

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—It is stated that the proclamation of the Constitution in Turkey has thrown open the doors of Palestine to the incoming of Jews from all parts of the world.

—It is estimated that the recent overflow of the River Seine resulted in over \$300,000,000 damages to the city of Paris. It is said that ruin and devastation are on every hand in the city, which has been regarded as one of the most, if not the most, beautiful city in the world.

—The General Committee of the World's Christian Student Federation has appointed February 27, 1910, as the universal day for prayer for students. On this day it is desired that not only in Universities and schools, but also in homes and in places of worship, prayer may be offered for students of the whole world.

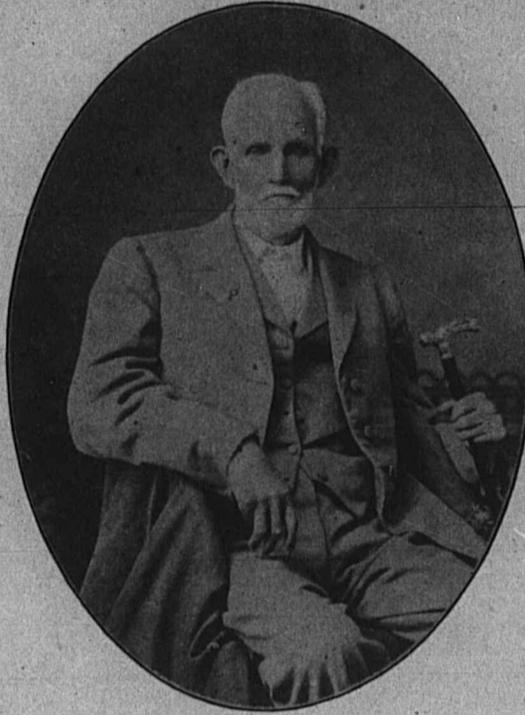
—We stated last week that Dr. John W. Lowe, missionary to Japan, died recently in California. We were mistaken. Dr. Lowe was quite ill, but it was Rev. J. W. McCollum, of Japan, who died in Seattle, Washington. Dr. McCollum was from Alabama. He went to Japan some years ago, and became one of the most efficient missionaries in the country. His death and the serious illness of Dr. Lowe show the strain resting upon missionaries in foreign lands, and call loudly for reinforcements.

—“The Examiner” says very finely: “The difference between presumption and faith is that presumption lacks a promise on which it may rest, and so is simply a human conjecture, while faith is grounded upon positive declarations. A friend is able to aid me and is benevolently disposed. My expectation of aid is simply my presumption; but if he has given me beforehand his promise I can positively put faith in him.”

—We have a very appealing letter from a good brother who is behind in his subscription to the paper. He loves it, and wants it continued to him, but on account of the sickness of his wife and other causes, he is unable to pay for it. He is over a year behind. Will not some one send us \$2 for him? If so we will move his figures forward two years. And this suggests: A number of friends every year furnish money, most of them \$1, some more, to send the paper to old ministers unable to pay for it. That fund is now exhausted. Will not some kind friends replenish it, so that we may be able to send the paper to ministers who are in destitute circumstances?

—Jacob Riis, of New York, recently said: “Every once in a while I hear some one growl against Foreign Missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive! I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there—that for every dollar you give away to convert the heathen abroad, God gives you ten dollars worth of purpose to deal with your heathen at home.”

—Dr. B. J. W. Graham says that the “Florida Baptist Witness” “has not enjoyed that growth that was expected as a result of becoming the property of the Florida Convention.” What, then, is the solution of the denominational paper problem? These papers used to run on the private ownership plan. That, however, was found to be impracticable, as it put too much financial obligation upon one or two men, and also too much responsibility without sufficient check upon them. Then the Convention ownership plan was tried by the Baptists of Alabama,



W. H. HALLIBURTON, DeWITT, ARK.

One of the oldest and most valued subscribers of the “Baptist and Reflector.”

but was found unsatisfactory. Now, it is tried again by the Baptists of Florida, but is found unsatisfactory by them also. The most satisfactory plan seems to be the joint stock company plan. This is the plan adopted by the Baptist Publishing Company of Tennessee, and, indeed, by nearly every Baptist paper in the United States now. This plan does away with the individual responsibility, while, at the same time, it relieves the denomination at large from responsibility. It gives the paper, however, a denominational aspect by the fact that a number of prominent members of the denomination are interested in it.

—The “Baptist World” requests us to give our answer to the famous question by Dr. Eaton, “On what principles should the number, personnel and location of Baptist papers be determined?” But remember that what we said was: “If all of the editors of the South will agree to accept our answer and all of the Baptists of the South will agree to back them up in the acceptance of it, then we will publish our answer.” Will the editor of the “Baptist World” agree to accept our answer? Will all the other editors of the South do so? Will all the Baptists of the South back them up? If so, we will publish the answer. If not, we hardly see any need to do so, as it would do no good.

—In his address at the funeral of Bishop Cyrus D. Foss, of the Methodist Episcopal Church, Bishop McDowell said: “Yesterday for a half hour I held in my hands again three small, faded, old annual catalogues of a small college in New England. Each issue contained the names of a bare hundred students. But among the names of those students one can read these: Gilbert Haven, Edward G. Andrews, Henry W. Warren, Cyrus D. Foss, William X. Ninde, and Willard F. Mallalieu.” These six men, we believe, were all Bishops in the Methodist Church. Bishop McDowell added: “The recital of these names tells its own impressive story. It tells the story of the value of the Christian college. The argument for the denominational college which these faded old catalogues of Wesleyan present cannot be answered or overthrown.” What is true of the small Methodist college in New England is true of some Baptist colleges in the South to a greater or less extent.

These colleges have not turned out Methodist bishops, but they have turned out Baptist bishops and orators and authors and statesmen. As a matter of fact, it is at the small college where great men are made, to a very large extent.

—The local option election in Jasper County, Mo., recently resulted in an overwhelming victory for temperance. All the towns in the county went dry except Joplin. It was claimed by the liquor men that in case local option should carry, the law would not be enforced. Of course. This is the same old cry that we hear here and hear everywhere. In other words, the liquor men say. If you pass this law, we are going to violate it, and therefore it will be unnecessary for you to pass it.” It is gratifying to know, as stated by the “Central Baptist,” that “the nearly five hundred members of the First church, Carthage, Mo., were practically unanimous” in their opposition to the saloon.” This certainly speaks well for that church. How else, though, could you expect Christians to vote?

—Referring to the recent controversy in the *Examiner* between Dr. Thomas O. Conant, editor of the *Examiner*, and Dr. C. F. Aked, pastor of the Fifth Avenue Baptist Church, Dr. R. S. MacArthur says: “The controversy becomes queerly personal” when it is remembered that Dr. Thomas O. Conant, one of the editors of the *Examiner* and president and treasurer of the *Examiner* Company, is a deacon in Dr. Aked's church. The position taken by Dr. Aked is certainly not an enviable one in our American Baptist household. It is unfortunate that a comparative stranger to our Baptist churches in America should be the leader in a controversy of this character.” These are true words, and they needed to be said, and there was no one so well fitted as Dr. MacArthur to say them. We are glad that he did so.

—It is announced that Homer's Ithaca, where Ulysses' palace stood, is being unearthed by Dr. Wilhelm Doerpfeld. Dr. Doerpfeld's operations have been concentrated on the prehistoric Achaean settlement in the plain of Nidrim, where he considers the Homeric town of Ithaca was situated. He began the excavation of a great building which he declares to be the actual palace of Ulysses, but the work was stopped by an inrush of water before the ground plan could be laid bare. Near by were discovered seven Roman graves, and at a lower level three well preserved graves of Doric origin. In other graves in the neighborhood, Dr. Doerpfeld found bronze daggers, a silver armlet and other objects. The size of these graves indicated that they were used for royal personages.

—In sending us a check for \$2, \$1 to go on the Palestine Trip Fund, a good pastor writes: “Your signal, distinguished and beneficent services for Tennessee Baptists I hope will stir their hearts to be generous and appreciative toward you just now, when it would mean so much to them and you. After your strenuous work you ought to have a season of rest and recuperation. May the Lord renew your youth like the eagles.” We appreciate very much these kind expressions. Our proposition is that for every new subscriber which will be sent us at \$2, we will apply \$1 towards paying the expenses of the editor on his trip to Palestine this spring. As we stated, we make this proposition not simply for the benefit of the editor, but with the hope that it may be inducement to our friends to work for new subscribers. A good many have indicated their desire to read the paper when the articles, giving an account of our trip to the East, are to be published. We believe also that reading the paper will be of benefit to the subscriber, and consequently to our Baptist cause in this State. We hope to receive a large number of new subscribers on this proposition. As announced, we shall leave on the night of March 2, and sail from New York on March 5.

OH GALILEE!

By John A. Hainer.

Oh Galilee; Oh Galilee!
 Mine eyes have waited long to see
 Thy waters calm, thy sunlit shore,
 Where Jesus walked in days of yore.
 And can it be these feet of mine
 Shall walk the land of Palestine?
 And can it be that I shall see
 Thy waters blue, Oh Galilee?

And shall I walk along the shore
 That once His sacred footsteps bore,
 Who called the fishermen to be
 Fishers of men in life's great sea?
 And shall I really sit where He,
 My Saviour, sat beside the sea,
 When eager multitudes drew near,
 His wondrous messages to hear?

And shall I sail upon the sea,
 That brings such memories to me,
 Where Jesus stilled the raging main,
 And fishers toiled all night in vain?
 Where Peter walked upon the wave,
 And Christ reached out His hand to save;
 Upon thy waters shall I be,
 Oh Galilee! Oh Galilee?

I cannot walk upon the sea,
 As Jesus did on Galilee;
 I cannot bid its waves be still
 As when the sea obeyed His will.
 But I can walk on billows dark
 That rudely toss the little bark
 In which I sail on life's rough sea,
 E'en as He walked on Galilee.

Providence, R. I.

—The Watchman.

THE PRESBYTERIANS AND IMMERSION.

By J. T. Christian, D.D.

In our book, "Baptist Principles," in discussing the form of baptism, we said: "So strong was the sentiment for immersion as the only baptism among the Presbyterians that when the Westminster Assembly of Divines met to frame a creed and government for the Presbyterian church, sprinkling was carried over immersion by one vote. The vote stood twenty-five to twenty-four. By a change of only one vote, therefore, the Presbyterians would have practiced immersion for baptism instead of sprinkling or pouring."

To this statement Rev. R. H. Pigue, editor of a Methodist paper called "The Truth," took exception. As the statement was taken from the splendid book by Dr. J. T. Christian, "Immersion," we wrote to Dr. Christian and asked him to give us his authority for the statement. The following is his reply. It seems to us that he has made out his case.—Ed.]

Rev. R. H. Pigue, editor and proprietor of "The Truth," says he takes the editor of the "Baptist and Reflector" for a "good man," but he does not understand "how he misrepresents the authors whom he quotes." Editor Pigue gives two or three examples of such alleged misquotations; but in these charges he is all wrong, as are the usual Methodist controversialists when they come to write on baptism. We shall examine one of his charges since it has been once in a while mentioned by Pedobaptists, and appears to be a matter of some consequence to them. It is the case of the Assembly of Divines and the establishment of pouring for baptism in the Presbyterian Church. After quoting from "Baptist Principles" on the subject, Brother Pigue says:

"This can easily be proved to be a gross misrepresentation. From the journal kept by the great Dr. Lightfoot, a leading member of that Assembly, under date of August 8th, 1644, we learn that the vote was unanimous for sprinkling or pouring, and the only disputed question was whether immersion should be recognized as baptism at all. 'Sprinkling being granted, shall dipping be tolerated with it?' On this the vote stood 24 to 25. So it was by only one vote that dipping was saved from being no baptism at all. And yet the ill informed are told that, but for one vote, the Presbyterian standards would have prescribed dipping. (See appendix, page 107)."

As Dr. Lightfoot himself cast the deciding vote on the occasion it is interesting to note his account of the matter. His account may therefore be regarded as unbiased. He says:

"Then we fell upon the work of the day, which

was about baptizing 'of the child, whether to dip him or to sprinkle.' And this proposition, 'It is lawful and sufficient to besprinkle the child,' had been canvassed before our adjourning, and was ready now to vote; but I spake against it, as being very unfit to vote; that it is lawful to sprinkle when every one grants it. Whereupon it was fallen upon, sprinkling being granted, whether dipping should be tolerated with it. And here fell we upon a large and long discourse, whether dipping were essential, or used in the first institution, or in the Jews' custom. Mr. Coleman went about, in a large discourse, to prove 'tbilh' to be dipping overhead. Which I answered at large. After a long dispute, it was at last put to the question, whether the Directory should run thus, 'The minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child;' and it was voted so indifferently, that we were glad to count names twice; for so many were so unwilling to have dipping excluded, that the votes came to an equality within one; for the one side were 24, the other 25, the 24 for the reserving of dipping, and the 25 against it; and there grew a great heat upon it, and when we had done all, we concluded upon nothing in it, but the business was recommitted."

"Aug. 8th. But as to the dispute itself about dipping, it was thought safe and most fit to let it alone, and to express it thus in our Directory: 'He is to baptize the child with water, which for the manner of doing is not only lawful, but also sufficient, and most expedient to be by pouring or sprinkling of water on the face of the child, without any other ceremony.' But this lost a great deal of time about the wording of it." (Works, Vol. 13, p. 299, London, 1824.)

I wish to be absolutely fair in the matter. It is held by some that Dr. Lightfoot meant only to say that it was not a question as to whether the act of baptism should be immersion or pouring, but whether the Presbyterian Church would admit immersion at all; and that the Assembly decided against immersion. That is precisely what the Assembly did and the Presbyterian Church has not since that time practiced dipping. I held that the vote was taken in the Assembly to decide whether the practice of the Presbyterian Church should be that of immersion or pouring. So far as the contention that immersion is the Scriptural form of baptism, and that the Presbyterians give testimony to our practice, is concerned, one interpretation of the vote of the Presbyterian Assembly of Divines is as good as the other. In either instance the Assembly of Divines was disturbed on the subject of immersion, and that is all that is needful for me to say. After investigation, however, I adhere to my original position. Several reasons lead us to this conclusion.

The language of Dr. Lightfoot is involved and somewhat contradictory; and is, therefore, not altogether clear. The facts which he sets forth appear to be as follows: The discussions in the Assembly of Divines were hot and long. Dr. Coleman and others opposed Dr. Lightfoot and held that the word meant "to be dipped overhead." That was the point upon which the vote was taken; and was decided by Dr. Lightfoot in favor of pouring. We know that he held that immersion was Scriptural baptism since he says: "The baptism of John was by plunging the body after the same manner as the washing of unclean persons was." (Dissertation at the end of Mark in Adam Clark's Commentary). This extract settles the position of John Lightfoot.

This corresponds with the known position of other members of the Westminster Assembly. The most learned man in England was John Selden and he was easily one of the most influential members of the Assembly. He says: "In England of late years I ever thought the parson baptized his own fingers, rather than the child." (Selden, Works vol. 6, col. 2008). It would not be difficult to believe that Selden voted against pouring.

We have already seen that Coleman endorsed dipping. Thomas Gataker, another member, says: "The going down of the Israelites into the bottom and middle of the sea, and their coming up from thence to dry ground, have a great agreement with the rite of Christian baptism, as it was administered in the first times; seeing the persons to be baptized went down into the water, and again came out of it; of which going down and coming out express mention is made in the baptism of the Ethiopian eunuch. Nay, further, as in the Christian rite, when persons are baptized, they are overwhelmed, and, as it were, buried in water, and seem in a manner to be buried with Christ; and, again, when they emerge they arise out of a sepulchre, and are represented as risen again with Christ (Rom. 6: 4, 5; Col. 2: 12); so the Israelites might seem, when passing through the waters of the sea, that were higher than their heads, to be overwhelmed and, as it were, buried; and again, to emerge and arise, when they escaped to the opposite shore." (Adv. Mis. cel. c. iv.).

Members of the Assembly of Divines put out an Annotation of the New Testament in which they often spoke of baptism. They declared that it was by dipping. On Matt. 20:22 the Assembly of Divines says: "With the baptism. A comparison taken from the manner of baptizing them, by dipping them over head and ears in the water." (Annotation in loco.)

The Assembly of Divines further says: "Were baptized. Washed by dipping in Jordan, as Mark 7:4; Heb. 9:10." "Buried with him by baptism." (Col. 2:12). In this phrase the apostle seemeth to allude to the ancient manner of baptizing, which was to dip the parties baptized, and, as it were, to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life." (Annotations on Mat. 3:6, and Rom. 6:4.)

The twenty-four who voted for immersion in the Assembly of Divines were doubtless represented by such men as we have quoted above. Those who voted for pouring reasoned like Robert Baillie, the Scotchman, who was violently opposed to the Baptists and dipping. Baillie says: "Consider farther, that we do not oppose the lawfulness of dipping in some cases, but the necessity of it in all cases. Neither do they impugn the expediency of sprinkling in some cases, but the lawfulness of it in any case. So both their doctrine and practice makes the state of the question to be this: Whether in baptism it be necessary to put the whole baptized person over head and ears in the water or if it be lawful and sufficient, at least in some cases, to pour or sprinkle the water upon the head of the person baptized? For the lawfulness of the sprinkling and against the necessity of dipping. I reason thus. First, that action which the Spirit of God in divers Scriptures expresses formally by the name of baptism is lawful and expedient to be used in baptism. But sprinkling and pouring out of water upon the party baptized without any dipping is by the Spirit of God in divers Scriptures formally expressed by the name of baptism."

There are other facts which confirm our view of the subject. Sprinkling and pouring were then novelties recently introduced into England and Scotland. The Britannica Encyclopaedia, vol. 4, p. 425, 8th edition says: "What principally tended to confirm the practice of affusion or sprinkling was that several of our Protestant divines flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva and other places that baptism was administered by sprinkling, they thought that they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an authority as Calvin."

Immersion continued to be the rule, but the nobility were allowed, by the priests, to have their weak children sprinkled, and this privilege was finally granted to some of the common people. Wall says: "The latitude given in the liturgy, which could have had but little effect in the short time of King Edward's reign, might during the long reign of this Queen (Elizabeth), produce an alteration proportionately greater, it being allowed to weak children (though strong enough to be brought to the church), to be baptized by affusion, many fond ladies and gentlewomen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass as weak children, too tender to endure dipping in the water." (Wall, History of Infant Baptism, vol. 2, p. 399.)

Sir John Floyer says: "I have now given what testimony I could find in our English authors, to prove the practice of immersion from the time the Britons and Saxons were baptized till King James' days; when the people grew peevish with all ancient ceremonies, and through the love of novelty and the rickness of parents, and the pretense of modesty, they laid aside immersion, which never was abrogated by any canon, but still recommended by the present rubric of our church, which orders the child to be dipped discreetly and warily." (Floyer, "History of Cold Bathing," p. 61.)

Pouring and sprinkling were by no means common when the Westminster Assembly met. Wall says

HIDDEN GOLD.

Samuel L. Essick.

As the long day deepened into night,
A poet wept, in the pale gray light,
For a vain ideal, and an idle art—
But his song brought peace to a broken heart.

He bowed to Fame—but it passed him by;
He called to Wealth—but it came not nigh;
Although love prompted each deed and thought,
He wept—that the world had known him not.

But one, who lay on the couch of pain,
Had drawn new hope from the bard's refrain;
And the woman, who wept o'er her pardoned son,
Knew not what the poet's tears had done.

So, we who would our lives, today,
To a nobler walk in a Godlike way,
Are lifting the burdens our brother's bear;
And helping those we think do not care.
Rochester, Ind.

of this period: "The way that is now ordinarily used we can not deny to have been a novelty, brought into this church by those who had learned it in Germany or at Geneva. And they were not contented to follow the example of pouring a quantity of water (which had been introduced instead of immersion), but improved it (if I may so abuse that word), from pouring to sprinkling, that it might have as little resemblance of the ancient way of baptizing, as possible." (Wall, "History of Infant Baptism," vol. 2, p. 458.) This statement of the case would undoubtedly explain the discussions in the Westminster Assembly. Pouring was a novelty and the Assembly was slow to make such radical changes.

Wall distinctly says this Assembly made a radical change and introduced a great novelty in the act of baptism. His words are: "So (parallel to the rest of their reformatations), they reformed the font into a basin. This learned Assembly could not remember that fonts to baptize in had been always used by the primitive Christians, long before the beginning of popery, and ever since churches were built; but that sprinkling as the common use of baptizing, was really introduced (in France first, and then in other popish countries), in times of popery." (History of Infant Baptism," vol. 2, p. 403.) And in another place he remarks: "And for sprinkling, properly called, it seems that it was at 1645 just then beginning and used by very few. It must have begun in the disorderly times of 1641." (History of Infant Baptism," vol. 2, p. 403.) This was the exact date of the Westminster Assembly. A year later than the Westminster Assembly the Presbyterians got their law in favor of pouring through Parliament, but it was not till the year 1648 that they passed the "gag law" through Parliament. Shortly afterwards, on the return of the Episcopalians to power, the law favoring pouring was repealed and immersion was restored as the legal form of baptism and remains the law till this day. Pouring began in 1641, became the ecclesiastical law in 1643, the civil law in 1644-5, and was vigorously pushed in 1648, and those who held to dipping were punished.

I am led to the same conclusion from another source. Sir David Brewster, a great authority, says: "In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted: 25 voted for sprinkling, and 24 for immersion; and even that small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that assembly." (Edinburg Ency., vol. III, p. 236.)

One more consideration. Pedobaptist churches of that period divided upon the issue of exclusive immersion, and a number of the most noted Baptist preachers of those times were converts from Pedobaptist churches. The church of Henry Jacob divided no less than three times on that issue.

"Think for a moment how powerful and direct this evidence is. Here is John Lathrop who was pastor of this Jacob church in London. His church divides, and part of it becomes Baptist by joining with John Spilsbury in 1633; there was another secession to John Spilsbury in 1638. In the meantime John Lathrop and a part of this church has settled in New England, and this same immersion controversy breaks out there. There were some who believed in 'adult immersion exclusively,' and when Mr. Lathrop resigned this church called to its pastorate a noted immersionist. Mark you that this was not a Baptist church but an Independent church."

A series of debates began on the subject of ex-

clusive immersion as early as 1639, and continued for twenty-five years. It not only involved the Baptist churches, but the Pedobaptists as well. It was the one issue that was hotly contested, and that there should be a debate in the Westminster Assembly on the subject of immersion is no surprise to those conversant with the theological debates of those times.

Little Rock, Ark.

TABLE OF CONTRIBUTIONS OF THIRTY-SIX BAPTIST CHURCHES.

1908.	
1. Knoxville, First	\$ 2,578 12
2. Nashville, First	2,311 78
3. Humboldt	2,100 83
4. Columbia	1,989 67
5. Chattanooga, First	1,852 26
6. Memphis, Central	1,650 55
7. Memphis, First	1,638 95
8. Clarksville	1,442 38
9. Paris	1,136 63
10. Jackson, First	1,112 66
11. Edgefield	1,026 99
12. Dyersburg	924 00
13. Orlinda	866 54
14. Knoxville, Deaderick Avenue	847 25
15. Memphis, Bellevue	753 91
16. Memphis, LaBelle Place	689 40
17. Chattanooga, Second	669 13
18. Covington	652 61
19. Nashville, Immanuel	649 60
20. Trenton	645 93
21. Nashville, Central	608 99
22. Nashville, Third	529 66
23. Johnson City, First	514 05
24. Brownsville	509 93
25. Chattanooga, Central	463 19
26. Ripley	462 53
27. Murfreesboro	452 31
28. Springfield	437 78
29. Knoxville, Broadway	431 63
30. North Edgefield	419 23
31. Third Creek	353 75
32. Shelbyville	352 73
33. Johnson City	339 89
34. Dandridge	335 00
35. Jefferson City	326 47
36. Island Home	317 40
Total	\$32,393 73

1909.	
1. Knoxville, First	\$ 2,316 42
2. Memphis, First	2,092 68
3. Chattanooga, First	2,035 49
4. Humboldt	1,996 79
5. Nashville, First	1,947 10
6. Paris	1,919 93
7. Columbia	1,820 10
8. Jackson, First	1,790 01
9. Memphis, Central	1,490 89
10. Clarksville	1,260 70
11. Memphis, Bellevue	1,157 50
12. Edgefield	1,073 04
13. Murfreesboro	972 56
14. Orlinda	945 72
15. Trenton	804 44
16. Knoxville, Deaderick Avenue	756 50
17. Nashville, Immanuel	745 64
18. Knoxville, Broadway	744 83
19. Dyersburg	658 74
20. Covington	652 02
21. Chattanooga, Central	632 19
22. Nashville, Third	596 85
23. Brownsville	587 02
24. Johnson City	524 25
25. Springfield	522 37
26. Memphis, LaBelle Place	513 70
27. Ripley	492 92
28. Nashville, Central	484 78
29. Chattanooga, Second	458 72
30. North Edgefield	442 09
31. Third Creek	419 93
32. Island Home	415 35
33. New Providence	396 52
34. Shelbyville	392 11
35. Memphis, Seventh Street	369 30
36. Nashville, Lockeland	366 76
Total	\$34,795 96

GEORGE J. BURNETT.

Murfreesboro, Tenn.

THE MINISTER'S PART IN THE SOLUTION OF THE COUNTRY CHURCH PROBLEM.

By Professor J. M. Burnett.

There are three parties to the solution of the country church problem: Country conditions, country churches and the minister. Country conditions are rapidly on the way to do their part in the solution of the problem in the good roads movement, in the prosperity of the farm, in the better rural schools, in the general betterment of farm and country life, and the consequent possibility of keeping the young people on the farm.

The country churches are beginning to think about their part in the solution of the problem, in better pastoral support, in abolishing pastor-absenteeism, in uniting to afford pastors important and attractive fields of labor.

But so far as I have been able to see, the young men who are entering the ministry today have not yet begun to think of their part in the solution of the problem. I doubt if very many of them have ever once thought that they had any part in the solution of the problem at all. I do not mean to say that they have no concern for the country. They have—and deeply grieve over the decadence of the country churches. But I do mean to say that the preachers generally think of it as a responsibility of the churches only. Many of them would like for the churches to make it possible for them to stay at home. They do not go West from preference. With a good deal of timidity many of them go to the great cities. But the churches at home do not support them; do not afford them a field of labor, therefore they are compelled to go elsewhere.

That is all true enough. Sin enough lies at the doors of the churches. But I have come to believe that the first step is for the preacher's foot to take. A heroic step—one of denial, of sacrifice. But why should one who has entered the Christian ministry hesitate at that? He has already taken the longest step in that direction. Why hesitate at a shorter? I mean to say that the situation calls on young men to consecrate themselves to work in the country places just in the same way that they consecrate themselves to China or the ends of the earth. Exactly the same spirit of missions and of the missionary should move the young man to choose his field at home that moves another in choosing his field somewhere in the outerdarkness of heathenism. The fact that the best of the younger ministry is deserting the country churches, does that mean that God has forgotten his little flock in the hills to provide them with a shepherd? Or does it mean that some shepherd's ears have been dull to hear the call of the Master to go out into this field? I am very sure that there is a call here for the best and strongest, in brain, in preparation and equipment, for those most truly endowed with the spirit and the spirit's power. It is indeed a great field, an attractive field, if we view it right. But for the present it calls for the spirit of sacrifice, for the missionary spirit, for that spirit that sends a man into the hardest place and love it for its very difficulties; for boundless energy, for the highest order of intelligence, for love and sympathy and patience like the Master's. The churches will respond to a spirit and a man like that. It will take a man and a spirit like that to call out the response in the churches. That is why I say the solution of the country church problem just now rests with the preacher, and this is the way he is to solve it.

Jefferson City, Tenn.

OUR ALABAMA LETTER.

Alabama affairs, from the viewpoint of the Baptists, move on about as usual. Traveling the entire State, as I have been doing for the last year, I am impressed that every church in the State feels that she is carrying all the weight she can stand under. The city churches feel that the demands made on them are often out of proportion to their wealth; the country churches feel that the "rich city churches" ought to carry their own burdens without asking much aid of the "poor country folks."

It is my conviction that the average city or town church, everything considered, is more liberal than is the average church in the country. And I make this statement after a year's "mixing" with both city and country folk. True, much more money changes hands in the cities than in the country. And that has to be, because the expense of living in the cities is the maximum, while in the country it is reduced to the minimum. Taken as a whole, the country

people are doing better financially than are the people in town.

I wish all our country Baptist churches could see how well they are getting on financially, and then govern themselves accordingly as relates to their debts to our Heavenly King.

The usual pastoral changes are going on in Alabama:

F. H. Farrington comes back home from Portsmouth, Va., and becomes pastor of the First Church, Roanoke.

A. G. Mosely resigns at Enterprise. His future plans are not yet definitely settled. He has been at Enterprise for several years, and has built one of the neatest houses in the State.

W. W. Harris accepts the work at Boaz, the field made vacant by the resignation of W. M. Garrett.

J. W. Stewart, for a long time the manager of our Orphans' Home at Evergreen, has accepted the care of the West Woodlawn Church, Birmingham.

Spencer Tunnell, after four years of good work at Florence, resigns to accept the pastorate at Morristown, Tenn.

J. L. Gwaltney resigns at Prattville, and accepts Greenville.

A. W. Briscoe leaves Jacksonville and accepts Dadeville.

A. A. Hutto resigns Athens and will likely go to Texas.

J. G. Lowrey moves from Pine Hill to Moundville.

T. H. Johnson goes from West Woodlawn to Nashville, as City Missionary.

A. E. Page resigns East Birmingham and accepts Pine Hill.

J. E. Lowrey moves from Albertville to Lipscomb.

D. D. Head resigns Altoona and moves to Oneonta.

S. O. Y. Ray begins well as the financial agent for the Newtor Baptist Collegiate Institute.

W. A. Talliaferro leaves First Church, Opelika, and accepts First Church, Dublin, Ga.

B. S. Ralley resigns Florala and accepts Clayton.

S. H. Bennett resigns Second Church, Selma, and accepts Goodwater.

S. M. Adams resigns at Calera.

W. F. Yarbrough makes a good beginning at Parker Memorial, Anniston.

H. C. Dunn accepts the Scottsboro work.

R. S. GAVIN.

East Lake, Ala.

MEMPHIS MEETINGS.

There are a great many of them, past, present and future. There has never been a time when there seemed to be more life in religious circles here than now. Quite a long letter might be written about each one, but a few lines is all that time and space will allow at present.

The Sunday School Institute.

This was held under the auspices of the Sunday School Board and our city Baptist Union, January 23-29. The meetings were all conducted at the First Church, but all of our people in the city, and many others, attended. Messrs. Leavell, Flake and Hudgins, together with Miss Williams, were the teachers. It was a great meeting and will result in good for many, many years to come. One pastor said: "It did us more good than would have the meeting of the Southern Baptist Convention!" and I believe he was right.

The Laymen's Meeting.

The Memphis meeting, just closed, was one of great power. Among the Baptists who made addresses were such men as Henderson, Ray, Eubanks, Levering, Williams, Major and Love, the latter two speaking at the Baptist Rally. The meeting made a fine impression on the city and on the spirituality of the community. A number of out of town Baptists were here. In a meeting like this our Baptist people may expect some things that will "rub them wrong." This meeting was not an exception to that rule, but the spirit in the main was fair and fine, and the Baptists still live, and will work along the lines of the policy of the Southern Baptist Convention, preaching the gospel to sinners and baptizing those who believe, teaching them to observe all things whatsoever He has commanded. And this we propose to do in all places. "The field is the world." The good influences of this meeting will be felt in this city for a century.

Two Visitors.

Dr. F. B. Meyer, of London, will fill the pulpit of the First Baptist Church Sunday night, March 27th. He is to be here with Marion Lawrence in the interest of the great Sunday School work. On the 5th of April, Dr. A. C. Dixon will aid the pastor of the First Church in a ten days' meeting.

It has been my desire for many years to have Dr.

Dixon come, and he has at last arranged to be with us. Let all the people pray that he may be so used of God that he may move the city. Brother Folk, you will be on the other side of the sea when he is here, but I know you will remember us at the Father's Throne of Grace, which is never far from his pleading children.

May I now express my earnest desire that your trip abroad may be of lasting joy to you, and pleasure to the rest of us, who will look longingly, week by week, for your interesting letters. God bless you.

Fraternally,

A. U. BOONE.

Memphis, February 11, 1910.

TENNESSEE BAPTISTS AND THE LAYMEN'S MISSIONARY MOVEMENT.

It was my pleasure to attend the meeting in Nashville, Jan. 27-29, and in Memphis, Feb. 7-9. These meetings have left several distinct impressions on my mind.

There is great power in the movement. Men like it because it is a MAN'S affair, and because it has definite aims. They are drawn to it because the aims are large and concrete.

It is true that so far the work is builded on what the minister, a few interested men, and the women have done, but the movement promises a large development along lines of study and investigation in classes and by individuals, as in the case of the Mission Study groups among the ladies.

One thrills with the possibility of the thing as he sits down at banquet with 600 men, as at Nashville, or 700 as at Memphis. He feels the pulse-beat of power as he sees 1,200 laymen row upon row listening breathless to a man like Hotchkiss or Eddy. Such seed must bring forth fruit, and it will be good fruit.

It is true that the aim is entirely to arouse Foreign Mission enthusiasm and giving, and that in a sense the motto, "the evangelization of the whole world in this generation," is lost sight of; but it is also true that missionary knowledge once obtained or zeal once aroused will inevitably take in the whole world.

This is seen in the denominational meetings among the Baptist churches. In general, our churches are pursuing the policy suggested by the Southern Baptist Convention. Take the denominational meeting held at the First Baptist Church, Nashville. Practically all of the causes represented by our Convention were represented. Dr. Mullins spoke on the Seminary; Prof. George Burnett for the schools; Dr. George H. Crutcher for the Home Mission work; Dr. Ray on the educational features of Mission work; and Prof. J. T. Henderson on the Laymen's Movement. In the canvass determined upon all missions were included.

At Memphis the meeting was held at the First Baptist church, and both phases of the work were represented, President Levering and others speaking on Foreign Missions, and Dr. J. F. Love, Western Secretary of the Home Board, emphasizing the base of supplies. Some of the Memphis churches will include all Missions in their additional efforts, and some only Foreign.

The meeting at Memphis was truly a gathering of great men and a great gathering of men. It will take a tremendous effort on the part of our Baptist people to bring both of our Boards to Baltimore free of debt. A debt on either would be a calamity to the cause. Let Tennessee Baptists see to it that their part is forthcoming.

W. H. MAJOR,

Vice-President Home Mission Board for Tennessee.

TENNESSEE COLLEGE.

The second term began Monday, January 31st. The enrollment this year is ahead of last year; the record of last year was 253. The work done this year has been the most satisfactory in the history of the school. Tennessee College is rapidly gaining the deserved reputation of doing good, honest, thorough work.

There are many parents who are seeking just such a place for their daughters, where the religious influences will be wholesome. This school stands squarely for the teachings of Jesus Christ. The young ladies in the home take two walks daily under the chaperonage of the physical director; these are very helpful.

One remarkable feature of this institution is the rapidly increasing patronage from the town. Our enrollment this year from this source is 20 per cent. larger than any previous year. This is evidence

that those who know the most of its merits are showing their appreciation. Our graduating class this year will be much larger than that of any former year.

As has been previously announced, we are planning for a reunion of Mary Sharpe pupils in May. We are very much gratified with the hearty response the idea is receiving from these noble women in all parts of our country.

Mr. Cecil Fanning, the famous baritone with Mr. Turpin, his teacher and accompanist, will make their annual visit to our school on February 15th; they are great favorites here.

We have recently added some very valuable apparatus to our laboratory equipment.

J. HENRY BURNETT.

Murfreesboro, Tenn.

THAT EASTERN TRIP.

Again, the versatile editor announces his determination to take that eastern trip. Let all the subscribers sit up and take notice. It will very greatly improve the paper to have the editor give his notes on travel. Let us accept his proposition, and send in renewals. If every subscriber should secure one additional subscriber, it would be sufficient to defray all his expenses. Is not Dr. Folk really entitled to this trip at the hands of Tennessee Baptists? What agency for the last twenty-one years has been more promotive of general denominational prosperity than the "Baptist and Reflector"? And yet Dr. Folk has received no salary from the State denominational treasury, and every subscriber has received more than the full value of his money. Let not this attempt fail. It would be delightful and profitable to bear him company. A trip such as this promises to be is a great educational factor in any observant life, especially that of a minister or other church worker.

A. J. HOLT.

Chickasha, Okla.

THAT EASTERN TOUR.

Readers of the "Baptist and Reflector:"

Dear Brethren—Dr. E. E. Folk, having announced his intention of going abroad next month, I hereby renew the suggestion, which I made two years ago, that the readers of the "Baptist and Reflector" do themselves the honor of defraying the expenses of the trip. A more faithful servant of our denomination than Dr. Folk has not arisen within the last twenty-one years. He is tired and needs the trip. Besides, his readers will be greatly benefited by his editorial correspondence while abroad. Brethren, we all love our noble editor; let us prove it by sending him at once a contribution for the purpose above mentioned. My own contribution accompanies this appeal.

Very truly yours,

R. L. MOTLEY.

Salisbury, N. C.

[The above was written by Bro. Motley wholly on his own motion, and is published at his earnest request. Our proposition was that for every new subscriber that should be sent us at \$2, we would apply \$1 of the amount on the Palestine Trip Fund. Our purpose in making the proposition was not simply for our own benefit, but with the hope that in this way we should be able to secure a large number of new subscribers to the paper. At the same time, we may say we appreciate very much the kind words of Bro. Motley and the spirit which prompts him to make the proposition he does. It would, of course, be a matter of the greatest gratification to us if the readers of the "Baptist and Reflector" should act upon his suggestion, and would place us under everlasting gratitude to them. But we do not ask it.—Ed.]

If any word of mine can be used to advance the interests of Tennessee College, I shall be glad. The school furnishes an opportunity for our Baptist people never offered before. Our Baptist young women have a chance for improvement in higher education brought to their very doors. The school is just such in make-up and management as I have longed to see. It will be a matter of loss to us if we do not give it our best help and allow it to render to our denomination its highest service. In my opinion, Tennessee College is a providence, and has come to the kingdom at the right time.

Sincerely yours,

W. C. GOLDEN.

Nashville, Tenn., Nov. 4, 1909.

PASTORS' CONFERENCE.

NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours. One received by letter. Splendid offering for Ministerial Education, following a sermon on that subject.

Third.—Pastor Yankee preached on "Storm-tossed Disciples," and "The Wisdom of Soul-winning." Splendid day. Three professions.

Centennial.—J. N. Booth preached on "Making First Things First," and "Goodness and Severity of God." 98 in S. S.; good B. Y. P. U. 34 in Overton Mission. Every thing snowed under.

Edgefield.—Fine morning congregation. Evening service very much cut by the weather. Good S. S.

North Edgefield.—Pastor Hudson preached on "The Safe Investment," and "The Thoughtful Hour." S. S. and congregation reduced on account of the snow and extreme cold.

Seventh.—Pastor Wright preached on "Heavenly Exchange," and "Overcome by Evil." 124 in S. S. Collection for Ministerial Education.

North Nashville.—Pastor W. D. Wakefield preached on "Lot, a Type of a Lost Christian," and "The Great Invitation." 108 in S. S. Four additions by letter.

Howell Memorial.—Pastor Cox preached on "Lessons from a Runaway," and "Old Time Religion."

Lockeland.—Pastor Skinner preached on "God's Call for Laborers," and "The Value of the Present." Good services. 80 in S. S.; \$15 to Ministerial Education.

Belmont.—Bro. Lovelace away, because of death of his father. Dr. Van Ness preached in the morning and Dr. Golden at night.

Calvary.—Pastor Woodcock preached on "A Spiritual Religion," and "Regeneration." One received under watchcare. 52 in S. S.; 30 in B. Y. P. U. Mission S. S. organized at 28th ave., N., and Jefferson street.

South Side.—Pastor Stewart preached on "Prayer for Laborers," and "First Things First." Very good day.

Una.—Bro. Fitzpatrick preached in the morning on "The Kingdom." 27 in S. S.

Franklin.—Pastor S. P. White preached on "The Life of Joseph," and "A Search for Jesus." Small S. S.

KNOXVILLE.

Bro. A. C. Hutson read a paper on "Self-denial." Extremely cold weather. Conference called to order by Bro. G. W. Edens.

First.—Pastor Taylor preached on "The Source of Strength," and "Old Paths." 258 in S. S.; one received by letter.

Broadway.—Pastor W. A. Atchley preached on "The Birth of Jesus, Birth of Hope," and "Foes and Friends of the Home." 380 in S. S. 7 received by letter; two approved for baptism.

Deaderick Ave.—Pastor C. B. Waller preached on "The Power of a Touch," and "The Men We Need." Over 400 in S. S.; 42 in Dale Ave. Mission. Splendid audiences. One profession.

Bell Ave.—Pastor J. H. Sharp preached on "Open Doors," and "Three Fools." 449 in S. S.

South Knoxville.—Pastor John M. Anderson. Rev. J. G. Carmichael preached on "How to Be Happy." The pastor preached in the evening on "There Is a Fountain Filled with Blood." 133 in S. S.

Euclid Ave.—Pastor L. A. Hurst preached in the morning on "Christ's Attitude Toward the Law, and Our Attitude Toward Him." Rev. F. E. White preached in the evening on "Where Will You Spend Eternity?" 127 in S. S.

Gillespie Ave.—Pastor A. C. Hutson preached on "Prayer," and "The Severity of Jesus." 106 in S. S. One profession.

Smithwood.—Pastor J. C. Shipe preached on "A Notable Conversation," and Bro. Mullendore preached in the evening on "Temptation." 55 in S. S.

Lincoln Park.—Pastor M. C. Lunsford preached on "God's Call to an Idle Church," and "Two Gates." M. C. Lunsford called to pastorate.

Lonsdale.—Pastor J. M. Lewis preached on "Discipleship," and "Preaching of the Ark." 275 in S. S.; one received by letter. A new furnace just installed.

Mouth of Richland.—Pastor A. R. Pedigo preached Saturday on "Watch and Pray," and Sunday morning on "They That Stay By the Staff." 29 in S. S.

Grove City.—Pastor G. T. King preached on "Tenting Toward Sodom," and "At Home in Sodom." 74 in S. S. Splendid B. Y. P. U.

Stock Creek.—Pastor F. E. White preached on "Vision." 40 in S. S. The work starts off fine.

Oakwood.—Pastor Geo. W. Edens preached on

"Spiritual Restfulness," and "Forgiveness of Sin." 134 in S. S. One received by letter. One approved for baptism.

Middlebrook.—Pastor A. F. Green preached on "The Relation of Church and Pastor." Bro. Chas. Jones preached in the evening on "A Fixed Purpose." 35 in S. S. Good day.

Fountain City.—Pastor M. C. Atchley preached on "The Old Well," and "Absalom's Curls." Three received by letter. Good crowds.

Island Home.—Pastor J. L. Dance preached on "Some Things that Make a Church Grow," and "Methods of Revelation." 120 in S. S.

Third Creek.—Pastor A. F. Mahan preached in the morning on "Abraham and Lot." 55 in S. S.

Etowah.—Pastor W. L. Singleton preached on "Holy Spirit," and "Prodigal Son." One addition by letter. 159 in S. S. Large crowds.

MEMPHIS.

First.—Pastor Boone preached on "Lessons from the Laymen's Meeting," and "God Calling His Son Out of Egypt." Five received by letter. One approved for baptism. Good congregations. Good day.

Central.—A. L. Brown preached at 11 a. m. on "The Whole Gospel to the Whole World in This Generation." William Harbert Moore preached at 7:30 p. m. on "What Must I Do to Be Saved?"

Seventh Street.—Pastor I. N. Strother preached at the morning hour on "Ministerial Education," and secured pledges of \$40 for the Students' Fund of Union University. Laymen's meeting at night. Addressed by several of the brethren.

LaBelle Place.—Pastor J. W. Gillon preached on "The Bible in the Home," and "The Saloon and Business." Great audiences. Two baptized.

Bellevue.—Pastor H. P. Hurt preached on "The Call of Matthew," and "The God of Gold Destroying Home Life." One received for baptism.

Boulevard.—Pastor C. L. Owen preached on "The Rewards of Obedience," and "The Family Circle," being the first of a series of four sermons on the home.

McLemore Ave.—Pastor W. J. Bearden preached on "The World's Debt to Religion," and "Evidences of Regeneration." Pastor holding meeting at Lake City, Ark.

Union Ave.—Pastor away to conduct funeral. Preaching at both hours by S. A. Owen on "Parable of the Sower," and "Faith a Victor and a Victory." Present at S. S., 124. Collection, \$3.12.

Blythe Ave.—Pastor O. T. Finch preached on "The Healing of a Nobleman's Son," and "Temptation."

Binghamton.—C. H. Bell preached on "A Queen's Choice," and "Assurance." Good services; 75 in S. S.; good B. Y. P. U.; 27 present. This was their second meeting, but success is certain. Work starts off very well.

CHATTANOOGA.

First.—Pastor Masseur preached on "Christ of Humanity, or, Humanity of Christ," and "One Thing Thou Lackest." One received by letter. 293 in S. S.

Central.—Pastor D. P. Harris preached on "The Faithful Missionary Church," and "The Word is Nigh Thee." 112 in S. S.; 22 in B. Y. P. U.; 2 received for baptism.

Baptist Tabernacle.—Preaching by Pastor Allen Fort on "The Lord Was With Joseph," and "Joseph a Type of Christ." 242 in S. S. One received under watchcare. Two received for baptism.

Highland Park.—Pastor W. S. Keese preached on "Strengthened in the Inner Man," and "They That Were Ready." 120 in S. S. Most excellent B. Y. P. U.

East Chattanooga.—Pastor preached on "The Whole Armour of God," and "The Devil's Slime-pits." 55 in S. S. Spiritual services. One addition.

St. Elmo.—R. L. Peoples, pastor, preached on "Man's Sitting and God's Sitting," and "The Talents." Good S. S.; splendid B. Y. P. U.; Good services.

Avondale.—Pastor Thos. A. Swofford preached on "What Think Ye of Christ?" and Dr. Saul preached at night on "Who's on the Lord's Side?" 54 in S. S.

Alton Park.—Pastor Hazelwood preached on "Heart Burn," and "Robbing God." Very good interest and attendance. Average S. S.

Chamberlain Ave.—Pastor A. P. Moore preached on "The Cross of Christ," and also on "Temperance." at a mass meeting held in the Presbyterian church. Good S. S. and excellent B. Y. P. U.

East Lake.—Pastor Chunn preached on "Obedience, the Test of Love," and "Woman as a Factor in Man's Moral Elevation." 45 in S. S.; 25 in B. Y. P. U. Grand congregations. Good day.

JEFFERSON CITY.

Paper on "Evangelism" was read by Dr. W. H. Fitzgerald, and was enjoyed by all as a rare treat. Oak Grove.—Dr. J. M. Burnett preached on "A Call to a New Business."

Alpha.—Preaching by Dr. S. E. Jones on "A Vision of Jesus."

Fall's Branch.—Pastor Chas. T. Beall began work for one-fourth time. Preached Saturday on "The Shepherd and the Sheep;" Sunday, "Believing on Christ." Ten received for baptism.

Mt. Harmony.—Pastor L. C. Chiles preached Saturday on "And He Preached Unto Him Jesus;" Sunday, "A Heavenly Vision." Good S. S. and good day.

First.—Pastor W. H. Fitzgerald preached on "God's Call to the Church," and "Personal Evangelism." The church is preparing for the revival, which will begin soon.

Buffalo Grove.—Preaching by Robert M. DeVault Saturday and Sunday.

HARRIMAN.

Trenton Street.—Pastor B. N. Brooks preached on "The Christian's Panoply," and "Restoration of the Joys of Salvation." 131 in S. S.; good B. Y. P. U.

Walnut Hill.—Pastor preached at 3 p. m. on "The Leper's Approach to Jesus." 55 in S. S. Good day and fine crowds.

Doyle.—43 in S. S.; 10-inch snow. Pastor W. N. Rose was assisted in the ordination of Brethren Moore, Stewart, Johnson and Austin to the deaconate Wednesday night by Pastor-Evangelist R. D. Cecil, who preached the sermon, and Rev. Wm. Kerr, who led the prayer and delivered the charge to the church. Bro. Cecil preached at Sparta Thursday night.

Centreville.—J. H. Hull, pastor. State Evangelist T. O. Reese preached in the morning on "The New Birth;" in the afternoon he preached to men on "The Drama of Life." At the evening hour he preached on "Preparation to Meet God." Crowded house. The revival continues with good interest.

Good Hope (Overton Co.).—Pastor-Evangelist R. D. Cecil preached on "But Lay Up for Yourselves Treasures in Heaven," and "I Came that They Might Have Life and Have it More Abundantly." Small congregations. 28 in S. S.

Shellmound, Tenn.—Macedonia.—Pastor James P. McBride preached on "Two Masters," and "Christ's Love to Man." Good S. S.

I have accepted the church here at Guymon for full time. We buried one of our twin babies last Friday, and the other seems near death's door.

O. J. COLE.

Guymon, Okla.

I enjoy the "Baptist and Reflector" very much. Like wine, it grows better with age. My work here is prospering. During the eighteen months of my pastorate about 100 have been received into the church; benevolences almost doubled, and S. S. has increased threefold. Our membership is over 500.

J. E. HUGHES.

Bonham, Texas.

Allow me to join your many other friends in congratulating you on the recent baptism of your son, E. E., Jr. My son, J. G., Jr., now 17 years of age and a student at Mississippi College, was converted at 8 and baptized at 9. If it so please the good Lord, may your son and mine make Baptist preachers, and better ones than their fathers are. My heart goes out to the boys and young men of our country. They are the hope of the church and of the cause of Christ in all its departments at home and abroad.

Your abiding friend and brother,

J. G. CHASTAIN.

Guadalajara, Mexico.

I filled my regular appointment at Hickory Valley last Sunday. Had Dr. G. M. Savage with me, to the delight of a large congregation.

Took collection for Ministerial Education, which amounted to nearly \$31. Four additions at the morning service, three by letter, and one by experience and baptism.

Received unanimous call for half-time. Dr. Folk, we are moving things down here. Come to see us; we will give you a warm welcome.

F. B. NAFE, Pastor.

MISSIONS

State Board—W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

Home Missions—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

Foreign Missions—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, Tenn., Vice-President for Tennessee.

Sunday School and Colportage—Rev. W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

Orphans' Home—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Ministerial Education—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.; for Hall-Moody Institute, H. E. Watters, 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, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 534 McGavock Street, 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 Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

COURSE AT THE TRAINING SCHOOL

So many have asked the question, What do you study when you go to the Training School? Each girl is allowed, not required, to take three Seminary studies. The first year they study Sunday School Pedagogy, Old and New Testament, and the second year Church History, Biblical Introduction, and Theology. Besides these classes at the Seminary, in our own building we study Personal Work, by Torrey, Nursing, Sight Singing, Elocution and Music.

You may not think this is not a difficult course, but it keeps us all busy from morning to night. Besides these studies we have our practical work. The girls teach in the various mission Sunday Schools, conduct Sunbeam and Royal Ambassador Bands, visit among the people connected with their mission and lead many to Christ.

Since last I wrote you concerning scholarships for the Training School, one has been established by Tennessee Association. Thank God for those progressive, consecrated women.

Who will be next to say that they want to invest in training a Tennessee girl for the mission work? Remember, we are praying the Lord will call

at least six girls from Tennessee this year for the mission work, and that they will answer gladly, "Here am I, Lord; send me."

MARY NORTHINGTON.

W. M. U. OF TENNESSEE ASSOCIATION.

Miss Bertha Johnson.

The quarterly meeting of the W. M. U. of Tennessee Association was held with the First Baptist church. The attendance was good; fifteen churches and twenty-four societies were represented.

Fine papers were read on the subjects of Enlightenment, Enlistment, and Systematic and Proportionate Giving, and each paper was followed by an interesting discussion of the subject. In the afternoon, Dr. J. J. Taylor gave us an interesting paper on Missions up to the time of Carey.

When it came time for the business, the question of paying \$200 for a scholarship for Miss Maud Middleton at our W. M. U. Training School, was discussed, and it was agreed to do this. A special offering was made for her in addition to some clothing. You see Miss Northington told us about her. She is one of our own East Tennessee girls, and in fact is a former Knoxville girl, and is most worthy. Her tuition will be paid by our Associational W. M. U. next year, so that she will not have to stop and teach as she had expected to do before entering the Training School.

Corryton will be the place of our April meeting, and some of the ladies are going into the neighborhood three or four days before the time to arouse the people to an interest in the work, so they will attend the meeting.

Knoxville, Tenn.

"HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD?" Rom. 10:14.

Robert Moffat (B. 1795, d. 1883), the great missionary to South Africa, related, while on a visit to England, the following incident:

"She was a Matabele captive," said Moffat. "Once while visiting the sick, as I entered her premises, I found her weeping with a portion of the Word of God in her hand. I said: 'My child, what is the cause of your sorrow? Is the baby still unwell?' 'No,' she replied; 'my baby is well.' 'Your mother-in-law?' I inquired. 'No, no,' she said, 'it is my own dear mother.' Here she again gave vent to her grief, and holding out the Gospel of Luke, in a hand wet with tears, she said, 'My mother will never see this Word; she will never hear this good news! Oh, my mother and my friends, they live in heathen darkness, and shall they die without seeing the light which has shone on me, and without tasting that love which I have tasted?' Raising her eyes to heaven, she sighed a prayer, and I heard the words again, 'My mother, my mother!'"

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GAMBRELL AND FROST AT MARTIN.

By H. E. Watters.

I promised to write up the Bible Institute held at Martin two weeks ago, but the great amount of work incident to the reorganization of school for the new term, which began last week, has necessitated delay.

But pure gold does not tarnish much with age, and so the wonderful nuggets of spiritual truth that I gathered from the lips of these two great men, J. M. Frost and J. B. Gambrell, have lost nothing by the delay.

I will not attempt now to write a news article about the Institute. Dr. Frost has already done that much better than I could have done, but I desire to give the readers of the "Baptist and Reflector" a few of the many wise things spoken by these two great and beloved brethren. They are too good to be enjoyed only by the eighty preachers and ministerial students who heard them. I heard five of the six great lectures delivered by Dr. Gambrell, but only one of the two delivered by Dr. Frost, which accounts for the greater number being given from Dr. Gambrell.

Nuggets from Dr. Frost.

A Great Lecture on the Fruitage of the Baptist Creed in the Heart and Life.

"The preacher is under obligation to give his people a good text and subject."

"If Baptists have the best creed, they should have the best life in the world."

"It has cost much to make Baptists what they are."

"I am jealous of the Baptist name. I want no prefix nor suffix."

"There is no room for tyranny of creed among Baptists."

"If I thought somebody was trying to yoke me, I would break the yoke."

"I don't boast much about liberty, but I am rather independent."

"Baptists are not a church of people, but a glorious people gathered in churches."

"The individual is the centrifugal force; the creed the adhesive or centripetal power that binds together."

"There is a difference in believing about the Bible, and believing according to the Bible."

"Our interpretation of scripture, is our creed."

"Baptists stand for Baptist interpretation of Jesus Christ."

"Baptist creed is good on printed page, on lip, and tongue, and must be in heart and life."

"The fruitage of our creed may be expressed in four words: character, conduct, companionship, and co-operation."

"The catchy phrase: 'this is the age that wants deed, not creed,' doesn't mean much. We don't get much deed worth while without creed."

"Luther did not make the world tremble until a great article of faith made Luther tremble."

"A man's creed is not what he holds, but what holds him."

"The man who says, 'give me a Baptist book so that I can find out what I believe,' is no Baptist."

"Church membership means two things: first, an experience of grace; second, a belief in New Testament doctrines."

"A man with a creed in heart is a man with conviction; in one sense he is a free man, in another he is Christ's bondman."

"A man with conviction is free to recant with his lips, but he is fettered in heart and life."

"The Baptist creed is a co-operative creed."

Your Nerves

Ask your doctor if alcoholic stimulants are not often very disastrous when given to nervous people. He will tell you why. J. C. Ayer Co., Lowell, Mass.

Your nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. Weak nerves need good food, fresh air, and Ayer's non-alcoholic Sarsaparilla.

"I love to be around where my brethren are doing things."

Nuggets from Dr. Gambrell.

From "Is Missions Worth While?"

"We will have trouble with our bodies, if we go very much into the service of our Lord."

"Suppose we should all attend church only in spirit!"

"Most of our money is spent for what we don't need."

"The second chapter of Romans is the greatest in the Bible for everyday living. If lived up to in five years it would double the value of every acre of land in the country."

"It pinches a lazy man to be a Christian."

"If our Baptist churches ever go to ruin, they will go by the 'stilts and starch' route."

"One old negro washwoman in Memphis is supporting her daughter as a missionary in Africa."

"Missions cost money, but that is no objection; everything worth while costs something. We will not get done with money until we are dead and our burial expenses are paid."

"The best parts of some of our papers are the blank spaces, and the next best are those that advertise breakfast foods. There is a good deal in NOT printing."

"There are discouragements in missionary endeavor. Some go wrong, some break in health, some come back, some speculate (I have known some to do so here), but the great majority will glorify God."

"I knew an engine to run off the track, but I am not going to walk back to Texas rather than risk another."

"There is no place where a man needs common sense more than in religion."

"One man puts in twenty-five cents and wonders why the world is not saved. He puts in a 'rush order.'"

"Missions make a square fight in the meanness left in you, and in your church."

"God is for missions; the devil is against it; which side are you on?"

"The chief end of man is not to keep the peace. God's soldiers must fight some."

"The man who knows a plain duty and does not do it, breaks fellowship with God. He can't pray."

"If you would walk with God, you must go God's way."

"Preachers don't have to live, but have to do right."

"The preacher that runs on the principle that he must take care of

himself, will come to grief. He looks for a call, his wife takes sore throat."

"It takes God to care for the preacher."

"The man who pours out his soul and life as a sacrifice, is wanted everywhere."

"The church that lives for itself dies."

"The Holy Spirit brings men to the church that is preparing to do them good."

The above notes were taken from Dr. Gambrell's lecture on the subject, "Is Missions Worth While?" The following are from "The Value and Limitations of Toleration Among Baptists."

"There must be two bears in every house—bear and forbear."

"None of us know it all. Ignorance runs in my family."

"Don't try to put the Atlantic Ocean into a tin cup."

"Learn the meaning of 'Due time.' Be patient."

"Be tolerant—don't cut off square."

"Backbone is good, but the joints are the best part of it. A crowbar wouldn't do."

"Don't try to manage the woman. That's their strong point."

"A man's feeling don't stand for as much as doctrine."

"I had rather put in my money and let part of it go the way I had rather not than to break fellowship with my brethren."

"I am afraid when we put too much religion in the front windows that it will give out before we get to the back."

"I like to fight at peace and quiet."

"There is a difference in killing out a Baptist and in converting him."

"It is not thinkable that Christ should make a church, establish an ordinance to perpetuate it, and then leave the administration of that ordinance to aliens."

"I never believed people have to be foolish to be good."

"One of the best things in Baptist liberty, is there is enough to go round."

"One of the best things about a church is there is plenty room on the outside."

"Don't persecute heresy; reject it."

"I take great comfort in the Apostolic fusses. They are so much like Baptists."

"In the principles of elimination, always save all you can."

"A great deal of foolishness will die before you can kill it."

"You can't make a crop with wild horses roaming over the field."

"The Baptist spirit is to build up a man, not to conquer him."

CENTRAL ASSOCIATION.

The Fifth Sunday meeting of Central Association met with the Salem Baptist church on Friday night before the fifth Sunday in January.

Salem is one of our best churches, and enjoys the advantage of having Laneview College near its doors. This was a desirable place for such a meeting, as it came in touch with quite a number of young men and ladies, who will soon go out over the country and spread the truths spoken there.

Bro. Wood, having moved out of the bounds of the Association, could not be present, and on motion of Dr. Anderson, of Jackson, Bro. C. H. Bell was elected chairman of this meeting.

Bro. Bell took charge and proceeded to carry out the program.

After song and prayer, Bro. J. A. Bell, of Bradford, preached an excellent sermon from 1 Cor. 5:11, after which the meeting was adjourned until Saturday, which was a fine, clear day, and the people gathered, anxious to hear the discussions of the day.

Saturday's program began with devotional exercises, led by R. S. Wofford, followed by song, "Stand Up, Stand Up for Jesus."

The subject, "Systematic Giving," was very ably discussed by Bro. Hastings and others. They said: "We should give as the Lord has prospered us, laying by at the first of each week." One-tenth was suggested as a good plan.

"The Duty of Each Member to Assist in Carrying Out the Mission of the Church," was forcibly and beautifully discussed by Dr. J. H. Anderson.

Bro. Mathis, of Waverly, was recognized. He made known his purpose in being with us. He was working in the interest of the Pastor's Home at Waverly.

Rev. J. T. Early gave some interesting facts and made a splendid speech on "Our Interest in State Missions."

The first thing after dinner, the Executive Board met and accepted Bro. Wood's resignation, and elected Bro. J. R. Jarrell, of Humboldt, as his successor.

Rev. C. H. Mount conducted devotional exercises, and then Dr. Anderson spoke on "Home Missions," an inspiring speech was that he gave. How he spoke of destitution and need of the Gospel in this fair land of ours. Oh, that the sleeping Samson could awake and realize his strength in his own homeland!

Rev. J. A. Bell kept the people awake and laughing as he discussed "The Habits of the Minister and S. S. Worker."

Bro. Poag conducted services Saturday night.

Sunday School mass meeting Sunday, led by Bro. Spight, was enjoyed by all.

Dr. Anderson preached Sunday from the text I John 5:19.

The meeting was dismissed to meet with the Springhill Baptist church the fifth Sunday in May.

These meetings are growing in interest and should be attended by all.

The people of Salem were very kind and hospitable to all visitors. They have certainly learned how to take care of "the stranger in their midst."

R. S. WOFFORD, Sec.



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AN OLD-TIME MEETING.

Will you please give me space to report the results of an old-time meeting, just closed a few days ago, held in the town of Fonde, Bell county, Ky. I went there on the 8th of January by request of the operator of the coal mines; preached day and night for more than two weeks; had more than 20 professions. The town was very much aroused. There had been a church organized at this place many years ago by the Baptists, but only a small remnant of the membership could be found, and they had no pastor, and were doing nothing. I looked up the old church book, examined the principles of their Constitution and Rules of Order, and found some deficiency in them. Then I made an effort to get the membership together, and succeeded in getting five members. They agreed to have a church session and the writer was chosen Moderator pro tem. Two joined by letter. Then we had seven members. Also I had present in this session Kentucky evangelist, Rev. J. W. Mahan, of Jellico, Ky. I asked the church to disband by lettering off for the purpose of being re-constituted. The church agreed to my proposition, and Bro. Mahan and myself were chosen as a presbytery and we proceeded to re-constitute the church on the Bible and Baptist plan, as written out by J. M. Pendleton. This church session was held on Jan. 25, 1910. On my next visit to Fonde I am expecting to be called to the pastoral care of this new church. I earnestly request that the readers of the "Baptist and Reflector" will pray for the success of the Friendship Baptist church.

C. H. OTEY.

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THE REIGN OF LAWLESSNESS.

Law is a necessity of government. It is the indication and expression of civilization. It embodies the regulations by which organized society is to be governed. The absence of law is anarchy; it is barbarism. All laws are founded not upon natural rights, but upon the surrender of natural rights for the good of society. The fundamental idea of law is the greatest good to the greatest number. All laws are intended to be obeyed, and obeyed by all men alike. Not that all men like all laws. The fact that it is necessary to pass any law indicates its necessity, and shows that there was a disposition on the part of some person or persons to do something which was not for the good of society. The passage of any particular law, therefore, must necessarily bear heavily upon those who were disposed to do something which that law is intended to prevent.

If the law-makers should pass only such laws as every one would like, then they would not pass any laws. For

"No thief e'er felt the halter draw
With good opinion of the law."

And so with the gambler, murderer, bootlegger and every law violator. It is not to be allowed that every man shall decide for himself whether he shall obey the law or not, and, if so, what law he shall obey and what law he shall disobey. This question must be decided for him by the law-making body, which represents organized society. To allow every one to obey all the laws he likes and disobey all the laws he dislikes would be again to plunge society into anarchy. Nor are the officers of the law to decide for themselves what laws they shall enforce and what laws they shall not enforce. When an official takes his oath of office, he does so with the understanding on the part of the law, and of the people back of the law, that he is to enforce the laws on the statute books to the best of his ability, regardless of his own likes or dislikes. If he fails to do this, he becomes a perjurer in the sight of God and man. These reflections are occasioned by the present

situation in Tennessee. Laws have been placed on our statute books in this State—laws not only against the sale of intoxicating liquors, but against gambling, against pistol carrying, as well as against stealing, murder, etc. These laws, and particularly the laws against the sale of intoxicating liquors, are being persistently, boldly, in some cases openly, violated. Not violated merely in the larger cities, such as Nashville, Memphis and Chattanooga, but violated all over the State. When arraigned for the violation of these laws, the law-breakers defiantly boast, as one did in Nashville recently, that nothing can be done with them, because they "have the judge, the juries and the Governor."

In Nashville the Mayor of the city and the Sheriff of the county, owing their election very largely to the law-breakers, are openly in sympathy with them, and refuse to make any arrests for the violation of the liquor laws. The Criminal Court Judge charges the Grand Jury to bring indictments for the violation of these laws, but he, himself, appoints every member of the Grand Jury—and takes pains to see to it that there are enough members on it who will refuse to vote for any true bill against these violators, to insure that no indictments shall be found against them. He claims credit for his charge, and puts all the blame on the Grand Jury, which is simply his own creature. The Grand Jury then does nothing, and the offenders go unpunished. Or, if, by any means, an indictment should be found against them, and they should be convicted and sentenced, then—we blush to have to say it—the Governor of the State, who himself owes his election largely to the law-breakers, stands ready to pardon them, and does pardon them in every instance. Not only pardons the violators of the liquor laws, but the violators of the laws against pistol carrying, against gambling, against stealing, and even against murder. Especially, however, does he pardon almost every violator of the laws against the sale of intoxicating liquors in the State. Despite the fact that he promised on the stump when a candidate for election and again for re-election as Governor that he would sign any temperance measure the Legislature would pass, he vetoed the laws passed by the Legislature, both against the sale and the manufacture of intoxicating liquors. And since the passage of the laws, over his veto, he has lent all the aid and encouragement in his power to the violators of these laws, so as to bring the laws into disrepute.

The situation, in brief, then, is this: The liquor men said that the laws against the sale of liquor could not be enforced, if passed. After their passage, they have done everything possible to prevent their enforcement, violating them every time and everywhere they could. In this position they are being backed up by a number of officials, whose sworn duty it is to enforce the law, and who have made themselves perjurers in order to serve the liquor interests. Among these officials, unfortunately, is the Chief Executive officer of the State. Now these law-breakers and their friends turn around and say: "Ah! We told you so. You see that you can not enforce the law against us. We are superior to all laws. We do not care the snap of our finger for the laws. We are going to violate them just as much as we please. We are going to elect the officers, whose business it shall be to see, not that the laws are enforced, but that we may violate them without punishment. And if we should happen to be caught up with and convicted, then 'the Governor of the State belongs to us, and he will pardon us that quick.' You might just as well repeal your old laws. It will save you trouble and expense in trying to enforce them against us."

Not only in the larger cities are the liquor laws violated. They are violated all over the State. The whole State is "wide open," as never before, for many years. Not only are the liquor laws violated. All laws are being violated, often boldly, the violators being encouraged by those whose official business it is to enforce the law, including the Governor of the State, the Criminal Judge and Grand Jury of Davidson County, and the Mayor of Nashville. It is a disgraceful state of affairs. Gambling flourishes. Thefts are frequent. Murder is common—so common as hardly to excite comment. Crimes of all kinds are rampant. When convicted, the criminals are almost as rapidly pardoned by the Governor. Vice flaunts itself in the face of decency.

"Can such things be
And overcome us like a summer cloud
Without our special wonder?"

The situation is a serious one. The very foundations of our government are being undermined, and some of those who are helping to undermine them are the very ones whose official business it is to uphold the government. Disrespect for one law is breeding disrespect for other laws. We are fast drifting into a condition of anarchy.

The situation is becoming alarming, desperate. It is fast becoming intolerable. Something needs to be done. Something must be done, or liberty is gone, life is not safe, our courts will become a byword and justice but a mockery.

Next week we shall discuss the remedy for this state of affairs.

THE BAPTIST AND REFLECTOR.

We have been asked what is to become of the BAPTIST AND REFLECTOR while we are gone on our Eastern trip. In answer, we may say that satisfactory arrangements have been made, and we think the paper will be well taken care of. In the first place, the present efficient office force will be here to look after the business of the paper, to receive and edit and give out copy, read proof, etc. This they have done for years during our frequent absences from the office, and are thoroughly capable of doing. In the second place, we have written up a number of editorials ahead. These will fill the editorial space in the paper for several weeks, until the letters which the editor expects to write about his trip reach the office. There will be one of these letters each week, and they will take the place of long editorials. Then, we may say, a number of brethren in the city, including Drs. J. M. Frost, I. J. Van Ness, W. C. Golden, G. A. Lofton, R. W. Weaver and others, have kindly consented to write editorial paragraphs. If any matter of special importance, either of an editorial or business nature, should arise they will be competent persons to look after it. That, altogether, the paper will not suffer during our absence. In fact, we are not sure but that the readers of the paper will think that it is better while we are away than while we are here and perhaps will come to the conclusion that they would be glad if we should stay away all the time.

All communication, intended for the paper, whether for publication or on business, should be addressed to the BAPTIST AND REFLECTOR, Nashville, Tenn., and they will receive prompt attention. Letters to the editor personally may be addressed to him at Nashville, and they will be forwarded to him.

MR. FAIRBANKS AND THE POPE.

Ex-Vice President, Charles W. Fairbanks, has been traveling in Europe. Before reaching Rome he received and accepted an invitation to address the American College in that city. This college is under the direction of Methodists. Mr. Fairbanks, himself, is a prominent Methodist, and it was the proper thing for him to do to address his fellow Methodists in Rome. It was arranged also that he should see the Pope. But when the Pope learned that Mr. Fairbanks was to address the Methodists he notified Mr. Fairbanks that if he did he would not be received by the Pope, that he would have to choose between the Pope and the Methodists. Mr. Fairbanks chose the Methodists, and, although the President of the American College offered to release Mr. Fairbanks from his promise to speak there, he went ahead and delivered his address, as promised. The course of Mr. Fairbanks has aroused the admiration of his fellow countrymen, and of every one who believes in independence and true manhood. It has, however, put the Pope and his followers on the defensive. Archbishop Ireland promptly issued a statement, in which he made a very scurrilous attack upon the Methodists.

The whole affair only shows the narrowness and intolerance of Catholicism, and indicates what Catholics would do in this country if they could get control, as they are making such desperate efforts to do. Ex-President Roosevelt, by the way, is to be in Rome in a short while. He will probably be invited to address the Methodist College also. It remains to be seen what course he will pursue and what the Pope will

do in case he does decide to address the Methodists. We hope that he will show the same courageous and independent spirit which has been shown by Mr. Fairbanks.

CHURCH EXTENSION IN NASHVILLE.

A meeting of the laymen and ministers of the Baptist churches of Nashville was held on the night of February 8, in the First Baptist Church. About 200 men were present. Following a lunch served by the ladies of the church, several addresses were delivered, and a report made of the work done for the last year in church extension:

A. D. Foreman, Chairman of the Church Extension Committee, reported that the last payment had been made on three of the four lots purchased by the committee during the last year, and only one payment remained on the fourth. He also reported that two churches had been built in the city during the year, this making a total of fifteen Baptist churches in Nashville.

Following the report of Mr. Foreman, addresses were made, Dr. R. M. Inlow, pastor of the First Baptist Church, acting as Chairman. Among those who spoke were: Dr. William Lunsford, pastor of the Edgefield Baptist Church; Dr. G. A. Lofton, pastor of the Central Baptist Church; Dr. W. C. Golden, of the Belmont Baptist Church, and laymen L. M. Hitt, G. Frank Cole and C. T. Check.

A collection was taken up and \$980.25 was given in cash, and \$1,440 was subscribed, making a total of about \$2,500. This money will be employed in making the final payment on the lot purchased and buying other lots in new fields in and around Nashville. This Extension Committee was appointed by the Executive Committee of the Nashville Baptist Church Association, and they buy lots where a church is needed, and then allow the future members of the church to build it.

The Baptists of Nashville are doing things. They were never more numerous, more united, more aggressive than now.

RELIGIOUS EDUCATION ASSOCIATION.

The Religious Education Association will meet in this city on March 8-10 in its seventh annual Convention. The general topic of the Convention will be "The Church and Education." It has been charged that the Association was an agency for the promotion of higher criticism. We are assured, however, that there is no truth in this charge, and that the Association is simply what its name implies—an Association for the purpose of promoting religious education. A number of prominent educators from all over the country will speak at the Convention. This is the first time it has met in the South, and it is hoped that there will be a large attendance from all over the South. The full program is ready for distribution, and will be forwarded by the Secretary, Mr. Henry F. Cope, 72 East Madison Street, Chicago. Dr. Cope, by the way, is a Baptist, and was a former student at the Southern Baptist Theological Seminary at Louisville. Any one wishing a program or further information of any kind with reference to the meeting of the Association will please write to Dr. Wm. M. Anderson, pastor of the First Presbyterian Church, this city, and it will be sent.

BIBLES.

The price of Bibles, like that of everything else, has advanced. We may say, though, that we bought a good supply of Bibles last fall, and shall be glad to furnish them to our subscribers at the prices at which we offered them then, as follows:

A self-pronouncing combination Teachers' Bible, with concordance, maps, etc., \$1.50 extra.

The same Bible with thumb index for \$1.75 extra.

The same Bible with the Red Letter feature for \$2.00 extra.

The Red Letter Bible with thumb index for \$2.25 extra.

These Bibles will be furnished at the above prices as long as they last. After that we shall probably have to increase the prices on premium Bibles.

Rev. Gordon W. Hill died in Louisville last week. He was an effective preacher and a successful evangelist.

RECENT EVENTS.

The Sunday School Congress will meet in Atlanta, Ga., May 25-30.

Will some one please give us the address of Bro. J. W. Joyner? He is on our list at Martin. Dr. Waters writes us, however, that he is not there now. He is paid in advance, and we want to continue the paper to him.

We were glad to have a visit last Tuesday from our friend, Brother T. H. Farmer, of Martin. He was in the city on business. Brother Farmer is one of the most liberal and most consecrated laymen in Tennessee. We wish there were several thousand of him.

Will some one please give us the address of Mrs. F. R. Herron? She writes us from Lebanon, but a letter addressed to her there has been returned to us, with the statement from the postmaster that it is "unclaimed." We should like to know where to reach her.

The Northern Baptists have been greatly bereaved in the recent death of Mrs. John Nuveen, President of the Woman's American Baptist Home Mission Society, in which position she was eminently useful and was greatly beloved. We extend sympathy to our Northern friends.

Rev. John T. Oakley, of Hartsville, was in the city on Tuesday of this week to attend the funeral of Mrs. Smith, wife of Brother W. H. Smith, of Lafayette. She was formerly a member of the Seventh Baptist Church, this city, and her funeral was held there, conducted by Brethren Wright and Oakley.

The Home Mission Board has recently issued a series of six charts, giving in brief compass and concrete shape the work of the Board. These charts are valuable for pastors and others who expect to speak on the Home Mission Board. Write to Rev. Victor I. Masters, Editorial Secretary of the Home Mission Board, Atlanta, Ga., for the charts.

We have received from our friend, Bro. W. H. Halliburton, a copy of the book recently issued by him, entitled, "History of Arkansas County, Arkansas, 1541-1875." The book is quite an interesting and valuable one for its historical information. As we have previously mentioned, Brother Halliburton is one of the oldest subscribers of the "Baptist and Reflector."

Rev. A. F. Mahan requests us to change the address of his paper from Trion, Ga., to Knoxville, Tenn. As we have previously mentioned, he has accepted the care of the Third Creek Church, near Knoxville. He says: "The work is opening up with flattering prospects. I feel honored by being called for the second time to become pastor of this splendid church."

The picture of the new Second Baptist Church, Little Rock, Ark., published in the "Baptist Advance" of last week shows it to be quite a handsome structure. It is built somewhat on the plan of the First Baptist Church, Memphis, Tenn., and the McKendree Methodist Church, this city. It is after the Moorish style of architecture, with a central dome instead of a tower or spire. The interior is said to be very conveniently arranged.

Dr. B. J. W. Graham, Junior Editor of the "Christian Index," who has been on a recent visit to Florida attending the Florida Baptist Convention, says that "as a result of the recent cold weather, thousands of crates of oranges have fallen from the trees and are worthless. The damage to the orange crop will run up into the thousands, some think into millions of dollars." This is quite a calamity to the Florida people. We sympathize with them.

Dr. William Lunsford has been pastor of the Edgefield Baptist Church, this city, something over a year. During the year there were 155 additions to the church, about half of them men and boys. All departments of the church are in excellent condition. The Sunday School is larger than ever. The morning congregations usually fill the house. The night congregations are quite good. Dr. Lunsford is a deeply spiritual man, and is a fine preacher. He is to assist Rev. W. B. Hall in a meeting at Brownsville next May. We are sure that our Brownsville friends will greatly enjoy his ministrations.

Dr. Spencer Tunnell requests us to change the address of his paper from Florence, Ala., to Morristown, Tenn. He is now on the field at Morristown. He says, "Things look good here." We should think they would, with Tunnell there. Thanks, Dr. Tunnell, for invitation to visit you. We hope to accept it some time. We love the Morristown people and always enjoy our visits there. We shall expect to enjoy them still more hereafter.

—Mrs. Newell Dwight Hillis, wife of the famous pastor of the Plymouth Church, Brooklyn, gives the following very practical advice to American girls: "Don't forsake the gas stove for the typewriter; learn to cook a square meal without the aid of 'near foods'; study to make a man's lot easier; beware of 'club intoxication'; avoid hysterics by going in for athletics; don't go into business if you don't have to; don't worry about getting a vote, for there is plenty of real work at hand." Good advice.

It was with much regret that we learned of the death on last Sunday of Rev. N. O. Lovelace, of St. Bethlehem. He had been in bad health for some time, and was for several months under treatment at a hospital in this city, as we mentioned at the time. He improved, however, and we hoped that he would be fully restored to health. Brother Lovelace was a prosperous farmer and a useful man. He leaves to mourn his loss a wife and son, Rev. B. H. Lovelace, pastor of the Belmont church, this city, and several daughters. To all of them we extend our deep sympathy.

One of the pastors of the city, who was in our office just now, says that he is going to make announcement in his pulpit next Sunday about the eastern tour which the editor expects to take this spring, and that the editor will write articles giving account of his trip. He thinks that in this way he will be able to double the circulation of the paper in his church. We should be glad if other pastors over the State would make similar announcements. We should hope that in this way they may be able to secure a number of additional subscribers in their various churches. Try it.

On last Sunday afternoon the North Nashville Baptist Church, this city, held a service to welcome their new pastor, Rev. W. D. Wakefield. The following was the program:

Devotional services, Rev. E. H. Yankee.

Welcome for the State, Rev. J. H. Wright.

Welcome for the City, Dr. R. M. Inlow.

Welcome for the Pastors, Dr. Wm. Lunsford.

Welcome for the Church, Rev. Alex. Robertson.

Response, Rev. W. D. Wakefield.

There was a large attendance, and the various addresses were greatly enjoyed.

Rev. W. D. Turnley, of Dade City, Fla., has recently accepted a call to the pastorate of the church at DeFuniak Springs, Fla. He found an indebtedness on the church. This has been paid off, \$2,550 being raised for the purpose. Brother Turnley was chairman of the Committee on Temperance at the meeting of the Florida Convention, and, as indicated by the correspondent of the "Ocala Star," and as might be expected, he read a very strong report on the subject, and followed it by an earnest speech. While in Tennessee, Brother Turnley was known as one of our most ardent temperance workers. We are glad to see that he has lost none of his ardor for the cause in Florida. It will be remembered that a vote will be held in Florida this coming November on the question of State-wide prohibition.

The "Illinois Baptist" publishes the following "facts and figures" from the reports of 1909 of the Illinois Baptist Convention, and the Illinois General Association: Old Convention contributing Associations, 29; New Association Contributing Associations, 33; New Associations excess over Old Convention, 4; Old Convention Contributing churches, 297; New Association Contributing churches, 472; New Association excess over Old Convention, 175; Old Convention baptisms, 543; New Association baptisms, 1,349; New Association excess over Old Convention, 806; Old Convention's total of additions, 1,031; New Association's total of additions, 1,763; New Association's excess over Old Convention, 732; Old Convention receipts direct from churches, \$9,793.69; New Association receipts direct from churches, \$11,938.12; New Association excess over Old Convention, \$2,144.43. The "Illinois Baptist" then asks, "Which looks most like the State body?" These facts and figures are certainly quite surprising.

THE HOME

"IT WILL ALL COME RIGHT IN THE MORNING."

Tom S. Turner.

Do the ills of life seem too much to bear?

Does no one care for your trouble? Do the plans you laid with such hopeful care,

Explode like an idle bubble? Repine no more. Look away to the hills

The radiant sun is adorning! 'Twill break through your clouds and scatter your ills—

It will be all right in the morning.

Do the friends you confide in no longer respond

In sympathy to your distresses? Is the being you trusted no longer fond?

No longer true with caresses? Do you feel—so utterly desolate,

So lone in your crushing sorrow? The kindness of God overshadows your fate—

It will be all right in the morning.

Does the wicked rule with a haughty hand?

Does justice seem a back number? Are the poor oppressed like a trust ridden land?

Is right given over to slumber? There's hope for despair however it weeps;

God speaks in the thunder, warning; The justice of God neither falters nor sleeps!

It will come all right in the morning.

Does life seem a waste of trouble and tears?

Seems happiness ever receding? Does failure crowd failure and multiply fears,

As the years rush on with their speeding? Look out from yourself. Look up to the Cross;

The goodness of God adorning; The goodness of God is consuming your dross—

It will ALL come right in the morning.

—Baptist Standard.

WHAT LIQUOR COST ONE BOY.

He was a wholesome, hearty, happy boy, dependent on his own efforts, and doing well. He hated the thought of drink, so that as he entered saloons to sell papers he felt he was safe from temptation.

But the bartender of one of the saloons had his eye on him as good material of which to make a future customer. The boy was not on his guard, for he did not know that the average saloonkeeper feels that he must, if possible, get one boy each week to take his first drink of intoxicants if the supply of customers is to be kept up. Owing to the constant bringing in of innocent boys who think they are in no danger, and the early death of the average drinking man, most of the customers of the saloon are young

men and boys, or, as a writer in McClure's Magazine says, after years of bitter experience in more than eighteen hundred saloons, "fifty per cent of the total number of all drinkers in saloons are minors."

This writer, years ago, was the newsboy who thought there was no danger of his becoming a drinking man. But one warm day, as he passed through a bar-room, the bartender offered him a glass of bottled beer, saying, "You're big enough to drink beer now." The boy was perspiring freely, and the beer looked so cool; besides, one bottle of beer would not hurt him, he thought; and it was good to take his place with the sedate business men who stood drinking at the bar. So he accepted the beer, and the first links in the chain that bound him for life were forged.

Two years later the newsboy became an office boy. By this time he felt that it was manly and pleasant to drink. Then, he thought, there was no danger in indulgence; proud of his strength of will, he was sure that he could stop just when he wanted to. The back door of the office where he worked was only a few feet from the back door of a saloon. Frequently he would steal out during working hours, returning only after he had enjoyed one or two drinks. Of course he was careful not to let his employer know of these stealthy visits. In the evening, instead of spending his time in reading or study or among helpful friends, he found his way to the saloon or the billiard room. Soon he won the praise of the bartender, whose best word for him was: "There's a boy that always buys when he has the price with him;" or, "I wish I had a hundred like you." No wonder, for he was spending forty cents a day over the bar.

For years he was able to keep his habits from his employer's knowledge. But when he had a splendid position as chief clerk in a railroad office he was discharged for drunkenness. After that he went from one poor position to another, was frequently discharged, and was becoming more and more a slave of the habit which he once felt he was in no danger of acquiring.

When he was forty-five he sat down and reckoned up what drink had cost him. Of course he could not estimate the loss in self-respect and usefulness; he could only calculate the cost in dollars and cents. As he had kept an accurate cash account since boyhood this was easy. He found that he had spent in saloons \$17,364.60, an average of \$1.57 for every calendar day of the thirty-year period from fifteen to forty-five. But this was only the first item in his financial loss. Of other items he writes thus:

"In 1889, at twenty-six years of age, I held an official railroad position scheduled on the payroll at two hundred dollars a month, good during good health and good behavior, till the occupant was sixty years of age, and for a pension later. My public drink lost me that position. The total of my wages received during the subsequent period of twenty years is \$18,060. Subtracting this sum from the amount I would have received, in the twenty years, had I kept my two hundred dollar job, I find that my loss in wages alone amounts to \$29,940. The inter-

est on this loss, and on my saloon account, reckoned at four per cent., would be \$14,686.28. Thus my total loss for the thirty years is \$61,990.88. With this \$61,990.88 in bank at four per cent., I should be in possession of an annual income of \$2,479.63. It gives me pain to put down the figures."

But there still were other consequences which he could measure. He was a leader among his companions, and he was directly responsible for starting twenty of them on drinking careers. When he was casting up his accounts he stopped to think what had become of the twenty. This record is far more appalling than the items of financial loss he charged up against himself. Here it is:

One of them lasted ten years. At the age of twenty-seven, when he was spending two dollars a day for drink, he committed suicide as he stood at the bar.

Another drank for thirteen years—a longer time than his friend, for he spent only a little over a dollar a day for drink—and then committed suicide as he stood at the bar.

A third companion, after drinking thirteen years, was burned to death in a hotel fire. He might have escaped, if he had been in his right mind, but he was drunk.

A fourth man lived for seventeen years after he began to drink, although he became such a slave of his bad habit that he spent more than three dollars a day to satisfy his appetite. He, too, took his own life while in a saloon.

A fifth companion, who began drinking when he was seventeen, was killed by a fall in a saloon while he was drunk. By his death the bar-room lost fifty dollars a month.

The sixth man committed suicide; the seventh died from pneumonia when twenty-nine years old; the eighth died of consumption at twenty-seven; the ninth was a bartender when last heard from; the tenth was a peddler; the eleventh was a tramp; and the remaining nine conquered the habit when they were under twenty-five, married, and lived fairly steady lives.

But the man who tempted the twenty did not conquer his habit. He only vainly regretted a life of self-indulgence, pointed to himself as an example of the evils of drink, and spoke this warning:

"Every day that the saloons are open in saloon-licensing States, some saloonkeeper or bartender shoves across the bar a glass of cool, refreshing beer to a young man, and says, 'You're big enough to drink beer, now.' Then there is started a fresh minor drinker, who can outdrink a relay of old timers. If the fresh minor drinker is a boy leader, twenty more minors are started, and half the twenty become alcoholic liquor slaves."—Kind Words.

FIRST AT THE NORTH POLE.

Or, "Two Boys in the Arctic Circle." By Edward Stratemeyer. Illustrated by Charles Nuttall. Price, \$1.25.

What can be more attractive in the way of reading for the young than a book of boys' adventures based on the most up-to-date of all themes, and by

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

Young America's favorite author? "First at the North Pole," by Edward Stratemeyer, is the story of two boy heroes who in the Maine woods make the acquaintance of a wealthy hunter and explorer, and persuade him to take them on board his polar ship, in company with a scientist whom they also know, and who pass through marvelous experiences that result in the attainment of the very "top of the world" side by side with Cook and Peary. The practical details of polar exploration are given, and the thrilling romance of the "Call of the North" is made evident. The book is also rich in the history of great discoverers, and is profitable reading from that point of view without impairing its wonderful interest as a story.

FEED FOR BEEF CATTLE.

The following quotations from Prof. W. L. Hutchinson, director of the Mississippi Experiment Station, will be of interest to farmers and stockmen:

"In fattening beef cattle, cotton seed meal and hulls make the cheapest gain, and, as the feeding periods are comparatively short, meal and hulls may be again used as the sole feed.

In fattening cattle, mix the meal and hulls in the proportion of one pound of meal to every four pounds of hulls and when the cattle are on full feed, they may be given for their daily rations 7 pounds of meal and 30 pounds of hulls. Of course every feeder understands that cattle must not be put on full feed at once, but starting on a small ration—say, 3 pounds of meal and 20 pounds of hulls per day,—get the cattle on full feed gradually."

"As beef cattle may be handled in greater numbers, the value of the manure from them, when they are fed on cotton seed products, is even of more importance than is the case with dairy cattle. Indeed, a farmer can easily afford to feed beef cattle if he can get the manure as a net profit."

You Look Prematurely Old

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

Young South

Mrs. Laura Dayton Eakin, Editor

Address
615 POPLAR STREET
Chattanooga, Tenn.

Missionary's Address: Mrs. Bessie Harlowe Maynard, Buena Vista, Va.

All communications for this department should be addressed to Mrs. L. D. Eakin, 615 Poplar Street, Chattanooga, Tenn.

"All the world loves a lover," they say, and so I'm sure do little girls and boys, and so I give you today the story of "Courting in China." I want you to be thankful that such customs do not prevail in our country. I dare say, though, these ways will go out with binding the feet and other heathenish practices.

Courting in China.

Ah Showe, an intelligent Chinese merchant, doing business in Boston, was recently interviewed, and gave to the reporter the following account of the way marriages are brought about in China. There is no such thing as courting among young people in China. The bride and bridegroom never see each other until they are about to become man and wife. Their courting is all done by their parents. Let us suppose that you had a son and a daughter of marriageable age, and we are friends. You tell me you want to get your son married, and ask if I am willing to give my daughter to him. I say yes. I have seen your son and like him, but you have not seen my daughter. But you hire a female broker to go and see and inspect my daughter, which she does for a consideration. Indeed, this is a regular business, and many make a good living out of it.

She visits my house, sees and talks with my daughter, finds that her feet are so small that she can hardly walk—that absurd custom of deforming the feet is still very prevalent in China—and returns and makes a most flattering report. Then you and I come together, and I give you a written paper embodying my consent to the union, while you, in like manner, signify your approval and give me a paper signed by you, and the engagement is completed.

You then cause a great number of sweet cakes to be sent to my daughter from your son, and these are given around to our friends as an announcement of the betrothal of our daughter.

The marriage itself may not take place for a month, six months or a year after the engagement, according to agreement. There is no religious ceremony of marriage in China. A friend of the bridegroom's family—usually a man of respectability and position—is chosen, who reads the marriage ceremony from a book, which binds the couple, who, before that time, had been strangers to one another, to live together during life.

"Are there not frequent instances of unhappy marriages in this way?"

"No, indeed. On the contrary, such marriages are nearly always happy. The young couple soon learn to love one another and live in harmony together."

"Do men give dowries to their daughters in marriage?"

"Quite often; but if a parent dies without giving anything to his daughters, his property all goes to the sons. The daughters get nothing. The father

of the newly-wedded young man furnishes his house, though if he is poor, the father of the bride does so secretly, so as not to expose his poverty. The bride, however, is expected to furnish her chamber and bedding."

Correspondence.

My own church Sunbeams met last Sunday afternoon. Of course, I am specially interested in them, because their mothers are my friends, and I remember them since they joined the cradle-roll of the First Baptist Sunday School. And then I am so fond of their leader, Miss Bird Stapp.

After the meeting and the boxes were opened, they sent me this first letter for the third week in February:

"Please find enclosed,
EIGHT DOLLARS
from the Sunbeams of the First church, Chattanooga. We want you to send \$2 to the Orphans' Home in West Nashville, \$2 to the endowment fund of the Training School, \$2 to the Home Board for the work among the Indians, \$1.50 to Africa, and 50 cents to the Expense fund.

"I visited the newly-organized Band at East Lake recently, and found the members numbering 38, although they had been organized only three weeks."—Bird Stapp.

Isn't that a nice letter? We'll do just as you direct, Miss Bird, and the little ones' offering will go far and wide. We are so much indebted to you for using the Young South as your medium. Please tell the children so. May this be a good year for Sunbeams! Miss Winn will be glad to hear from East Lake.

You remember, don't you, that I said I would send little Gladys Lille the \$3 you had sent in for Mt. Pisgah church, that the storm blew away? She has received it and her mother writes in No. 2 from Lucy:

"Gladys received your letter and the check yesterday. She feels quite grown up when she gets such letters as that. In behalf of Mt. Pisgah church, I thank the Young South for the aid.

"I will surely let Mrs. Willoughby know, and turn the money over to our treasurer at once."—Mrs. L. B. Lile.

We thank you for attending to this, Mrs. Lile.

No. 3 brings Dr. R. J. Willingham's acknowledgment for the \$17.68 the Young South sent him for the Christmas offering, and sends his thanks.

Dr. Gray writes us also in No. 4: "Your kind favor is just at hand with enclosure of \$27.56 for the Indian work of the Home Board from the 'Young South.' Accept our sincere thanks for this remittance.

"May Heaven's blessings be upon you this new year. Either Dr. Masters or I will write you an article soon for the Young South. Please thank the young people for their co-operation and contributions.

"We want the Young South to help greatly in March for our Indian work. You know we are asking the Bands for \$8,500 for this work this year."—B. D. Gray, Sec. Home Board.

Did you read that carefully? It is so kind in Dr. Gray, not to dismiss us curtly with a printed receipt, and we appreciate it.

We shall look forward eagerly to the article and shall begin at once to send in more help for the work among the Red men. By the way, I have lovely little catechisms about it. If your Bands are not interested, just send a stamp or two and your leader's address and say how many you want, and I'll send them on immediately for your Band to study, and then give intelligently.

And here is Gallatin in No. 5: "I am sending you \$1 in memory of our darling baby, whom God took home last August. We miss him so, but it is God's will. Give 50 cents to the Orphans' and 50 cents to Foreign Missions. God bless the Young South's work."—Mrs. Newbell.

We thank you for this "in memoriam" offering. They seem the holiest. Just think how much the baby will be saved! The world is so hard on a boy. Be thankful this one is safe with the dear Saviour, who loved little children when on earth, and bade them "come to me."

And No. 6 from Philadelphia tells us:

"Please find enclosed \$1, our Christmas offering for China. If it is too late for this object, you may place it where it is most needed. The Young South has my best wishes, for I am yours in the Lord's work."—Miss Nora Bacon, Treasurer.

Our regular offering is in Dr. Willingham's hands, but this dollar can go to China still. Thank you.

No. 7 is from Woodbury: "Enclosed you will find 65 cents, for which you will please send me the 'Home Field,' the 'Foreign Mission Journal,' and a calendar. Then I think I shall be well fixed for the year's work."—Mrs. J. P. Davis.

I ordered them all three at once, and I am sure they will please and help you. Let me know if any fail to reach you.

And in No. 8 are the Young Athenians again:

"Enclosed find \$1.87 for Home Missions from the Sunbeam Band of Athens."—Helen Dodson, Treasurer.

The Indian offering is starting, you see, Dr. Gray. Let's pile it up in March. Thank you, Helen, for your promptness.

No. 9 is from Dayton and asks if there is a publication called the "Junior Union." If any one knows of it, please write at once to Mrs. W. A. Rose, Dayton, E. Tenn. I cannot recall such a magazine.

Mrs. Skilton, of Chattanooga, begs me to send 20 cents for "Our Mission Fields," that she may always "keep up," and I have done so with pleasure.

And that is all. Next week will end the second month of 1910. Make it a good one.

With earnest gratitude for this week's offerings, I am

Yours sincerely,
LAURA DAYTON EAKIN.
Chattanooga.

Receipts.	
First half year	\$256 28
Oct., Nov., Dec. offerings, '09	363 93
Jan. offerings, 1910	159 39
1st and 2d weeks in Feb.	24 58
Third week in Feb., 1910:	
For Foreign Board—	
First Church Sunbeams, Chat., by B. S. (Africa)	1 50
Mrs. Newbell, Gallatin	50
Ladies Aid Society, Philadelphia, by N. B.	1 00
For Home Board—	
First Church Sunbeams, Chat., by B. S., Leader	2 00
Athens Sunbeams, by H. D., Treas.	1 87
For Orphans' Home—	
Mrs. Newbell, Gallatin	50
First Church Sunbeams, Chat., by B. S.	2 00
For Foreign Journal—	
Mrs. J. P. Davis, Woodbury	25
For Home Field—	
Mrs. J. P. Davis, Woodbury	25
For Literature—	
"Our Mission Fields," Mrs. Skilton, Chattanooga	20
One calendar, Mrs. Davis	15

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

We want every man and woman, suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive pile cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case, is to just fill out, free coupon and send to us and you will get by return mail a free sample of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50-cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear—and the piles simply quit. No knife and its torture. No doctor and his bills.

For sale at all drug stores at 50 cents a box.

FREE PACKAGE COUPON.

Fill out the blank lines below with your name and address, cut out coupon and mail to the Pyramid Drug Co., 240 Pyramid Building, Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail, free, in plain wrapper.

Name

Street

City and State.....

For Training School (Endowment—	
First Baptist Sunbeams, Chat., by B. S.	2 00
For Expense Fund, Nashville	
First Church Sunbeams, Chat., by B. S.	50
Total	\$816 90
Received since May 1, 1909:	
For Foreign Board	\$194 43
" Home Board	66 33
" State Board	153 95
" Orphans' Home	241 02
" Kokura Chapel	39 45
" Ministerial Relief	14 09
" Ministerial Education	3 00
" Margaret Home	15 15
" Mt. Pisgah church	5 00
" Foreign Journal	8 00
" Home Field	3 50
" Literature (W. M. U.)	9 75
" Church in Japan	16 00
" Chinese Scholarship	20 00
" B. & R.	2 00
" Christmas offering	17 68
" S. S. Board	4 19
" Training School (Endowment)	2 00
" Expense Fund, Nashville	50
" Postage	86
Total	\$816 90

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. *See*

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. Frank M. Wilson, who lately resigned as pastor of South Norfolk Church, Norfolk, Va., accepts the work at Fredonia, Ky., and is on the field.

The recent revival in the First Church, Roanoke, Va., in which Dr. T. Clagett Skinner was assisted by Dr. W. W. Hamilton, of the First Church, Lynchburg, Va., resulted in forty-five additions.

Rev. W. C. Reeves has been called to the care of Oak Street Church, Abilene, Tex., and has accepted. He is a bright student in Simmons College.

Lee Avenue Church, Houston, Tex., has called Rev. Geo. H. Lee, but he has declined the call on account of a feeling that he ought to continue as Superintendent of the Star of Hope Mission in Houston.

Rev. Wilson C. Rogers has resigned the care of the church at Big Springs, Tex., to take effect March 1. He has been there a year.

The position of Rev. H. B. Taylor, of Murray, Ky., on the Woman-Preaching question is "that Paul's prohibitions applied to all women, and that they forbade women leading in prayer, leading prayer meetings, asking questions in church, speaking in church conferences, teaching men's classes, speaking in experience meetings, or any other public speaking in mixed public assemblies where men are present." Wouldn't a modern woman's suffragette go after him!

Prof. Moses E. Wooldridge, of Gleason, Tenn., has been placed temporarily in charge of the chair occupied by Prof. James T. Warren in Hall-Moody Institute, Martin, Tenn., during the illness of the latter's wife.

Evangelist W. P. Price, of Jackson, Miss., declines the call to the East Lake Church Birmingham, Ala., and remains in the evangelistic field under the direction of the Home Mission Board.

Rev. R. A. Cooper has attained his majority as pastor at Pontotoc, Miss., having rounded out his twenty-first year. There has been only one divided note in church conference during that time. Bro. Cooper is a man who makes for peace, harmony and advancement.

The church at Aberdeen, Miss., of which Rev. J. P. Harrington is pastor, was lately assisted in a meeting by Evangelist Raleigh Wright, of Tullahoma, Tenn., resulting in thirty-eight additions. Besides, the pastor's salary was increased \$300.

They are calling Rev. Harry L. Martin, of Hollandale, Miss., "the Cicero of the Delta ministry." It is gratifying to his Tennessee home folks to know that he is faring well.

The Evangelist, of Wickliffe, Ky., edited by Evangelist Terry Martin, has been changed from a semi-monthly to a weekly publication, but it is by no means Weakley!

A revival is to be held at Union City, Tenn., during the early spring by Rev. J. W. Gillon, of LaBelle Place Church, Memphis, Tenn., who was formerly pastor at Union City.

Rev. W. C. Taylor, of Arlington, Ky., has been called to the care of the church at Columbus, Ky., succeeding Rev. E. T. Thorne. His acceptance has not yet been assured.

A paper by Rev. Z. J. Amerson, in the *Western Recorder* of last week, on "Is Feetwashing a Church Ordinance?" is the most exhaustive, instructive and satisfactory deliverance on that subject it has ever been our pleasure to read.

Evangelist H. M. Wharton, of Baltimore, Md., is assisting Dr. W. W.

Landrum in a revival with Broadway Church, Louisville, Ky. The outlook is most hopeful.

Evangelist Gordon W. Hill, of Louisville, Ky., died last week at his home in that city after an operation for appendicitis. He was conducting a revival in Bowling Green, Ky., when stricken. He has held some good meetings in Tennessee.

The *Religious Herald* agrees with Dr. J. J. Taylor that the *Foreign Mission Journal*, the *Home Field* and the mission monthlies published in different States should be merged into the denominational weeklies, but the *Biblical Recorder* can not see it that way. Dr. Taylor is on the right track, we think.

Field Secretary B. W. Spilman, of the Sunday School Board of Nashville, is in Cuba to attend the Cuban Baptist Convention, and visit the churches of the island in the interest of the Board's work.

Rev. Francis Bozeman, of Fayetteville, Ark., who is kept from the active duties of the ministry through ill health, lately preached a fine sermon for the First Church, Fayetteville, on "The First Church Roll." The church has been pastorless since October 1.

Rev. J. T. Roberts has resigned the care of Broad Street Church, Rome, Ga., to become pastor of the Second Church, Waycross, Ga. Everywhere he goes they brag on his preaching and efficiency otherwise.

The Gospel Missionaries are arguing through the *Baptist Flag* and the *Arkansas Baptist* over why, when and how to separate from what they are pleased to term Convention Baptists. About the best way we know of to bring about separation is for the Gospel Missionaries to retain their seat on the stool of do-nothing, muttering their discontent, and the Lord's conquering hosts will continue to go off and leave them.

Evangelist J. W. Beville has been elected missionary for the Northwest Missouri Association, at a salary of \$1,200 and expenses.

Rev. E. H. Robinson has become one of the Missouri State Evangelists, and lately held a meeting with Robberson Avenue Church, Springfield, Mo., resulting in 37 additions to the church, 21 by baptism. Much good otherwise was accomplished.

Dr. O. P. Miles, of Rochester, Ind., formerly pastor at Covington, Tenn., has been called to the pastorate at St. Charles Mo., and it is thought will accept.

Rev. John T. W. Givens, of the Second Church, Joplin, Mo., has lately had a meeting in his church in which Rev. J. B. Benton, of Trenton, Mo., did the preaching. There were 89 additions, 60 by baptism.

Rev. W. M. Rudolph has resigned the care of the church at Pierce City, Mo., and it is not announced where he will locate. He is one of the clearest writers after whom we have ever read.

State Evangelist Don. Q. Smith, of Louisville, Ky., is holding a remarkable revival at Warsaw, Ky., which has already resulted in 22 additions, 15 by baptism. The work continues with unabated interest. His Tennessee friends hear joyfully of his success.

In writing of his visit to Hall-Moody Institute, Martin, Tenn., recently at the request of the Foreign Mission Board, Dr. J. B. Gambrell says in the *Baptist Standard* of that institution, "It is a marvelous success. It grows and grows because it has in it all the essential elements of growth. It is not considered a hardship to be a Baptist in the precincts of this school." He refers to Rev. I. N. Penick as "Pauline in Spirit, indomitable in courage and abundant in labors." Who can beat Dr. Gambrell sizing up a man or a situation?

Rev. George B. Butler of the First Church, Austin, Tex., is assisting Rev.

John H. Boyett in a revival at Durant, Okla.

Mr. W. T. Adams, of Corinth, Miss., whose liberality made possible the erection of Adams Hall at Union University, Jackson, Tenn., is to open up a townsite in South Texas, where he has made large purchases, and will give a lot for a Baptist church.

Mr. Andrew Carnegie pays for half of the \$3,000 organ to be installed in the First Church, Greenwood, Miss., where Rev. C. V. Edwards is pastor. Somebody turn Mr. Carnegie's attention this way. We would like a pipe organ.

Well, it is settled at last! Dr. Weston Bruner gives up the First Church, San Antonio, Tex., to become general evangelist of the Home Mission Board. The church wanted him to stay but the Board wouldn't let him off. As between a call from church and Board, what would you do?

Most of the pastor's conferences in Texas passed ringing resolutions heartily endorsing the action of the Texas State Mission Board in electing Rev. F. M. McConnell, Corresponding Secretary of the Board. They pledge him warm co-operation.

Rev. Jos. K. David, a native of Syria, and a missionary of the Illinois Baptist State Association in that country, went to his heavenly reward recently.

Rev. J. H. Milburn, of Union City, Tenn., has gone to Arkansas to labor as missionary evangelist for the Gospel Mission forces, and will have headquarters in Little Rock. Wonder what was the matter with Tennessee as a field of operation or basis of supplies?

Rev. D. E. Dortch, of Tullahoma, Tenn., who is a member of a Baptist church, we believe, started us lately by saying in the *Arkansas Baptist*, "I do not believe that the commission to preach the gospel was given to the churches." He further says, "Baptists sprinkled and poured for baptism until 1641." Also, "I have never been able to find when and where Jesus organized a Baptist church." Also, "When I was called to preach the gospel I never thought once about preaching baptism." Is the beloved brother trying to go back to the Presbyterians? What does he mean?

In the recent revival with the First Church, Hopkinsville, Ky., in which Evangelist T. T. Martin, of Blue Mountain, Miss., assisted Rev. C. M. Thompson there were 60 additions to the church.

Rev. T. H. Plemmons, of Cattlettsburg Ky., becomes pastor of Madison Avenue Church, Covington, Ky., March 1. He lately assisted in a revival at South Point, O., resulting in 40 additions, 38 by baptism.

The sermon by Dr. C. E. W. Dobbs before the recent Florida Baptist Convention on "The Glorious Church," seems, from the press commendation, to have been one of the greatest sermons ever heard by that body. It was requested for publication.

Rev. R. E. Guy, of Jackson, Tenn., has resigned as pastor at Decaturville, Tenn., where he has done a good work with that heroic, struggling church. Bro. Guy is a fine man.

A MESSAGE FROM WYOMING.

To the majority of Easterners, and those who live in the Southland, Wyoming suggests cowboys, sheep, cattle, and desert. There is much of all these, but more that is not heard of; as the Government and capitalists have come to recognize the tremendous possibilities of the millions of acres of so-called desert, too dry in many places to raise the barest vegetation, their capital is being invested in great irrigation projects, causing veritably "the desert to blossom as a rose." This is attracting many of

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the best people from the older sections of the country. This is especially true of the Big Horn Basin where the chapel car, "Glad Tidings," is now working; not only is agriculture looming big, but mineral possibilities are abundant. Gypsum, coal, natural gas, petroleum, marble and springs of great curative value are found and being used, and these of the best quality.

Baptists are getting a footing in this country, and easily lead, there being as many Baptist churches as all others combined, with the exception of the Mormon, who, unfortunately, have colonized in the Basin. But already the more progressive element is causing them to feel out of place and they are migrating to other sections. Nearly all the churches are still Home Mission. The Publication Society has one colportage wagon in the State and has promised four more in the spring. "Glad Tidings" will put in the winter and probably the summer in this section, aiding missionary pastors, encouraging places where there is no pastor, and possibly establishing some new work.

Those of heroic mould seeking new homes with a desire to do so in the fear of God, would not miss it if they visited the Big Horn Basin.

EUGENE A. SPEAR.

Chapel Car, "Glad Tidings," Basin, Wyoming.

UNFORTUNATE SLAVE TO DRUGS.

If you happen to know of any one, dear reader, whose life is being destroyed by addiction to morphine, cocaine or liquor, you can do him a favor by telling him of Dr. B. M. Woolley, the specialist in Atlanta, who is so successful in treating and curing such cases. Dr. Woolley has a record of over thirty years' continuous practice in his field and he succeeds in many instances where relatives—and the patient himself—had given up all hope of reformation. Perhaps there is some one in your town or neighborhood who would be overjoyed to know that there is a specialist in the South who can cure. Dr. B. M. Woolley and his son, Dr. Yassar Woolley, conduct the Victor Sanitarium in Atlanta. An able corps of nurses under the resident physician is maintained and all the appointments of the establishment are conducive to tranquility of mind and physical rejuvenation. Communications will reach Dr. Woolley at his offices, 200 to 207 Lowndes Bldg., Atlanta, Ga.

"Tennessee's Resources, Preservation and Development" is the unique theme to be used in connection with the State Convention of the Tennessee Young Men's Christian Associations to be held at Chattanooga, Feb. 19-22. A prominent business man said the other day that "Tennessee's most valuable resources are her young men and boys and that the Young Men's Christian Associations in the State are doing much for their preservation and development."

The activities of the Y. M. C. A. include work among city young men, students, soldiers, railroad men, street

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The Love Watch. William Allen Knight. Enclosed in envelope. 35 cents net; post-paid, 40 cents.
Along the Pilgrimage. 25 cents net; post-paid, 30 cents.

CARDS

The Easter season brings to our minds the thoughts of others we like to remember. A pretty thought, message of spring, in artistic designs, will be found among our choice line of cards and post-cards. Dainty crosses, flowers. Easter emblems, from 1 cent up to 75 cents each. Special assortment for Sunday schools.
Out-of-town customers may send us the amount they desire to spend, and indicate the number of greeting cards wanted, and a careful selection will be made and forwarded. We guarantee satisfaction.

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AMERICAN BAPTIST PUBLICATION SOCIETY

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railway men, miners, and other industrial classes. Young men in small towns and rural communities have been interested to some extent, but a larger development of this important field is being planned. The State Committee will recommend to the State Convention the employment of a County Work Secretary, whose duty it will be to extend the Association movement as indicated in the foregoing.

As over one-half of the young men and boys of Tennessee reside in the small towns and rural communities, the possibilities for development are great. Mr. Jno. R. Boardman, of New York City, Secretary of the County Work Department of the International Committee, will attend the Chattanooga Convention and speak on the topic, "County Work and Its Achievements." A large number of other strong men will appear on the program.

In view of the probable inauguration of county work a special and earnest invitation is extended interested friends of this community to attend the Convention. Hospitable entertainment will be provided by the good people of Chattanooga, and extensive preparations are being made to entertain the delegates royally.

Full information as to reduced rates on the railroads and a detailed program can be had by addressing V. T. Grizzard, Secretary State Committee, 152 Fourth Ave., N., Nashville, Tenn.

INDIAN CREEK ASSOCIATION.

The Fifth Sunday meeting of the Indian Creek Association met with the Iron City Church, Saturday and Sunday, Jan. 29-30, 1910.

Devotional services were conducted by W. R. Beckett, who read the 34th Psalm, and led in prayer.

Bro. J. N. Davis was elected chairman, and W. R. Beckett, Clerk.

Topic: "Do the Churches of Our Association Believe in Human Need?" Discussed by J. P. Stanfield, T. O. Reese, J. N. Davis, and W. R. Beckett.

Bro. J. W. Barnett being absent, Bro. T. O. Reese preached at 11 a. m. on "Glorying in the Cross." Gal. 6:14.

Adjourned until 1:30 p. m.

Afternoon Session.

Topic: "What Should a Church Stand For?" by T. O. Reese and J. P. Stanfield.

Topic: "What Is Our Plan of Contributing to the Benevolences?" by T. O. Reese.

Topic: "Woman As a Factor in the Work of Our Churches."

Paper by Miss Mable Marsh.

Paper, "Repentance, or the Prodigal Son," by Mrs. Anna M. McKey.

Motion carried to send the two above papers to the "Baptist and Reflector" for publication.

Adjourned until 7 p. m.

Prayer, J. P. Stanfield.

Evening Session.

Evangelist T. O. Reese preached at 7 p. m. on "The New Birth." Text, Jno. 3:5-7. A good sermon, and enjoyed by all. Adjourned until 10 a. m. Sunday.

Sunday Morning Session.

After singing and prayer J. R. McClanahan preached on "The Great Aim of the Sunday School."

Topic, "Special Features of the Sunday School," by W. R. Beckett and Prof. Dickens.

Topic, "Teacher Training," briefly discussed by Prof. Joe Sims, owing to lack of time.

Bro. T. O. Reese, as is characteristic of him, preached a splendid sermon at 11 a. m. on the theme, "The Wonderful Christ."

Collection taken for the Oak Church. \$10.06 sent by Bro. J. R. McClanahan.

Adjourned until 2 p. m., at which time Bro. T. O. Reese preached on "The Second Coming." (Matt. 24:44), and at 7 p. m. on the subject, "Hell." (Luke 16: 22-23.) This sermon was edifying to all.

We took a collection for State Missions of \$5.62.

Adjourned to meet with the New Harmony church the fifth Sunday in May, 1910.

J. N. DAVIS,

Moderator.

W. R. BECKETT,

Clerk.

LOCAL NOTES.

By A. J. HOLT.

Chickasha is a city of some 15,000 or perhaps 20,000 people. It is situated in the center of a most fertile section of the country. It has splendid water power, from the Washita River, and is called the Queen of the Washita. It is the division point for the Rock Island and Frisco lines of railroads, and over twenty trains (passenger), every day arrive and depart. It has a splendid free school system, and has six ward school buildings, and one high school building, which is scarcely excelled in any city of any State. The contract has been let for the erection of a girls' college building, to cost \$100,000. A street car system has been chartered,

and work is to be commenced at once. A \$500,000 contract for street paving is in force. There are ten church buildings, the largest of which is that of the First Baptist Church, that will be worth when completed, \$65,000. There are not less than 1,000 Baptists in Chickasha. Over fifty members have been received into this church in the last four months, with no protracted meeting. Chickasha, Okla.

REVIVAL NOTES

On the last Sunday of January we closed special meetings of one month's duration with the First Baptist Church, of Springfield, Mo. About one hundred accessions to the Baptist church. Many of the converts went to other churches. Mrs. Palmer and I greatly enjoyed our labors in Springfield with Dr. W. O. Anderson and his people, who gave us every support. Dr. Anderson is one of our strongest preachers, and a most faithful pastor, greatly loved by his church, of about 1,000 members. Springfield is a city of about 65,000, situated on the top of the Ozark Mountains, yet no mountains are in evidence, as this country is one vast tableland, stretching out to the southward, and including one of the finest fruit belts in the world.

We opened our campaign here with the First Avenue Baptist Church on the first Sunday of February, Dr. W. B. Hutchinson, pastor. There were about forty confessions of Christ on that day. We shall be here during this month. We have with us as chorus director, Prof. Roy Gourley, who is splendid in his line of work.

RAY PALMER.

Hutchinson, Kan.

It is hereby announced that the American Baptist Publication Society closed its Atlanta branch Feb. 1, 1910. All orders for Bibles, books, periodicals, church and Sunday-school supplies, etc., hitherto sent to the Atlanta branch, should now be sent directly to the parent house, 1701-1703 Chestnut Street, Philadelphia, Pa., where they will be filled with utmost promptness and dispatch.

The Atlanta branch was established at the urgent request and for the better accommodation of the Baptists of the Eastern division of the Southern States. It has been maintained during its entire history at large expense and loss. The Publication Society discontinues it with great regret, but feels compelled to do so to save expense, and because, with present railroad and postal facilities, it believes it can render a service from headquarters which will be entirely satisfactory. It is earnestly hoped that under the new arrangements the Society may not only continue to have the support of all its patrons in the Atlanta field, but that their number may be greatly increased.

A. J. ROWLAND,

Secretary.

HELPING OUR FELLOWMEN.

"Twenty years ago," says a little clipping from a good paper, "a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, son," he said "how are you getting along?"

"I'm not getting along at all," was the disheartened answer; "I'm not doing a thing."

"The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the free dispensary, where the young doctor had an unsalaried position.

"The father sat by, a silent but in-

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tensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me you were not doing anything!" he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," exclaimed the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "What is money in comparison with being of use to your fellowmen? Never mind about the money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live."

"That speech," I said to a friend of mine—one who has spent many years as a conspicuously successful teacher—"went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah," said the professor, "that one speech was worth years of text-book reading. And yet it was made without an instant's preparation. Is that not so?"

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in the paths of righteousness, bearing the cross, following hard after the perfect man, to prepare that old Christian to make that speech. Then the moment came, and he was ready to teach the glorious lesson."

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street, where some boys were playing at baseball. Among their number was a little lame fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as baseball.

His companions, very good naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear he would hurt himself.

"Why, Jimmy," said one of them at last, "you can't run, you know."

"Oh, hush!" said another—the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boy, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself, "that boy is a true gentleman."—Ex.

ROWLAND R. BIBLE,
White Pine, Tenn. Clerk.

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Write for a copy of our beautiful new catalogue, the most valuable book for farmers and market gardeners ever given away. **GREGORY'S HONEST SEEDS**

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OBITUARIES.

BOSTHE.—On Jan. 23, 1910, Sister M. E. Bosthe, near Somerville, Tenn., passed to her reward. She was a noble, consecrated woman, true to her family and faithful to her Lord. No community ever had a better neighbor, no family a better wife and mother, and no church a more loyal and devoted member. She was a typical Baptist and always found delight in reading and talking about the Word of God. She loved her church, but owing to the large share of affliction which fell upon her, she had been deprived of sanctuary privileges for several years, yet her faith in Christ grew stronger and her experiences sweeter. On account of intense suffering she longed and prayed for deliverance. The happy hour came. She went to meet that husband who, seven years ago, preceded her to the better land; and, above all, to see her Saviour face to face.

The funeral was preached by the writer in the presence of a large concourse of sorrowing relatives and sympathizing friends, after which she was laid to rest in the family cemetery.

She leaves three brothers, five sons and three daughters to mourn her loss, but she lived to see them all members of the church, and useful in their spheres. May the God of peace and comfort bless every one of them in my humble prayer.

M. L. LENNON.

Jackson, Tenn.

PEIRCY.—It has pleased God, in his all-wise providence to remove from our midst, our beloved sister, Sadia Peirce, that she might receive the reward that awaits all those who love Him. Sister Peirce was born Aug. 13, 1868, and died Dec. 3, 1909. She professed faith in Christ at the tender age of 11, and joined Ararat Baptist church, in which she lived a consistent member until she fell asleep in Jesus, thus giving her entire life to her Saviour. She was married to Bro. Peirce on Jan. 25, 1905. To this happy union was born one child, Ophelia May, whose little life, too pure for earth, was wafted home on angel's wings to await mother's coming. Sister Peirce was a dutiful daughter and a loving, tender sister. She was an affectionate, devoted wife, always seeking to make home cheerful and attractive. She possessed in a high degree those graces which make a woman a benediction to a community, a queen in the home and a glory to God. During great disappointment and sorrow she maintained that Christian fortitude and fidelity to her family that becomes the noblest of God's creatures.

The funeral services were conducted by her pastor, Rev. A. S. Wells, in the presence of a large congregation of loved ones and friends, who mourn her departure. But they sorrow not as those who have no hope. To the bereaved husband we would say, She whom thou lovest, together with little Ophelia, is now resting under the

amaranthine bowers of eternal bliss; there with the Master to await thy coming.

Then weep not for her who has fallen,
And gone to that beautiful home,
For Jesus, your Saviour has called her
To join in his heavenly choir.

We know when your hearts were united,
That Jesus looked down and approved,
And the angel recorded that union
In the great record book of the Lord.

He sent her to comfort and cheer you,
And drive all the darkness away;
But He loved her so dearly He wanted
His child in the heavenly fold.

A bright golden crown she is wearing,
Set with stars and jewels so bright,
And methinks she is sitting with Jesus,
Awaiting your coming some time.

Resolved, That we, as a church, extend our deepest sympathy to the bereaved family, and commend them to Him, who is our refuge and strength.

Resolved, That a copy of this memorial be sent the family, a copy be spread upon our church book, and a copy be sent to the "Baptist and Reflector."

J. M. DAVIS,

ANNIE BELL,

Committee.

CARMICHAEL.—The W. M. S. of the Talbott Baptist Church has lost one of its honored members, Mrs. Thomas Carmichael. She was afflicted for over one year, never was able to attend our meetings but very little. She said she wanted to be a member and do what she could. She bore her afflictions bravely, never murmuring, realizing that her light afflictions, which were but for a moment, worketh for her a far more exceeding and eternal weight of glory. We were always glad to see this good woman come in to the service, for we felt that her faith was great in the Lord. She was a devoted wife and a loving mother and so interested in the salvation of her children, and always interested in the cause of Christ. We have seen her rejoice in God's love a number of times. We believe this grand, good woman had done what she could. We miss her in the church and in the Society, and we know she is sadly missed in the home. May we, with the husband, aged mother and children, strive to meet her in heaven, where there will be joy and peace forever. Be it

Resolved, That a copy of these resolutions be spread upon the Secretary's book, a copy furnished the heart-broken family, and a copy be sent to the "Baptist and Reflector" for publication.

A MEMBER.

CHAMBERS.—Our Lord, in his great wisdom, has purposed many good things for us all that love Him, and the called according to His purpose. In the death of many of our loved ones we understand it only by faith. There was one among us, but she is gone. On Feb. 7, the death angel bore away the spirit of Sister Sarah Chambers, wife of J. A. Chambers, to her home in the skies. She leaves a husband, ten children and four sisters, and two brothers to mourn her departure. A good wife, a great mother, and a loving, consecrated Christian is gone from companion,

Sister Woman!
READ MY FREE OFFER

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

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

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address: **MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.**



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100 copies, \$25.00

ADDRESS

Baptist and Reflector, Nashville, Tenn.

children and church in person, but not in memory. She had blessed the world with a life sixty years long. We all extend to the family our sympathy and pray the God of all grace to help and keep them until we all meet again where parting will be no more.

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ALIEN IMMERSION.

In the "Baptist and Reflector" of Jan. 27, Bro. Folk, in answering an anxious pastor on this subject, says: "As we said in an editorial some time ago, there are fundamentals and incidentals of the Baptist faith. We regard the question of alien immersion as incidental, while important, but we believe that the question of restricted communion is a fundamental principle of our faith."

Surely the question of baptism is more fundamental than the question of communion, because baptism is the foundation act of laying prepared stones in the church building, and up on this foundation rests all the privileges and duties of each member.

When people believe the gospel of Christ, as taught by Baptist principles, they put on Christ's body of disciples, by being immersed into the faith of this church.

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tist church principles, their immersion has not changed, and it expresses no truth nor authority from a Baptist church.

The vote of a Baptist church has no authority nor power to change the purpose of immersion given by other denominations.

And the reverse of this principle is true; if I should believe in the principles of another denomination and go to them for membership, neither I nor they could change the purpose of my Baptist immersion in any way. And it would always express a falsehood in my new church relations.

The idea that immersion is in some way connected with the regeneration of our spirits, instead of being a church ordinance, is the principal source of error, which causes most of the alien immersion troubles.

Denominations which believe in baptismal salvation can practice alien immersion with a degree of consistency, but Baptists cannot; and this is the fundamental principle which supports the restricted church communion practices.

Bro. T. O. Reese makes this same error in his diagram teaching restricted communion in the same paper.

He makes a distinction between baptism and church membership, and places the step baptism on the side with that of regeneration, then adds another step into the church.

The truth is our bodies are baptized into Christ's body, which is his church.

Baptism belongs to the church, and the church receives members through this one step of immersion; and it is fundamentally important.

J. H. OSMENT.

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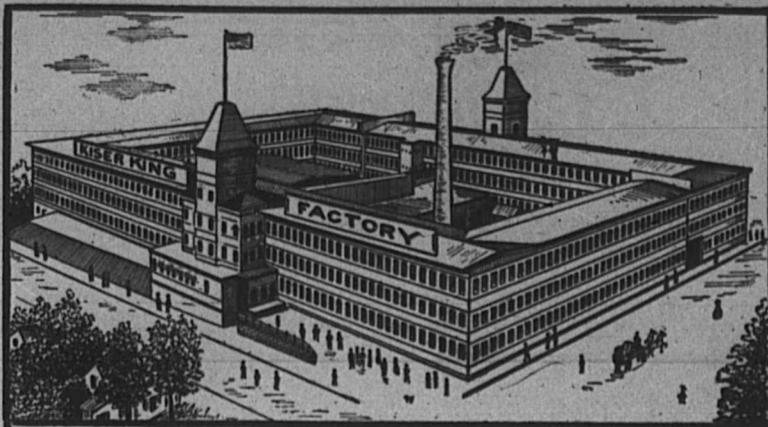
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CLEVELAND NOTES.

The "Baptist and Reflector" has been coming to my home for more than twenty years, and I more and more appreciate its weekly visits. I love the noble man of God, the editor, for his untiring faithfulness and heroic work in opposing evil.

I am now preaching every Sunday. One-fourth of my time is given to Daisy church, Daisy, Tenn, a little town of five or six hundred. This is my second year at Daisy. Last year was the most successful year in the history of the church. The State Board is helping the church pay my salary this year. The rest of my time, three Sundays, are given to Inman Street church, Cleveland, Tenn. We are without a pastor. We need one very badly. This is a fine field for the right man. We need a strong man, consecrated and spiritual, to cope with the situation here. The possibilities are wonderful, and we hope very soon to see our church in fine working order. We have a fine Sunday School. Just had it graded. Bro. Flake did the work, and the results have been very gratifying. Bro. N. G. Barnes is our efficient superintendent. He is a young man of promise. Have one of the best B. Y. P. U. we have ever had. Our young people are a noble band of faithful workers, as well as the older members.

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THE FIRST BAPTIST CHURCH.

In the "Baptist and Reflector" of Jan. 20, you give the year 1639 as the date of the first Baptist church in America.

Dr. J. R. Graves gave the date 1638 and Dr. John Clarke as the founder and pastor. In his book entitled "First Baptist Church in America," page 15, he says, "This church has had a continuous existence from 1638 until the present."

D. B. Ray, in his book, "Baptist Succession," gives the date of the first Baptist church in America, 1638. He says, "John Clarke was born in Bedfordshire, England, in 1609. He came to this country as a Baptist minister from London. He settled first in Massachusetts, but fled from persecution, and arrived in Rhode Island in March, 1638; and in the same year established the first Baptist church on the continent of America in Newport, R. I." (Page 63.)

Benedict says, "In 1639 Roger Williams was baptized by Ezekiel Holliman, a layman, who was appointed by the little company for the purpose; then he baptized the rest of the company, and thus laid the foundation for the first Baptist church in Providence and on the American continent." (Ben. His., p. 441.)

After writing the above, he makes the following remarks: "The more I study on this subject, the more I am unsettled and confused." (Ben. His., p. 443.) So, if this date, 1639, is our mother church in America, our alien immersion brethren can date back to 1639 to their mother, Roger Williams Society, for alien immersion. So, when our great historians differ about the dates of the first Baptist church in America, and such as Benedict says he was in mind, "unsettled and confused," in regard to the Roger Williams affair, which renders his testimony on this subject of but little value, what are we common people to do?

D. L. MANIS.

Morristown, Tenn.

[We were copying from the Baptist Handbook, just issued by the American Baptist Publication Society. There is considerable difference of opinion among Baptists as to whether the First Baptist church of Providence, R. I., or the First Baptist Church of Newport, R. I., was the first Baptist church in America. We were not undertaking to settle the question, but only gave the table given by the Handbook as to the growth of Baptists in this country.—Ed.]

Please allow me space in your valuable paper to try to convey to the liberal contributors for my relief in sickness and distress, the gratitude of myself and wife. We are unable to express our thanks and fullness of heart to them. We can and will pray God's richest blessings upon them. We are unable to give names of the parties, as some failed to give any name. God knows them. They are his children, we hope. We have received, by their hands \$8. May God bless them through life, is our prayer.

J. E. CASTEEL AND WIFE.

Lynnville, Tenn.

I was at Mt. Lebanon last Sunday. A nice congregation met me. After preaching, the church went into conference, and I was called as pastor of the church for another year. The church voted to paint their house and paper it, and to sell the timber on the lot for this purpose. Our aim is to get our house done, and secure the fifth Sunday meeting in May. We also took our collection for Bro. Nafe. We had

set today to take our collection for him at Mt. Carmel, but the snow disappointed us. We will take our collection for Brother Nafe on the second Sunday in March at Mt. Carmel. All of my church members pledged to help Bro. Nafe, and they are doing what they promised to do. I hope every church in Duck River Association will help this worthy brother prepare to preach the gospel. My work is moving on nicely. We are doing our best this year to advance along all lines of work, and especially along the lines of missionary work. May the Lord give us a great year's work in His vineyard, is the prayer of your fellowlaborer in the Lord's vineyard.

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