we shall never get to where we can do great things."

Bessie heaved a sigh. It seemed sad to think that little things were stepping stones to big things.

"Bessie, Solomon says, 'A merry countenance doeth good like a medicine,' and sometimes the only thing we can do is to look pleasant."

"O-h!" and Bessie looked horrified. "I hope you don't think I pout and pucker up my face like the girl across the street?"

"Not exactly; but you are not as old as she. You should look at her and take warning."

"Mamma, please don't tell me that. I shall not frown or look cross any more. I am going to weed the flowers, sweep the walk when brother rakes the yard, and this afternoon I shall answer the doorbell while nurse makes my dolly a new dress. I thought I might just as well give my old doll and all of her raggiest clothes to the little girl who hasn't any doll. If I had five dollars I would give it to the foreign missionary."

Mamma shook her head sadly.

"Ah, Bessie, you clothe yourself with many generous deeds, and, in your imagination, you must look exceedingly good. Did you stop to think that you are not likely to have five dollars, and it will only be good riddance of bad rubbish to give away the old doll for which you care nothing? When one makes a sacrifice in giving, then it is, indeed, a gift that pleases God, but cast-offs and imaginary good deeds are an abomination in the sight of God."

"Bessie!" called a voice from the garden gate, and Bessie tripped down the gravel walk to join Annabel. All the afternoon her mother's words rang in her ears, although one would never have guessed that her thoughts were serious from the ripple of her laughter, and the bright smile that played upon her face.

"A-n-na-b-e-l!" rang out upon the air. Where could Annabel have gone? She searched among the roses, looked in the sage bushes, then went to the grape vines, but all in vain. She was about to cry, when out jumped Annabel from behind the chicken coop.

"Bo-o!" said she, coming forward. "I thought it would be good fun to hide and watch you hunt for me, just like I knew you would. O, Bessie, you're about to cry. I'm sorry I scared you."

"But I'm not crying!" answered Bessie, bravely, and would you be-

The Value of a Reputation

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

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

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

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lieve it? Her voice was not harsh or cross, but a tear rolled off her cheek and dropped on her gingham dress.

"I was so near you could almost touch me."

"Yes, I'm thinking you're like good deeds and golden opportunities, right under my nose, and I stumble and fall in my effort to find them."—*Kind Words.*

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

=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.—National Dangers and Opportunities.

THROUGH THE GATES.

Our big, glorious country has thirty-four gates through which the immigrant boy must pass to come to America; the biggest of these is, of course New York, then Baltimore, Boston, Galveston and thirty others. I wonder if you could tell the names of these gates, some of them are on the Pacific Coast, and one is called the Golden Gate.

We can help those boys who come on through our gates, it is not hard to do because you need not do it alone, the Home Mission Board will do it for us if we send our money to them. Three cheers for the Home Mission Board!

There was once a boy who thought that a Mission Board was simply a plank out of which mission furniture could be made, but we know better than that, for we know our Home Mission Board is the big committee of men in Atlanta, Ga., who help to make America a real home for the Italian, Russian and Hungarian boys who come to our thirty-four gates. Let us "Lift the gate as high as the sky."—W. M. U. for March.

FOR ROYAL AMBASSADORS.

THE REAL AMERICAN.

One of those sent to the country this summer by a New York fresh air mission was a 14-year-old Hungarian boy. His parents, when they came to America, had remained in the city where they landed. They lived in squalid poverty. The father, mother and four children all slept in a small room lighted by a single window opening on a foul-smelling alley. The boy played in the streets, and had to dodge the club of the policeman who strove to keep order in the overcrowded district.

In the country he found the open fields to play in, with no policeman to interfere. He saw the people friendly, helpful and sympathetic, living their lives in comfort and independence.

"When I get home I'll tell them I've found the real America," he remarked one day.—*Youth's Companion*.

VEGETABLE IMMIGRANTS.

Celery originated in Germany. The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. Oats originated in North Africa. The poppy originated in the East. Rye came originally from Liberia. Parsley was first known in Sardinia. The pear and apple are from Europe. Spinach came from Arabia. The sunflower was brought from Peru.

The mulberry tree originated in Persia.

The gourd is probably an Eastern plant.

Walnuts and peaches came from Persia.

The horse chestnut is a native of Tibet.

Cucumbers came from the East Indies.

The quince came from Crete.

The radish is a native of China and Japan.

Peas are of Egyptian origin.

Horse radish is from Southern Europe.

JOHN HANCOCK SATCHELL.

CORRESPONDENCE.

I have a sweet letter to begin with today, a letter representing the second generation of Young South workers since I have had the honor of leading this Band. I think some of you will remember Miss Martha Pendleton, of Lookout Mountain, who used to write to us and send offerings for Mrs. Maynard from the children "above the clouds." Well, by and bye, Miss Martha moved to St. Louis, but she did not give up the Young South. Several times she sent liberal offerings from a band she formed in her new church in the great city, and then, in the course of time, she married Mr. Richard Maynard, a brother of our Mrs. Maynard's husband. Now she has two lovely little children and this first letter today comes from them. Just read:

"I want to be one of the very first to help my Aunt Bessie to build the chapel in Kokura. I am two and a half years old and I am a member of your Baby Band, but you have not heard from me in sometime.

"Aunt Bessie and Uncle Nathan came to see us when they were coming home from Japan, and we are expecting another visit from them as they go back.

"I have a little baby sister now, Augusta Chiswell, who wants to join your Baby Band.

"I send you 25 cents for me and 10 cents for her to help build that chapel for Aunt Bessie's Japanese Sunday-school.

"My mother used to be a member of the Young South when she was a little girl.

"My Uncle Jerome Pendleton is going to make his little daughter a member soon. You will hear from him about her in a short time."—Richard Pendleton Maynard.

Could anything be nicer than that? It gives me great pleasure to welcome a new generation. I hope many more children of those who worked so enthusiastically for Mrs. Maynard fourteen years ago, will come right on to her help now.

Thank you very much, little Richard and Augusta!

Do you not remember Rev. Nathan Maynard's Virginia Aunt, Miss Augusta Chiswell, who used to send such generous gifts in the past? The tiny sister in this home is named for her. I hope she knows we are again in charge of Mrs. Maynard. I know she will be interested anew. Let us do our best to have the new chapel, so needed in Kokura, ready by the time Mr. and Mrs. Maynard go back next fall.

The next is sweet too, and comes from Lucy:

"It has been some time since we have written the Young South, but we want to send in our little mite before the 15th year closes.

"Please find enclosed \$1. Divide 50 cents equally between Cardenao, Cuba, and Africa. Our Uncle Charlie sends the other 50 cents for the Kokura chapel.

"Mother still does our reading and writing for us, but in two more years, at least, we hope to write our own letters.

"Mother and aunts enjoyed Mrs. Maynard's letter so much.

"May the Lord bless our small offering to the good of some lost soul! We hope to write oftener this year."—Gladys and Ina Lile.

Thank you so much! We hope to

hear again soon. Work for Japan with all your might through March and April.

And that is not all from Lucy, either. No. 3 says:

"Enclosed please find 50 cents from two little tots, who wish to join the Baby Band. We are Harold Willoughby, aged 3, and Grace Willoughby, aged 9 months. Give our offering to Mrs. Maynard's chapel in Kokura, Japan. We hope to come again soon. Grandmother writes this letter for us."

We are so grateful to the "tots." Our "Baby Band" booms today, doesn't it?

And "Grandmother" goes on for herself:

"Enclosed please find 25 cents in memory of my dear little boy, Mervin Willoughby, who entered the heavenly city in 1900. He was a member of the Young South, and his last offering before he went away was made to Mrs. Maynard's Sunday-school room in Japan. He was a noble little Christian, and loved to work for God's glory.

"I send this offering to Mrs. Maynard's new chapel fund in his name.

"I am so thankful that Mrs. Maynard's health is improving and that she hopes to return to her beloved work so soon.

"I am so glad to enclose the offering from my grandchildren, whose father worked for the Young South in 'Aunt Nora's' time. I recall that she prayed he might 'grow up to noble Christian manhood,' and her prayer has been answered, and he is a son, upon whose strong arm I am proud to lean in my old age."—Mrs. M. E. Willoughby.

Now, there's two generations again! Hurrah for the Young South! Thank you so much, Mrs. Willoughby. We are so glad to welcome you back to our page, and to keep the dear dead boy's memory green.

No. 5 comes from Greenfield, and says:

"Enclosed find 27 cents for the Japanese chapel, collected by Anna Shannon and Bird Earls.

"We all rejoice that Mrs. Maynard's health is better. May the Lord bless the Young South in its noble work."—Mrs. W. B. Smith.

Many thanks! How would you like to have a mite box for Japan? Send a 1-cent stamp with your address for each one you can use and I'll forward them, at once. Put one on your dresser or mantel and drop the "self-denial" offerings in! You'll be surprised how the pennies will accumulate.

In No. 6 Mrs. Hattie Williams, of Martha, orders a calendar. I hope she will have it before she reads this.

Petersburg sends No. 7:

"We send you 90 cents for the Orphans' Home. It was earned by selling Sunday-school pins in our school. We hope to send you more some time."—Primary class, Petersburg Sunday-school, by Vallie March, teacher.

There's a new industry for you! We are much obliged.

No. 8 comes from Nut Bush:

"I send you 62 cents as a thank offering that the Lord has spared me to do some more fancy work. That is the only way I have to support myself. Use it where you think it will do the most good. I pray some soul may be saved through its use, and I wish it were more."

Oh, me! Nobody knows how big it is in God's sight. May I put it in that chapel, where Mrs. Maynard's little Japs will come to learn of Jesus? Yes. All right. May you be spared to do much more for your Master. You sign no name, but did you not work for the Young South in past days? So glad to hear from you again.

No. 9 is from Decatur:

"Enclosed find 50 cents for the Orphans in West Nashville. Mamma is

THREE CURES OF SEVERE ECZEMA

Michigan Woman Tells of Her Brother's Terrible Suffering with the Disease—Grandchild and Another Baby also Permanently Cured.

CUTICURA REMEDIES PROVED INVALUABLE

"My brother had eczema three different summers. About the same time each summer it came out between his shoulders and down his back, and he said his suffering was terrible. He used different kinds of medicines that were said to be good for that disease, but nothing seemed to do him much good. When it came on the third summer, he bought a box of Cuticura Ointment and gave it a faithful trial. Soon he began to feel better and he cured himself entirely with Cuticura and has never been bothered with eczema since. He also used Cuticura to cure a bunch over his eye and a terrible corn which was so bad that he could not wear his shoe. A lady in Indiana heard of how my daughter, Mrs. Miller, had cured her little son of terrible eczema by the Cuticura Remedies. This lady's little one had the eczema so badly that they thought they would lose it. She used Cuticura Soap and Cuticura Ointment and it cured her child entirely, and the disease never came back. Mrs. Sarah E. Lusk, 67 Peckham St., Coldwater, Mich., Aug. 15 and Sept. 2, 1907."

WORLD FAMOUS

Cure for Torturing, Disfiguring Skin and Scalp Humors.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalded-head; the facial disfigurement, as in acne and ringworm, find instant relief and speedy cure, in the majority of cases, in warm baths with Cuticura Soap and gentle anointments with Cuticura Ointment.

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

Mail Free, Cuticura Book on Skin Diseases.

giving us the 'Sunday eggs' now, and you will hear from us again soon.

"You have our best wishes."—Tagé, Grace and Jewel Massengil.

The very thing! Start all you dear village and country children and get the eggs laid on Sunday. How our Kokura chapel fund will grow, if you will "separate" them for that work. Let's hear from a dozen little egg-gatherers next week.

Here are our faithful Caney Ford friends again:

"Enclosed you will find \$2 from the Mission Society. We are so glad to have Mrs. Maynard for our own missionary again. We want our first contribution this year to be sent to her.

"With Mrs. Bettie Bowman for our President, and Maggie Pierce for Secretary, we are again in working order."

We are deeply grateful. We have missed you recently.

Blountville is here also:

"We have been away quite a while, but we come now bringing 25 cents each to be given to the Kokura chapel. We hope to send more later."—Mataze and Mary Mawk.

So glad we are to have you back. I'm confident our "Tithers" will not be away much longer.

Blountville is a Young South stronghold.

And most joyful of all news today is this. The lost order has been found. Perhaps you remember it was addressed by mistake to Nashville, instead of Chattanooga.

Liberty church, Tipton County, sends

\$2 to Foreign Missions, and \$2.25 to Home Missions.

We are so delighted that the order came all right this time and the offering is a great help to our second week in March. Will Mrs. Whitson please express our thanks to the society?

I hope for many letters next week. Come on, all you old friends! Bring in all the next generation or renew your own youth by working again for Mrs. Maynard.

Gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First three quarters.....	\$707 91
January offerings, 1909.....	37 80
February offerings, 1909.....	32 95
First week in March.....	13 57
Second week in March:	
For Foreign Board—	
Gladys and Ina Lile, Lucy (Africa).....	25
Caney Ford Soc. by Mrs. Bowman (J.).....	2 00
Liberty Soc., by Mrs. Whitson, Covington.....	2 00
For Orphans' Home—	
Primary class, Petersburg, S. S. by V. M.....	90
T. G., and J. Massengil, Decatur	50
For Home Board—	
G. and I. Lile, Lucy (Cuba)....	25
Liberty Soc., by Mrs. Whitson..	2 25
For Literature—	
Mrs. Williams, 1 calendar.....	12
For Kokura Chapel—	
Richard and Pendleton Maynard St. Louis.....	25
Augusta Chiswell Maynard, St. Louis.....	10
"Uncle Charlie," Lucy.....	50
H. and G. Willoughby, Lucy....	50
memoriam, M. W., by his mother.....	25
A. Shannon and B. Earls, Greenfield.....	27
No name, Nut Bush.....	62
Mataze and Mary Mawk, Blountville.....	50
Total.....	\$803 49
Received since April 1, 1908:	
For Foreign Board.....	\$295 91
"Orphans' Home.....	163 21
"Home Board.....	122 61
"Shelbyville & Shiloh chs.....	37 68
"Foreign Journal.....	10 00
"Home Field.....	2 25
"Literature (W. M. U.).....	12 35
"State Board.....	62 37
"Japanese Bible Woman.....	25 65
"Ministerial Relief.....	9 15
"Margaret Home.....	18 95
"Chinese Scholarship "Maud".....	20 00
"Training School.....	7 40
"S. S. Board.....	2 00
"S. S. and Colportage.....	5 50
"Expense Fund, Nashville.....	50
"Kokura Chapel, Japan.....	4 99
"Postage.....	2 97
Total.....	\$803 49

A DEAD SHOT ON RING WORMS.

Wysacking, N. C., June 2, 1908.
Mr. J. T. Shuptrine, Savannah, Ga.:
Dear Sir:—Enclosed you will find \$1 for which please send me at once Tetterine. It is a dead shot on ringworms.
Yours truly,
W. S. DUDLEY.

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

IN THE MORNING.

Try a Charcoal Lozenger and A Glass of Water if Your Breath is Foul and Your Mouth Tastes Bad.

Immediately upon arising in the morning, should you have a bad breath and a disagreeable taste in your mouth, try a charcoal lozenger. Simply chew the lozenger up as you would so much candy and drink a glass of water, washing it down into the stomach in this manner. The effect is almost magical. The mouth becomes sweet and the breath pure and fragrant in a very short time.

After a few days you will notice that your stomach is digesting food much better. All traces of gases and sour stomach will disappear, and the perfect assimilation promoted by a healthy stomach will build up strength and muscle, and your bad breath and coated tongue will be a thing of the past.

Give Stuart's Charcoal Lozenges a trial, results are assured, and positively no bad effects can arise from the use of charcoal. Stuart's Charcoal Lozenges are made of young willow wood charcoal and pure, fresh honey, taken direct from the beehive. You may eat all you want, give them to every member of the family. They will cleanse and purify the stomach and keep it clean and sweet.

Stuart's Charcoal Lozenges are good for everybody at any time. Try them. For sale everywhere, 25 cents per box. Sample box will be sent free by mail upon request. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

REV. J. E. SKINNER.

Whereas, the beloved pastor, J. E. Skinner, has resigned the care of Gibson Baptist church, feeling called to take up the work in another field of labor;

Resolved by this church, that it is with reluctance and deep regret that we accept his resignation, feeling that he has done a great work for this church and community during the two short years of his pastorate here; that we have learned to love and admire him as a true minister of Jesus Christ, a fearless and able preacher of the gospel.

Resolved, that we cheerfully recommend him to any church in need of a pastor.

Resolved, that we pray God's blessings to rest upon him and his work in his new field of labor, wishing that he may be able to do even greater work than at this place.

Resolved, that a copy of these resolutions be furnished the BAPTIST AND REFLECTOR and a copy to Brother Skinner as an expression of our love for him and the high esteem in which he is held in this community.

Done by order of the church, Dec. 26, 1908.

T. E. JAMES.

IT'S UP TO YOU.

If you belch, fill with gas or are distressed or uncomfortable after eating. Attend to it at once before worse troubles arise from this condition. We have an almost immediate and certain relief for you—the RUBICAPSOL—composed of the most efficient remedies known to all medical science for all forms of constipation, fermentation and intestinal intoxication. Rubicapsols are sold only direct to the sufferer with our personal guarantee, coming immediately from our own laboratories, so that we know that they reach you fresh and efficient. Sample package by mail 10c, large box 50c. Remember Rubicapsols offer relief, made and sold only by the originators. Dixie Chemical Co., P. O. Box 202, Dept. A22, Chattanooga, Tenn.

HON. JOHN M. STOUT

Was born in Johnson County, Tenn., Sept. 1, 1857. At the age of 19 he was converted and united with the Bethel Baptist church. He has always taken an active part in the work of the church, having served as clerk for about thirty years. He has been a member of Watauga Baptist Association for twenty-eight years, has been chairman of the executive board of the association for several years, and is chairman of the Watauga Baptist Sunday school convention. He served on the committee appointed by his association to purchase the Holly Springs College (now Watauga Academy). He is a strong friend of the school, having been one of the trustees since the purchase of the property. He has always been a consistent temperance man and has been honored by the people of his county with every



office he asked. For more than ten years he took an active part in driving the whisky business out of his county and suffered great loss of property by fire on account of his fight against the blind tigers of Johnson County.

He was elected to the Legislature from Johnson and Carter Counties by a large majority on a State-wide platform in the face of strong opposition by the whisky men. He has made a good fight in the Legislature for the laws just passed, voting constantly and consistently with the State-widens on every proposition. He stands well with the members of both houses.

DEAR OLD TENNESSEE.

I must say something in honor of our beloved State. Thanks to God, from whom all blessings flow; thanks to the editor of the BAPTIST AND REFLECTOR, and thanks to every man, woman and child who put their shoulder to the wheel; for it took a hard pull, a long pull, a strong pull and a pull all together. But thanks to God, we got State-wide prohibition over the head of every opposition. Let us now pray mightily for world-wide prohibition, when no more drunkard's hand shall smite the one he loves; no more shall the demon of drink blight the lives and hearts of the fair and innocent. Let us work, pray and wait and God will not only give us State-wide but world-wide prohibition. Then Christ will shine in the face of noble manhood.

I feel like the Baptist and prohibition causes are moving right on, hand in hand—the wonder workings of God we can't understand. Dear Christians, if we are faithful to God and our country, by and by we shall understand.

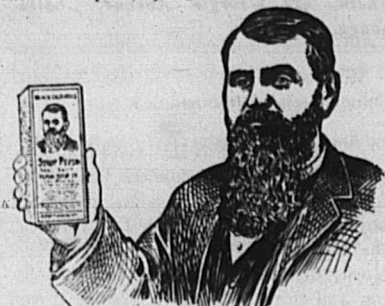
MRS. M. J. HODGE.

Our little church at Pleasant Grove, two and one-half miles north of New Market, is in the midst of another great revival. Rev. J. A. Lockhart, our efficient pastor, is doing the preaching and

Free Help For Weak Stomachs

Dr. Caldwell's Syrup Pepsin Sent Free To Any Sufferer—Nature's Wonderful Cure for Stomach, Liver and Bowel Troubles—Try it Free Yourself.

Do you suffer from a weak stomach, from a lazy liver, from constipated bowels? Are you disgusted with salts, cathartic pills, purgative waters, etc.?



Are you ready to try nature's own cure, Dr. Caldwell's Syrup Pepsin? Thousands are curing themselves with this wonderful remedy. A free trial bottle sent to your home will prove to you that you too can be cured. You need it if you suffer from any of the following symptoms of stomach, liver or bowel trouble:

Constipation	Sick Headache
Indigestion and	Torpid Liver
Dyspepsia	Loss of Appetite
Sour Stomach	Laziness
Gas or Wind on	Flatulency
the Stomach	Disturbed Sleep.
Distress after eating	Catarrh of the
Biliousness	Stomach

Send your address to Dr. W. B. Caldwell, 774 Caldwell Bldg., Monticello, Ill., and a free trial bottle will be sent to your home. This will prove to you stronger than any words that Dr. Caldwell's Syrup Pepsin is a remarkable laxative tonic and will cure you. Druggists in all parts of the country have sold it for twenty years. Thousands of families keep it regularly in the house. It cures old chronic cases of life-long standing. It acts gently but effectively, and never gripes. Its tonic ingredients train the stomach muscles to do their work naturally. In this way thousands have been cured and now need medicine no more. Its pleasant taste recommends it to women and children. Its purity is vouched for to the Government. Results are guaranteed or money is refunded.

Send the doctor your address today for a free trial bottle, and, also, if there is any medical advice you want he will be glad to give it to you without charge. Write today and see for yourself that a is used.

is doing it to the entire satisfaction of all present. Brother Lockhart is a great gospel preacher and great crowds throng to hear him. He preaches the gospel in simplicity and love so all men can understand it.

Our Sunday school is growing both in interest and number. Brother J. F. Haworth is our efficient superintendent, and by his consecrated efforts and close attention to his duties is bringing things to pass. There were 215 in Sunday school last Sunday. This is the largest number that has been present at one time since the organization of the church. We are thinking seriously on the question of enlarging our church building, as it is too small to accommodate our fast growing Sunday school and prayer meeting, to say nothing of our regular church services. Pray for us that our meeting may be a great success and this county may be taken for Christ.

Now, may God bless the BAPTIST AND REFLECTOR and its dear editor in all of

his undertakings for good in the world, and especially the great temperance movement which is agitating the minds and hearts of the Christian world.

R. S. NEWMAN.

New Market, Tenn.

THE EASTER BELL.

Thousands of Steel Alloy Church Bells will ring out the coming Easter time and gladden the hearts of many, bringing to their remembrance the first Easter day. The Steel Alloy Church Bell, with its sweet mellow tone, has become an ideal bell. It would pay those churches now without a bell to write to the manufacturers of the Steel Alloy Bell for full particulars regarding their special prices and terms. Address the C. S. Bell Co., Hillsboro, Ohio. If you order a bell now it should reach you in time for the coming Easter services, as the Bell Company guarantees prompt shipment.

AMONG THE BRETHREN.

Rev. W. B. Clifton of Martin, office editor of the *Baptist Builder*, had on the first page of the last issue of that paper the sprightliest article on "Sanctification" it has been our pleasure to read in many years.

Rev. W. F. Dorris of Hope, Ark., has an article in the *Baptist Builder* of last week on "Method in Missions," which every gospel missionary ought to read, and we are confident it will prove an eye-opener.

Dr. W. E. Hatcher of Richmond, Va., lately went after the non-debt naying preacher, declaring that he has no standing and is sure to go the way of all the earth. The subject was, "The Preacher and His Money."

It is stated that Dr. Madison C. Peters, who came to us some years ago from the Reformed church, has now joined the Presbyterians. They are welcome to him, if that is his style.

Evangelist M. F. Ham of Bowling Green, Ky., has just held a meeting with Rev. E. G. Shouse in Parsons, Kan., resulting in 190 conversions and 130 additions.

In the revival at Williamsburg, Ky., in which Evangelist H. A. Hunt assisted Rev. H. H. Hibbs, there were 54 additions and a contribution of \$700 to Home Missions.

Dr. John E. White of the Second church, Atlanta, Ga., says with reference to his call to the care of Euclid Avenue church, Cleveland, Ohio: "I am not going to Cleveland. I am justified in feeling that I am where the Lord wants me to be."

Dr. Junius W. Millard serves notice that he is going to make a motion at the Southern Baptist Convention in Louisville that a half hour be set apart for Hon. Joshua Levering to deliver an address.

Dr. D. W. Key of Washington, Ga., declines the call to Moultrie, Ga., much to the delight of the Washington saints.

Rev. B. M. Pack has closed his work as supply pastor of the First church, Bainbridge, Ga., and Rev. C. W. Minor is now the pastor.

Rev. J. H. Oakley of South Royal Street church, Jackson, Tenn., has received a unanimous call to the care of the church at Somerville, Tenn., where he was formerly pastor, and it is believed he will accept.

Prof. Hurley E. Pentecost, of Cottage Grove, Tenn., was baptized into the fellowship of the church there last Saturday, and on the same day at the church conference was licensed to preach and will enter school at once. He had formerly been a Hardshell Baptist.

C. R. Powell, of the *Arkansas Baptist*, thinks the millennium has reached our town because we complimented an article in that paper. Nay, nay, brother!

The millennium has assuredly reached Little Rock, since an article worthy of commendation got into your paper. The instances are few and far between. Besides, don't measure us in your own half bushel. We are not so gangrened with jealousy that we are blind to a good thing when we see it.

Rev. T. Benton Hill has resigned the care of the church at Mt. Sterling, Ky., to become field agent for the Seminary at Louisville in North Carolina.

The *Western Recorder* is particularly mournful over the death of Dr. Theodore L. Cuyler because he was one of the regular correspondents of that paper. Dr. Cuyler died last week in Brooklyn at the age of 87.

The Ohio Street church, Pine Bluff, Ark., has called Rev. Otto Whittington and he has accepted.

Rev. M. L. Voyles has lately closed a meeting at Gentry, Ark., which resulted in 86 conversions and about that many accessions. Rev. W. F. Parker is the popular pastor.

In the *Arkansas Baptist* W. M. Webb speaks of the "heretical and ungodly utterances and acts of the Rev. (?) Edgar Y. Mullins," and C. R. Powell charges that Dr. J. B. Gambrell "got off a dastardly combination of vandalism and conspiracy," and "stooped as low as to libel a defenseless church house." Such salacious tid-bits occur weekly in the *Arkansas Baptist* and make the devil glad. There are no nobler servants of God than E. Y. Mullins and J. B. Gambrell. Yet gospel missionaries claim that they never malign anybody.

Rev. M. R. Cooper of Kennett, Mo., was recently assisted in a revival by Evangelist D. P. Montgomery, which resulted in 15 additions.

Dr. W. J. Williamson and wife of the Third church, St. Louis, Mo., attended the inauguration of President W. H. Taft. They are two of a kind in physical size and mental acumen, but we opine that Brother Williamson's reward in heaven will be richer.

Rev. R. B. Butler of Martin, Tenn., was lately ordained to the work of the ministry by the church at that place, Dr. G. M. Savage preaching the sermon and Dr. J. B. Moody offering the prayer. Brother Butler is a splendid man.

Rev. C. S. Blackburn of Seneca, S. C., was called by that church for full time at a recent service. He is leading the church into greater paths of usefulness.

Rev. F. H. Funderburk of Doyle, Tenn., reports encouragingly of his work as pastor at McMinnville and Doyle, as well as of his duties in the chair of Bible in Doyle College, which has 225 students. He goes north this summer to finish his Ph.D. course.

Evangelist R. S. Kirkland lately held a meeting at Martinsville, Ill., with Rev. L. G. Fasig, resulting in 130 professions and 61 accessions. The community was stirred as never before.

Mrs. Lillie Price Milliken, aged 23, wife of Herman H. Milliken, of Cottage Grove, Tenn., died last Monday night and was buried at Hico Tuesday, the writer conducting the services. She was a devout, earnest Christian, universally beloved.

Rev. L. W. Hostetter has resigned the care of the church at Manchester, Ill., and is considering a call to the pastorate at Brimfield, Ill.

The young son of Evangelist W. W. Hamilton of the Home Mission Board was lately happily converted after listening to a thrilling stereopticon lecture by Dr. T. B. Ray of Richmond, Va. He is called William Wistar, Jr. May the lad be as great a man and preacher as his father.

Evangelist Raleigh Wright of the Home Mission Board lately held a meeting at Colfax, La., which resulted in 30 additions.

The Home Mission Board evangelists are to hold simultaneous meetings with

Making More Money Out of Cotton Crops

is merely a question of using enough of the right kind of fertilizers.

Virginia-Carolina Fertilizers

are the right kind.

The cotton plant cannot feed on barren land. Study your soil. Find out what it lacks. Then apply the necessary fertilization and the results will surprise you.

See what Mr. W. C. Hays of Smith Station, Ala., did. He says: "I planted about 30 acres of some 'gray sandy land' that had been in cultivation for over 20 years, and used 300 pounds of Virginia-Carolina Fertilizers per acre, and I expect to gather 30 bales from the 30 acres." This is why we say it is the right kind. We have hundreds of letters like this, and even stronger, in praise of Virginia-Carolina Fertilizer for cotton.

Get a copy of the new 1909 Virginia-Carolina Farmers' Year Book from your fertilizer dealer, or write our nearest sales office and a copy will be sent you free. It contains pictures of the capitols of all the Southern States.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
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Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

SHADE AND FRUIT TREES



Nice Silver Maple, also other shade trees, evergreens, shrubs, roses, privet and fruit trees of all kinds, at attractive prices, for spring planting. With every retail order we will put in enough trees extra to pay freight charges. Illustrated Catalogue and Pamphlet Free.

J. VAN LINDLEY NURSERY CO.
Box 118
Pomona, N. C.



the churches of New Orleans, La., beginning March 14. Revs. W. W. Hamilton, W. D. Wakefield, Luther Little, C. A. Stewart, Raleigh Wright, W. A. McComb and H. A. Hunt will preach. Dr. E. Y. Mullins will conduct a Bible conference.

Prospect church, Hollow Rock, Tenn., under the aggressive leadership of Rev. J. G. Cooper of Buena Vista, Tenn., is to build a new church at an early date. Things move forward and upward where Brother Cooper preaches.

Rev. J. I. Ayres was lately called to the care of the church at Jackson, Mo., succeeding Rev. A. M. Ross, who went to Cape Girardeau, Mo.

Rev. A. N. Hall of Muskogee, Okla., is to begin a meeting with Bales Avenue church, Kansas City, Mo., with gracious results following. He is an evangelist of no small gifts.

Evangelist J. W. Beville and wife recently closed a revival with Rev. J. L. Henry at Ozark, Mo., resulting in 25 accessions. They are now in meetings in Malden, Mo.

The church at Murray, Ky., paid \$1,417.46 for missions last year, and \$542.48 for pastor's salary. Rev. H. Boyce Taylor is pastor, and such a church is blessed in having such a man.

Rev. J. T. Layton has resigned the care of the Second church, La Grange, Ga., and is to be succeeded by Rev. L. N. Claxton.

Rev. J. H. Cowart has resigned the care of the Second church, Waycross, Ga., to accept a call to Rochelle, Ga.

Rev. A. Chamblee, of Sandersville, Ga., has accepted the care of the church at Forsyth, Ga., and enters upon a most hopeful field.

Think of it! The First church, Winchester, Ky., made their popular pastor, Dr. J. J. Porter, a Christmas present

of \$1,072. More salary than the majority of Tennessee pastors get.

Dr. Junius W. Millard, of Ponce de Leon church, Atlanta, Ga., is sojourning in Asheville, N. C., that he may regain his health.

Evangelist M. F. Ham is assisting Rev. L. B. Warren of the First church, Owensboro, Ky., in a series of revival services.

On a recent Sunday, Dr. E. Y. Mullins, of Louisville, visited Hazlehurst and Crystal Springs, Miss., in the interest of the Seminary endowment, and realized \$3,500 during the day.

Rev. A. D. Phelps has become Kansas editor of the *Central Baptist*, St. Louis, Mo., having resigned as Superintendent of Baptist Missions in Kansas City, Mo., to take up the new work.

Evangelist D. B. Rickard, of Owensboro, Ky., lately closed a revival at Bellarun, Ky., resulting in 74 additions, 62 for baptism.

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.

OBITUARY.

In memory of little Paul Neff Walker, son of H. E. and A. M. Walker, who was born April 15, 1908. At the age of 8 months and 29 days, just before the dawn of day, on the morning of Jan. 14, 1909, Jesus came and took little Paul to heaven. His form is gone out of our sight; we hear his sweet voice no more. Though he suffered more or less all the days of his short life, and we know that God knows best and works all things to our good; still it is hard to give Paul up. He was very bright and bore his suffering like a little hero. He often laughed and cooed when you could see the agony of pain in his face. He was so much company to his afflicted grandfather that it seemed he ought to have been spared on his account alone. But God knew best, and we rejoice to know that Paul will suffer no more and is safe with Jesus. If he can not come back to us it is a comfort to know that we can go to him.

In memory of our beloved sister and classmate, Mrs. Pauline Dorris.

On the third of February, 1909, God in his wisdom, saw fit to call from our midst one of our beloved members, Mrs. Pauline Dorris, who has gone to take her place among the angels.

While it may seem to us that we will miss her and the vacancy she has left behind can never be filled, yet, the one sweet thought, that Pauline has not gone home empty handed, but has spent the greater part of her life in gathering jewels for her Master, should be a lesson to every one of us to strive harder each day, "To make our light so shine before men that they may see our good works and glorify our Father which is in Heaven."

Be it resolved, That each and every member of the class extend to the bereaved family their heartfelt sympathy, in this, their loss and bereavement.

"A precious one from us has gone
A voice we loved is stilled
A place is vacant in our class
Which can never be filled.
God in his wisdom hath recalled,
The boon his love hath given,
And though the body slumbers here,
The soul is safe in Heaven."

—Sr. Philathia Class.

North Edgefield Baptist S. S.
Nashville, Tenn.

In memory of Bro. W. F. Parker:

On Jan. 6, 1909, another one of God's faithful children was called home. We speak of our friend and brother, W. F. Parker. He was 63 years of age. He professed faith in Christ at the age of 17 years, and joined the Missionary Baptist church. He was one of the founders of the Euclid Avenue Baptist church, of Knoxville, Tenn., of which he was a member at the time of his death. He had been sick about five months. His

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panion, a loving daughter and two dear boys and a host of relatives and friends to mourn his loss. The pastor of the church being away in Florida, Rev. E. A. Cate conducted the funeral service, after which his remains were laid to rest in Woodlawn cemetery to await the resurrection morn.

"A precious one from us has gone,
A voice we loved is still,
A place is vacant in our home,
Which can not on earth be filled.
Thou are gone, a precious father;
Never more shalt thou return,
Thou shalt sleep a peaceful slumber
Till the resurrection morn.

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RAISING A NEGLECTED CHURCH

Ducktown is in the extreme south-east part of the State. Its population is scattered over an area about six miles square, and numbers, perhaps, 15,000. There are dozens of little towns ranging from 25 to 150 houses each. The whole basin is Ducktown, and the various settlements have names just as streets in a city. The sulphur smoke has killed all vegetation in the basin, and from the tops of a hundred little hills, one may see over the whole mining region. I am located in the Hiwassee district.

Today finishes my first year with the Mine City Baptist church. When I first looked on the church record there were only about thirty names we could identify as members within reach of the church. But the Lord has been with us. By the work of Bro. Runious, under the direction of Dr. Golden, our house was soon provided with needed repairs. During July and extending into June and August, Bro. Billingsly gave us wonderful service in a meeting which lasted six weeks, and brought to the church 123 new converts. Afterward he came to Isabella, another of our little settlements near by; and gave us a second ingathering. Now we number about 225, and the Lord is still blessing. We are preparing to spread our circle of influence in another revival right away. The Sunday-school has multiplied by five. The B. Y. P. U. is doing splendid work.

Until last year the Baptist work has been very much neglected here. But, oh, what a glorious thing when Dr. Golden sent Brother Runious to us! It has opened my eyes to see that it is the sick who must have a nurse; the weak support; the needy help. Let us lose no time in helping the State Mission Board to be able to send a man to every destitute field. For all purposes we have raised over \$1,700 this year. Our church has not one cent of debt upon it. We are planning to make the first Sunday in March Mission Day, and trusting we shall do that for which

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Ducktown, Feb. 22.

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SOMETHING FROM TEXAS.

How we old Tennesseans in Texas rejoice in the victories of our native State in the deliverance from the bondage of the liquor dragon. Earnestly and prayerfully have we watched the progress of the desperate and bloody campaign.

Texas is coming too. The liquor forces are making a desperate effort in their death struggle for their iniquitous cause. In the primary election last July, the vote was overwhelming that the next succeeding Legislature should submit an amendment to the Constitution for State-wide prohibition to be submitted to the vote of the people.

The Democratic State Convention, by two-thirds majority, incorporated the same in their platform. The Legislature which is now in session, is handicapped by a few liquor supporters taking advantage of a technicality in the Constitution providing a two-thirds vote of the Legislature to submit a Constitutional amendment. They are holding the matter in abeyance by one anti, in each house. The Governor recommended the submission, and is pleading for it. Eminent men and politicians who are opposed to State-wide prohibition, are urging the submission to a vote of the people. To think that one liquorite in each body is defeating the will of two-thirds of each house and possibly three-fourths of the people of Texas.

The Submissionists are holding up the final vote, hoping to get the necessary other two votes before going into the final ballot. Should submission fail in the final vote then a statutory bill may be taken up for statutory prohibition. At any rate, prohibition of the saloon and liquor traffic in Texas is a foregone conclusion. The following figures give

the status of the situation in the State: 152 counties entirely dry, 66 partially dry, and 25 wholly wet. I think also that a few of the wet and mixed counties have joined the dry counties since the above data was arranged. It is estimated that seven-eighths of the territory and two-thirds of the population of Texas are now under prohibition. When the pending situation is definitely settled we will write you.

A fine meeting has just closed with the First church of this city. Evangelist W. D. Wakefield, of the Home Board, with Pastor Penrod, conducted the three weeks' meeting. As results of the meeting the pastor reports about 140 professions of faith. The First church received 85, of which number 58 were by baptism. The evangelist, with his work, was well received and much endeared to the people. He and his beloved companion and four-year-old singing boy were well cared for during their sojourn here.

A collection and subscription was secured to the Home Board work, amounting to over \$300, and a free-will offering to the tract fund besides.

For the faithful in Texas, Bro. Folk, we send a "God Bless You."

T. E. MUSE.

Cleburne, Tex., Feb. 16.

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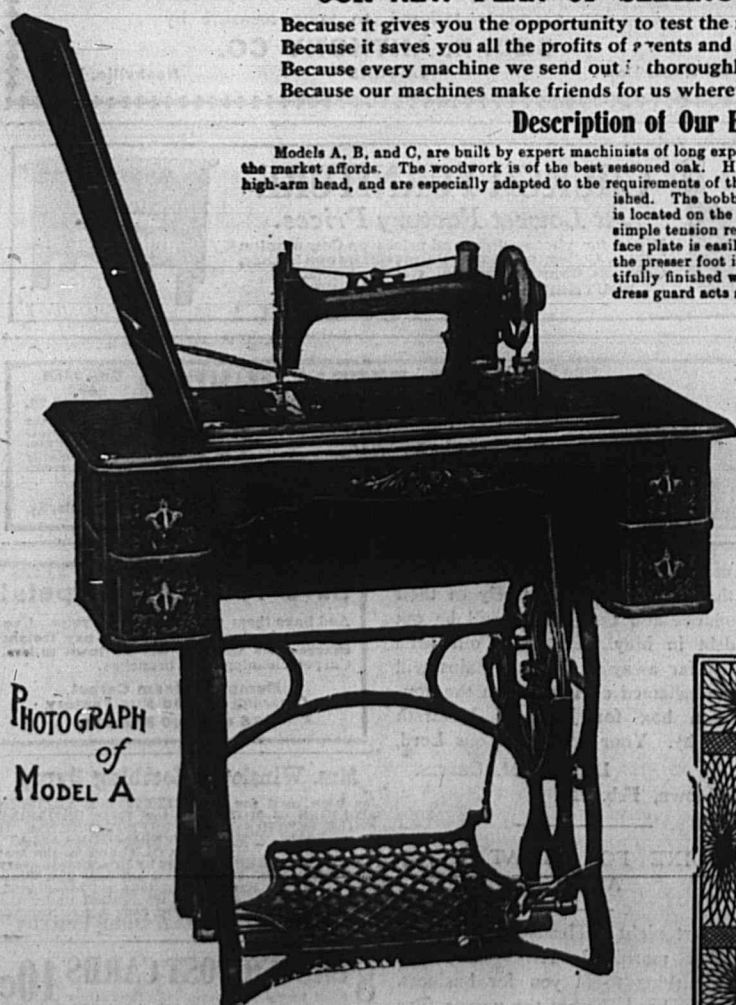
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SOUTHLAND SEWING MACHINE CO.,
Dept 10 Louisville, Ky.

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

Name _____

P. O. _____

County _____

State _____

Nearest Freight office _____

County _____