

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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"We see but dimly through the mists and vapors,  
Amid these earthly damps.  
What seem to us now but funereal tapers,  
May be Heaven's distant lamps."

## PERSONAL AND PRACTICAL.

The home of our friend, Rev. A. H. Huff, of Portland, Tenn., has recently been cheered by the arrival of a new girl. Congratulations!

Who respects a traitor? Do you not suppose the Jews who bought Judas Iscariot despised him as much as the Christians did? What are 30 pieces of silver or any amount of money compared to the respect of your fellowmen, and still more the respect of God?

—Little Alice, much disturbed, begged her mother not to let remarks be made about her doll when it was present, "because," she said, "I have been trying all her life to keep Dollie from knowing that she is not alive." Some pastors seem to have the same sensitiveness with regard to their churches.

—Quoting the song,

"I shall see him face to face  
And tell the story saved by grace."

the "Western Evangel" says: "Don't wait until you see Him face to face to tell the story. They know all about it over there. Tell it to the folks here and now who don't know anything about it."

It is stated that two hundred members and guests of the American Association of Foreign Language Newspapers recently attended the first anniversary dinner of the organization. Three hundred and twenty papers, printed in twenty-four different languages, comprise the Association's membership, and each language was represented at the banquet.

—The "Baptist Standard" says that "the Ripley, Texas, Baptist Church, has called to its pastorate Rev. Fleetwood Ball, of Lexington, Tenn." Not so fast, Dr. Gambrell. It was the Ripley, Tennessee, church which called Brother Ball. He is not yet ready to leave this State, though he may transfer from one part of West Tennessee to another.

—Says the "Religious Herald": "There may be some doubt as to just how it can be accomplished and some difference of opinion as to when, but one with half an eye for the signs of the times is bound to see that so far as Virginia is concerned the saloon must go. Its days are numbered." This is certainly very gratifying. We hope that the prophecy of the "Herald" may come true in a short while.

—It is announced that a prisoner in the Minnesota penitentiary has produced a hybrid lemon which weighs three pounds and is eighteen inches in circumference. The trees bloom twice a year, and the great thing is the trees will grow in such a climate as Minnesota has. The fruit is a cross between the lemon and the grape fruit, but the grape fruit's qualities have been eliminated, only its size remaining. This lemon makes fine lemonade and pies.

—In an article in "McClure's Magazine," by Prof. Guglielmo Ferrero on "The Vine in Roman History," he says, that for many centuries the Romans were water drinkers, and had a contempt for those who drank wine. As wealth and luxury increased, wine-drinking also increased, and the sturdy strength of the Romans declined. They also introduced wine-drinking among the peoples which they conquered to destroy their independent spirit, and finally wine-drinking corrupted the proud Roman spirit and weakened the nation; the Empire succeeded the free Roman State, and as corruption increased the Empire perished. The "Watchman" thinks that this "is a powerful historical argument for the advantages of

total abstinence from all intoxicating liquors." Yes, and is it not also a powerful argument for the total prohibition of the liquor traffic?

—It is announced that Richmond College is considering the question as to whether it shall move to West Hampton Park, not far from Norfolk. It is stated that two land companies offer the college two hundred acres of valuable land enclosing a beautiful lake. A daily paper tells that the trustees went down on a special car to see the property and that a majority are in favor of moving. The campus in Richmond is now very valuable and would go far towards endowing the college.

—"I wanted it so badly," said the one who had just spoken of a past desire, "and now I am so glad I did not get it. I can see, looking back, that it would have changed the whole current of my life, and changed it for the worse. I would never have attained to what I have if my desire had been granted." Is it not often so with us? Blessings frequently come in disguise, and sometimes what we mistook for an ugly demon turns out to be a beautiful fairy which God had sent to minister to us.

As we were waiting for a train in Chattanooga recently we happened to meet our friend, Dr. H. Allen Tupper, formerly pastor of the Broadway Baptist Church, Louisville, afterwards of the Seventh Baptist Church, Baltimore, now pastor of the Calvary Church, Brooklyn. He has been here for about ten years. The church has a membership of over 1,000. It is an institutional church, and is doing a great work. The many friends of Dr. Tupper in the South will be glad to know that he is doing so well. He is looking the picture of health.

—The editor of the "Oklahoma Baptist Journal" has turned poet, and this is what he evolved out of his poetical musings:

"We had a dream the other night,  
When all around was still;  
'We dreamed that each subscriber  
Came in and paid his bill."

The editor of the "Journal" very appropriately heads the poem, "Do Dreams Come True?" Sometimes they do—and sometimes they don't.

—The papers announce the conversion of Frau Hedwig Wangel, a prominent actress in Germany. While filling an engagement in Franklin, on a free evening she attended a Salvation Army meeting. She came under the power of the simple gospel truth and responded to the invitation to accept Christ as her Saviour. She finished her engagement at the theatre and then, despite the protests of husband and friends, she abandoned the stage, as she declared, forever. She strongly condemned the theatre, declaring it "had soiled her soul and body." It will be remembered that Emma Abbott gave similar testimony on leaving the stage, as other actresses have done. And yet some Christian people will continue to say there is no harm in going to the theatre.

—The following letter from our schoolmate and dearly beloved friend, Dr. J. S. Hardaway, of Newnan, Ga., is greatly appreciated: "I enclose you a check for \$2, wishing you a happy and delightful trip to Palestine and back, and wishing from my heart that I could go along with you and Millard. I would be delighted to hear that the "Baptist and Reflector" readers had made up in full the purse to pay your expenses." As we stated in connection with the suggestion of Brother Motley, we did not ask for any direct contributions for the payment of our expenses on our Eastern tour. We made the proposition that for every new subscriber sent to the paper at the rate of \$2 we would apply \$1 on that tour. We hoped that in this way we should be

able to secure a large number of new subscribers, and thought that, perhaps, it would enable us to take the additional tour through Europe, including the Passion Play, which we are very anxious to take, if possible. Of course, however, we appreciate very much the kindness of friends like Brother Hardaway and others who desire to make a direct contribution.

The "Religious Herald" announces the grave illness of Dr. J. B. Hawthorne. For several months past he has been confined to his hotel, and the greater part of the time to his room. Recently he had a slight stroke of paralysis. While he has rallied somewhat, the "Herald" says he is "still very feeble and his condition fills us all with grave apprehensions." The "Herald" adds: "Though unable to talk, his mind is clear and he is resting quietly." The numerous friends of Dr. Hawthorne in Tennessee will join us in sympathy for him in his affliction and earnest hopes for his full restoration to health.

—We had a most enjoyable visit last Sunday to Lewisburg. This is the county seat of Marshall County, with a population of about 3,000. The Baptist cause there, for a number of years was quite weak. It has, however, grown considerably in the past few years, until the church now has a membership of about 150. It is composed of some of the best people of the town and community. Rev. Clyde H. Bailey is pastor. He is a Tennessean, born and reared in Lincoln County. But most of his previous ministry had been out of the State, in Louisiana and Kentucky. We feel a peculiar interest in him from the fact that we preached his ordination sermon, and laid our hands upon him. We are glad to know that he is doing very faithful and efficient work at Lewisburg, and is held in high esteem by every one. Notwithstanding the fact that we put in a very busy day—teaching a Sunday School class, making a talk to the Sunday School, preaching in the morning, speaking to the B. Y. P. U. in the afternoon, and preaching again at night—we enjoyed it very much. The congregation in the morning was quite good. At night the pastors of several other churches dismissed their services and they and their congregations attended the services at the Baptist church, filling the house. It was quite a pleasure to be in the hospitable homes of Brother and Sister Bailey, and Brother and Sister W. N. Bills.

The following paragraph in the "Baptist World" of last week will be read with interest by the Baptists of Tennessee, with reference to the beloved President of the Tennessee Baptist Conventions. "Everybody connected with the Seminary in Louisville delighted to honor Dr. G. C. Savage, who came to deliver one of the Sunday School Board lectures. Dr. Savage is a member of the Sunday School Board and a trustee of the Seminary, and he is at the same time one of the foremost specialists of the United States in department of the ear, nose and throat. Among other things he said: 'A mistake in choosing a Sunday School teacher is a similar mistake to choosing a misfit pastor. The Sunday School teacher should be an intelligent, successful, and popular citizen, a liberal and loyal church member, in manners and in deed, and among the people smiling and lovable. The pastor and superintendent, when a new teacher is to be appointed, might well spend a whole night in prayer. And when well chosen, the new teacher needs careful and extending training. A Sunday School teacher should be a teacher indeed. He should know the Bible, of course; should know the Gospel, and, too, he should know the doctrines of the Baptists, that he may loyally serve his denomination. Of course, the Sunday School teacher should avoid the card party, the theatre and the dance, for these things hurt and destroy. Blessed is the man who can train teachers and thus multiply his service to God and man.'"

## MY EVENING PRAYER.

C. Maud Battersby.

If I have wounded any soul today,  
If I have caused one foot to go astray,  
If I have walked in my own wilful way—  
Good Lord, forgive!

If I have uttered idle words or vain,  
If I have turned aside from want or pain,  
Lest I myself should suffer through the strain—  
Good Lord, forgive!

If I have craved for joys that are not mine,  
If I have let my wayward heart repine,  
Dwelling on things of earth—not things divine—  
Good Lord, forgive!

If I have been perverse, or hard or cold,  
If I have longed for shelter in thy fold,  
When thou hast given me some port to hold —  
Good Lord, forgive!

Forgive the sins I have confessed to thee,  
Forgive the secret sins I do not see,  
That which I knew not, Father, teach thou me—  
Help me to live.

## COMMUNION.

By Rev. J. H. Grime.

In assigning me this subject, it is taken for granted that the committee intended that I should address the meeting at this hour upon the subject of the Lord's Supper. This term, however, is not the title of this ordinance, but is descriptive of its character. (See 1 Cor. 10:16.) The term communion occurs but four times in the King James version of the Bible. In two instances, however, in the same verse, it refers to the Lord's Supper: once to our fellowship with the Holy Spirit, and once to the dissimilarity of light and darkness. The Greek word (*Koinwvia*), from which it is a translation, occurs twenty times, and about twice that often in its different forms. The one prevailing idea in the word is fellowship. In fact, out of the thirty-nine times in which it is used by the inspired writers, in thirteen instances it is translated fellowship, and thirteen times it is translated partakers and partakers, once it is translated companions. In every instance it is the one idea of fellowship.

To have Communion there must be fellowship, and to have fellowship there must, of necessity, be harmony of principle. This is emphasized by the Apostle Paul, when he asks: "What communion hath light with darkness?" (2 Cor. 6:14.) Luke further emphasizes this principle when he lays down the gospel order for service, thus: "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:41, 42.) Now notice the order: First, conversion; second, baptism; third, added to the church; fourth, remaining steadfast in apostle's doctrine; fifth, in fellowship; sixth, then comes the breaking of bread. In fact, the communion is a symbol of fellowship. And we might put it even stronger than that. There is no such thing as communion without fellowship. A table might be set by a church without harmony of principle, and it would not be the Lord's Supper. Paul puts thus: "When ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be manifest among you. When ye come together, therefore, into one place, this is not to eat the Lord's Supper." 1 Cor. 11:18-20. The revised version says: "It is not possible to eat the Lord's Supper." If language means anything, Paul makes it plain that no church in which there are divisions can set the Lord's table. If this be true, the same church in which there are factions, with what ponderous odds is it true of those of different denominations holding different systems of doctrines? We sometimes hear people speak of Free Communion. This is a misnomer.

There is no such a thing as FREE or CLOSE Communion. Communion is limited within the scope of fellowship, and when it passes the boundaries of fellowship it ceases to be Communion. It is either Communion or it is not Communion.

In 1 Cor. 10:21, Paul shows plainly that a table

spread for the Lord's table may be so vitiated as to become the table of devils, and he admonishes God's children to discern between them in this strong language: "Ye can not drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils." 1 Cor. 10:21. You say this is strong language? Yes, that is true, but it is the language of the apostle Paul. To attack a saving efficacy to this ordinance, as the Catholics and many Protestants do, to use Paul's language, would change it to the "table of devils."

In conclusion, let us examine the specious plea of "Free Communion." This is deceptive and calculated to catch the unwary. Many unsuspecting people have been entrapped by this deceptive plea. It is like the name "Christian," in that it for a long time has been made to do service for a weak cause, by working upon the sympathies and prejudices of the uninformed.

To my way of thinking, no more ridiculous or God-dishonoring farce could be perpetrated than to have the different denominations, with different doctrines and principles, all surrounding a table, which is the symbol of fellowship, partaking of the emblems of fellowship. They will combat each other's doctrine and then sit down before the same people who heard them and take, or pretend to take, "Communion." As a rule, however, they do not "commune" with each other. They, perhaps, would rarely ever do so, but for the sake of keeping up their plea of "free Communion," whereby they can thrust at Baptists as "close-unionists." Some time since, in Ridgely, Tenn., I attended a Campbellite service, at the close of which they held a Communion service. In the congregation were a large number of Methodists, who seemed to take pleasure in referring to the Baptists as bigoted, narrow and close. The opportunity was now so inviting I expected to see them demonstrate their "free Communion," especially as I was there to witness it. But to my surprise, the whole of them left and the little bunch of Campbellites were left to hold "close Communion," while I was the only one left to witness the scene outside their own fraternity.

Such observations have led to the conclusion that the claim of "free Communion" is but a pretext to manufacture sentiment against the Baptists.

Lebanon, Tenn.  
P. S.—The above paper was endorsed by the Fifth Sunday Meeting at Barton's Creek, and requested for publication.

## WHAT BAPTISTS BELIEVE, OR BLASTS FROM THE BAPTIST TRUMPET.

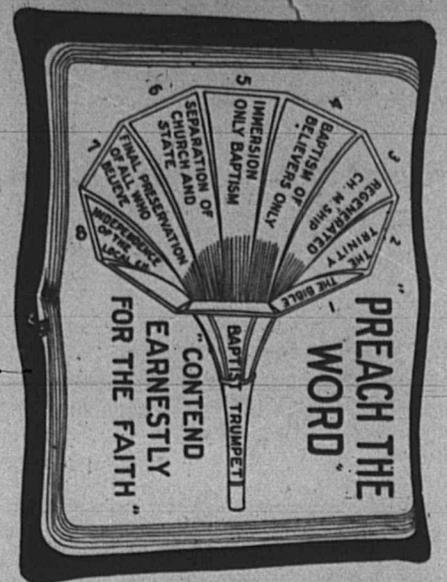
By State Evangelist T. O. Reese.

Dear Dr. Folk—Recently you were kind enough to give space in your valuable paper for a cut and an explanatory article on "Restricted Communion—Is it Right or Wrong?" This week I desire to present to the many readers of the "Baptist and Reflector" a cut, which I call "the Baptist Trumpet," which brings to the mind through the eye some of the things Baptists believe. It will be observed that the trumpet rests upon or proceeds from an open Bible. Baptists have always believed in an open Bible—in fact, we are Baptists because of an open Bible. Every man has the right to read and interpret the Bible for himself as the Holy Spirit may reveal it to him. The following are some of the blasts from the trumpet.

1. The Bible a sufficient rule of faith and practice. Baptists believe that all Scripture is given by inspiration, that it is "God-breathed," and in all matters of faith and practice we appeal to the Word. We hold to no doctrine that does not have a "thus saith the Lord" to back it up.

2. The Trinity. Baptists, in common with many others, believe in the great doctrine of the Trinity—God the Father, God the Son, and God the Holy Spirit. God the Father created all things by the majesty of His power. God the Son, came and took upon Himself the nature of men—died in agony on the cross, that men might, through His death and suffering, be saved from sin. God the Holy Spirit came to convict of sin, righteousness and of judgment to come. The Spirit is as certainly a person as God is a person, and without the Spirit the sinner has no power nor disposition to come to God trusting in Christ for salvation.

3. A regenerated church membership. This has ever been a vital and distinguishing Baptist principle or doctrine. Only converted or regenerated persons have a right to church membership. No one would be received into our fellowship without evidence of true conversion. Baptists are almost the only people who



insist on a regenerated or spiritual church membership, and I fear that many Baptists are becoming too slack with reference to receiving members. "Ye must be born again (from above), or ye can not see the kingdom of heaven." Brethren in the ministry, let us make this blast long and loud, and give forth no uncertain sound on this great fundamental and all important doctrine.

4. Baptism of believers only: Baptists insist that only believers are proper subjects for baptism. In every instance in the Bible when we read of any one being baptized, we notice that they had first heard the Gospel and believed it. Hence, Baptists refuse to administer baptism to unconscious infants. They baptize only those whom they believe to have already exercised faith in Christ. From our view point it is not only unscriptural, but positively wrong to baptize an infant.

5. Immersion only baptism: "One Lord, one faith, one baptism." This might be called our motto. The unbiased scholarship of the world has settled four facts. (1) That the primary meaning of the Greek word "baptizo" is to immerse; (2) That Christ was immersed in the Jordan; (3) That for thirteen hundred years after Christ immersion was the almost universal mode of baptism; (4) That the change was brought about by the Roman Catholic Church. The following Scriptures prove immersion: Matt. 3:13-17; Mark 1:9; Col. 2:12; Rom. 6:4, 5; Acts, 8:38. Reader, do you love Jesus enough to follow Him? He said, "If ye love me keep my commandments."

6. Separation of Church and State. Baptists have, according to all leading church historians, been the "champions of soul liberty." In 1774, when the first Continental Congress met, the first petition was for religious liberty, presented by a committee from Warren Baptist Association of R. I., and as a result we have this clause in our Constitution: "No religious test shall ever be required as a qualification to any office or public trust under the United States." Today we have the privilege of worshiping God according to the dictates of our conscience, and no man dare molest or interfere in any way. This privilege is the price of Baptist blood. We say that the State has no right to say when, how, or where we shall worship God.

7. Final Perseverance or Preservation of All Who Believe. Every one who repents and accepts Christ as complete Redeemer, as complete Saviour, is absolutely sure of Heaven; for "He that heareth my word and believeth on Him that sent Me, hath (hath) everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. "We are kept by the power of God through faith unto salvation." We can't fall unless God falls. Holding out is not our part of the contract—our part is to repent and believe and surrender absolutely to Christ, and then we are "kept by the power of God."

8. The Independence of the Local Church. There is no ecclesiastical power that can control and dominate a Baptist church. It has absolute control over its own affairs. It is complete within itself, and is a pure democracy. A great lawyer once said to me, "Reese, I am not a Christian; if I were, I would be a Baptist, for I like the government of your churches. It is pure democracy." Our political form of government was in part fashioned after the government of Baptist churches. Thomas Jefferson leaves this fact on record.

I believe these principles are Bible truths, and if so we ought to publish them to the world. We ought to contend earnestly, yet lovingly, for them. At the

beginning of this new year let those of us into whose hands has been placed the "Baptist trumpet" take our stand on the walls of Zion and see that it gives forth no uncertain sound.

In another article, if the editor will permit, I will present another cut on the perpetuity of the church.

#### A MID-WINTER WORKERS' INSTITUTE.

Upon the invitation of Dr. John T. Christian, pastor of the Second Baptist Church of Little Rock, Ark., I went to Little Rock and preached the dedicatory sermon of his new church edifice on Sunday, Feb. 6th. The building is one of the handsomest in the South. The architecture is of the Greek, Roman and Byzantine type. The total cost was about \$75,000.00. The internal arrangements are about as complete as in any church I have ever seen. The Sunday-school facilities are admirable. There are many rooms for gatherings of various kinds, apart from the main auditorium. I have not seen anywhere a more tasteful scheme of interior decoration.

The church is full of the spirit of unity and progress, and Dr. Christian has led them into great things. His pastorate has been a notably great one. The Baptists of Little Rock, and of Arkansas and the entire Southwest, are to be congratulated heartily upon this splendid achievement.

In this connection I am moved to remark that one of the notable features of Southern Baptist progress is the large number of splendid new church edifices. I have personally shared in the dedicatory exercises of a number of them; viz., that of the First Baptist Church at Charlotte, N. C., of which H. H. Hulten is pastor; that of the First Church, Memphis, Tenn., Pastor A. U. Boone; and that of the First Church of Mobile, Ala., Pastor W. J. E. Cox. All of these are very handsome structures, remarkable for convenience, beauty and adaptability to the needs of the church and Sunday School. I do not think Southern Baptists have ever enjoyed so great an era of church building as they are enjoying at present. There are many other handsome structures which I have not seen, which might be added to the above list. Surely it means great things for our denomination and the cause of Christ when such edifices are erected for the extension of the Gospel. I am told that there is a revival of church building in the Southwest, which of course means great things for the development of that region.

Dr. J. M. Frost occupied the pulpit of the Second Church on Sunday night, greatly to the edification of the saints. It was my pleasure to supply for Pastor Cox, of the First Church, at the night service. Following the exercises on Sunday, there was held a mid-winter Workers' Institute, under the leadership and guidance of Dr. Christian, in the Second Church. The first session was held on Monday evening. Dr. J. M. Frost gave a great address entitled "The Church with its Message," and it was the privilege of your scribe to speak on the subject "Do We Need a New Religion?" The program of the Institute continued through Tuesday, Wednesday, and Thursday.

The speakers, in addition to those already named, were Rev. N. R. Townsend, Rev. A. J. Fawcett, Rev. A. H. Autry, Rev. T. B. Johnson, Rev. E. E. Dudley, Rev. F. F. Gibson, Rev. H. L. Winburne, Rev. S. E. Tull and Rev. J. S. Compere. It was a great disappointment that Dr. Jeff D. Ray, of the Southwestern Seminary, who was on the program, was hindered, by sickness in his family, from being present. It was also a great loss that Pres. H. S. Hartzog, of Ouachita College, was prevented from coming. Others on the program were prevented from coming, but every hour was occupied by visiting speakers. The spirit was thoroughly harmonious, and the institute was pronounced a notable success by the brethren present. The presiding officer was Rev. G. L. Boles, who has lately moved from Tennessee to Arkansas and has taken a strong hold upon the work there.

I was unable to hear all of the addresses, but I heard most favorable echoes from addresses delivered by Drs. Fawcett, Autry and Johnson. It was my good fortune to hear a remarkably clear and strong address by Rev. H. L. Winburne of Arkadelphia, on "The Inspiration of the Scriptures." Dr. J. M. Frost gave a splendid series of addresses on vital topics. One or two things he said, it seems to me, ought to be spread abroad throughout all our Southern country. One was this: "I am not so much concerned over the question of making the New Testament conform to our Baptist churches as I am over the question of making our churches conform to the New Testament." I do not quote him literally, but this was the gist of his idea. It is easy, in other words, for a denomination to become self-sufficient and proud of its spiritual possessions and

to fall into the habit of assuming that all that it does is right. It is far safer to maintain an attitude of steadfast loyalty to the New Testament and to ask ourselves constantly and with all humility whether or not we are conforming to its requirements. Dr. Frost made a strong plea for unity in our Baptist work. In a most delightful and helpful manner he called attention to the importance of concentrating our energies upon the great things and in a fraternal spirit seeking to discover a common standing ground for other things. Another statement which is worth being quoted from him is to the effect that while there are some differences between the Eastern and Western parts of our territory in the Convention, it is also a fact that the East cannot be an ex-cathedra for the West, nor the West an ex-cathedra for the East. It is doubtful whether Dr. Frost has rendered finer service at any time than in this Little Rock Institute, in the direction of promoting the highest interests of our constructive denominational work.

Much to my regret, I was compelled to leave before the Institute closed. It was good to hear of the splendid success which is being achieved by Rev. J. S. Rogers, State Mission Secretary, and by Rev. R. G. Bowers, Secretary of the Education Board. I was informed by the brethren that the Arkansas Baptists have come to a sense of power and are exhibiting an aggressiveness and purpose beyond anything in their past history, and all the tokens which I saw about may give evidence of this fact. It was a joy to visit Arkansas and to have part in this Institute.

E. Y. MULLINS.

Louisville, Ky.

#### FRAGMENTS OF DOCTRINE.

By S. W. Tindell, D.D.

##### Regeneration.

Paliggenesia (regeneration) is compounded of pain (again) and genesis (origin, source), and means, literally, origin again, being born again, new birth, regeneration. In the New Testament it means a change from sinful to holy affections. It is the origin and source of a new spiritual life.

Paliggenesia (regeneration) is used only twice in the New Testament. Matthew 19:28, "And Jesus said unto them, Verily, I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Then all things will be delivered from their present corruption, and restored to spiritual purity. Titus 3:5, "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." In this passage, baptism, the symbol of regeneration, is used in close connection with the work of the Spirit in renewing and purifying the soul. It is the outward and visible sign of the inner cleansing, presenting to the eye what has taken place in the unseen depths of the mind, or heart.

Gennao is the verb form. It means, on the part of the father to beget; on the part of the mother, to bear, to bring forth; and to be born, and is used in the New Testament ninety-six (96) times. It is used for both natural and spiritual birth. John, especially of all the New Testament writers, uses this word in its spiritual sense. He uses the word eighteen (18) times in his gospel, and eleven (11) times in his first epistle.

1 John 5:1: "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him."

John 1:13, "Who were born, not of blood, nor of the will of the flesh" (the unrenewed mind) "nor of the will of man, but of God." John 3:3, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born from above," (i. e., from God) "he cannot see the kingdom of God." Again, verse 5, "Except one be born of water and the Spirit 7, "Marvel not that I said unto thee, Ye must be born 7, "Marvel not that I said unto thee, Ye must be born from above." Verse 8, "The wind bloweth where it wills, and thou hearest the sound thereof, but thou knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit." Being born from above is to be born or begotten of the Spirit. As one knows not whence the wind comes and where it goes so of the Spirit. The blowing is known from the sound, the Spirit's work from the effects.

Man is a sinful being, and wholly unfit for communion with God. He is not a fit subject for a pure

and righteous spiritual kingdom. To fit him for communion with God and citizenship in the kingdom of God, the love of sin must be supplanted in his heart by the love of God and holiness. In the light of gospel truth this is done by the Holy Spirit. At this point (of renewal) a new spiritual life begins in him. He is begotten of God and is called, therefore, a son of God. In a spiritual sense he is now a new being. He is the spiritual child of God. As a child of God he is an heir of the kingdom of God. His heavenly Father careth for him.

Existence is the starting point. One must BE before he can know that he IS. He can know only his conscious existence. Pre-existence is not a matter of experience, neither is the act that brings him into existence. The first thing that he knows is that he is. Regeneration is below the sphere of consciousness. (John 3:8.) It follows that regeneration precedes faith and repentance (metanoia). It is wholly the act of the Divine Spirit. Regeneration is the source of repentance (metanoia), the ground of faith.

Allow me space in the "Baptist and Reflector" to send greetings to my many friends in dear old Tennessee. In October, I left Washington and came to Oklahoma, not knowing where the Lord would open for me a field of labor, but trusting it all to Him, I came to Holdenville to visit for a few days with my brother. The church here became pastorless in a short time, and I was asked to take up the work. I have now been pastor for three months. Soon after taking up the work, I arranged with my old-time friend and brother, Dr. U. S. Thomas, of Waco, Tex., to assist me in a revival meeting. We began the meeting January 23 and continued only two weeks, but the Lord blessed us graciously. It is considered by many the best meeting ever held in the town. The church is united and encouraged and 24 have united for baptism, with several to follow. Many homes have been made happy by reason of both father and mother being saved. Many strong men are yet seeking the way, and we are confidently expecting to go on reaping results from the meetings for many days. Brother Thomas has won a large place in the hearts of these people, and we all hope to have him with us again some time.

Rejoice with me at the goodness of the Lord. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

W. H. RUTHERFORD.

Holdenville, Oklahoma.

We came to the Mulberry Baptist Church about three months ago. This was our first visit to this community, therefore we were almost entire strangers. But we are no longer strangers. Every kindness that a church and community could possibly show a pastor and his wife has been expressed to us. Only recently the members of our church and other churches in the village came to our home and left behind them an undeniable expression of their love and devotion. We have never seen such an overflow of Christian affection and fellowship as has been shown to us by this people in so short a time.

Our church is beautifully united and we are praying the Lord of the harvest to give us a great ingathering of souls. May the Lord give the pastor wisdom to lead this noble church into more useful fields. The names of Brethren A. H. Huff and N. B. Williams, former pastors, are fresh in the minds of all. We were glad to have Dr. Golden with us at our last Fifth Sunday meeting. His inimitable address on Missions was instructive and soul-stirring.

Mulberry, Tenn.

R. P. McPHERSON.

Just one year ago I subscribed for the "Baptist and Reflector," and I now renew my subscription for the year 1910. Herein you will find \$3, \$2 for the "Baptist and Reflector," and \$1 for the book, "Baptist Principles." I appreciate the paper so much and feel that I want it as long as I live, which can't be many more years. I have just entered my 80th year, and have had "The Baptist," as it was styled, for a number of years, ever since 1847. And since the papers were consolidated the "Baptist and Reflector" has been in my family, and it is much appreciated. We also appreciate the editor, Dr. Folk, and pray that the good Lord may spare him many years to work in behalf of the paper, and that he may grow in grace and so instruct us all in the blessed cause of religion that we may be greatly benefited by his work. I have a copy of the "Baptist" now that was published in 1847.

MRS. GEORGE L. BRANTLEY.

Curve, Tenn., R. F. D. No. 1.

## TEXAS LETTER.

The winter has been reasonable—not much severe weather so far. The rains have been plentiful, and the farmers are hopeful. As a result of last year's drouth the amount of \$50,000 has been sent out of the country for supplies for the current year.

The Educational department of the Convention's work is having the right of way for this and last month. Home and Foreign Missions comes next. The schools all report good progress. The Seminary is progressing well. Several strong men are added to the working forces.

The Sanitarium at Dallas is proving a success. The patronage is increasing and will soon be among the best institutions of the land.

The transformation of the "Baptist Standard" in its management meets with general approval and sincere wishes for permanent success. Dr. Gambrell is known already as a great writer and editor. Our first knowledge of Dr. Gambrell was in the early years after the war when editor of the "Mississippi Record." We well remember the paper discussion between himself and J. R. Graves in "The Baptist," which the latter was publishing in Memphis. We hope the great success he made in the management of the State Mission work will even be surpassed in the upbuilding of the paper department.

The prohibition fires are beginning to lighten and sparkle, and the contest will evidently be spirited and intense. Four candidates are now in the field for Governor. Two are prohibitionists, one is a local optionist, but opposed to State-wide prohibition. The fourth candidate is a straight-out anti. The immense foreign element is practically all opposed to prohibition, and if all the present aspirants continue through the race, it is a serious problem as to the outcome. This is from the viewpoint as indications now present.

A fearful tragedy occurred in this city a few nights ago. A young man of good family, crazed with intoxication, entered a residence and assailed the husband who was asleep in bed. A severe struggle ensued, and the wife procured a pistol and gave to the husband. It was midnight darkness and the family could not ascertain whether the intruder was white or black, nor the object of his intrusion. The husband fired one shot which proved fatal, the victim only living about two hours. When the room was lighted and neighbors came in, a shocking surprise awaited them on seeing the son of a good family living only a few blocks from the place where the midnight incident occurred. The blood of murder rests more heavily upon the lawless vendor who furnished the accused stuff to the victim of the awful tragedy, than rests upon the husband and father who acted in protection and defense of himself and family.

Cleburne, Tex.

T. E. MUSE.

## HELP HOME MISSIONS NOW.

By B. D. Gray, Corresponding Secretary.

As I start to dictate this appeal to the brethren, one of the most beloved State Secretaries has come into the office. He looked at the Home Mission figures for his State and found them slightly behind the figures for the same date last year. He expressed his disappointment, and added:

"I declare to you that if my State does not come up with its entire apportionment at the Convention I shall be tempted to resign my office as Secretary of State Missions."

The Home Board is deeply grateful for the friendship and co-operation of the secretaries of our State Mission Boards. They are among the heaviest burden bearers of the denomination. In a more restricted territory they are laboring faithfully and successfully in doing the same work that the Home Board is seeking to do in the whole of the Southern Baptist Convention. They are seeking to save the lost of America.

We ask attention of the "Baptist and Reflector" readers to the condition of Home Mission receipts from Tennessee. Up until the 15th of February we had received from your State \$6,759.30. The apportionment of Tennessee for the year is \$20,000. In order to report out of debt at the Baltimore Convention it will be necessary to raise among the Tennessee churches \$13,241, within slightly more than two months!

The undertaking looks large, but it will be very easy if pastors, leading laymen and elect women will be alert and faithful in calling the attention of the churches and societies to this need. Let everybody help now!

Home Mission Rooms, Atlanta, Ga.

## WHAT WE ASK OF PASTORS.

Victor I. Masters, Editorial Secretary.

The fiscal year lacks but two months of its end. If the Home Board is to report at the Baltimore Convention out of debt a larger amount must be raised among Southern Baptist churches than has ever been raised for Home Missions in an equal time. The pastors are the key to the situation. If the Lord will lay upon them something of our burdens great things can be done. We ask of each pastor—

1. That he will at the earliest practicable time between now and May 1 make a separate and full representation of Home Missions to each of his congregation.

2. That he will procure from us our literature and make adequate preparation for the occasions.

3. That he will take the collection for home missions separately on its own merits.

4. That he will use such means as may be best to make the collection large and complete.

5. That he will aim to secure the full apportionment of his church, or more.

Last year less than three per cent. of the Southern Baptist churches gave more than fifty per cent. of the entire amount given to Home Missions. May these churches more liberally remember Home Missions again. May God lay on the hearts of the others who give, to give more liberally! May the Lord enable us to arouse to activity the more than one-half of Southern Baptist churches that last year did not give one cent to Home Missions!

Home Mission Rooms, Atlanta, Ga.

## FANNING DAY AT TENNESSEE COLLEGE.

A large and appreciative audience gathered in the chapel of Tennessee College last evening to hear Mr. Cecil Fanning. A more enthusiastic company never gathered in its halls; encores were demanded and gladly given, including a lilting lullaby in negro dialect, and best of all "Dixie," which created a tumult. Mr. Fanning was ably assisted by Mr. Turpin, whose accompaniments and readings were helpful and inspiring, adding much to the pleasure of the evening. After the concert the audience gathered in the parlors to meet both gentlemen. In the receiving line were Mrs. Burnett, Miss Campbell, Miss Lalla Crichlow, Mrs. McLemore, Dr. Nast and Miss Iredale. Fully two hundred ladies and gentlemen, representative of Murfreesboro's best citizens, enjoyed this feature of the evening, and tarried until near midnight. On Wednesday morning both gentlemen assisted in the chapel exercises, at the conclusion of which Miss Alta Drake, on behalf of the students, read a set of resolutions. These were witty, humorous and wise, and received happy responses from Mr. Turpin and Prof. George Burnett. Mr. Fanning will return next season.

J. HENRY BURNETT.

Murfreesboro, Tenn.

## A FRIEND OF CARSON AND NEWMAN.

Rev. U. S. Thomas, of Waco, Tex., in joining the "Former Students' Endowment Fund" club, being one of the one hundred who will give \$25 a year for five years, writes:

"Dear Brother—I am glad you asked me for the money. I have never given anything with more pleasure. I owe everything to Carson and Newman. What would I have been if it had not been for that institution of learning? I feel it a real compliment that you ask me for this amount. The old students must raise the \$25,000. You have my prayers and best wishes. I will talk more about the \$500 you ask me about. Yours in the work.

"U. S. Thomas."

He encloses five notes for \$25 per year. If all former students feel as brother Thomas does, and will express themselves in action as he does the problem will be solved speedily. We hope to hear from them.

M. D. JEFFRIES.

It seems to me that we have one of the greatest opportunities ever presented to Southern Baptists to relieve our Foreign Mission work of an embarrassing debt, and not least, to secure sixty new missionaries without increasing our contributions for next year a penny. The loyalty of Tennesseans is known far and wide. Will we do our duty this time? "Let us go up and possess the land, for we are abundantly able."

T. H. ATHEY.  
Columbia, Tenn.

## A WORD FROM MILAN.

Church bought two lots across the street, paying cash for same. Will make a nice church park of them. Ladies' Aid Society sends \$3 every month to our preacher-boy, Robert Poindexter, in Union University. Missionary Society has sent \$4.50 for the same purpose this Associational year. And I sent Bro. Poindexter \$5.50, which I collected by free will offerings Sunday. Will send him a box of groceries soon, as I have a good many country members.

W. L. NORRIS.

We have been received here with cordial "Old Virginia" hospitality! A score or more of the members of the church met us at the train, lined themselves up in the large waiting room of the depot and gave us a most genial and hearty greeting and welcome. The next day a half dozen came to help us unpack and fix up, and that night the people came in a great crowd and gave us such a varied and generous "pounding," as will make it unnecessary to visit the grocery store for at least six months. I am hindered from beginning my work here through a painful accident. Last Saturday morning I had a fall and I am so crippled in one knee that I have not been able to walk since. But it is fast improving, and I hope soon to be out and busy for the Master. Of course, our work will be difficult. It is so everywhere. Satan is always and everywhere wide awake and active, and in every possible way he will hinder and obstruct. But, cheered by the co-operation of a loyal, loving people, we shall press on and strive to be useful. A fine field here, it seems, for B. Y. P. U. and Sunbeam work, and these we hope soon to begin.

My sixteen years of pastoral work in Tennessee were pleasant years. Thoughts of Wartrace, Maryville, West Nashville, Jonesboro and Jefferson City will always bring up the forms and faces of many cherished and helpful friends. I love them all, and as I recall each one, I breathe a prayer for God's blessing upon them. What a privilege to have preached through sixteen years to so many people in Tennessee, and to have been cheered by so many words of loving appreciation!

My heart craves the continuance to me of the good will of the dear "Baptist and Reflector" that, through its columns I may still speak in loving ministry to hearts tried and true. May God bless you, Brother Folk.

O. C. PEYTON.

Pulaski, Va.

I most heartily endorse the suggestion of our dear Brother Motley that Tennessee Baptists assist in meeting the expenses of our Brother Folk's trip to the Holy Land. If there is a man in all the Southland to whom, not only the Baptists, but all true lovers of truth and righteousness are indebted for the noble and fearless stand he has taken in favor of what is good and pure in the home and in the State, that man is Dr. E. E. Folk. I cheerfully enclose my dollar as my little mite for this purpose. I am certain I will be amply repaid in the interesting letters he will send back for us to read.

H. P. FITCH.

Mineral Park, Tenn.

Look out for the Program of the Middle Tennessee Sunday School Convention. The Convention will meet at Henderson's Cross Roads on Wednesday evening, April 13, and close on April 15. I hope all the churches will be well represented. This will be done if the pastors and superintendents will take an interest in it, and press the importance of attending the meeting. We never will see the Convention come up to where it should till that is done. We will have a most excellent program. So make your arrangements to come.

J. H. WRIGHT,

President.

Inclosed find post office order for \$3; \$2 for the renewal of the paper, and \$1 for you to apply on your Eastern trip. I am glad you are going to take this trip. I hope it will do you much good, and that you may have a good time while gone, and return refreshed. I think you have done great work in this State, and I highly honor you for the good you have done. So, please accept the little gift, and may the Lord bless you.

J. T. MOORE.

Galloway, Tenn.

I am now in a revival meeting of great power at Overton, Tex., with Pastor Quindim. Love to the Tennessee brotherhood.

T. A. PAYNE.

Houston, Tex.

## PASTORS' CONFERENCE.

## NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours to fine congregations. Good B. Y. P. U. and S. S. Three additions by letter and one for baptism.

Third.—Pastor Yankee preached on "Beloved Disciples," and "The Philosophy of Trouble." 174 in S. S.

Edgefield.—Splendid day. Fine congregations. Two received by letter. Good B. Y. P. U. 369 in S. S.

North Edgefield.—Pastor Hudson preached on "The Door of Opportunity," and "A Troubled Memory." Splendid B. Y. P. U.; 276 in S. S. Offering and pledges taken for Ministerial Education.

Immanuel.—Pastor Rufus W. Weaver preached on "The Emerging Issue—What It Challenges," and "The Christian as a Philosopher." One received for baptism.

Seventh.—Pastor Wright preached on "How to Kill or Build Up the Church Services," and "He Put Up a Good Fight." A large number asked for prayer.

Howell Memorial.—Pastor Cox preached at both hours on "The Child's Query," and "Jesus' Idea of Happiness." Ordination service of three deacons at 3 p. m.

North Nashville.—The pastor, W. D. Wakefield, preached at both hours and at the Crittendon Home at 3 p. m. Morning theme, "Laying Hold of God's Purpose;" evening, "What Think Ye of Christ?" One addition by baptism. One backslider reclaimed. 185 in S. S.

Lockeland.—Pastor J. E. Skinner preached on "Temptation, and Our Only Refuge," and "Faith Exemplified." Good services. 125 in S. S.

Calvary.—Pastor Woodcock preached on "Foreign Missions," and "The Two Ways." 66 in S. S. 30 in B. Y. P. U. 28 in Mission S. S. One conversion at Mission, where Bro. R. M. Jennings preached.

South Side.—Pastor Stewart preached on "A Mother's Request," and "The Paralytic Cured." 95 in S. S. 37 in West End Mission. Very good day.

Stainback.—Pastor T. H. Johnson preached at both hours on "Faith," and "As a Man Thinketh In His Heart, So Is He." 54 in S. S.; 45 in B. Y. P. U. Preached at Rust Memorial Mission in the afternoon. 55 in S. S.

Antioch.—Pastor Reid preached on "A Great Question," and "The Lamb of God." Good service. One received by experience. Good S. S.

## KNOXVILLE.

Conference called to order by Bro. J. L. Dance. Prayer by Bro. J. T. Sexton. "Foreign Missions" was the subject for the morning. Discussed by Brethren Dance, Taylor, Sharp, Lewis, Waller, Shipe, Hutson.

First.—Pastor Taylor preached on "Getting Rich," and "The Wonderful Name." 357 in S. S.; 2 received by letter.

Deaderick Ave.—Pastor C. B. Waller preached on "The Power of a Touch," and "The Women We Need." 558 in S. S.; 43 in Dale Ave. Mission. Great interest; congregation packed Market Hall. Three professions.

Broadway.—Pastor W. A. Atchley preached on "A Rugged Preacher with Rugged Message," and "Worthless Young Men and Women." 470 in S. S.; 2 baptized; 4 received by letter; 3 approved for baptism.

Bell Ave.—Pastor J. H. Sharp preached on "The River of Life," and "The Gracious Invitation." 595 in S. S.; one received by letter; one for baptism.

South Knoxville.—Pastor John M. Anderson preached on "Becoming a Christian," and "Come Ye Sinners Poor and Needy." 192 in S. S.; 72 in B. Y. P. U. Closed series of sermons on "The Old Songs of Zion."

Euclid Ave.—Pastor L. A. Hurst preached on "Honoring God," and "Who Shall Stand In the Judgment?" 147 in S. S. Fine interest among unsaved.

Lonsdale.—Pastor J. M. Lewis preached on "Walking with God," and "Excuses." 265 in S. S.

Oakwood.—Pastor Geo. W. Edens preached on "Following the Pattern," and "From the Swine Herd to the Palace." 152 in S. S. 2 received by letter. Good congregations at both hours.

Grove City.—Pastor G. T. King preached on "Fauldfinding," and "Friendship." 105 in S. S. Fine B. Y. P. U.

Gillespie Ave.—Pastor Hutson preached on "The Compassion of Jesus," and "Public Worship." 135 in S. S.

Island Home.—Pastor J. L. Dance preached on "Giving," and "Bible Study." 225 in S. S. One received by letter.

Bearden.—Pastor J. C. Shipe preached on "Re-

quirements for Admission into Heaven," and "The Bible Remedy for Worry." 94 in S. S. Splendid congregations.

Immanuel.—Pastor W. A. Catlett preached on "Friendship of Jesus," and "First Love." 97 in S. S.

## CHATTANOOGA.

First.—Pastor, J. C. Masee. Dr. Bovard spoke in the morning; Dr. Ira Landrith at night. Three baptized; 2 received by letter; 376 in S. S.

Central.—D. P. Harris, pastor. 126 in S. S.; 27 in B. Y. P. U. Morning subject, "The Indifferent Church;" evening, "In Him Was Life." Two professions; four baptized; four received by letter.

Tabernacle.—Both morning and evening the pulpit was supplied by Y. M. C. A. speakers. Mr. N. B. Pope, of New Decatur, Ala., spoke at 11 o'clock and Mr. Charles Jackson, of Knoxville, Tenn., spoke at night. 318 in S. S. One addition for baptism; one by restoration.

Highland Park.—Pastor Keese preached on "The Abiding Guest," and "Walking Together." 165 in S. S.; collection, \$4.17. Adjacent building secured for S. S. quarters, and greatest enthusiasm prevails. Excellent congregations. Helpful services.

East Chattanooga.—Pastor Fitch preached on "Seeing the Invisible," and "Human Courage and Divine Help." Splendid attendance. One received by letter; 73 in S. S. Have 23 names for B. Y. P. U., and will complete the organization next Sunday with at least thirty members.

St. Elmo.—Pastor R. L. Peoples preached on "Christ Our Example," and "Naaman the Leper." 129 in S. S.; 25 in B. Y. P. U. Large congregations.

Avondale.—Pastor, Thos. A. Swafford. At the morning hour Rev. Abb. Stancel preached on "The Assurance We Have from God." Pastor preached in the evening on "A Church with a Sure Foundation." 65 in S. S.

Alton Park.—Pastor Hazelwood preached on "The Vine and Branch," and "The Key to the Bottomless Pit." Attendance and interest good. One conversion. Good S. S. Ordination of deacons at 3 p. m. Rev. W. E. McGregor assisted.

Chamberlain Ave.—Pastor A. P. Moore preached on "Finished Redemption," and "Now." Several requests for prayer at night. Splendid S. S.; 76 present. Fine B. Y. P. U. Sunbeam Band organized. A very busy day and much enthusiasm.

Ridgedale.—Pastor Chunn preached on "The Saint's Recruits in Christ," and "What Is Truth?" 59 in S. S. Grand B. Y. P. U. One addition by letter. Good congregation. Grand day.

East Lake.—Pastor, G. A. Chunn. S. E. Carroll preached morning and evening. Good S. S. Good B. Y. P. U. and congregations. Good services.

Hill City.—Pastor W. E. McGregor preached in the morning on "The Personality of the Holy Spirit," and in the evening on "The Wages of Sin is Death." 68 in S. S. Good B. Y. P. U.

## MEMPHIS.

Central.—William Herbert Moore preached morning and evening on "A Whole City Asking Jesus to Depart," and "Why Persecutest Me?" At the morning hour the church recalled Dr. Thomas S. Potts as pastor-to take effect June 1, 1910.

Bellevue.—Pastor H. P. Hurt preached on "The Prayers of Paul and the Prayers of Christ the Master," and "Human Sacrifice to God of Gold." Large congregations.

LaBelle Place.—Pastor J. W. Gillon preached on "Epaphroditus, or the Man Famous for His Heart," and "Man, What Is He?" One addition by letter. Good audiences.

Binghamton.—Pastor C. H. Bell preached on "Sharp Knife to the Branches," and "The Christian's Helmet." One received by letter.

Seventh Street.—Pastor I. N. Strother preached on "The Sin of Omission," and "Things Worth While."

Eudora.—Pastor talked at both hours on "Victory Over God's Enemy," and "What Is Worth While."

McLemore Ave.—Pastor W. J. Bearden preached on "Sins Explained," and "Man His Own Destroyer." Fair congregations for such bad weather.

Rowan.—Preaching by pastor, D. D. Chapman, on "Self-denial," and "Parental Religious Discipline." Very good day.

Union Avenue.—Pastor E. L. Watson preached on "The Fellowship of Believers," and "Reconciliation and the Cross." Good services.

Blythe Ave.—Pastor O. T. Finch preached in the morning on "The Miraculous Draught of Fishes." Two deacons ordained at 3 p. m. No services at night on account of weather.

First.—Pastor A. U. Boone, being out of the city,

Rev. W. R. Newell, D. D., of Chicago, preached in the morning, and Rev. Dr. Dean preached at night.

Central Ave.—Pastor preached on "Thoughts on the Divinity of Jesus," and "Christ a Stumbling Block."

## JEFFERSON CITY.

Papers read by three people, two members and one layman. The first one of these was read by Prof. Robinson of the English Department. The next one was read by Brother Floyd H. H. Black, and the third one was read by Dr. J. M. Burnett. The subject on which the papers were read was "Modern High Criticism."

New Market.—Pastor S. E. Jones preached on "Abounding Grace," and "The Gospel of Blood."

Rankin.—Pastor J. M. Burnett preached on "Enrichment of Life in Christ," and "Divine Guidance." Good S. S. and grand services.

Gallaher's View.—The pastor, Rev. Chas. T. Beall, preached on "Unity Among Christians," and "Christ the Saviour." Good S. S. and services.

Pleasant Grove.—Pastor J. G. Carmichael preached on "Power of the Cross," and "God is Everywhere." Good S. S. and services.

First.—Dr. W. H. Fitzgerald preached on "Conditions and Privileges of Prayer," and "Spirit and Power of Prayer." Good services and four additions by letter. Dr. J. M. Anderson will be here to assist in the revival beginning next Sunday.

## HARRIMAN.

Trenton Street.—The pastor, Rev. B. N. Brooks, preached on "The Grace of Giving," and "Restoration of Joy of Salvation." 191 in S. S. Fine B. Y. P. U. 45 present.

Walnut Hill.—Pastor preached on "Stewardship." 51 in S. S. Bro. M. S. Long was ordained by the Trenton Street church on Wednesday night by Pastor and Bro. Booth, of Oliver Springs.

Doyle.—Pastor W. N. Rose preached at the morning hour on "God's Messages to the Churches—A Hold-fast Church in a Wicked City;" in the evening he preached on "Pure Religion." Seventy-six in S. S. Preached at Greenwood at 2 p. m. on "Noah's Faith." New church bell installed that can be heard for miles.

I preached at Gorman on the fourth Sabbath in January to a good congregation. It seemed that the Holy Spirit was present, and felt in the hearts of the entire congregation. At the close of our service, three young ladies came forward, thus expressing their desire for salvation. I will preach there every fourth Sabbath afternoon. On the first Sabbath in this month. I preached at Denver to a good congregation. Very spiritual service.

The second Sabbath was my day here, but we were almost "snowed under." Extremely small congregation in the morning and no service at night.

The Baptist cause in this section is weak, but what few Baptists we have are faithful and true.

Our people greatly enjoyed the strong editorial in last week's "Baptist and Reflector," and we are praying for God's blessings upon him who wrote so courageously and truly.

May the Christian people of Tennessee do their part in enforcing the laws, and cleansing the State from evil and corruption.

W. D. MATHIS,  
Missionary Pastor.

I do hereby most heartily endorse the proposition of Bro. R. L. Motley that the readers of the "Baptist and Reflector" do themselves the honor of helping towards defraying the expenses of the editor's trip abroad. I emphasize my endorsement by enclosing \$1 as my contribution.

The Baptists of Tennessee are immeasurably indebted to him. Through the editorial columns of the "Baptist and Reflector," he has for more than a score of years been pleading for steadfast loyalty to Baptist principles and practices and for advance along all the lines of denominational life and usefulness. His influence has been a very large factor in Baptist growth in all Tennessee. I should be glad to see Baptist people all over the State honor themselves now by honoring him—a true, untiring, useful servant. The door of opportunity for the people to help in this way must not be closed by his leaving for his trip. Contributions may still be sent to the office of the "Baptist and Reflector," and they can be sent to him from time to time. I do trust there may be a widespread and liberal response.

O. C. PEYTON.

Pulaski, Va.

## 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, 1534 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.

### W. M. U. NEWS NOTES.

There are now six children in the Margaret Home.

The latest reports state that \$3,500 is yet lacking to complete the first \$20,000 endowment fund for our Training School.

There are places at the Training School for only four more students. These will probably be taken at the opening of the spring term. Enlargement seems a matter of necessity, and doubtless, definite plans for this will be presented at the annual meeting in May.

The Foreign Mission Board has appointed Miss F. E. S. Heck and Miss Edith Crane as two of its thirty delegates to the great World's Conference in Edinburgh next June. We appreciate this opportunity of W. M. U.'s having a representative in so great a gathering, and hope that both may be able to attend.

An excellent leaflet entitled "Women and the Laymen's Movement," by Miss Heck, has just been issued by our W. M. U. Literature Department. It is timely and suggestive. Let every missionary society in the State secure a copy, and after careful consideration of its contents, see how much of it can be put into operation.

The W. M. U. of Southern Baptist

Convention is now ahead of its gifts of last year for Home and Foreign Missions. Some States are evidently doing better than Tennessee or this would not be the case. Both Boards are greatly behind in their receipts at this time, and much depends on the gifts of the next two months.

The report of the Tennessee W. M. U. for the last quarter shows a falling off in Home and Foreign Missions of \$600, as compared with the gifts of one year ago. It may be that the severe winter months have had something to do with this. We yet have until April 30 to work for these two great objects, and bring our gifts up to where they should be. We are sure there is not a single missionary society in the State that is willing to take any backward steps. Let every society look into its finances, and see that enough is forwarded to Brother Woodcock through its church treasurer, and then reported to our W. M. U. Treasurer, Mrs. J. T. Altman, to bring the annual report up to exceed the report of one year ago. If every society advances its gifts, there will be no question about the State advance.

The excellent literature for the Week of Prayer for Home Missions is now in the hands of our societies. We trust that its use will stimulate large giving. The program provides for the study of "The Evangelists of the Home Board," and "Work Among the Negroes," for Sunday. "The Frontier," for Monday; a special program on "The Immigrants," arranged for the Y. W. A., for Tuesday. "The Mountain Schools" for Wednesday. "The Indians" for Thursday. "Cuba and Panama" for Friday. "Giving" for Saturday. The "Appeals," by Miss Heck and Dr. Gray are irresistible. Abundant material in the way of leaflets has been sent with these programs, and others can be provided from the Literature Department at Baltimore. Write Mrs. J. H. Johnson for some of this literature, if you have not received any, or for more if you can use it.

### WHAT COLONEL ROOSEVELT SAW.

The former president has been looking into missions in Africa, and has seen much to be praised as fine and noble. "There is ample work to be done," he said. "All had best work shoulder to shoulder." And then again, "I am asking the settlers to co-operate with the missionaries, to treat the natives justly, and bring him to a higher level." If his influence can help to accomplish this, the missionaries will be glad.—Selected.

### A STRANGE HOLD-UP.

Mrs. McCleary, a missionary in Africa, wrote home about a strange hold-up she experienced when she was going from one town to another. A crowd of heathen men appeared on the road and would not let her pass. "Tell us God's word," they said. Of course she stopped and talked to them. After half an hour, when she started to go on, they begged for more.—Selected.

### HOW THEY SUFFER IN AFRICA.

The late Bishop William Taylor narrated the following:

"I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was bound to an anthill—often from ten, to fifteen feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because "she was too hard to kill." She crawled in a terrible condition to the mission station, and the missionary told me she was the most

pitiful sight he ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services. The recital of such scenes may seem terrible to civilized nerves, but how much more so is the endurance of them by millions of helpless human beings? 'Jesus Christ came to destroy the work of the Devil.' Pray daily that Africa shall speedily know him whom to know aright is life eternal."—Missionary Review of World.

### TEXAS NOTES.

It is too bad that even a preacher will sometimes neglect to pay for the things he prizes most. We just could not get along without the "Baptist and Reflector." It comes as a sweet blessing each week, and every copy is read with eager interest. We are living busy lives here in this western country, but are healthy and happy, and our work is prosperous.

This is a great time to live in Texas. Baptist affairs are moving by leaps and bounds. No people ever enjoyed a more glorious fellowship, and the enthusiasm of the workers is a constant joy, while one's Baptist blood is frequently stirred by some great Baptist achievement that is worthy of the admiration of any people. We are all just now deeply interested in the development of the "Baptist Standard." My own church has been especially active in bringing about the new organization of the "Standard," and we feel a just pride in the great things that are sure to result.

But we can not get on without the "Baptist and Reflector." So, move up my figures and let its visits continue. Every interest in Tennessee is very dear to us, and from the columns of the "Baptist and Reflector" we are kept informed as to the movements and victories of our friends. How we love them! There are many memories so tender and sacred that if dwelt on they would produce "homesickness," but the strenuous life of a Texas Baptist and the constant and gracious blessings of our Lord on our humble work has made our stay in Texas an increasing joy.

The Haskell Ave. Baptist Church, of which I have the honor to be pastor, has been organized sixteen months, and now has a membership of 166. The attendance at S. S. last Sunday was 204, and we hope soon to grade up to A1. The offerings of the church have approximated about \$1,000 per month since organization. The first year we gave \$15 per member to benevolences. Every dollar received has come as a free will offering, and nearly all from our membership. We have an up-to-date S. S. building. It is said to be the best equipped building in the West.

I rejoice that you are so soon to go abroad and congratulate myself, with all the readers of the "Baptist and Reflector," that we are to journey with you through your letters. In the best of bonds,

J. H. SNOW.

Dallas, Tex.

### NEWS AND VIEWS FROM OKLAHOMA.

A. J. Holt.

The Ministers' Alliance of Oklahoma City met last Monday in the White Temple to discuss among other important matters, the suppression of the "White Slave Traffic." Some fearful and distressing statistics were announced.

A member of the Alliance, a Meth-

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odist minister, I believe it was, declared that not exceeding 8,000 people attended all the churches in that city of over 50,000 inhabitants last Sunday, while 25,000 attended the theatres and picture shows the same day. It was also declared by the same speaker that intoxicating liquors could be bought any day, openly by anybody, all over that city. To prove his statement to be correct, he stepped out and in ten minutes brought back a bottle of the stuff "that made Milwaukee (in)famous," just off the ice. It was unblushingly stated that Oklahoma City was morally worse than the average American city. This was stoutly denied by Dr. Carter Helm Jones and others. But the statement created something of a sensation. The churches are active. Their buildings are large and beautiful, and some of the very choicest people on earth are members. But in a State where statutory prohibition is the law, it is surprising that even the U. S. Government issues license, the evident purpose of the purchaser being to violate the State law. There is evidently a hard fight before the law-abiding people of Oklahoma, if prohibition is made to prohibit. Even the ineffectual way the law is now enforced, is better than the open saloon. But the persistent efforts of the liquor men to bring the law into disrepute, must be met by an unflinching determination by church people, lovers of morality, virtue and sobriety, that the infamous traffic must stop.

## HEART THOUGHTS

Papers and Addresses  
By Mrs. H. B. FOLK

Illustrated

Price, 75 Cents net, Postpaid

"This is a series of papers and addresses in prose and verse by the mother of Governor Folk of Missouri. The papers cover various subjects and are replete with the always interesting expressions of a true woman's heart life. The dainty little volume will doubtless give pleasure to many."—*Zion's Advocate.*

"Heart Thoughts," the title of the book, indicates perfectly the nature of the contents. The articles are all written in a clear, flowing, and pleasantly discursive style."—*St. Louis Republic.*  
"The author is well known as a writer and speaker. Her aim is to get at the inner nature of all people and give them inspiration. A work that is valuable out of all proportion to its size."—

## La Grippe Weakness

"After a spell of La Grippe I was so weak and exhausted I could hardly stand. I began taking Dr. Miles' Nervine and was soon better in every way."

MRS. F. J. NORTON, Freeville, N. Y.

La Grippe seems to wrench every particle of vitality from its unfortunate victims. That's where the principal danger lies; because it leaves the system in a weakened condition which invites more serious diseases. During convalescence

### Dr. Miles' Nervine

should be taken to restore nervous energy, and overcome this weakening influence which is the most serious effect of La Grippe.

The first bottle will benefit; if not, your druggist will return your money.

### THE UNEQUAL YOKE.

Some time last year I wrote an article for the "Baptist and Reflector" on the reason some churches do not give to Missions. At that time I promised to write again and to give other reasons for this sad condition of affairs. I wish to give some others now.

The notices of work done by pastors and churches are most all confined to large town and city churches. It is not astonishing that such is the case, for editors and correspondents love to report large things, and hence the pastors and churches that show but few dollars for the cause, are not noticed. In this all of us make mistakes, for a church and pastor may give but few dollars and report but few saved and baptized in the year, and that may mean more done than a large report in point of numbers saved and baptized and the large amount of money given by larger churches. Conditions should be considered, and when this is properly done, and due notice is given and appreciation shown, our country and small town churches will respond more to the duties resting upon them.

Another difficulty is, that the cry for money for Missions and education and other work, is based on the "great needs of the work right now." This is the wrong basis on which to appeal to our brethren. Lay stress on the fact that it is DUTY and not NEEDS that should move us to give of our means for the work in hand. Duty is the word and the argument that should be put before the people.

Another reason is, that the way-out-in-the-country preacher is not recognized in appointment to any work of importance on boards, trustees of our schools, but the up-and-up-preacher with a big salary and fine church gets these places of honor and notices of being in the city, or in any way that editors are expected to notice our preachers. The men in the rural districts are not moss-backs, but they are men of good practical sense and would be a power for good if the denomination would but take proper notice of them. Let all the big I's and the little u's be done away with.

W. S. RONEY.

### THIS WILL INTEREST MANY.

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

In reply to the above we have to say:

1. We always take pleasure in publishing reports from the "country and small town churches." We cannot publish them, however, if they are not sent to us. We were born in the country, reared in a country town, baptized in a river, and lived for a number of years in the country near Nashville. Much of our ministry has been among country churches. We love country people. We admire their genuineness and straightforwardness. We sympathize with country pastors in the many difficulties which confront them, owing to distances they and their members have to travel; bad roads; inclement weather, etc. At the same time, though, we cannot help envying them the privilege they have of preaching to people among whom the principles of pure and undefiled religion so strongly exist. We wish our country pastors would write more for the "Baptist and Reflector," and tell our readers about their work, its joys and sorrows, its trials and triumphs.

2. By reference to the Minutes of the Tennessee Baptist Convention, we find that 14 members of the State Mission Board of Tennessee live in Nashville and 18 outside of Nashville. Of the 18, seven live in the country or smaller towns. Of the 17 members of the Board of Ministerial Relief, only one lives in Nashville, and only two are city pastors. The others live in the country or the smaller cities.

3. As a matter of fact, we do nearly always make mention of the visits of our country brethren to the office of the "Baptist and Reflector" when they are in the city, and take pleasure in doing so. If Brother Roney will only give us the opportunity by coming to see us, we shall be very glad to make mention of the fact in the columns of the "Baptist and Reflector."—Ed.

### A FRIEND OF THE FAMILY.

Father, mother, children and all the domestic animals find a true and faithful friend in "Gray's Ointment." For over half a century it has been the mainstay and reliance in thousands of homes, both in America and foreign lands. For festering wounds, sores, carbuncles, boils, old ulcers, bruises, poison oak, insect bites and all inflammations, Gray's Ointment is a quick and efficient remedy; no medicine shelf is complete without it. Get a 25c box at your druggist's, or write for small sample box which we will gladly send free to demonstrate its value. Address Dr. W. F. Gray & Co., 825 Gray Bldg., Nashville, Tenn.

Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for any thing."

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are the claims made concerning the remarkable results obtained from the use of Vernal Palmettona for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

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For sale by all leading druggists.

### FREE BOOK ABOUT CANCER.

The Leach Sanatorium, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer; tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

Rev. Franklin D. Elmer, director of the Bible School Exhibit, which attracted favorable attention at the Waterbury and New Haven conventions, has recently issued a new edition of the Handbook of the Exhibit, "Sunday School Advance." A year ago an edition of 10,000 was issued, 1,000 of which were distributed among the Superintendents of the State by the Association. The Sunday School situation has advanced so rapidly during the past year, however, that a new

edition was called for in order to bring the work up to date. The 1910 issue contains sixteen additional pages presenting an interesting list of Bible declamations suitable for recitation by the children at school festivals, lists of new books for the officer, teacher and library, a selected list of Jewish religious text books, and announcements regarding new courses of study now available, and new possibilities in equipment.

The handbook has been widely distributed since its publication and has been very heartily received. President Faunce of Brown says of it, "The most helpful little manual that I know on modern methods and material for genuine educational work in the Sunday School." Dr. McElfresh calls it, "A fine epitome of advanced Sunday School ideas."

The handbook contains over a hundred closely packed pages, profusely illustrated. It may be secured by addressing the Bible School Exhibit, Winsted, Conn., enclosing fourteen cents in stamps.

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## STATEMENTS.

We are sending out statements to those of our subscribers who are in arrears. We hope they will remit promptly, as we are needing the amounts due us to meet obligations. We presume that all will want to renew in order to get the many good things which are appearing in the paper every week, and also to read the articles which the editor will write about his trip to Eastern countries. We should be glad to have you mention these articles to your friends and ask them if they would not like to take a trip to Europe, Egypt and Palestine for \$2.

## THE REIGN OF LAWLESSNESS.

### THE REMEDY.

Now, what shall be done? What is the remedy for the state of affairs we indicated last week? To repeal the laws? Well, yes that is one remedy. *Surrender to the law-breakers.* Say to them, "We acknowledge that you are superior to the law, that the laws can not be enforced against YOU. We will not attempt to do so, and at your dictation they shall be repealed."

But are the people of Tennessee prepared to say that? Are they ready to surrender to a band of outlaws, even if some of them do occupy official position? Do they propose to throw up their hands at the demand of these outlaws and acknowledge themselves incompetent to enforce the laws of the State? Are they satisfied to yield an humble and passive submission to these outlaws and their official accomplices? *Where is the manhood of the old Volunteer State?* Is it clean gone? Are the people of Tennessee so stupefied by the continual violation of the law; have they become so accustomed to its violation that they care nothing about it and will do nothing to punish the violators, but rather than have trouble with them will turn the whole State over to them?

"Be ye men and suffer such dishonor" to your State?

"Men and wipe not the stain away in"—votes?

These are serious questions, but they are very pertinent to the present situation.

It is a sad day when the liquor traffic lays its slimy hand upon the gubernatorial chair, as it has done in Tennessee. It is a sadder day when it lays that same slimy hand upon the Judiciary of the State, as it has done in some instances and is attempting to do in all instances, including members of the Supreme Court itself. It will be the saddest day of all when that traffic shall succeed in so corrupting the people of the State as to dull their sense of justice and of right and lead to a connivance with or tacit consent on their part to the non-enforcement of the laws, which have been enacted by the Legislature of the State. When all of these things come to pass, if ever they do—God grant they may not—then you might as well do away with your courts, your judges and your juries. You might as well shut up your legislative halls and turn over the machinery of the State entirely to the direction of that traffic. Are you ready for that conclusion?

Remember, too, that if you yield to the violators of one law you will logically be compelled to yield to the violators of all laws. The laws against gambling, against stealing, against murder are being continually violated. Must they be repealed? Must you say that "it is impossible to enforce these laws? It is a good deal of trouble and considerable expense to attempt to do so. Somebody is going to violate them. The best thing to do, therefore, is to repeal the laws against gambling, against stealing, against murder, and let everybody gamble, everybody steal, everybody murder that pleases, and save the money and expense of trying to punish any one for gambling and stealing and murdering." Is that the way you propose to do with regard to these laws against gambling, stealing and murder? *There is as much reason for repealing the laws against gambling, stealing and murder as there is for repealing the laws against the sale of intoxicating liquors in the State.* Nay there is more reason for it, because the sale of intoxicating liquors is the prolific parent of gambling, stealing, murder and other crimes. When you license the sale of intoxicating liquors, you practically license gambling, stealing, murder, and every other crime and vice. But when you enforce the laws against intoxicating liquors, then, to a very large extent, you enforce the laws against gambling, stealing and murder, and while you do not prevent them entirely, you do succeed in checking them to a large extent. For it is a fact, demonstrated by abundant testimony, that about 95 per cent. of the murders, about 75 per cent of crimes of all kinds, and probably 75 per cent of gambling are due to the sale of intoxicating liquors.

But the people of Tennessee, we are sure, are not yet ready to repeal the laws against gambling, stealing and murder, no matter how much the gamblers, thieves and murderers might desire their repeal. What they propose to do is to keep these laws on the statute books, and enforce them to the best of their ability. To this end they elect officers to enforce them. If the officers who are elected to enforce these laws can not, will not, enforce them, then they propose to elect other officers who can and will enforce them. *And that is exactly what they propose to do with reference to these laws against the sale of intoxicating liquors.* They propose to keep these laws on the statute books, and if the officers who are elected to enforce them can not, will not, enforce them, then they propose to elect other officers who can and will enforce them.

*And that is what they are going to do.* Mark our prediction. The public conscience may be a little slow to arouse, but once thoroughly aroused, it will sweep everything before it—whiskey, money, bribery, flattery, office, it will brush all aside with infinite scorn; and when the flood rises, the corrupt officials, who in their subserviency to the lawless liquor interests have sold their birthright of honor and of manhood for a mess of pottage of gold or of office, it will sweep before it, in its mighty onward rush, as the flood sweeps the rubbish which had been reposing peacefully upon the banks during the low waters. *The tide of public sentiment in Tennessee is now rising. It is almost at its flood.*

We have said these things because it was time to say them. They needed to be said. It is not a question of politics. Nor is it simply a question of temperance, or even of morality. It is a question of religion, a question of respect for

the majesty of the law, a question of our very civilization. We believe that every paper, secular and religious, and every pulpit in the State, should ring out a bold, clear bugle note of challenge to the open defiance of these law-breakers, and give them and their sympathizers, whether in private or official station, to understand that the laws of this State can not be disregarded with impunity; that they were made to be obeyed and that they *must and shall be obeyed.* We believe, too, that every man who loves the right, who loves his home, and certainly every Christian man, should take his stand upon the side of law enforcement, and by his sympathies, his prayers, his influence, his word, his work, his vote, do everything in his power to put down the lawlessness prevailing in our fair State, and to elect to office, whether legislative, executive or judicial, only such officials as will *pledge themselves* that they will enforce these laws to the extent of their ability, and *whose character and record shall be a guarantee of the sincerity of their pledge.*

This is the remedy, the only true remedy, for the reign of lawlessness now prevailing in Tennessee—this, or abject surrender to the lawless elements. And Tennesseans are not in the habit of surrendering.

In a word, the remedy for lawlessness is not *less law*, but *more law enforcement*; not the repeal of the law, but the defeat of those officials who will not enforce it, and the election in their place of others who can and will enforce it. Then will the reign of lawlessness cease—then and not till then. This is the issue before the people of Tennessee. What will they do about it? Let your answer be a *vota*.

## MR. BRYAN AND THE LIQUOR TRAFFIC AGAIN.

The *Commoner* of February 18 had nearly a full page editorial on the subject, "The Liquor Question in Nebraska." It was stated in a dispatch from Lincoln that the editorial in question was written by the editor, Hon. William J. Bryan. The editorial is certainly very strong. We wish we had space to quote it in full. We can give only the closing paragraphs, as follows:

"The liquor question has been made acute in Nebraska by the unscrupulousness of the liquor interests. Instead of the saloon of former days, owned by a resident and amenable, to some extent at least, to the sentiment of the community, we have the branch saloon, owned and operated by a producer of liquor. This system adds the evils of the trust system to the evils of the saloon itself. Whenever a community attempts to deal with the saloon question, instead of having to deal with one of its own citizens it finds itself in a struggle with great corporations which operate over a large area, and have a pecuniary interest in cultivating the appetite for drink; instead of settling the question by consulting its own voters it must engage in a war with a foreign power.

The saloon—not every one, but as a rule—is in alliance with vice. It is constantly used to debauch politics, and to prevent the intelligent consideration of public questions. The liquor interests interfere in all matters that may even remotely affect their interests. They made themselves odious at the last session of the Nebraska Legislature. The Democrats had a majority in both branches for the first time in the State's history, and the splendid record of the Legislature has but one blot on it, and that blot was put there by the liquor interests. They controlled enough of the Senators to prevent the submission of the initiative and referendum. They were willing to deny to the people of the State the right to express themselves on any question rather than risk the use of the initiative and referendum for the submission of the liquor question. Insolence, arrogance and impudence can not go farther.

The Democratic party can not afford to act as the mouthpiece of the liquor interests. It can have nothing in common with the selfish, mercenary and conscienceless crusade that the liquor interests have organized against the home and the State—against private virtue and public morals.

These utterances by Mr. Bryan are certainly very significant. They show that he has burned the bridges behind him in his fight against the liquor traffic. He has come to the point which was reached by Edward Ward Carmack and by Richard P. Hobson and others. He sees that the liquor traffic, sordid and grasping, is guilty of "pernicious activity" in politics for its own

selfish interests; that whomever it can not control it will do its best to destroy, and that, corrupt and corrupting, it lays its foul hand upon legislatures and dictates legislation in its own interests. He sees also that every politician must either bow his knee in humble submission to this liquor traffic or stand up like a decent, self-respecting man and fight it. And he proposes to fight.

Two additional remarks we wish to make.

1. Mr. Bryan says that the liquor interests "made themselves odious at the last session of the Nebraska Legislature." This is nothing new. They did the same thing at the last session of the Tennessee Legislature. They did it at the present session of the Kentucky Legislature. Not to multiply instances, they do it at every session of every Legislature in every State, to a greater or less extent, and have been doing it for many years.

2. Mr. Bryan says, "The Democratic party can not afford to act as the mouthpiece of the liquor interests." He is right about it. But we may add, neither can the Republican party, nor the Populist party, nor any other party. Whatever party does act as the mouthpiece of the liquor interests will incur the odium which attaches to the accursed traffic, and must, sooner or later, go down. A moral issue is the most powerful issue in the world. It was on the moral issue of slavery that the Republican party succeeded in defeating the Democratic party, and has remained in power for fifty years, except the two terms of Grover Cleveland as President. Shall history reverse itself, and shall the Democratic party defeat the Republican party on the moral issue of the liquor traffic? It may be so, but we prefer to believe that both parties will repudiate any alliance with the traffic and leave it to perish from its own corruption.

#### DISCIPLES VS. DISCIPLES.

"It is rather surprising to find the following sentence in the *Gospel Advocate*." "It is sad that those who have contended for Christian union are leaving nothing undone to build up the greatest denomination in the world." This, mind you, was said by a disciple with reference to Disciples; or, to be more explicit, it was said by a Campbellite with reference to Campbellites. In the remark the *Gospel Advocate* certainly speaks much truth. We may add that it is sad that those who started out to unite Christendom are themselves dividing into various factions.—*Baptist and Reflector*.

"Editor Folk is mistaken again. Those who are simply Christians, free from denominational affiliations, are still planted on the truth as in the beginning. They hold that the church of which Christ is the head contains all Christians, and that no denomination does this. Neither the Disciple nor the Baptist denomination does this. Some, like the Baptists, have departed from the New Testament teaching and are seeking, as do the Baptists, to build up a great denomination. I might be surprised that Editor Folk calls a great body of people 'Campbellites,' a name which it repudiates, if I did not know that it strains him too much to be courteous."

And thus the *Gospel Advocate* repudiates the Disciples, who hold the same doctrinal views, but differ with regard to Conventions, Boards, etc. With reference to the last remark it may be sufficient to give the following incident:

"Down in Mississippi five Campbellite preachers applied through one railroad agent for preachers' permits from the Southern Clergy Bureau. In making their applications a preacher must tell what church he belongs to. One said he belonged to the 'Christian Church,' another the 'Church of Christ,' another the 'Church of God,' another the 'Church of the First Born,' and another the 'Disciples.' The agent endorsed all of the applications. The bewildered man at headquarters returned the applications, stating that so many different denominations could hardly be at such a small place, especially with Baptists, Methodists, Campbellites and Presbyterians yet to hear from, and added: 'What in the name of God do you mean?' The agent replied: 'They are all Campbellites, and it is all right. Send on the permits.' The permits came and it illustrates the absurdity of Campbellism."

Chaplain Frank M. Wells, the well known evangelist and lecturer, of Jackson, is now in Washington, D. C. He is soon to conduct revival meetings at Charleston and Athens.

#### RECENT EVENTS.

The "Western Recorder" announces that Rev. J. A. Lee has been called to the pastorate of the Third Baptist church, of Covington, Ky. Brother Lee formerly served for nine years as pastor of this church.

The Centreville church, Rev. J. H. Hull, pastor, has just closed the best meeting in the history of the church. State Evangelist T. O. Reese did the preaching. There were several accessions and the struggling little church now feels very much encouraged.

A Bible Conference and School of Methods will be held in the First Baptist Church at Athens, Ga., February 20-27, 1910, under the direction of Dr. Millard A. Jenkins. An interesting program has been arranged.

The "Baptist World" says: "Dr. J. C. Masee, pastor of the First Baptist Church, Chattanooga, delivered the opening lecture before the Seminary, Louisville, on the Home Board evangelism course. His spiritual fervor and strong convictions, clearly stated, made the lecture notably welcomed."

We have a letter from a friend stating that he wants a Baptist man to edit a county paper and preach to several country churches around. It would probably afford a good living. Any one interested may write to us and we will put him in correspondence with our inquirer.

The "Oklahoma Baptist Journal" publishes a picture of the First Baptist Church, Mangum, Okla., which is now under construction at a cost of \$30,000. Rev. J. L. H. Hawkins is pastor. Brother Hawkins is a native of Crockett County, Tenn., though he moved to Texas with his parents when he was quite small.

Will some one please give us the present address of Brother Fred Jarman? It was formerly 213 Watson Street, Nashville, but the postmaster informs us that he has left the city. His subscription to the "Baptist and Reflector" is paid nearly a year in advance, and we should like to send the paper at least for that time, if we can obtain his address.

Dr. George H. Crutcher, evangelist of the Home Mission Board, is now engaged in a meeting with Rev. C. A. Ladd, at Jonesboro. We hear favorable reports of the meeting. Jonesboro is known as the oldest town in the State. The church there is composed of a fine class of people, and it is a delight to labor among them.

Dr. S. W. Tindell, evangelist of the Holston Association, recently assisted Rev. E. D. Cox in a meeting at Chinquiplin Grove Church. The meeting lasted eight days. There were 21 professions, 16 additions to the church and 12 baptisms. The meeting was all the more remarkable for its success because held in the midst of such bad weather as we have been having.

State Evangelist T. O. Reese writes from Clifton: "I arrived here Saturday night. Held three services Sunday. Never saw such a deep spiritual atmosphere at the beginning of a meeting as seemed to pervade the community." Clifton has no Baptist church, but it is hoped that a church can be organized at the close of the meeting. Bro. Reese will probably hold a meeting at Savannah while in that section.

On account of the removal of the branch house of the American Baptist Publication Society from Atlanta, as announced by Dr. A. J. Rowland, Secretary of the Society, in the "Baptist and Reflector" last week, it is proposed to organize a new Baptist Publication Society to be located in Atlanta. Meanwhile, the "Christian Index" says that it will undertake to supply churches and Sunday Schools with books and such other supplies as may be needed.

It is announced that the Baptists of Chattanooga and vicinity have arranged for a summer Chautauqua at Mineral Park Springs, eighteen miles from Chattanooga, and along the line of the Southern Railroad. A tabernacle with a seating capacity of 1,000, and grounds containing 700 acres, are delightful features of the new institution. A fine summer hotel is in the park, and the Chautauqua session will run each year from July 28 to August 1.

Rev. Jno. A. Wray has resigned the pastorate of the First church of Live Oak, Fla., and accepted the call to the First church of Miami, Fla. He began his new pastorate the second Sunday in February. Large congregations greeted him and there were thirteen additions to the church. During his meeting in El Paso in January, prominent Texas church tried to keep him in Texas, but he had accepted the Miami call. Miami is one of the prettiest little cities on the continent and it is said that its church there is one of the best opportunities in Florida.

One of the most useful and most honored ministers in our State, who for several years has been receiving the paper as a gift, on the old Ministers' Fund, writes us: "I see the figures on my paper have not been moved up, and you have no means on hand to help you to send it to the aged ministers. Accept my thanks for past favors. I do enjoy the paper very much. I wish I was able to pay you for it. May God's blessings rest on you in visiting the 'Holy Land.' Will not some one send us \$1 to move the figures of this brother up a year?"

The "Baptist World," in speaking of "a beloved pastor in Memphis," says: "Guess who he is from this incident: When a Seminary student in Louisville he was fair-haired, smiling and tall, and he delighted in city mission work, visiting largely in the humblest homes. One day he found only a little boy at home, to whom he gave himself in his own charming way. When the poor mother returned from her work she was met by an excited little fellow whose eyes blazed as he exclaimed: 'Mama, an angel came here today and played with me.' Can any of our readers guess?"

Hon. Hervey Whitfield announces in the Clarks-ville "Leaf-Chronicle" his candidacy for re-election as Floterial Representative of Montgomery and Houston counties in the next Legislature. Brother Whitfield is a good Baptist, and, as might be expected, he made a very faithful and efficient representative in the last Legislature. He was one of the strongest advocates of State-wide prohibition in the Legislature, and stood true on every temperance issue which came before the body. His constituents were delighted with his course, and we presume he will have no opposition for election.

In remitting his subscription to the "Baptist and Reflector" Rev. J. Harvey Deere, of South Pasadena, Cal., says very kindly: "It is needless to say I find very much of interest and value in the good, strong paper, of which you are the worthy editor. I wish you well, I am sure, in the splendid service you have rendered and are rendering our Baptist cause." We appreciate these kind words. Brother Deere will be remembered by many in Tennessee as formerly the beloved pastor at Jefferson City and Morristown in this State. We wish him the most abundant success in his Western home.

We appreciate the following kind words in the "Baptist Builder" of last week: "The time has at last come for our beloved Bro. E. E. Folk to take his much desired trip to the Holy Land. We rejoice that he now sees his way to go, and do wish we were ready and able to make the trip with him. He intimates that he may yet have to borrow the money to go on, but states that \$1 on every new subscriber to his paper will be used to help him on this trip. We beg every one of our readers, who can and will, to send him \$2 at once for the 'Baptist and Reflector,' which is worth far more than that price, and thus help this faithful servant of God to make this very helpful trip." Thanks, Dr. Penick.

"Last week's 'Baptist and Reflector' was Sunday School Board issue. It contained a lengthy history of the Board and its work by Secretary J. M. Frost. Editor E. E. Folk is President of the Board, and this fact has much to do with the wise and judicious management of its affairs. Dr. Folk knows how to do many things."—Martin Ball, in "Baptist Record."

We appreciate very much the above kind expressions from our friend, Brother Martin Ball. At the same time, however, we want to repeat what we said in our editorial with reference to the Sunday School Board in the Sunday School Board special edition, that a very large share of the credit for the efficiency of the Board is due to its Corresponding Secretary, Dr. J. M. Frost, whose wise mind and steady hand have guided the Board from its inception. We take little credit to ourself, though we should say that the Board, as a whole, is a very efficient one.

## THE HOME

REPENTANCE, OR THE PRODIGAL SON. Luke 15.

By Mrs. Anna M. McKey.

(Original poem read at Fifth Sunday meeting, Indian Creek Association, and requested for publication in the "Baptist and Reflector.")

There was a beautiful story  
Told in the days of old,  
How a dear little lamb of the shep-  
herd,  
Wandered away from the fold;  
How it went afar over the mountain,  
Away from the Master so dear,

'Twas so young and tender, and trust-  
ing,  
And knew not the meaning of fear,  
We are also told the sad story  
Of the son, who wandered away  
From the home of his dear, loving fa-  
ther,  
With a heart so happy and gay.

This dear little lamb was so hungry,  
It longed for the shepherd's kind  
care.  
As this son sighed for the home of his  
father,  
And the loved ones who waited him  
there,  
He thought of the comforts behind  
him,  
As he tended the swine, all alone;  
And musing, he trustingly whispered,  
"I'll arise, and go to my home.

"I've been wicked and sinful, unmind-  
ful  
Of my parents most loving and  
dear;  
I'll go in my poverty and weakness,  
In humble contrition draw near,  
And ask only a servant's portion;  
I cannot expect more, for how  
wrong

Was I to abandon the home nest,  
And wander so far, and so long.

"But I've fully repented, O father,  
My feet have so weary worn been,  
I see in its true light and sorrow,  
The glaring effect of my sin.  
So, I come in my anguish and sorrow,  
I bow myself low at thy feet,  
Forgive me my sin, oh, have mercy!  
Thy prodigal son kindly greet.

"Give me but the crumbs, for I see  
now,  
'T were vain that I ask thee for  
more;  
But, father, the way was so dreary,  
I'm heart sick, dejected and poor.  
I'll be as thy servant forever,  
Only let me remain evermore  
Where the voices of loved ones may  
greet me  
As I enter the old homestead door."

He hastened—the journey completed,  
The path marked with blood from  
his feet,  
But he heeded it not, for his longing  
The dear, loving father to greet.  
The parent, afar, saw the sinner,  
And calling his servants, one by  
one,  
Commanded a feast to be spread  
In honor of his prodigal son.

He fell on his neck, wept and kissed  
him,  
Brought forth the best robe, and a  
ring,  
Produced all the harps and the cy-  
nals,  
Commanded the servants to sing  
For the son who was lost, returned,

Rejoice, all ye people, ever more,  
For the sinner has come to his father,  
He has entered the wide open door.

The angels—their echoes are ringing,  
They're shouting aloud their glad  
song,  
In anthems that swell o'er the king-  
dom,  
And echo the portals along.  
For 'tis said in His Word, how the  
angels  
Sing praises in heaven above,  
When a sinner is brought by His  
mercy  
To enter the portals of love.

May we, who profess to be Christians,  
Let our lights so shine o'er the plane  
That others may follow our footsteps  
And give praise to His excellent  
name.

### WHAT HAPPENED AT GRAND- MA'S.

When father and mother decided to  
go back East to eat Thanksgiving din-  
ner with grandma, Rob and Roberta,  
the twins, were wild with delight.

All their nine years had been passed  
in Southern California, and no happier,  
healthier children could be found any-  
where in the world; but they could not  
help feeling that something had been  
left out of their lives—something great  
and wonderful—and that their good  
times could never be compared to the  
ones father and mother used to have  
back in Maine.

The "winter stories" were what they  
both clamored for when father or moth-  
er chanced to be in a story-telling mood.  
Stories of skating and coasting, of snow  
forts and ice-storms were more wonder-  
ful to them than any fairy tale. Ice—  
yes, they had seen it, of course; the  
iceman left a square piece every day  
through the summer; and snow—well,  
they had seen snow, too; but it was  
forty miles away, on Old Baldy, and  
could not be touched or handled or  
packed into glorious snowballs.

Father and mother, on the journey  
East, often said to each other, when  
Rob and Roberta were not listening, that  
they hoped, oh, how they did hope, that  
there would not be a bit of snow until  
the morning after their arrival in the  
way-down-East village where they had  
both grown up! How delightful it  
would be, said mother, if the twins  
should wake up in a world of glistening,  
gleaming white! How their eyes would  
shine! Father laughed, and said per-  
haps it would happen so. He hoped so,  
too, for the youngsters would surely be  
surprised.

And that was just the way it hap-  
pened. They reached the little town  
after dark, and grandpa was at the train  
to meet them. He packed them away in  
the old surrey, and "giddaped" to old  
Nell. He kept looking back at the muf-  
fled little figure tucked in between father  
and mother on the back seat, and down  
at the one cuddled up within the warm  
circle of his arm.

But both of them were sound asleep,  
and even when the surrey jugged down  
into the worst kind of a "thank-you-  
ma'am," their slumbers were not dis-  
turbed.

All at once mother caught her breath  
in a happy gasp. "Oh, I'm so glad!"  
she whispered. "Did you feel that?"  
She lifted her face, and the soft,  
lathery flakes of snow fell upon it. She  
was as eager as Rob or Roberta would  
have been. "Only think, father," she  
said, "Fred and I haven't seen a flake  
of snow for eleven years! Oh, how de-  
lightful it is!"

Grandpa looked back and laughed.  
"Well, I guess you're likely to see plenty  
by morning," he said. "It's our first  
snow, and by the looks of the sky there's  
going to be a plenty. There's been a

ring around the moon for three nights  
running now, and I guess we'll have  
sleighting for Thanksgiving."

In the light and warmth of grandma's  
big kitchen the twins rubbed their eyes  
open and submitted to the hugs and  
kisses that grandma and Aunt Mary  
seemed to think they must have, and  
after their bowls of bread and milk,  
were soon tucked away in bed, with  
never a thought of the things going on  
outside.

In the morning, when Rob and Ro-  
berta awoke, they ran to the windows  
and looked out. They wanted to see  
the old well-mother-had-told-them-so-  
much about, and the old barn and the  
long hill; but what—what—what had  
happened:

The whole world was white, oh, so  
white, and soft, fluffy things were all  
the time dropping down out of the sky!  
The twins looked at each other, and then  
taking hold of hands, ran away into  
father and mother's room next to theirs.

"Mother! Father! Wake up! Get up,  
quick! Something's happened to the  
world!"

It was Rob's voice, and Roberta, her  
round face a little pale with excitement,  
climbed upon the bed. Father and moth-  
er sat up and looked out. Then mother  
laughed happily. "Oh," she said, "it's  
just as we hoped! Why, you dear little  
Californians, don't you know what's  
happened? A snow-storm, and oh, such  
a lovely one!"

In half an hour they were all out in  
it—father, mother, Rob and Roberta—  
while grandma and grandpa and Aunt  
Mary looked and laughed from the  
kitchen window.

"I do declare!" said grandma, as she  
took off her glasses and wiped them.  
"They have a snow man started already!  
My, my, it does seem queer to think  
they haven't seen a bit of snow in all  
these years."

When Aunt Mary called them in to  
breakfast, they could hardly eat their  
cakes, because they had to look so often  
out of the window.—*Harriet Crocker  
Leroy, in Youth's Companion.*

### A WOMAN'S APPEAL.

To all knowing sufferers of rheuma-  
tism, whether muscular or of the  
joints, sciatica, lumbago, backache,  
pains in the kidneys or neuralgia  
pains, to write to her for a home treat-  
ment which has repeatedly cured all  
of these tortures. She feels it her  
duty to send it to all sufferers FREE.  
You cure yourself at home, as thou-  
sands will testify—no change of cli-  
mate being necessary. This simple  
discovery banishes uric acid from the  
blood, and brightens the eyes, giving  
elasticity and tone to the whole sys-  
tem. If the above interests you, for  
proof address Mrs. M. Summers, Box  
241, South Bend, Ind.

### A LITTLE MISSIONARY.

("A little child shall lead them.")

On the "Mongolia," on our way to  
Korea, we saw on the steerage deck a  
group of children. The oldest, a girl  
of 13 years of age, Mary Ah Chou, at-  
tracted our attention. She was the old-  
est of them. She, with her father and  
two small sisters, was returning to  
China from Honolulu. Her mother  
had died there, and the children were  
to go to their grandmother's. One of  
the party asked her, "What are you go-  
ing to China for?"

She promptly answered, "To tell the  
children in China about Jesus."

She was asked, "Who told you about  
Jesus?"

She said, "Mr. Rider, at the mission  
in Honolulu." Then she added, "He  
told me when I went to China I must  
tell the children about Jesus."

Just then two little boys came to join

### 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, Car-  
dai 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.

the company, and she was asked if they  
knew about Jesus. She said, "They  
pray to idols, but they have promised  
me not to do so, and to pray to Jesus  
when they get to China." She said, "I  
pray to Jesus all day, and when I wake  
up at night," adding, "father scolds me,  
but I don't care, I pray to him anyway."

Some one said, "Mary, you are a mis-  
sionary," and in a natural way and tone,  
she said, "Yes, Mr. Rider told us, before  
Jesus went away, he said we must go  
everywhere and tell about him." We  
found she clearly grasped truths and  
also her mission. Where learned this  
child wisdom?

Another day she spoke of being happy.  
And in speaking of her life in Honolulu,  
she said, "I have a friend there who  
is coming to China, to go around with  
me to tell the children."

How far-reaching the seed sown by  
Mr. Rider! How much Jesus means to  
this child. One member of the party,  
whose name is Mary, was talking with  
this missionary, and said, "Mary, do  
you know what Jesus' mother was  
named?" She said "Yes," and quickly  
asked, "Are you a Catholic?" Then she  
said, "The Catholics pray to Jesus'  
mother, but they ought not to do this,  
she only borned him; they ought to pray  
to Jesus."

Not only would she convert the heath-  
en, but also set others in the true re-  
lations to Jesus. She wants books to  
read. Are there not children who will  
pray for her? Think, children, of a lit-  
tle girl whose father scolds because she  
prays to Jesus!—*Mrs. Mary L. Logan,  
in The Christian Observer.*

### FOR MEN ONLY.

Here's your chance to get the fa-  
mous "Sun Brand" Socks at less than  
one-half the regular price. Panic forced  
Mill to shut down. Large stock on  
hand to be sold direct to consumer.  
Spring and summer, medium weight, in  
black, lisle finish, fast color guaran-  
teed. Double toe and heel, very dura-  
ble. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail  
at all stores at 20c and 25c per pair. Spe-  
cial offer to readers of the Baptist and  
Reflector; 1 doz. pairs (any sizes) for  
only \$1.40 postage prepaid to any ad-  
dress. Send money order, check or reg-  
istered letter to Clinton Cotton Mills,  
Station A, Clinton, S. C.

**Young South**

Mrs. Laura Dayton Eakin, Editor

Address  
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Chattanooga, Tenn.

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Mission topic for February, "Africa."

"The arid nurse of lions."

Have you learned much about it this month? Have you prayed for it? Have you given to it? Roosevelt's visit to it has deepened the interest I think. Keep its gospel needs in mind.—L. D. E.

Give this little poem out for recitation by four of the children at your next meeting.

**A Call to Go.**

I hear a pleading voice  
That calls me, Lord, to go,  
For souls are dying without hope  
In Christ, who loves them so.  
Break all barriers down,  
Open wide the door;  
Send me forth to tell His love,  
To tell it o'er and o'er.

From Africa's darkened land  
Of fear and death and woe,  
I seem to hear their dying cries,  
And to their help must go.  
Send me, send me, Lord,  
Send me out for Thee,  
On to Congo's whitened fields,  
For I have heard their plea.

From India comes the cry  
Of many a broken heart;  
The need is so great; the help so small,  
I long to have a part.  
Send me, send me, Lord,  
Let me go for thee,  
That souls in India, now so blind,  
The light of Christ may see.

Great China's millions wait  
To hear thy gospel, Lord,  
O send me forth with love and power,  
To bear Thy precious word.

They are starving, Lord,  
Dying without bread;  
O, send me forth with full supply  
That some may soon be fed.  
—W. J. Powell, Beaver Falls, Pa.  
in Feb. "Journal."

**Orphans in Africa.**

In Africa, when a baby's mother dies, all his relatives are afraid that if any other woman who has a baby takes care of the orphan, her own baby will die. This means, that unless the missionaries take care of the baby, he must die. Now, I want to tell you how one other baby was saved. His mother died and the people brought him to the missionaries, but they could not take care of him, so they called the Christian black men together and asked them to take the baby. One Christian man, because he knew that Jesus would not allow his own little boy to die when he wanted to save an orphan, took this baby, and he is well and happy. Now, if it had been your money that had supported the missionary who made the black man a Christian, don't you see that your money would have been the means of buying that baby?—Feb. "Journal."

**Correspondence.**

Has it been cold and snowy in your part of the country? It has been here at the foot of Lookout Mountain, and the postman had so many valentines to deliver, he rather neglected 615 Poplar Street. I forgot to ask you not to forget the Young South in the Valentine distribution. It came on me unawares some way this year. It was so cold I fear the birds delayed their mating. Today, though, there is spring in the air. Let us take a fresh lease on life, and make a good record in blustery March, because—listen closely—because there are only two more months until the first of May, when the year closes and our report goes in to the W. M. U. We can't afford to lose a moment now.

Oh, yes, there are several friends waiting to speak to the Young South circle this last week in February.

First, let's hear from our good "Tithing" friends in Blountville. It was missed to Morristown at first, and so has taken a whole week to reach us. Mr. Phillips says:

"I enclose

SEVEN DOLLARS AND FORTY-FIVE CENTS,

which is made up of the following items for the purposes named:

From the Baptist S. S. at Blountville for State Missions, \$2.20; from the same for Home Missions, \$2.20; from Mrs. Maggie Millard and her little daughter, 20 months old for the Orphans' Home; \$1.50; from Miss M. Millard, made up of tithes from her needlework for Indian Missions, \$1.55; Miss Mary Millard has all her life sympathized with the Indians. She thinks they have been badly treated. So, from the proceeds of her beautiful-embroidery, she wants to help give them the gospel.

"Little Gipsie, her niece, is a great pet with us all, and her half-dollar is made up of little gifts made to her."—N. J. Phillips.

Ah, these faithful friends. How I wish there were many more such on our list of contributors. Is there any one who wants embroidery done? Falling eyes like mine won't allow of much indulgence in that art, but now that Mr. Phillips has told us where it may be done, just write to Miss Mary Millard, care of Mr. N. J. Phillips, and get farther particulars, and there will be more "tithes" for our work. Thank you, Mr. Phillips. I don't know what we would do without our Blountville "Tithers."

That is the "banner" letter for this week.

Springfield comes next and orders two calendars to be sent Mrs. Carroll Dean and Mrs. Gillie Dean at Springfield. They have been ordered and Mrs. G. R. Dean has our thanks.

Then Mineral Park Springs, where Ocoee Association proposes to hold an Encampment this summer, orders the Foreign Journal and the Mission Calendar for Mrs. H. P. Fitch, who as a pastor's wife is doing good work in East Chattanooga.

The next is from Lucy, where we have been helping to rebuild Mt. Pisgah church, and Mrs. Willoughby says:

"Enclosed find \$1 for the Orphans' Home in West Nashville. Fifty cents is sent in memory of my two dear boys, who are waiting for me by the tree of life in the haven of eternal rest. The other fifty cents is from my little grandchildren, Harold and Grace Willoughby. I am glad the Young South is doing so well and hope soon to hear that dear Mrs. Maynard has gone back to her beloved work in Japan.

"I think now we will soon be able to complete Mt. Pisgah, as the Home Board has given us some help. I want to thank each one of the Young

**BOSTON**  
**CRYSTAL GELATINE**  
TRADE MARK

makes a dessert of purity, quality and endless possibilities.  
Dainty, Wholesome, Economical.  
Each package of Crystal Gelatine bears the above Trade Mark

Each package is guaranteed to make two quarts of jelly.

If your grocer does not keep it send to us for Free Sample Package.

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121A Beverly Street  
Boston Mass

South, who has so kindly contributed through your columns.

"God bless the Band in the noble work it is doing and may this be a prosperous year for the Lord's work everywhere."—Mrs. M. E. Willoughby.

I wish the Young South might have done more, but the \$5 bought some nails and perhaps put in some windows. Thanks for your offerings. May God give many souls to the new Mt. Pisgah.

Whitesville comes next:

"Please order the Foreign Mission Journal sent to Mrs. Grace Hazelwood at Whitesville."—Ella Prewitt.

And so the work goes on. Every Journal or Home Field is a benefit to all who come under the influence of these excellent magazines. Let me know if it fails to come. It is ordered. And we close with Lea's Springs, where our "Grown-up Child" lives. Mrs. Stone says:

"It gives me much pleasure to enclose you \$2.27, from our Sunday eggs money. Please give it to Africa. I am hoping the hens will be doing better soon. Please send the Foreign Journal to Miss Ida Mitchell and Miss Anna Nance, both at Lea's Springs."—Mrs. W. M. Stone.

Thank you very much. I am glad to send the offering to the Foreign Board for Africa, that we have been studying this month.

Did you forget to put in the 50 cents for the Journals? It was not in the letter. I will order them, however, at once and you can send it in your next.

I think the hens will begin immediately to do better on Sundays and other days. We certainly appreciate the aid you give our work. Let's hope many more good housewives will join Mrs. Stone in consecrating the Sunday eggs to the Lord's work. We have been paying 50 cents a dozen for eggs here in Chattanooga, and you may guess they are a luxury these times. I suppose you read last week that our good editor-in-chief is to sail on March 5 for a grand trip to Europe and the Holy Land. Are you not glad for him to fulfill his long desire? He will want your earnest prayers, I'm sure. He deserves the rest and we who are so happy as to read the "Baptist and Reflector," will share his pleasure, as the paper will hear from him constantly. Get up all the subscribers you can and be sure

your own subscription is renewed in good time, and let us wish him with all our hearts "bon voyage."

Hoping for a good first week in March,  
Yours fondly,

LAURA DAYTON EAKIN.  
Chattanooga.

**Receipts.**

First half year	\$250 25
Oct., Nov. and Dec., 1909	363 93
Jan., 1910	159 29
First 3 weeks Feb., 1910	37 30
For Foreign Board—	
Mrs. W. M. Stone, Lea's Spgs. (Africa)	2 27
For Home Board—	
Blountville Bap. S. S., by J. J. P.	2 20
Miss Mary Millard, Blountville, by N. J. P. (Indians)	1 55
For State Board—	
Blountville Bap. S. S., by N. J. P.	2 20
For Orphans' Home—	
Mrs. Maggie Millard Blountville, by N. J. P.	1 00
Gipsie Millard, Blountville, by N. J. P.	50
Mrs. Willoughby, Lucy	50
For Foreign Journal—	
Mrs. H. P. Fitch	25
Mrs. Grace Hazelwood	25
Miss Anna Warner	25
Miss Ida Mitchell	25
For Literature—	
Calendar, Mrs. Fitch	15
For postage	02

\$97 79

Received since May 1, 1909:

For Foreign Board	\$197 70
" Home Board	70 08
" State Board	155 15
" Orphans' Home	243 52
" Kokura Chapel	39 45
" Ministerial Relief	14 09
" Ministerial Education	3 65
" Margaret Home	15 15
" Mt. Pisgah Ch.	5 00
" Foreign Journal	9 00
" Home Field	3 50
" Literature (W. M. U.)	9 90
" Ch. in Japan	16 00
" Chinese Scholarship	20 00
" B. & R. (sub.)	2 00
" Xmas offering	17 68
" S. S. Board	4 19
" Train. Sch. (Endowment)	2 00
" Ex. Board (Nashville)	50
" Postage	88

\$828 79

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## AMONG THE BRETHREN.

By FLEETWOOD BALL.

Evangelist M. F. Ham, of Bowling Green, Ky., is assisting Rev. T. W. O'Kelley in a revival with the First Church, St. Joseph, Mo.

Rev. H. P. Crego has accepted the care of the First Church, Blackwell, Okla. He begins the work under glowing prospects.

The First Church, West Point, Miss., where Rev. Levi E. Barton is pastor, lately gave \$1,800 to Foreign Missions, and the pastor thinks that amount will certainly grow to \$2,000.

Dr. G. B. Butler, of the First Church, Austin, Tex., is to be assisted in a meeting in April by Rev. M. T. Andrews, of Denton, Tex.

A movement is on foot in the First Church, Pine Bluff, Ark., to build a \$2,500 annex to the church as a home for the Ross Moore Baraca Class. At the very outset of the movement, under the persuasion of the pastor, Rev. S. E. Tull, \$1,200 was the amount subscribed.

Rev. W. A. Carpenter has been called to the pastorate at Mart, Tex., made vacant by the resignation of Rev. J. P. Morrow, to go to Fort Worth, Tex.

The First Church, Tallapoosa, Ga., counts itself happy to secure as pastor Rev. C. W. Henson, of the First Church, Anniston Ala. But the Alabamians regret to give him up.

George B. White and Miss Rubie Griffey, of Lexington, were married Tuesday night at the home of the bride's uncle, F. H. Latham, the writer officiating. They are excellent Baptist young people.

Dr. E. V. Baldy, of the First Church, Hartsville, S. C., has resigned the presidency of Coker College at that place, his church work growing so heavy as to preclude the possibility of his filling both positions.

Rev. J. D. Huggins has resigned as pastor at Beaufort, S. C., to take effect May 1. He is an able man.

A book house is to be established in Atlanta, Ga., to take the place of the one recently discontinued there by the American Baptist Publication Society. It will be owned by a stock company. Drs. C. W. Daniel, John E. White, B. J. W. Graham, T. P. Bell and others are behind the movement.

Rev. J. B. Phillips, of Macon, Ga., lately assisted in a revival in the East Church, Elizabeth, N. J., which resulted in over 100 conversions and many additions.

The First Church, Moultrie, Ga., where Dr. Arch C. Cree is pastor, lately voted to build an \$8,000 parsonage. The work will begin right away. They had better treat their good pastor well, for they would miss him if they lost him.

Dr. Cecil V. Cook, of Henderson, Ky., accepts the care of the East Lake Church, near Birmingham, Ala. He will have the students of Howard College in his congregation.

Dr. Charles W. Daniel, of the First Church, Atlanta, Ga., delivered the address in Powell Chapel of Union University, Jackson, Tenn., at the Wash-

ington's birthday celebration Tuesday night. It was a great address to a fine audience.

It appears that Dr. G. C. Savage, of Nashville, President of the Tennessee Baptist Convention, completely captured everybody by his recent address before the Seminary at Louisville during the Sunday School Board lectures.

Rev. M. R. Cooper, of Eldorado, Ill., is being assisted in a splendid revival by his brother, Rev. W. R. Cooper, of Itta Bena, Miss. They are going at the business of soul winning intelligently and earnestly.

It is announced that Rev. C. H. Bell, of Laneview, Tenn., has accepted the care of the church at Binghamton, Tenn., and will move to that field in the early spring.

The Central Church, Memphis, Tenn., last Sunday recalled Dr. T. S. Potts as pastor, the work to begin June 1, should Dr. Potts accept. He resigned a few weeks ago to devote his time to collecting money for the Baptist Tri-State Memorial Hospital. It is believed that he will return to the church.

Rev. A. Nunnery, of Granite, Okla., held a most successful meeting at Caruth, Mo., resulting in about 40 conversions. During the month of January he added 200 names to his paper, the *Baptist Worker*. He is a hard worker.

Rev. L. R. Scarborough, of Fort Worth, Tex., is to hold a revival in Alexandria, La., beginning April 10. A great meeting is anticipated.

The First Church, Clinton, Mo., has secured as pastor Dr. C. A. Stewart, of Fort Scott, Kan., an evangelist of the Home Mission Board. He will do a great work there.

Rev. A. E. Riemer has been succeeded as Vice-President of the Foreign Mission Board for Louisiana by Rev. C. T. Alexander, of Emmanuel Church, Alexandria, La.

In an open letter in the *Western Recorder* of last week Dr. B. H. Carroll says: "For many years I have been convinced that any theory of inspiration of mere ideas or thoughts, and not an inspiration of the words of the writers, is not only fairly obnoxious to more difficulties than the theory of verbal inspiration, but is untenable on any sound principle of logic and, to me, unspeakably absurd." Dr. Carroll has been quoted as holding that the thoughts of the Bible writers, but not their words, were inspired. He wrote the open letter at the request of Rev. H. Boyce Taylor, of Murray, Ky.

The Duffy Street Church, Savannah, Ga., has called Rev. W. T. Granade, of Monticello, Ga., and he has accepted to take charge at once.

Our sympathies go out to Rev. E. P. Minton, of Jonesboro, Ark., in his sorrow over the death of his beloved wife. May great grace be given this good man.

Rev. W. C. McPherson, of Paragould, Ark., is to assist Rev. J. B. Swanner in a revival with the Second Church, Jonesboro, Ark., beginning the second Sunday in March.

Evangelist W. D. Nowlin, of Owensboro, Ky., has lately held a meeting with Rev. S. E. Reed, at Caruthersville, Mo. At last account there had been 76 additions. Bro. Nowlin goes next to Moberly, Mo., and thence to Oxford, Leland and Winona, Miss.

Evangelist W. E. Neill has accepted the care of the First Church, Gainesville, Tex., and is on the field.

Rev. R. B. Morgan has resigned as pastor of the Glenwood Church, Fort Worth, Tex. He is pronounced a preacher of more than ordinary ability.

Rev. U. S. Thomas, of Columbus Street Church, Waco, Tex., lately held a meeting at Holdenville, Okla., resulting in over 100 conversions. He begins a meeting in his own church Sunday,

with Dr. Weston Bruner, of San Antonio, assisting.

Rev. R. E. Bell, of Gatesville, Tex., has been called to the position of dean of the Baptist College at Plainview, Tex., and he accepts, to begin work March 1.

The *Baptist Standard* contains the information that Dr. J. Frank Norris, of the First Church, Fort Worth, Tex., has bought \$6,000 worth of lots near the Baptist College in Plainview, Tex., and Dr. A. J. Barton, of Waco, Tex., \$18,000 worth. One is an ex-editor and the other a corresponding secretary. But the surprising thing is they are both Baptist preachers.

Mrs. J. N. Hall, of Fulton, Ky., explains that she has sent to missionaries on the foreign field that part of the Diaz Chapel fund of \$1,100 left by her illustrious husband, which the individual contributors have requested her to send off. There remains some of the fund.

Dr. Archibald G. Brown, pastor of Spurgeon's Tabernacle, London, Eng., has broken down in health. His successors have a hard time doing the work Spurgeon did.

Rev. E. T. Poulson, of Bluffton, Ind., our friend of Seminary days, lately closed a meeting resulting in 150 conversions and 85 additions to his church.

Evangelist J. A. Lee, of Glencoe, Ky., has been called to the care of the Third Church, Covington, Ky., and accepts. He was pastor of this church for nine years previously.

In the revival at Walnut Street Church, Owensboro, Ky., in which Rev. E. B. English was assisted by Evangelist W. H. Sledge, of Louisville, Ky., there were 35 conversions and 30 accessions by baptism, 12 by letter.

Col. O. C. Barton, of Paris, Tenn., will make the trip to the Orient this spring, leaving New York, March 5. He will enjoy it to the fullest.

Dr. David Heagle, of Chicago, formerly with Union University, Jackson, is now professor of philosophy, ethics and Biblical introduction in Ewing College, of Illinois.

Deacon G. W. Hall, of Martin, Tenn., is succeeding admirably in the position of financial agent and bookkeeper of Hall-Moody Institute, Martin, Tenn. He is a brother of Rev. A. S. Hall, of Jacksonville, Tex.

The Board of Trustees of Union University, Jackson, will meet in called session Thursday, March 3, at 2:30 p. m., to consider the election of a President for the University, the election of a faculty for the coming year and the sale of certain property belonging to the University.

Rev. W. Ross Yokley, of William Jewell College, has accepted the care of the church at King City, Mo., where there is a great field for work.

Without any special meetings Dr. A. J. Holt has welcomed more than 40 to membership in the First Church, Chickasha, Okla., in three months. That is nothing more than we expected.

The Executive Committee of the West Tennessee Baptist Sunday School Convention met in Jackson last week and formulated a program for the Convention to be held in Martin, April 20-23. The Convention sermon will be delivered by Dr. Carroll D. Wood, of Dyersburg. Effort is being made to secure Field Secretary C. E. Crossland, of Nashville; Dr. John R. Sampey, of the Seminary at Louisville; Miss A. L. Williams, a primary specialist of Birmingham; Prof. W. D. Hudgins, of Estill Springs, and other specialists, for the meeting. An attendance of 500 is wanted.

Dr. H. H. Hulten, of the First Church, Charlotte, N. C., is to preach the University sermon in February before the University of North Carolina. Beginning March 28 he is to aid Dr.

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J. H. Foster in a revival with the First Church, Wilmington, N. C.

Rev. L. D. Summers, of Puryear, Tenn., preached most acceptably at Cottage Grove, Tenn., last Sunday. He was heard gladly.

The revival with the First Church, Atchison, Kan., in which Evangelist M. F. Ham assisted Rev. A. J. Haggitt, resulted in 61 additions to the First Church. The devil's crowd was shaken up mightily.

Last night we closed a great meeting. Dr. W. D. Nowlin was with us three weeks. Results were over 100 professions of faith and 80 additions. Dr. Nowlin is the greatest preacher I ever heard and the most congenial man I ever saw. He is the greatest logician we have. Any church will be fortunate in securing him for a meeting. He is worthy to grace any pulpit in the land. We have had 150 additions since June.

I appreciate the invitations of some of the West Tennessee churches to consider their work. Brethren, I must stay here a few more months; then, will I gladly come to you.

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This is a business little city with about 4,500 people. They have no pastor at the Baptist church. The Southern railroad shops are here and other places where many men are at work. When they are not at work the streets are filled with homeless men, many of whom are transitory.

Evangelist Frank M. Wells, of Jackson, Tenn., en route to his next engagement, dropped off here and gave his great lecture, "Jerusalem Under the Turks," to a very large crowd of men in the Baptist church. He knows how to advertise so as to get a crowd, and did the most of it himself. The house was nearly full, notwithstanding a revival was going on at the Methodist church. He gave the greatest lecture I ever heard from anybody. It is masterful and thoroughly evangelistic. At the close more than a dozen men stood for prayer. I do not know how many were converted, as I had to leave before the services closed. Bro. Wells certainly knows how to conduct a mass meeting for men. He and Dr. Len G. Broughton hold a crowd of men better than any speakers I ever saw. Every Baptist church in the land ought to have this lecture. It gives unbelief, atheism, infidelity and skepticism a dead shot.

C. D. SMITH.

As Corresponding Secretary of our Baptist Young People's Union, at Whiteville, Tenn., I give you a brief note as to how we are moving along. We are only about five or six weeks old at this writing, but we feel we are old enough to let the world know we exist. Our pastor, Rev. J. H. Oakley, organized our union not long after he came here with about 25 members of

the most active young people of the church. We have now about 50 or 60 members, and at every meeting we have new additions. Our programs are rendered with great enthusiasm. We follow the suggested program in the B. Y. P. U. quarterly, except at times when we add to it, and some times leave off some and make it suit the occasion. At the close of meetings there are twenty questions to be answered, which are given one week previous. These are all important Bible questions, and we find the young people take great interest in hunting the answers to these questions. Once a month we take a collection for missions. We have a social gathering once each month at some good home where the whole town of young people can gather and have a good time. This we find is a great help and our young people are standing nearer to each other and seem to understand each other better, and we feel the future is bright. Pray for us. Yours in Him,  
 MRS. J. H. OAKLEY,  
 Corresponding Secretary, Whiteville, Tenn.

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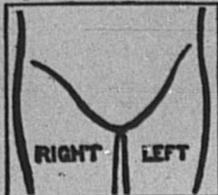
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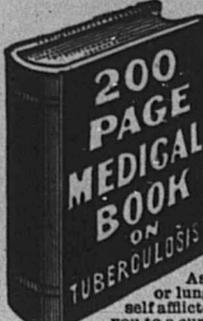


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### OBITUARY.

WARD.—L. D. Ward, a prominent citizen of McMinn County, living near Riceville, Tenn., died recently. He was born in McMinn County. At about the age of 21 years he went to Illinois, where he spent several years; then returned to McMinn County, and spent the remainder of his life. He professed faith in Christ at an early age, joining a Baptist church in Illinois. He lived a devoted life to his church and county. The deceased was well known far and near, having always been industrious and enterprising, having reared a large family. He was a kind-hearted man, kind father, loving husband, good citizen, staunch friend to those in need. His loss is great, not only to his immediate family, but to all who knew him. He leaves a grief-stricken wife and several children.

L. D. Ward was an honored member of the Baptist church, known as the Shoal Creek Church. He was a deacon, which office he filled acceptably. He was a constant reader of the "Baptist and Reflector." He was a man of high aims and broad knowledge. His was an every-day religion—the kind that impelled him to live righteously daily. His last words were of heaven and heavenly things. His funeral will be preached at the Ward graveyard on the first Sunday in May at 10 a. m. by Rev. Phillips.

Resolved, That while we mourn the loss of Bro. L. D. Ward, we rejoice to know that our loss is his eternal gain, and that the church extend to his family their sympathy.

A FRIEND.

MORTON.—Mrs. Martha Ann Morton was born July 22, 1829, near Murfreesboro, Tenn., and died at her home in Collierville, Tenn., Aug. 19, 1909, being 81 years of age. She was married to A. W. Morton Feb. 22, 1847. She leaves a brother, Rev. W. J. F. Allen, Jonesboro, Ark., and a sister, Mrs. Carlton, of Gibson County, Tenn., five children, 16 grand-children and seven great-grandchildren, her husband having died thirty-five years previous to her death. She professed faith in Christ and joined a Baptist church near Murfreesboro when only twelve years of age. She was one of the charter members of the Collierville Baptist Church, of which she remained a faithful and devout member until her death.

For 69 years she followed her Saviour through many difficulties and deep sorrows, but she leaned heavily on her Lord's strong arm until her feet rested on the beautiful shore above.

As her pastor, I took great delight in visiting her often, and though she was feeble from age and disease, I always found her company a sweet Christian benediction.

H. F. BURNS, Pastor.

BROWN.—On Monday, Feb. 7, 1910, we were called to go and attend the funeral of Sister Malissa Brown, of near Ripley, Tenn. With a sad heart we went Tuesday morning to the home of this dear sister and her beloved and aged husband, finding it torn and rent and the community shocked on account of the sad but not unexpected death of one of the most honored and respected characters it afforded.

Sister Brown lacked 26 days of being 70 years old. Forty-eight years of this time had been spent in the Baptist Church, and as many, as the husband of Bro. A. L. Brown. To them six children were born, four of whom have preceded father and mother to another world, two dying in infancy,

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one in childhood and one in the prime of manhood.

All who knew this good sister knew her to be one of the kindest-hearted and most devoted of God's children; unassuming, she was always at her post of duty and was ready to give a kind and cheering word. Her life was spent without murmuring, and when near death she was heard to utter, instead of a murmur or complaint, a glad hallelujah.

A large concourse of people assembled Tuesday at 11 o'clock at Grace Church, where the pastor, assisted by Brother J. T. Upton, conducted the funeral service, and she was laid in the narrow house to await the voice of Him who shall bid her come forth.

I live, O lost one, for the living  
Who drew their earliest life from  
Thee,  
And wait until, with glad thanksgiving,  
I shall be free.

And I, as he who stands and listens  
Amid the twilight's chill and gloom,  
To hear, approaching in the distance,  
The train for home.

For death—death shall bring another  
mating  
Beyond the shadow of the tomb,  
On yonder shore a bride is waiting  
Until I come home.

Thou, then, the longing heart that  
breakest,  
Stealing its treasures one by one;  
I'll call thee blessed when thou mak-  
est  
The parted—one.

W. I. ELLEDGE.

**WILLIAMS.**—Bro. W. H. Williams was born in Morgan County, Tenn., Nov. 29, 1849. Died Dec. 26, 1909, aged 60 years and 27 days. At the age of 16 he joined the Baptist church. He was ordained deacon of the Mt. Harmony Baptist Church in April, 1900.

Whereas, the all-wise Creator has seen fit to remove Bro. Williams from his labors to that rest that remaineth to the people of God, therefore,

Resolved, That in the death of Bro. Williams our church loses, not only one of its honored officers, but one of its most noble and upright members; his family, a devoted husband and father; the community a loyal, upright citizen, always standing for the right as he saw it.

Resolved, That we, the Mt. Harmony church, extend to the bereaved family our heartfelt sympathy in this their hour of sore bereavement, and pray that our Heavenly Father may be very near to comfort and sustain them.

Resolved, That a copy of these resolutions be spread on our church records and a copy given the family of Sister Williams.

**B. P. ISBELL,**  
**A. W. WEEKS,**  
**MISS KATE FORREST,**  
Committee.

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**LET CANDIDATES DECLARE THEMSELVES.**

Resolutions were adopted by the Third Creek Anti-Saloon League at its last meeting, as follows:

*Whereas*, The time is near at hand when we are to be called upon to select our officers for the various offices for county and State; and

*Whereas*, The liquor element is determined to bring into disrepute, and even boast that they are going to repeal the State-wide prohibition laws in the next Legislature. Therefore, be it

*Resolved*: First, that we do hereby request each and every candidate who offers himself for any office to publicly express in unmistakable terms his position relating to the prohibition cause.

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*Second*, That we will not support or vote for any one for any office who does not stand for prohibition and law enforcement, because we do not want men to fill our public offices and administer our laws unless they themselves are law abiding citizens.

*Third*, That we request every Anti-Saloon League in the State to take such immediate action as will arouse every lover of home and country to do his duty, and prevent the cause of right from falling into the hands of the enemies, for the enemy never sleeps.

- C. M. BLANC, Chairman.
- J. H. BRADSHAW.
- A. F. MAHAN.

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I write you to enquire if you think a proposition like the following would appeal to at least one thousand people to the extent that it would be accepted. By the payment of two hundred dollars any subscriber would be entitled to draw 6 per cent. interest on \$100 until repaid, and for the other \$100 would be allowed to name one person or two pupils if no interest for a student in a school where board and tuition would be paid from the time the student entered school until graduation, and at the time of the close of school life the pupil would be qualified for the duties of life. This plan is business like and practical.

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 Your brother,  
 B. W. COLE.  
 and  
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