

# Baptist and Reflector

Speaking the Truth in Love.

Series, Vol. LXIV.

NASHVILLE, TENN., APRIL 6, 1905.

New Series, Vol. XVI. No. 34

## PERSONAL AND PRACTICAL.

It is much easier to tear down than to build up, to be destructive than constructive. But it is the constructive man who does things, and who is of great benefit to the world.

A Frenchman has invented a device called a pagscope which foretells early in the evening whether there is or is not to be a frost during the following night. It will be of great use to gardeners and farmers.

President Roosevelt left Washington last Monday to attend the reunion of his old Rough Rider regiment at San Antonio, Texas. En route he will stop at Louisville and St. Louis. After the reunion he will hunt wolves in Oklahoma and big game in Colorado. He will be gone about two months.

"Brethren and sistren, I hab demonstrated dat de Lord hates a thief—dat he is not to be propagated by no offering, therefo' I beg de pusson or pussons who stole yo' pastor's hog to make no contribution at the circulation of de offertory platter." The collection beat all previous records.—Scissors.

Dr. Schofield, in a little book entitled "Nerves in Order," gives a table of longevity as follows: "The complete list works out thus in order of longevity: Clergy (55 per cent), dissenting ministers, farmers, agricultural laborers, grocers, lawyers, drapers, coal miners, watchmakers, artists, shoemakers, bakers, clerks, chemists, greengrocers, tailors, doctors, butchers, painters, musicians, cab and bus men, sweeps, publicans, metal miners, hawkers, London laborers, barmen."

Dean Pigou tells this story: "I was showing two American ladies a few weeks ago over Bristol Cathedral, and after service I asked one of them what they said in New York of Bishop Potter, at seventy years of age marrying a widow reputed to have \$1,500,000. 'I guess they talk about it,' was her reply. 'I trust them for doing that,' I said, 'but what do they say?' 'Oh, they say that the Bishop took a fancy to the widow's mite, and the widow took a fancy to the Bishop's mitre.'"

Dr. F. W. Moore, of Vanderbilt University, is this week delivering the Gay lectures before the Southern Baptist Theological Seminary in Norton Hall. His general topic is the "Religious Aspect of Social Science." The several topics are: "The Scientific Spirit," "The Sociological Concept" and "The Preacher's Function in Society." While professor in Vanderbilt University Prof. Moore is a Baptist. He is a scholarly man as well as an able teacher. We are sure that his lectures will be greatly enjoyed.

The gift of \$100,000 offered by Mr. John D. Rockefeller to the American Board of Commissioners for Foreign Missions, against the acceptance of which so strong a protest was made, as we noticed last week, has been retained by the Board. There is a difference of opinion as to whether money earned improperly should be accepted for benevolent purposes. Some say it is right to take money from any one, so it is put to good use. Others that the source from which it comes should be considered. Our own opinion is that while you "should not look a gift horse in the mouth," if the charge is made that he was stolen, and it is proven he ought not to be accepted for sacred uses. The altar does not sanctify the gift.

A number of our readers have heard the sermon by Dr. J. M. Frost, entitled "The Moral Dignity of Baptism." In response to numerous requests Dr. Frost has decided to expand the sermon and put it

into book form. The following is the list of subjects to be treated: 1. The Moral Dignity in the Act. 2. Baptism of Jesus. 3. In a Borrowed Tomb. 4. Problem of the Empty Sepulchre. 5. Evidence Found in Monuments. 6. Baptism to the Believer. 7. The Believer's Risen Life. 8. Baptism's Relation to Doctrine. 9. A Plea for the Form. 10. Baptism and the Lord's Supper. 11. The Final Resurrection. 12. Three Visions of the Son of Man. We hope the book will be published soon. It will be a valuable contribution to our Baptist literature.

The American Baptist Flag got out a special edition week before last adding eight pages to its regular size, most of which it devoted to the Texas Baptist Herald. In the Herald last week Dr. Hayden reasserts the truthfulness of his statements, and says: "The time has come when men must be held to their own statements before Baptists will be free from this everlasting, self-seeking political scheming. It is a scheme to religion, an outrage on the brotherhood, an injury to the cause of Christianity and unworthy of the ministry of Jesus Christ. We have no patience with it and never intend, as long as we live, to subordinate our conduct to it. We have told the truth in the sight of God and men, and can prove it before any tribunal of disinterested brethren or other competent tribunal."

It is stated that a number of good men and women from different sections have conceived the idea of establishing a town, to be located in New Jersey, in accordance with the theories of the "simple life." Smoking and chewing tobacco will be forbidden, there will be no drinking of wine, whisky or beer; no profanity, in fact none of the things that in this wicked world bring sorrow, pain and physical distress. Physical and mental culture will be the chief aims of the choice people who are to inhabit the town. This is all right as far as it goes. The trouble is, it does not go far enough. To physical and mental, there should be added spiritual culture—the culture of the soul, and this should come first in importance. Without this, physical and mental culture will be in vain. The only true Utopia is where the principles of Jesus Christ hold sway in human hearts and throughout the community.

It is stated that the Chicago Brewers' Association will not employ drunkards as drivers on their beer wagons. This is in line with the action of the New York Bartenders' Association, which put a clause in its constitution to the effect that anyone to be a member of that organization must be a sober man. In other words, liquor dealers are not willing to take their own medicine for themselves. But, as the Midland Methodist says, "they are perfectly willing to help make the drunkards." It is simply a matter of business with them. What they want is the money. They care not how it comes, or who is injured, just so they get the money. They know that liquor incapacitates a person for business, and so they will not employ in their own business any one who uses it. They have no objection, however, to injuring the business of others, if only they can get money out of it.

In speaking of the strong effort which is now being made by the Anti-Saloon League to secure local option in Illinois the Cumberland Presbyterian says: "The churches have taken a hand in the matter, and if the Christian people stick together, they can have what they want." So they can. The only question is, will they "stick together?" The liquor men "stick together." They always have done so and they always will. This is the reason why they have been able to get anything they wanted. When, however, Christian people come to "stick together" they will be able to get anything they want, because they are far more numerous than the liquor men. But the

politicians do not want the Christian people to "stick together," and they are going to try to divide them. And in order to do so they will seek to discredit the temperance leaders in every way possible. "For ways that are dark and tricks that are vain, the average politician is very peculiar."

Mr. John G. Woolley, editor of the New Voice and Prohibition candidate for President four years ago, will sail on April 6th from San Francisco for New Zealand for a five months' tour in that country in the interest of temperance. The New Voice says that there are no saloons in New Zealand as they exist in America. Their liquor shops are hotels. Every three years the whole colony votes by provinces on three propositions: 1. Shall the license system continue? 2. Shall the number of licenses be diminished? 3. Shall the license system be abolished? On these three propositions the women vote the same as men. Three years ago, at the election held November 25, 1902, a majority of votes were cast throughout the whole colony for Prohibition. Five of the provinces were carried by the necessary three-fifths required by law to make Prohibition effective. The people believed that the remarkable tour of Mr. Woolley had much to do with bringing about that splendid result. The repeated invitations to him to return became almost a demand a few weeks ago, a demand that gives him a peculiar pleasure to meet.

The Biblical Recorder says: "Understand, please that temperance reform is a work of a thousand years, not of a day." Well, hardly. It is true that it is not the work of a day. Nor is it the work of a thousand years. It is the work of years. We believe that in ten years there will not be a saloon in Tennessee. In twenty-five years there will not be a saloon in the South. And in fifty years there will not be a saloon in the United States. We make the prediction that as it was with slavery, and as it was with the Louisiana State Lottery, so shall it be with the saloon. Back of slavery was money. Back of the Louisiana State Lottery was money. Back of the saloon is money—money to the man engaged in the business, money to the State which licenses him to engage in it, money, too often, to those who vote for the State to license him to engage in it. Money is powerful, but not all-powerful. The dollar is mighty, but not almighty, even in America. When once the moral conscience of the American people becomes aroused, nothing can stand before it. Slavery, Louisiana State Lottery, saloons, money—it will sweep everything before it in its mighty onward rush.

Returning from Hot Springs, we stopped over at Helena to visit our brother and sister, Dr. and Mrs. A. E. Cox. Helena is a little city of about 10,000 inhabitants, situated on the Mississippi River near the mouth of the St. Francis River. The country around is very rich and furnishes some of the finest cotton land in the world. The citizens of Helena generally are quite prosperous, many of them wealthy. There are five white churches, the Catholic, Episcopalian, Methodist, Presbyterian and Baptist. Rev. W. H. Sledge was pastor of the Baptist Church for several years. He resigned recently to accept a call to Macon, Ga. As might be expected he is held in very high esteem in Helena, and his leaving is greatly regretted. We had the pleasure of preaching at the Baptist Church in the morning and at the Methodist Church at night, by special invitation of the pastor, Dr. Henderson. The congregations at both services were large and very attentive. We hope good was done. It was, of course, a great pleasure to share the hospitality of our brother and sister. The many friends of Dr. Cox in Tennessee will be glad (but not surprised) to know that he has taken a high stand in Helena, both personally and professionally.

## Joy Out of Sorrow.

BY A. J. HOLT, D.D.

Some seasons of sorrow sweep over the soul  
And leave it lighter thereby;  
As storm clouds portentous which over us roll  
Leave brighter and bluer the sky.

And sometimes an illness assaileth us sore,  
But purifies while yet it pains;  
Some losses and crosses molest us—the more  
Are losses outnumbered by gains.

Some smittings of sin are daring as death,  
Excuseless and useless and sore,  
But penitent cries appeal to the skies,  
And grace yet aboundeth the more.

The death angel's summons brings agony keen,  
But death is the doorway to bliss;  
As out of the darkness the daylight is seen,  
And that is essential to this.

Then dread not the shadows that darken awhile  
Since light out of darkness is born,  
The sorrow but brings to the surface the smile,  
As midnight but hastens the morn.  
Knoxville, Tenn.

## WOMAN'S WORK.

BY MRS. I. L. FORD.

First, Is woman's work in harmony with the Scriptures?—Both the Old and New Testament bear record of godly women who with loving hearts, willing hands and consecrated tongues, gave their substance, their labors, and their words for the glory of God and the advancement of His Kingdom. It was entirely in accordance with the prevailing customs of the time for women to participate in the services of religion in ancient Israel. They had the privileges of prayer, as in the case of Hannah at Shiloh, and of the feasts, for women were present at David's on the recovery of the ark (2 Sam. 6:19). Express provision was made for their presence at the temple festivals (Dent. 12:12). They also took part in ancient sacrifices, for Manoah's wife united with him in such services (Judges 13: 20-23).

Women were allowed to participate in the tabernacle and temple services, and even to hold official relations to such services (Ex. 38: 8 R. V.). They also took part in the music and singing, for they were members of the great temple choir (Ezra 2:65). Women also received the gift of prophecy, for Meriam was called a prophetess (Ex. 15:20). Deborah was both prophetess and Judge (Judges 4: 4-5), and to Hulda the messenger of Josiah applied when they were sent to inquire of the Lord (11 Kings 22: 18-20).

Turning now to the New Testament, we find women at once elevated by its broad and spiritual teaching. The great commission of the Christ, born of woman, though spoken directly to men, does not exclude women from its blessed activities. Anna is spoken of as a prophetess spending all her time in service in the temple. To be sure there were no women chosen as apostles, but the calling of the apostles made the organization of a band of women necessary, who could administer to the wants of the Christ and His disciples. We read in Luke 8: 1-3, that He went through every city and village preaching and showing the glad tidings of the kingdom of God and the twelve were with Him, and women which had been healed of evil spirits and infirmities; Mary, called Magdelene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others which ministered unto Him of their substance. This meant for these women self-sacrifice and self-denial and they were faithful to the end for Matt. 27: 55-56 tells us, "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him, among whom was Mary Magdelene and Mary the mother of James, and Joses, and the mother of Zebedee's children. They evidently waited until they saw Him taken down from the cross, for in Luke 23: 55 we read: "And the women also which came from Galilee followed after, and beheld the sepulcher, and how His body was laid," and they remained till all were gone. For we read again that "Mary Magdelene was there and the other Mary sitting over against

the sepulcher." But one last sad office they hastened to perform leaving the tomb ("and the next day being the Sabbath, they rested, according to the commandment"). But on the first day of the week



REV. WILLIAM C. SALE.

one of West Tennessee's noble sons, was born and reared in a good old country home near Saulsbury, and by his own honest and enthusiastic efforts and energy pushed himself through the hedges of adversity, bringing with him as he came what his friends call nobility of purpose and of action. When about the age of 20 he had the good fortune of becoming a student of the Southwestern Baptist University, where he has remained, with the exception of one or two years, until the age of 27, his present age. During this time he has not only acquired great power and ability in mental lines, but has surrendered himself into the hands and service of the Savior, and has won for himself the highest love and admiration of both his classmates and the people where he has served as pastor. On March 6th he was married to Miss Grace Porter of Memphis, and on the same day left for their long desired mission field at Heppner, Oregon, where we believe they will do a great work for the Master.

at early dawn, they came unto the tomb bringing spices which they had prepared. And they found the stone rolled away from the tomb. They were not to anoint Him, but given a better service. They became the first witnesses and messengers of the glad tidings of the resurrection to the disheartened men. Priscilla, a woman of rare spiritual discernment and able in Scriptures, became a great helper in Paul's work at Corinth. Nor must we overlook Paul's special mention of Phoebe, and in Romans 16 we find several other women mentioned in connection with Phoebe.

On the day of Pentecost, when the gift of the Spirit was bestowed, women were present and must have received that special gift (Acts 2: 1-3). Though it was a man Paul saw in his vision, it was a woman who became the first disciple of Christ on the continent of Europe (Lydia), who became one of His efficient helpers in missionary work. Even opposed to the public speech of women in Corinth, yet he emphatically urged the Philippian bishop to help Enodia and Syntyche, the women who labored with him in the gospel. Thus far the above facts show conclusively that women's missionary activities, whether individual or organized, are in perfect harmony with the teachings of God's word.

Turning now to the bright fields of missionary history, Dr. Lemuel C. Barnes, in his most valuable book, "2,000 Years of Missions Before Carey," says: "No Christian mission can succeed without the work of Christian women:"

Before the end of the first century, A. D., women were actively engaged in missionary work in Northern Asia Minor along the Coast of the Black Sea. Before the close of the second century A. D., a missionary training school had been established in the great university center, Alexandria, to which both men and women were admitted. There is scarcely a century to the present that is not marked by the missionary efforts of some noble woman. The names quite familiar in the latter centuries are Hannah Marshman, the first missionary to the women of India; Mary Moffat in Africa; Mary Williams in the South Sea Islands; the Judson Trio in Burmah and Siam; Eliza Agnew of Ceylon, who took part in the training of three successive generations of Ceylonese girls, and Fedelia Fisk, who went to Persia. Survey the field of missionary activities today and behold the great company of noble women who publish the good tidings.

The first record of a Woman's Missionary Society was October 1, 1800, at Boston, and Mary Webb, a Baptist and an invalid, was chosen Secretary and Treasurer. In 1802 a Home Mission Society was organized by Baptist women, but it was not until 1861 when a Woman's Union Society was inaugurated in the parlor of Mrs. O. F. Doremus of New York, where twenty-five years before the subject had first been presented. Only seven years were needed to prove that a woman's organized work was approved by God, and would prosper. Southern women, being very conservative, did not organize until May, 1888 at Richmond, Va., when the W. M. U. Auxiliary to the S. B. O. was organized. And the close of the first year of organized effort showed an increase in the contributions, nearly \$10,000 over the preceding year. In the sixteen years of woman's work, we have contributed in cash and boxes to missionaries nearly \$1,000,000. Has this diminished the contributions of our churches, or in other words, has the money just been contributed through another channel, or has it been a real gain? The fact is, both have grown together, there has been a united stimulation and woman's work has been no loss nor a transfer of gifts, but an entire gain. Statistics show that the churches where woman's societies and children's bands exist, give more liberally to all objects than previous to their organization. From personal observation in one of our churches, I know that the greatest per cent. of the money contributed to missions came from the families where the women and children were members of the mission societies and the record showed that nearly one-half of the amount contributed by the church was given by the members of these societies and did not include their society contributions. We are truly what the word auxiliary implies—helpers. We are content with that modest but essential office in the Kingdom of God assigned them in the New Testament. We were never given a place in the apostolic office, but we were known as the women who followed Him from Galilee to Calvary. Before His enemies crowned Him with thorns, Mary poured the spikenard upon his head, and before His feet had been pierced, she bathed them with her tears. When all had fled the women watched. They were the heralds of His resurrection, even as the angels heralded His coming. This modest position, yet one so full of honor, is the one we assume to fill. We are still followers, not leaders. We are not preachers, but helpers. The W. M. U. each year try to carry out the plans of work as recommended by the S. B. O. This year our special effort has been to add \$20,000 to the church building loan fund, which was founded by the gifts of two consecrated women. This fund is to be a memorial to the beloved Dr. Tichenor, former Secretary of the Home Board. Another feature of our work is the distribution of missionary literature and information. Duty cannot be done until it is known. This cannot be fully known until we know the conditions, needs, and possibilities of reaching lost people. Ignorance and prejudice must both be overcome. It has been said: "There are women and men also in our churches who do not know the difference between a Telugu and telepathy, and think of Zenana work as a new embroidery stitch or the cultivation of some tropical fruit. To meet these conditions the women's societies are sending out information at the rate of 150,-

## Not Lost.

BY LAURA BURNETT LAWSON.

Not lost one sweet consoling word of thine,  
 Though heedless be the heart 'tis spoke to cheer.  
 'Twill reach some life; its blessed rays will shine  
 Into some darken'd soul; sometime, somewhere,  
 Its gentle echo touch responsive strain,  
 Thrill waning hope, give faith her wings again.

Not lost one grand ennobling higher thought;  
 One struggle on; one effort up the steep.  
 Reward is sweet for being dearly bought,  
 And naught is won by those who sit and weep  
 O'er ashes dead, or bitter cup. There lies,  
 In homing higher aims, the strength to rise.

Not lost one dream of life in nobler scope;  
 Whoever yet beyond his dreams hath flown?  
 They e'er unlock the gate to white-wing'd hope,  
 And ope the fallows where faith's seed are sown.  
 He reaps a good, however vain it seem,  
 Who bares his spirit to a worthy dream.

000,000 printed pages annually. The Mission Literature Department of the S. B. C. is located at the headquarters of the W. M. U. in Baltimore, of which our Corresponding Secretary, Miss Anna W. Armstrong, is also Secretary, and it is said to be the best of its kind. Through this medium our societies get our leaflets, information and programmes for study of mission work. W. M. U. is also asked to prepare programmes for special mission days in the Sunday-school, but so few of our Sunday-schools try to carry out the recommendations of the Convention. Just now especial pleas and incentives are brought before the Sunday-schools to take up a systematic study of our mission work, and where can we get more people or children together than in our Sunday-schools? True, a part of the W. M. U. work is children's bands and Y. P. societies; but we cannot get together the masses as we do in Sunday-school, and are there many lessons that are not missionary and is not the salvation of souls and advancement of His kingdom the supreme work of the church and therefore the Sunday-school? Only one time did Christ give His disciples a direct object for which to pray, and when they began to pray the Lord of the harvest to send forth laborers into His harvest, they were sent in answer to their prayers. I hope that all of our Sunday-schools may accept the conditions in February Foreign Mission Journal, and may the time not be far off when the walls of our Sunday-schools will be adorned with missionary maps and pictures that will be both interesting and instructive. When missions are taught in Sunday-school it will be easy to emphasize the relation to missions which is so vital to us all. When the young people see the work as it is, they will be anxious to support it, and many will not only willingly send others, but say, "Here am I. Send me." South Knoxville, Tenn.

## PRACTICAL PROBLEMS AMONG BAPTISTS

## THE PROBLEMS OF THE CITY PASTOR.

BY REV. A. U. BOONE, D.D.

This subject offers an infinite field for discussion. If all my problems for the past could be satisfactorily solved, and if all the questions arising for the present time could be answered in the same manner, that would not give me relief, because to-morrow would bring new difficulties, and the light of the future would reveal a multitude of hard questions which I had never considered before. It is a rare thing for a day to come and go without presenting new opportunities for the exercise of good judgment and sound discretion. Any faithful pastor could write volumes on this theme, and the difficulties which confront him would be a series of startling surprises to him who had never had occasion to think of them in connection with the pastoral life. The problems of the city pastor are not altogether different from those of the country pastor. I have gone from the village church, through the larger town, into the city, and I am ready to bear testimony to the fact that the people all along the line are very much alike, and under similar conditions

would be much more alike. From the frontier to the fashionable congregation the problems of the church are largely the same in kind, if not in degree. Whether one's place is in the log meeting



MRS. GRACE GERTRUDE SALE.

formerly the well known and beloved Miss Grace Porter of Memphis, Tenn., whose girlhood days were spent in her country home near Galloway, has now by the grace of the Lord stepped out into the highest realm of usefulness in the highest service by becoming the wife of our Brother W. C. Sale, and going with him into the far Northwest as frontier missionaries. Mrs. Sale has proven herself one of the few young women who can concentrate their whole energy in the service of others. The day will never be forgotten when under the mist of tears and sad hearts she tore herself loose from the almost angelic band of little Christian workers which she had so fondly gathered around her and taught to love her in her church.

house of the forest, or in the splendid sanctuary of the metropolis, the burdens are borne by the faithful few, and not by the indifferent many. You may go from tanning fork to pipe organ, and from pole to pole, the music question will be found to be "a live wire." The sensitive brother is always in evidence unless some sister of the same school has taken away his place, and pronounced his occupation gone. The question of discipline is ever disturbing the saints either by its agitation or neglect. The smoking flue, the leaking roof, the troublesome cur, the unruly boy, the gay "featherheaded girl," the weekly (weakly) prayer meeting, the incompetent teacher in the Sunday-school, all these come alike to country, town and city. No pastor ever felt that he was slighted by these things.

It may be a question in the minds of some as to whether there are any distinct problems belonging to the city pastorate. After all, is it not, as already intimated, a matter of degree rather than of kind? For instance, the question of time is serious anywhere. I am sure that it is more so in the city. An example of the same is at hand: I was requested to write this article more than a month ago. I would have been more than glad to have complied with the request at once; but this is the first moment that I have been able to give to it. Here are some of the things which have interfered: "A gentleman at the door wishes to speak with you." (He spoke to me just one hour). "Some one desires an interview in the library at once." (It was a tramp who was hungry and had nowhere to stay that night, and wanted \$2.50 to get to Noville, where he had an uncle). "You are wanted at the telephone." (It was a lady who wanted to interest me in some charity. She wanted me to make announcements twice on Sunday and take up a collection). "Another gentleman wants you at the front door." (He was a converted Jew, who wanted to deliver a lect-

ure at my church during the week. He would ask no admission, but those who came would be given an opportunity to contribute to his work). I started out to make a call on some sick people. As I was leaving, Mr. W. B. Halifax from Chicago introduced himself, and craved the honor of a few minutes that he might show me "the finest work that had ever been brought out." No minister could afford to be without it. He was selling a few copies, and had been directed by his house to make me an exceptional offer. "We are just introducing the work now, and in order to make a good opening we are making this unheard-of offer to a few of the leading people in your city." Thus he went on until his few minutes had been turned into an hour and a half. When I had finished my supper the door bell rang again and this: "Rev. Mr. Ham," was at the door. "I am de representative of de counsel, and have called upon you, sir, to give us some insistance in de rebuildin' of de temple. We wants you to come to de convintion of the sons and de daughters ov de mornin.' It meets annually every month, and we has done elected you as one ov de honery disciples."

These experiences and many more are like them, and unlike them, are familiar to the city pastor. When can we have time for study and prayer and the things which really belong to His work? What is the remedy? I make two suggestions: He should have certain times set apart in which he is not to be interrupted except on matters of vital importance. He must claim some of the time for his real pastoral duties and pulpit preparation and personal improvement and spiritual communion. He must also learn that he cannot do all that he is asked to do by the whimsical and thoughtless ones who intrude upon the sacredness of his time. It will be utterly impossible to please all, but our duty is to please Him and to do His work.

Another problem of the city pastorate is the difficulty in getting the people acquainted. This perhaps does not make so much difference in some of the denominations, but it makes a vast amount with us. It is impossible for a Baptist Church to do its best work unless there is that fellowship and communion which comes through sacred acquaintance. City life is not conducive to that development. There are so many classes and so much diversity and so great difference in so many ways that it is well nigh impossible for the people to know each other to the best advantage. I have tried the social meeting. Some will come to these, but oftentimes those whom you want, and those who need the benefits of such a meeting will not come. I have found in my personal experience that perhaps the best time for acquaintance making is at the weekly prayer meeting. I am now trying that plan, and it works well as far as the people can be induced to attend. After the devotional hour there is time and freedom and ease for the exercise of the social feature of the church life. The whole problem would be solved if we could only get the people to attend, but alas! However, I am hoping for better days when "they that fear the Lord will speak often one to another, and think upon His name."

I find that I have more problems than space. I think of so many others. The matter of discipline is ever before me, almost buried in difficulties. There is the young man who comes to town and knows no better than to come right on to church every Sunday until he learns that there are other places where he can spend his spare moments. There is the whole question of Sabbath desecration, with hundreds of church members engaged in business where they must either work on Sunday or give up their places. I would say, "Give up the place;" but they would ask, "What then?"

At some other time I may take up this theme again, or, what is better, I may have inspired some brother pastor to take a helpful part in the discussion. I can only say now that the problems of the city pastor are largely those of size and sighs. "Who is sufficient for these things?"

Memphis, Tenn.

Mr. Andrew Carnegie has offered \$1,000 toward a pipe organ to cost \$2,000 to be placed in the new Baptist Church at Conshohocken, Pa.

## CARSON AND NEWMAN.

Mr. Carnegie's proposed gift of \$10,000 for a library building made on the condition that we secure a like sum in endowment, for maintenance is arousing much interest. The question is being widely asked if we will be able to meet the condition. We must. From busy, big hearted Dr. Willingham, who has never ceased to love Tennessee, and who had so much to do with the movement to erect the main building for Carson and Newman when he was pastor at Chattanooga, comes a suggestion that there ought to be five persons who will give \$1,000 each, making \$5,000, "then a lot of us little fellows who would make up the rest." Why not carry out the suggestion? Such a movement will not interfere with the getting of the Boys' Home. Let us hear from the friends.

We are not getting the last half for the Boys' Home as rapidly as we would like. A good reputation is sometimes a bad thing; some folks have conceived the idea that I can raise money; when I go to them about the important matters now before us at Carson and Newman they reply, "Oh yes, you will get it." Reputation is a good thing, but liberal giving is necessary in order that we may have the money in the treasury by June 1st. If you are a friend of Carson and Newman—and you are—now is the time to show it.

The Sarah Swann Home goes on apace; will soon be ready for the roof. M. D. Jeffries.

## SOME MISTAKES AND SOME FACTS.

BY PRES. P. T. HALE.

Not so Much as Thought.—I notice in your editorials a statement that I have raised \$70,000 for the University since elected President. Unless you have inside information of some handsome gift unknown to me, you have put the amount about \$15,000 too high. The weather has been so unfavorable that I have not been able to travel much since Christmas. The entire amount in cash and notes according to my reckoning now foots up \$57,721.28. But Tennessee Baptists have shown every evidence of the fact that they are cheerfully going to give their University the means necessary for doing its best work, and I feel very proud of what they have done so far. I think it was wise to place the matter before our people just as we have, to put the funds into the hands of the trustees, who are all nominated by the Baptist State Convention, and let them manage it as in their wisdom, knowing all the facts, they think best, expending it in clearing off the debt, adding any needed building, and on endowment. Of course where one specially desires his money to be used for a building or for endowment it goes that way. Every brother has a right to give what he pleases, for what he pleases, and at what time he pleases. Some specified in the beginning that they desired to help remove the debt, others desired to help in the repairs, etc. But of course we have long since passed the amount needed to pay off all indebtedness, make repairs and put up any building that the trustees may desire; so all future gifts, unless otherwise specified by the donor, go to permanent endowment.

No Home for the President of the S. W. B. U.—I notice in a recent article you say that the trustees are going to build a president's home. The trustees did decide to do this, my friends, mainly from outside of the State, allowing a sufficient amount of their contributions to go for this object if the trustees so desired. But there are needed here other things for adequate equipment that I believe will be much better for the good of the students, and I have requested the trustees to postpone indefinitely the thought of erecting a president's home, although the best house I can rent is utterly inadequate, and may be sold any time. I am anxious to do what will be best for the boys and girls that are entrusted to us here.

A Friend of Dr. Broadus.—Last week it was my pleasure to spend a while in the home of Bro. W. B. Jones of Henry County. Brother Jones recently donated his handsome library to the University, and as one good turn deserves another, I wanted to see if he did not desire some part in our endow-

ment as well as to thank him for his generous friendship. I found our aged brother in fine health and withal an exceedingly interesting and cultured man. He was a special friend of Dr. John A.



REV. GEORGE W. TRUETT, D.D.

Broadus and had made his arrangements to accompany him on his travels through Palestine, but afterwards concluded not to go at that time. Brother Jones is a Brown University man, and afterwards spent some years in the S. B. T. Seminary at Greenville. He is greatly interested in the progress of our University, and as evidence of this he gave me \$1,000 on our endowment.

It seems that the preachers are the most liberal givers. It seems that they are all profoundly anxious about the progress of the Institution, and especially are they deeply concerned for the education of our rising ministry. If all of our people were interested as much as the pastors we should have no trouble in securing the money that is so greatly needed here.

Requests Reiterated.—I desire again to request all of the pastors to preach on "Christian Education." Give me the names of the young people who ought to come here and the names of the persons who ought to help here now, and the names of persons who might leave us anything in their wills on our endowment.

S. W. B. U., Jackson, Tenn.

## EAST TENNESSEE NOTES.

We are all rejoiced to learn that Dr. Jeffries has secured the promise of a \$10,000 library building from Mr. Carnegie for Carson and Newman College, conditioned on their providing \$1,000 a year for its maintenance. So soon as Dr. Jeffries has secured the funds for the Boys' Home he will begin the canvass for the library fund.

Dr. G. W. Perryman is meeting with great encouragement at the Centennial Church. His congregations are the largest in the history of the church.

Dr. W. M. Harris is winning his way to the hearts of the people of the First Church. One of his most intelligent members said to me that his sermons were never excelled by any he ever heard preached in that house.

It is an open secret that Rev. R. C. Medaris of the Third Church, Knoxville, will next Sunday baptize a prominent Methodist minister of this city.

Third Creek Baptist Church of Knox County, the mother church of all the Knoxville Churches, is flourishing under the pastoral care of Rev. A. F. Mahan. They have just completed for their pastor a handsome parsonage. They also by unanimous vote resolved to furnish a room in Tennessee College. The Sunday-school also voted to take collections from every class every Sunday for Tennessee College.

Lyons Creek Church, under the pastoral care of

Rev. D. F. Manly, will also, it is thought, furnish a room in the college. The Sunday-school voted a collection each Sunday from each class. It is thought that each of the fifty churches in Tennessee Association will furnish a room in their college.

Morristown is still pastorless. They are disconsolate over the departure of Brother Deere. They have had some eminent men to supply for them lately. They seem to think each preacher the best, and like a lady in a dry goods store with many beautiful patterns to select from, they are at a loss as to which to take, whereas if they had only one they would probably have taken that one. The house will be closed for repairs in a few days. They will put in stained glass windows and refurnish the building generally. That is a splendid church and a united people. Happy will be the pastor who shall serve them.

Loudon is still pastorless. That is a small church in numbers, but rich in faith. They have a delightful and beautiful house of worship.

Bell Avenue Baptist Church, Knoxville, is prospering finely under the pastoral care of Rev. J. L. Davis. They usually have crowded houses and a large and efficient Sunday-school. Brother Davis is a young man, but is rapidly forging his way to the front. His people are strongly attached to him, and a bright future is before him.

Dumplin Church—do not add the "g." Mr. Printer. It is a fine old church, but not a dumpling! They are removing their old house in order to build a new one. It will be a modern up-to-date building and one of the best country churches in East Tennessee. A. J. Holt.

Knoxville, Tenn.

## UPPER EAST TENNESSEE.

Pastor S. P. White preached at Erwin on "All Things Through Christ." Collection for missions.

Here the pastor preached on "Witnessing for Christ." Brief remarks made about Fanny J. Crosby and a half dozen of her best hymns were sung. Collection for Home Mission Board. Our Ladies' Aid Society is preparing for a bazaar to be held about the last of April.

Bro. H. F. Templeton, colporter of Holston Association, has started out well and gives promise of success and usefulness in the work. He can soon use his vehicle and so carry a larger stock of books. We hope all will assist him in the work.

Jonesboro, Tenn.

O. C. Peyton.

## STATE BOARD MEETING.

A meeting of the Baptist State Mission Board will be held in the Baptist Publication Rooms, April 10th, 3 p. m. All members are requested to be present. Those who have applications to make should do so before that date. This meeting will also be preliminary to the appointment of messengers to the Southern Baptist Convention.

W. C. GOLDEN.

J. D. Winchester, Harriman, Tenn.—My work here is in fine condition. Dirt broken for new building nearly twice as large as the present one. Money in sight. House overflows every Sunday night. Have had fifty additions since I came, without special meetings. One conversion and addition at regular service last Sunday, and three baptized.

R. B. Davis, Carthage, Tenn.—We worshipped with the saints at Hillsboro last Saturday and Sunday. It is a pleasure to preach to a church that is alive in the great cause of missions. Brother Don. Q. Smith, their noble pastor, has been instrumental in doing a great work there, and is held in high esteem by his flock. They know how to treat ministers of the gospel, and there is a bright future for Hillsboro.

Jas. H. Oakley, Adams Hall, Jackson, Tenn.—It was my pleasure to visit Allen Baptist Church, Rein, Tenn., and preach at 11 a. m. and 7:30 p. m. last Sunday. At 6:30 p. m. the church met and organized a Sunday-school and called a pastor. Just as I walked into the pulpit I was notified that I was unanimously elected for their pastorate. This is a good little church and fine people. The church building is valued at about \$600. It is situated on the L. & N. R. R. five miles east of Brownsville, Tenn. While I was preaching Sunday the Zion Baptist church in this country. Brother Inman, of Jackson, is church in this country. Brother Inman of Jackson is my pastor. It was my pleasure to spend Saturday afternoon with Brother Norris, the pastor at Brownsville, Tenn. Brother Norris has a fine field and a magnificent church building. I hope to attend the M. T. S. S. Convention this week at Watertown, Tenn. The Lord's blessings rest upon us.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

First Church—Dr. Truett preached on "Christ the Power and Wisdom of God" and "Blind Bartimeus." Preached at 3:45 p. m. to men on "Selling Christ." Large number of professions. Seventeen additions this week.

Howell Memorial—Pastor McCarter preached on "Works Make Faith Perfect" and "A Young Man at Home." (No. 1.) Seven baptized.

Immanuel—Pastor Ray preached on "I Thought on My Way and Returned" and "The Christian a Strug-gler."

Brother Dodson preached at Cheap Hill. Lockeland—Pastor Ross preached on "Keep the Ordinances as I Delivered Them to You" and "Preparation for a Revival of Religion."

Seventh—Pastor Wright preached on "Phillip and His Word" and "Redemption." Four additions. Brother Sims preached at Franklin. One received for baptism.

Third—Pastor Yankee preached on "The Good Shepherd" and "Christ Weeping Over Jerusalem." Ten additions, seven professions.

Dr. Hale reported good progress in his work for the S. W. B. U.

Edgefield—Pastor Wilson preached on "The Suspension of Divine Blessings" and "How to Become a Christian." Received two by letter, baptized thirteen. 282 in S. S.

Dr. Golden preached at Waverly in the morning. Centennial—Brother S. H. Price preached on "Adam the Type of Christ" and "Three Bidders for a Soul." Two received for baptism.

Belmont—Pastor Baker preached on "The Great Commission" and "The First Manifestations of a Christian Life."

Central—Pastor Loftin preached on "The Lost Joy of Salvation" and "Authority of Christ to Forgive Sins."

North Edgefield—Dr. P. T. Hale preached in the morning on "The Lord's Supper." Pastor preached at night on "Daniel Before the King."

North Nashville—Pastor Swope preached on "Humility" and "The Soul that Sinneth it Shall Die." Eleven received for baptism. 171 in S. S. Four baptized.

Dr. W. D. Nowlin, of the Third Church, Owensboro, Ky., was present at the Conference and gave a good report of his work.

#### Knoxville.

Island Home—Pastor Dance preached on "The Temple" and "Prayer." 100 in S. S. \$70 raised for church improvement.

Immanuel—Pastor Cate preached on "The Second Coming of Christ" and "The Prodigal Son." 135 in S. S. Two additions, one by letter and one by enrollment.

Bell Avenue—Pastor Davis preached on "Obedience" and "Why a Sinner Can Come to Christ." 168 in S. S. One addition by letter, one conversion.

Centennial—Pastor Perryman preached on "God's Jewels" and "A Voice from the Under World." Two additions by letter, four baptized, four approved for baptism. 360 in S. S.

West, Knoxville—Brother Levy Bronson preached in the morning on "Christian Living and Appropriating the Truth for One's Self." Pastor Hurst preached at night on "Some Reasons Why People Ought to be Christians." 140 in S. S. Two professions and seven asked for prayers.

Grove City—Dr. A. J. Holt preached on "Faint and Yet Pursuing" and "Remember Lot's Wife." 100 in S. S. One adult by letter.

Quarterly meeting L. A. S. addressed by Dr. Holt. First Church—Pastor Harris preached on "The Soul Winner" and "An Object Lesson in Salvation." 386 in S. S. Revival meetings begin Sunday, April 9th. Rev. W. A. Hamlett, Dallas, Texas, will assist the pastor.

Broadway—Dr. M. D. Jeffries preached at the morning hour on "Making the Best Use of God's Gifts." Pastor Atchley preached at night on "Not Far From the Kingdom." 384 in S. S.

#### Chattanooga.

First Church—Dr. Howard Lee Jones preached in the morning on "Action and Reaction." The Lord's Supper was observed and the hand of church fellowship extended to six. At night Dr. Jones used the theme, "Why Join a Church?" Four were baptized and one received for baptism. 307 in S. S.

Avondale—Brother I. H. Key preached on "Eternal Life" and "Mission of the Church." Thirty in S. S.

Inman Street, Cleveland—Brother A. L. Boyle preached on "Better than Diamonds" and "Great Gulf Fixed."

East Chattanooga—Pastor Bryden preached on "The New City" and "The Open Door." 147 in S. S. Five received by letter.

Central—Pastor Vines preached on "Model Prayer" (No. 6) and "Mothers and Destiny." Two received by letter and two for baptism.

Second—Pastor Waller preached on "A Good Man" and "Two Faced People." One approved for baptism, two received by letter, four professions. 275 in S. S. Deep interest among the unsaved.

St. Elmo—Pastor Davis preached on "A Life of Holiness" and "The Four Calls." 111 in S. S. Four baptized, two renewals.

#### Memphis.

Central Church—Pastor Potts preached at both hours. Good congregations. Two received by letter, one by baptism, one baptized.

First—Pastor Boone preached. Three received by letter.

Seventh Street—Pastor Thompson preached. Fine congregations. One received by letter.

Rowan—Pastor preached. Closed seventeen days' meeting; sixteen conversions; twelve united by baptism, five by letter, five deacons ordained.

LaBelle Place—Pastor Sherman preached. Good services throughout day. Seven received by letter, three for baptism, one by experience.

Central Avenue—Pastor Reese preached to large congregations. Three received by letter.

Bellevue Avenue—Pastor preached. Good congregations.

D. S. McCullough, Cor. Sec'y., Shelbyville, Tenn.—The next 5th Sunday meeting of the Duck River Association will be held with the church at Lewisburg, Tenn., April 28-30. An interesting program has been arranged, and a large attendance will be appreciated.

G. H. Dorris, Gallatin, Tenn.—Have just closed a good meeting with Holly Spring Church. Four professions and several backsliders reclaimed. Baptism postponed until church meeting. I said in report of Bee Spring meeting that we had eighteen professions of whom I baptized only nine, but that it was believed that the others would be baptized at the next church meeting. Seven more were baptized.

Chas. T. Arnett, Mammoth Springs, Ark., March 27th—Capt. Frank Wells, of Memphis, Tenn., is now with us in what promises to be a glorious meeting; three conversions at his first meeting. No man is making a harder fight for saving souls than Brother Wells. At the meeting last night he lectured on "Jerusalem Under the Turks." The house would not hold the people. We desire the prayers of the churches throughout the land.

S. A. Owen, Covington, Tenn.—My health has sufficiently recovered for me to enter the pastorate again after being out for nearly three years. I came here from Kentucky two weeks ago and took charge of the Oak Grove Church. Will preach for them two Sundays in each month. Hope to have the remaining two Sundays filled soon. It is a great pleasure to me to get back into the work, and into my native State to be the pastor of my mother's church.

W. G. Golden, Nashville, Tenn.—The Southern Baptist Convention meets at Kansas City, Mo., May 12th to 15th. Are you going? If so, and you desire to be appointed as a messenger, send your name to the secretary. State at the same time whether or not you have been appointed by your church on the regular basis. The State Board will have its meeting soon, and we desire a list of those who have been appointed by their churches and desire to go, as well as those from the State at large.

J. G. Brooks, Jefferson City, Tenn.—It is a joy to any one to worship with the beloved people at Washburn, Tenn. A nobler and truer people never lived with the leadership of such a true consecrated man as Brother J. F. Hale. On last Saturday and Sunday the writer had the privilege of preaching to these beloved people while Brother Hale was holding a meeting at Oak Grove for Dr. S. E. Jones. At last report over forty-five had found Christ. May God give us more consecrated men as Brother Hale for His work.

S. C. Reid—I have given up my work with the Concord Church and accepted the pastorate of Antioch Church. I am located here in the midst of my people, and hope to do a good work. The people here by their kindness, have endeared themselves to us, and we are already feeling quite at home. I had been pastor at Concord five years. I preached my farewell sermon there last Sunday to a large and attentive audience. The church did by me that day as all churches should by their retiring pastors. They paid up in full the amount due on salary. May God bless them and guide them in selecting another pastor.

W. R. Irish, Carsyville, Tenn.—Rev. F. R. Walters preached a very able discourse from 1 Cor. 13:13, after which the following approved for baptism: Sampson McGee, Jr., Walter Miller, Robert Disney and Lunda McGee. Your scribe presented the question of missions to the church and secured eleven subscriptions to the Home Field, one to the Foreign Mission Journal and one to the Baptist and Reflector. The church set apart April 20th for mission day and agree to give the proceeds of that day's work for missions. The church is going to build a new house of worship and have gone to work in earnest to raise the means. The church has called Rev. F. R. Walters as pastor. Brother Walters is a very promising young minister, who is to be ordained to the full work of the ministry by the First Baptist Church of LaFollette, Tenn., on the first Sunday in April, and we bespeak for the church a thorough up-to-date pastor who is alive to all the work of the church.

**AN OPEN LETTER TO PASTORS AND CHURCHES**  
Dear Brethren—It is just one month before the books of our Board must close for this Convention Year. The reports coming in from the foreign fields are glorious, showing the Lord has greatly blessed our work. About fifty new missionaries have been sent out this Convention Year. The work in other respects has been enlarged. I know that many calls

are upon our pastors and churches, but I ask that you prayerfully make your offerings to this noble cause committed to us by our Savior. A number of churches have greatly increased their gifts, but we will need large contributions in order to go up to the Convention with all accounts paid. Remember the story of how the politician succeeded by "each man working his block." Will you faithfully work yours? I ask for your prayers and hearty co-operation and liberal gifts this month, so that our Master's work may go forward.

R. J. WILLINGHAM, Cor. Sec'y.

Richmond, Va.

W. H. Mountcastle, Jefferson City, Tenn.—Brother D. F. Lillard is pastor of the Second Church, and he is doing good work. We have only about thirty-seven members, and the greater part of us are very poor, as the world counts riches. We are trying to get all of our members to dedicate one-tenth of what they make to God's cause, and several of them have done so. We hope and pray that we all will do that. I think that is the lowest standard a Christian should take. Our church building needs to be seated and plastered. We now have a debt on us of over \$300. We intend to pay this off before we finish it. Last Sunday night, two weeks ago, a brother felt impressed to make a move to raise the money to seat the church. He raised in cash and good pledges over \$40 in less than twenty minutes. The church is doing a good work. We have preaching three Sunday nights in the month and prayer meeting every Tuesday night. Our services are well attended. I believe we are going to do good work. The next time you come to Jefferson City I hope you will visit us. May God give in you noble effort to put down the whiskey traffic.

### FOREIGN MISSIONS.

Dear Brethren—It now appears that there must be some heroic giving to Foreign Missions in the next few days or Tennessee will fall far short of the amount asked for this year.

The reports from the fields are very fine and our State has been greatly honored this year by the calling of so many of our people into the Foreign work. Let all money that is in the hands of church and Sunday-school treasuries be sent in promptly, and let special offerings be made in all our churches for Foreign Missions. Thousands of our people might give a day's earnings to Foreign Missions as a thank offering for a month of such beautiful weather. God is good. The world's needs are great; let us all do our best one time.

J. H. SNOW.

Jefferson City, Tenn.

### HALL-MOODY NOTES.

We greatly enjoyed a visit from Dr. E. E. Folk last week. He lectured on the subject "Is Life Worth Living?" on Wednesday evening in the college chapel. His address was one of the most finished and most inspiring that has ever been delivered in Hall-Moody chapel. On Thursday morning he gave a most helpful talk to the students of the college. On Thursday evening he spoke at the Baptist Church. Dr. Folk's visit was greatly appreciated and will long be remembered as an occasion of encouragement, information and inspiration.

The next term, which opens April 3d, promises us many new students. Special emphasis will be placed on the work for teachers.

Professor Watters will preach the commencement sermon for the Training School at Sharon. Rev. I. N. Penick goes to Hot Springs this week to address the Religious Press Association. Prof. Baber is on the program to address the Weakley County teachers at Dresden on April 1st; the West Tennessee Sunday-school Convention at Lexington on April 19; the West Tennessee Educational Association on April 22d, and will attend the Kentucky Educational Conference at Bowling Green, April 12-14.

RAMBLER.

Martin, Tenn., March 25, 1905.

### W. T. B. S. S. CONVENTION.

The fourteenth annual meeting of the West Tennessee Baptist Sunday-school Convention will be held in Lexington, Tenn., April 19-21, 1905, commencing Wednesday morning. All pastors, Sunday-school officers, teachers, and others interested in the work are urgently requested to attend the convention sessions. The practical work we will have before us will be helpful to every one interested in Sunday-schools. We have every occasion for gratitude to God on account of His loving favors shown to us during the past year. Our reports from institutes indicate an awakened interest in our Sunday-school work. Pastors everywhere show an increased interest. But there yet remains much work for us to do. We have had showers of blessing in many parts of our State, but we need the outpouring of God's Spirit in a new flood tide of grace which shall reach every county and town of our State, every school, every class; warm the hearts of our teachers and cause our scholars to love the service of Jesus Christ.

We therefore ask continuous prayers of all who love our Lord Jesus day by day until our convention meets, that the presence of the Holy Spirit may be manifest with great power in our coming convention. We earnestly ask the hearty co-operation of all pastors, superintendents and other Sunday-school workers in giving publicity to the convention, urging their people to co-operate with us in this great work, and to have the churches represented by one or more delegates.

Brownsville, Tenn.

T. E. GLASS, Pres.

## MISSIONS

### MISSIONARY DIRECTORY.

W. C. Golden, Missionary Editor.  
**STATE MISSIONS.**—W. C. Golden, Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, 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. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

**FOREIGN MISSIONS.**—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Knoxville, Tenn., Vice President for Tennessee.

**HOME MISSIONS.**—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. Lloyd T. Wilson, D.D., Nashville, Tenn., Vice President for Tennessee.

**MINISTERIAL EDUCATION.**—For Southwestern Baptist University address Rev. G. M. Savage, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

**SUNDAY SCHOOL AND COLPORTAGE.**—W. C. Golden, Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

**MINISTERIAL EDUCATION.**—Rev. J. S. Norris, Chairman, Brownsville, Tenn. T. E. Glass, Sec. and Treas., Brownsville, Tenn.

**WOMAN'S MISSIONARY UNION.**—Mrs. A. J. Wheeler, President, Nashville, Tenn.; Mrs. A. C. S. Jackson, Corresponding Secretary, 702 Monroe St., Nashville, Tenn.; Miss Lucie Cunningham, Treasurer, 1615 N. Vine St., Nashville, Tenn.; Miss Gertrude Hill, Recording Secretary, Nashville, Tenn.; Mrs. W. C. Golden, Editor, Nashville, Tenn.; Mrs. L. D. Eakin, Band Superintendent, 304 E. Second St., Chattanooga, Tenn.

#### WOMAN'S MISSIONARY UNION.

##### Young Woman's Department.

##### A Message to the Young Women of Tennessee.

##### Missionary Inquirers of Clarksville.

The Missionary Inquirers of the First Baptist Church of Clarksville, Tenn., organized eight years ago, has spent a most enjoyable and instructive winter. It meets weekly and has been studying the "Comprehensive Bible Correspondence Course," by Dr. Scofield, with the aid of our pastor, Dr. R. R. Acree. This work is very profitable to us, and I sincerely wish that every young woman of our State could avail herself of the grand opportunity of studying the Scriptures under his direction. It is impossible for us to love and take an interest in any phase of life if we are not conversant with the Scriptures. One object of missionary societies is to obtain a knowledge of our denominational work and also to keep in touch with our missionaries. By thus coming in touch with them we have a desire to participate in their work. It is a lamentable fact that there are 1,529 Baptist Churches in our State and only 39 have young ladies' societies. Can it be true that our young ladies are more interested in the social pleasure of this life than they are in doing the will of our Heavenly Father? In several States the girls have organized and agreed to support a missionary. Can not the young

ladies of Tennessee have a definite aim? Could we not be workers together with God and support a missionary this year? I believe it would stimulate the new societies and be an inducement to others to organize. Young ladies, let us put our hands, hearts and heads together and work until there is a young ladies' society in every Baptist Church in our State.  
 Charlotte M. Ritter.

##### Young Ladies of Dyersburg.

The Young Ladies' Society of the Union Baptist Church was organized in April, 1903, with eight members. We now have nineteen members. We meet every Monday afternoon, either in the church or in the home of some member. We sew, have entertainments and flower sales. We gave a "weight party" the 14th of this month, from which we realized \$14. We, as a society, have no "special object" for which we are working, and have never made our society strictly a missionary society, although a large per cent. of our money is given to missions. We hope to do better work this year than we have in the past.  
 Anna L. Harwood.

##### Young Ladies of Chattanooga.

Young ladies, let us bestir ourselves and develop our spiritual side. We need to be organized, we need a place, a society where we can go and talk, pray, plan and do the work of our Master. To be active in church work is one of the greatest ways for a young lady to develop herself. The Young Ladies' Missionary and Aid Society of the Central Baptist Church is comparatively a new organization, and so far we are delighted with its works. For some time we have known the need of such an organization, but no one offered to take the young ladies in charge until Mrs. W. E. Brock, a young woman full of zeal for her Master's work, laid the burden upon our hearts, and from this came our organization in December. We have not lost time, we have been studying the mission fields, locations, people, customs, etc., which grow in interest. We have also been doing some sewing until we could know our definite plans. The First Baptist Church also has a Young Ladies' Society, which is strong, very lively and doing good work. We know that few churches have the young ladies organized, but every church should see to it. We need the young people. Young women, we cannot afford to fall behind, we cannot neglect our duty to God and man. "The harvest is great but the laborers are few"

Mrs. J. F. Vines.

(Concluded next week).

##### Meeting at Waverly.

I have just closed a most successful revival at Waverly, Tenn. Waverly is a beautiful but wicked little town of about 1,000 inhabitants, the county seat of Humphreys County. Few Baptist preachers ever preached here, and I was practically the first Baptist who ever stood his ground here and fought without flinching. The meeting continued seventeen days. From the very first we had great opposition by a lot of narrow-minded people who knew everything, but I got good

crowds at my lectures. The meeting was held in the Christian Church building and at times it looked like the doors were going to be closed against me, so great was the opposition. With Brethren Golden and R. J. Wood we organized a church with nine members. During the meeting we had six more additions by baptism. Among those I baptized was Hon. D. R. Thomas, a lawyer of power and character, loved by all, a man of means, whose standing is the highest. I also baptized Dr. C. C. Sullivan, a noble physician, honored by everybody. We organized a Sunday-school in Brother Thomas' law office with 23 scholars and Brother Sullivan superintendent. The church will also hold a prayer meeting in the law office every Thursday night, with Brother Meeks in charge. A beautiful lot was bought for \$350 and paid for and a building will immediately be erected—one brother giving \$300, another \$100, etc. Perhaps \$700 is on hand to commence the work. If any place needs a Baptist Church, Waverly does first, and our church is one of the noblest little bands in the world. I was hospitably entertained in the homes of the brethren. May God bless them all.

I preached one night at Johnsonville and want to go there again.

I spent one night with Brother Utley at Box Station, where everybody listened attentively to all I said.

I was also at McEwen to attend the funeral of our dear old preacher, Bro. J. C. R. Williams. Now I am in my revival at Centreville. I am hoping and expecting a great meeting and a little church to be organized. When done here I expect to visit the twenty-three churches of Wiseman Association one day each and then assist Brother Payne in a meeting at Gallatin. Pray for me.

Earle D. Sims, State Evangelist.

##### Southern Baptist Convention.

The following hotels make a reduction of 50 cents per person where two or more occupy one room, from rates here given:

The Obates House, \$3 to \$3.50, 15 blocks from ch.

Brunswick, \$2 to \$2.50, 1 block from headquarters; 15 blocks from ch.

Savoy, \$2 to \$2.50, 3 blocks from headquarters, 9 blocks from ch.

Richelieu, \$1.50 to \$2.00, 2 blocks from headquarters, 16 blocks from ch.

Ashland, \$1.25 to \$1.50, 9 blocks from ch.

Stratford, \$2, 3 blocks from ch.

Midland, \$3.50 to \$5, makes no concession, 9 blocks from ch.

Carleton, \$1.50, 7 blocks from ch.

Victoria, \$2.50, 7 blocks from ch., every room has bath.

Centropolis, \$2, 11 blocks from ch.

Baltimore, \$3.50 to \$5, makes no concession, 12 blocks from ch.

LaFayette, 4 blocks from ch., will make 25c reduction \$2 where two or more occupy 1 room.

The Coates House, the Brunswick, the Richelieu and the Savor are all reached by street car in front of Union Depot marked "Observation Park." The Church, the Stratford, the Midland, the Carleton and the Victoria are reached by cars which start from end of the viaduct at Union Depot. All the others are

## A MATTER OF HEALTH

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reached by transfers. Conductors will direct.

The following boarding houses, all in walking distance of the church, will give board and lodging at \$1 per day. Special terms to parties and special arrangements where lodging and meals are taken separately.

The Ivy, 919 Holmes St.

Mrs. Hetty Kennedy, 909 Lydia.

Mrs. Brown, 608 east 9th.

Mrs. Dougherty, 1326 east 9th.

Mrs. L. A. Smith, 913 east 9th.

The Melba, 519 east 9th.

The Adelbeet, 514 east 9th.

The Vickers, 917 Locust.

Mrs. Olinkenbeard, 1423 east 8th.

Mrs. Ford, 1411 east 8th.

Mrs. Oakes, 719 Troost Ave.

Mrs. Strausneider, 1401 east 8th, room ladies only.

Mrs. Morris, meals 25 cents, 1334 east 8th.

Mrs. Underwood, lodging, 1328 east 8th.

Mrs. Benning, 1319 east 8th.

Mrs. Rucker, 1221 east 8th.

Mrs. Gelispie, 1219 east 8th. Extra meals 25 cents.

Mrs. Russell, 1216 east 8th.

Mrs. Ward, lodging \$2.50 per week 1108 east 8th.

Mrs. Miller, 1031 east 8th.

Mrs. Klingman, 1007 east 8th.

Y. W. C. A. meals 25 cents, 1000 east 8th.

Headquarters, Coates House, West 10th and Broadway.

F. O. McConnell, Oh'n En. Com. Kansas City, Mo.

##### Ebenezer Association.

The fifth Sunday meeting of the Ebenezer Association will meet with the Allensville Church, two miles West of Mt. Pleasant, on Friday night April 28, 1905. Sermon by Rev. J. H. Hull.

Saturday, 9 to 10 a. m.—Devotional exercises and discussion of the object of fifth Sunday meetings. Spiritual lethargy—causes.

10 to 11, Failure to honor the Holy Spirit, W. E. Walker, E. K. Dawson, W. T. Ussery, J. H. Hull.

11 to 12.—Lack of consecration, Earnest Dovern, J. W. Patton, John Erwin.

1 to 2 p. m.—Withholding our means, Spencer Tunnell, B. McNatt, John Ray, D. E. Dortch.

2 to 3.—Lack of faith, T. J. Perry, J. P. Brownlow, R. Hull.

Saturday night.—How to get the

people to take the remedy for spiritual lethargy; free for all discussion.

Sunday morning, 9:30 to 10:30.—Sunday-school mass meeting, led by W. E. Walker.

10:30 to 11.—Song service, led by D. E. Dortch, sermon at 11 a. m.

Visiting brethren will be met at Mt. Pleasant if they will notify Frank Brown, Mt. Pleasant.

Dr. Folk, we would certainly be glad to have you with us.

John E. Hight.  
J. W. Patton.  
W. E. Walker.

**Beech River Association**

Program of fifth Sunday meeting of Beech River Association, to convene with Decaturville Church, four miles South of Parsons, Tenn, beginning on Friday night before the fifth Sunday in April, 1905:

1. Devotional service, conducted by Brother Crutchfield of Jackson, Tenn.
  2. Introductory sermon, A. L. Bray; C. V. Jones, alternate.
  3. Lost opportunity, A. U. Nunery.
  4. Why I am a Baptist, T. M. Boyd.
  5. Security of the believer, Fleetwood Ball.
  6. Valid baptism, J. B. Hays.
  7. Restricted communion, R. L. Rogers.
  8. Enduement of power, J. H. Merriman.
  9. The way to victory, W. F. Boren.
  10. Heavenly recognition, Fleetwood Ball.
  11. Sunday morning at 9 o'clock song service and devotional exercise conducted by Brother Jennings.
  12. From 9:30 to 11 a. m. Sunday-school mass meeting. Discussion of the various phases of the Sunday-school work.
  13. Sunday, 11 a. m., missionary sermon, Fleetwood Ball.
- A special call for the Ex Board, and a cordial invitation to visitors.  
L. L. Walker, Ch'n.

**Friendship Association.**

The fifth Sunday meeting of the Friendship Association convenes with Mt. Vernon Baptist Church on Friday, April 28th, at 10 o'clock.

Friday, sermon for criticism, Geo. H. Crutcher, W. L. Crawford.

Why Baptists cannot receive alien immersion, J. H. Welborn, E. B. Pendleton.

Dinner.

Religion in our homes, T. J. Sanders, C. C. Kirby.

Christian giving, W. C. Golden, J. M. Martin.

Proof that your church can support a pastor for all his time, J. H. Jones.

Saturday morning: Communion, H. D. Clift, W. W. Bray.

Ministerial Education, R. L. Bell, S. P. Andrews.

Work of the Tennessee State Board, W. C. Golden, J. A. Mitchell.

Dinner.

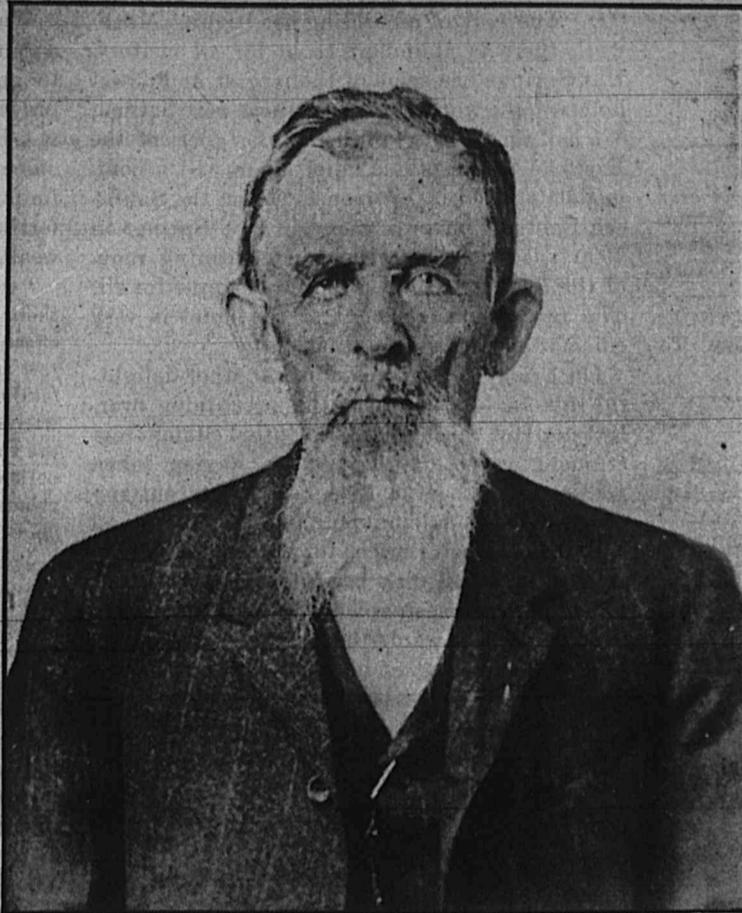
Shall we have an evangelist for our tent this summer? J. W. Bell.

China as a mission field, H. L. Martin.

Work of deacons in our country churches, T. J. Barker, D. P. Leggett.

Sunday: How to conduct a Sunday-school, J. A. Lowrey, Geo Bullen.

Address: Why every church should have a Sunday-school and who should



REV. T. J. SANDERS

was born in Mississippi in 1839, but was reared in Tennessee. He served eighteen months in the Southern army. Professed faith in Christ and joined the Missionary Baptist Church in 1856. He was ordained to the ministry in 1870. Has served fourteen churches as pastor, baptized a great many converts, preached at least 500 funerals and officiated in about 300 marriages. He was moderator of the Friendship Association five years and is now serving his thirty-fourth year as pastor of Mt. Tirzah Church at Tatumville, Tenn. Brother Sanders has wrought well for the Master. He has always been the young preacher's friend and has the esteem and confidence of our entire Association. May God continue to greatly bless his labors and permit him to enjoy many more years of usefulness. Clerk of Association.

partake, M. F. Savage, E. L. Whisenant.

Sermon, J. T. Early.

Committee.

**Salem Association.**

The fifth Sunday meeting of Salem Association will convene with the Baptist Church at Shiloh, Cannon County, Tenn., on Thursday night before the fifth Sunday in April, 1905.

1. Devotional exercises.
2. Organization.
3. Introductory sermon, Charley Wauford; alternate James Sanders.
4. The need of a deeper personal consecration among church members, and how to obtain it, A. L. Waller Sam Bingham, L. M. Knight.
5. Baptists, who they are and what is their mission? S. Robinson, P. D. Clark, John McNabb.
6. What does it take to constitute a model church? L. D. Smith, James Davenport, W. E. Baker.
7. What is it to eat and drink unworthily? L. M. Stewart, L. W. Beckworth, W. D. Johnson, D. Atnip.
8. Is Christianity progressing—if so in what respect? James Davenport, J. W. Watson, W. D. Johnson, James Sanders.
9. What can be done for our Association's destitute places, R. Green, M. W. Russell, M. L. Ramsey, B. Cantrell.
10. What is meant by restricted communion and is it taught and practiced by any but Baptists, W. E. Wauford, Brother Sutton, E. M. Thompson, David Taylor.

11. Evidences of conversion and the importance of observing those evidences in the reception of members, Brother Alexander, L. C. New, M. H. Grimmett, W. E. Wauford.

Sunday.—9 o'clock a. m. Sunday school and mass meeting. The query box will be opened at intervals during the meeting. Preaching by Brother Wauford at 11 o'clock Sunday.

Let everybody come that we may have a glorious meeting.

Committee.

**AMONG THE BRETHREN.**

The church at Clarendon, Texas, has called Rev. Wilson C. Rogers and he has accepted.

During the recent great fire at Hot Springs, Ark., Dr. W. T. Amis of the First Church was robbed of over \$100 and about \$300 in books.

Evangelist H. M. Wharton, of Baltimore, Md., will assist his brother, Dr. M. B. Wharton, of Eufaula, Ala., in a revival beginning June 1st.

As the result of the recent L. W. Munhall meetings in Jacksonville, Fla., Dr. W. A. Hobson received 130 new members into the First Church.

St. Francis-street Church, Mobile, Ala., is enjoying a great meeting in which Dr. W. E. Hatcher of Richmond, Va., is assisting Dr. W. J. E. Cox.

Rev. Z. J. Amerson of Atlanta, Texas, formerly pastor at Parsons, Tenn., has lately resigned in Texas and is open to a call. Prodigal, come home.

Dr. Everette Gill and wife of Louisville, recently appointed missionaries to Italy, leave April 13th. They go as members of the Third Church, St. Louis.

Miss Mary Taylor, who labored so long under appointment of the Home Board in Tampa, Fla., is now working in the factory districts of Greenville, S. C.

Dr. W. H. Geistweit, editor of "Service," lately married Miss Sadie Geer of Minneapolis, Minn. He is a better man for the step and even "Service" will be better.

Rev. T. C. Alexander has resigned the care of the First Church, Cleburne, Texas, to accept a hearty call to Corinth, Miss. And so the tide of immigration turns Eastward.

Prof. A. T. Robertson of the Seminary at Louisville is at work on a New Testament Greek Grammar. His trip in the Orient is in the interest of this. Already he is famous as an author.

The statement is going the rounds of the press that Generals Oku and Kuroki, Admirals Togo and Uriu and even the wife of General Oyama of the Japanese army, are devoted Christians.

Evangelist J. B. Fletcher, formerly of McKenzie, Tenn., is in a great meeting at Texarkana, Texas. His singer is Hugh L. Hiatt of Fort Worth. Already 27 have been converted.

Broadway Church, Fort Worth, Texas, of which Rev. J. W. Gillon, beloved in Tennessee, is pastor, has decided to change its location and begin at once the erection of a new house of worship.

Dr. Geo. W. McDaniel of the First Church, Richmond, Va., will deliver the commencement sermon of Virginia Institute at Bristol, and Dr. W. L. Pickard of Lynchburg, Va., is to be heard in the literary address.

The fifth Sunday meeting of Beech River Association will be held with the church at Decaturville, Tenn., in April. Rev. W. F. Bowen of Darden and others of the Executive Board have prepared a good program.

A revival is in progress now at the First Church, Savannah, Ga. Dr. John D. Jordan is being assisted by Rev. A. J. Moncrief, of Brunswick, Ga., and Dr. Edwin M. Poteat of Greenville, S. C. Each preacher preaches a week.

Since the Southern Baptist Convention meets in Kansas City, Mo., May 12th, and the Northern Anniversaries in St. Louis May 17th, it has been arranged to hold a fraternal meeting of the members of the two bodies in St. Louis on May 16th.

Miss Mary Hollingsworth, who for many years has been Superintendent of the Orphans' Home of Kentucky Baptists at Louisville, on account of increasing age and infirmities, has resigned her position. Miss Mary E. Abercrombie succeeds her.

We would remind our genial friend, Rev. T. F. Moore of Martin, that Rev. Thomas Spight and wife do not go as missionaries to Argentina, South Africa. In fact, Brother Moore, by consulting the geography, will likely discover that Argentina is not in South Africa. Homer nods!

**BAPTIST AND REFLECTOR**

FOLK AND HOLT, Proprietors.

The Baptist, Estab. 1835. The Baptist Reflector,  
Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., APRIL 6, 1905.

EDGAR E. FOLK... .. Editor.  
A. J. HOLT... .. Associate Editor.  
M. and F. BALL... .. Corresponding Editors.SUBSCRIPTION PER ANNUM, IN ADVANCE:  
Single copy, \$2. In clubs of ten or more, \$1.75. To  
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**THE SOUTHERN BAPTIST PRESS ASSOCIATION.**

One of the most delightful sessions in the history of the Southern Baptist Press Association was held in Hot Springs March 29th-31st. There was a good attendance, some fifteen papers being represented by about forty persons. Besides the members the following visitors were present: Prof. J. W. Conger, President of Ouachita College; Dr. P. T. Hale, President of the S. W. B. University; Dr. Van Doren, editor of the Standard, Chicago, and Mrs. Van Doren; Mr. W. N. Hartshorn, Chairman of the International Sunday-school Lesson Committee, Boston; Dr. A. J. Barton represented the Home Mission Board. E. E. Folk was President and F. W. Barnett Secretary.

The discussions of the various subjects were quite interesting and helpful. The interchange of views upon questions pertaining to the newspaper work cannot fail to be of much benefit. We only regret that all of the editors were not present to share in the interchange.

On Thursday afternoon we had a delightful street car ride over the city. Hot Springs has about 15,000 residents, with a floating population of about as many more each month. As a health resort it is perhaps unparalleled in this country or in the world. The water which gushes out of the mountain side at a temperature of 170 degrees, has remarkable healing qualities. It is taken both internally and also externally. Taken internally it is fine for stomach troubles; taken externally it is a specific for rheumatism. Both ways it is a splendid tonic.

Our readers have all heard of the great fire which swept over Hot Springs several weeks ago. It consumed over 600 houses occupying about 100 acres of land and worth some \$2,500,-

000. The insurance amounted to about \$900,000. The work of rebuilding has begun. Meanwhile there is abundant room for all visitors. Hot Springs has some of the largest and finest hotels in the world. None of these were burned. We had the pleasure of being the guest of the Eastman Hotel. This hotel alone will accommodate about 1,500 persons. When the Southern Baptist Convention met in Hot Springs in 1900 its sessions were held in the dining room of the Eastman Hotel, which was ample for all. The present management of the hotel is very efficient and accommodating.

On Friday afternoon we had another delightful ride in tallyhos over the mountains overlooking Hot Springs. The United States Government owns these mountains, having taken possession of them in 1834 so as to prevent any individuals from monopolizing the water and charging excessive prices for its use. The government has built fine roads over these mountains, which furnish splendid drives and beautiful views. Towards the close of the drive we stopped at the elegant home of Dr. A. U. Williams and had a pleasant reception there, with light refreshments. Dr. Williams is a prominent and successful Baptist physician at Hot Springs.

The banquet on Thursday night given to the Association by the citizens of Hot Springs was a very enjoyable affair. After a splendid dinner toasts were responded to, as follows: "Scissors and Such," F. W. Barnett; "The Power Behind the Tripod," T. T. Eaton; "We Be Brethren All," P. T. Hale; "Hot Springs," W. T. Amis; "God Bless Our Hosts," I. J. Van Ness. Rev. John Jeter Hurt was to have responded to the toast, "God Speed Our Guests," but owing to the lateness of the hour declined. The next day, though, in the Association, he made an excellent speech on the subject.

The meetings of the Association were held in the Baptist Church. The church has about 275 members. They are good people, but not wealthy. They need very much a new house of worship more centrally located. Recognizing this need, under the inspiring leadership of their able young pastor, Rev. W. T. Amis, the church has bought one of the most desirable and accessible lots in the city and proposes to erect upon it a suitable house of worship. To do this it will be compelled to have assistance from the outside, which we hope will be freely given. There are few more important pastorates than that at Hot Springs. The ends of the earth come there every year, and it is important that they should be influenced for good. Rev. I. G. Murray of Tennessee is the assistant pastor of the First Baptist Church. He has been doing most of the pastoral work while Brother Amis traveled in the interest of the church. He is held in high esteem. It is probable, however, that since the fire he will be compelled to leave. We shall be glad to have him back in Tennessee.

There are two other Baptist churches in Hot Springs—the Second, of which Rev. L. S. Foster is pastor, and the Park Avenue, of which Rev. — Reader is pastor. Both are excellent men.

The hospitality of the citizens of Hot Springs was most abundant. Everything was free to the members of the Association—hotels, baths, street cars, tallyhos, ostrich farm, alligator farm, banquet, speech—everything. For this hospitality we are especially indebted to Bro. Amis and to Dr. Williams, who was Chairman of the Committee on Hospitality.

Dr. T. J. Bailey was elected President and E. E. Folk Secretary. These, together with T. T. Eaton, I. J. Van Ness and I. N. Penick, constitute the Executive Committee.

**VOTE AS YOU PRAY.**

We mentioned several weeks ago the fact that a number of ministers in Philadelphia proposed to gather in front of the city hall and offer prayers that Mayor Weaver (who, by the way, is a Baptist) would conduct the affairs of his office along moral lines and not pander to the immoral elements as he had been doing. Referring to the situation the Baptist Commonwealth said:

"Our people can surely pride themselves little on their part. The revelations seemingly had little effect, and they voted apparently at the last election just as they have been voting for years past. Here is the place to apply the remedy. Denunciation will not destroy, but ballots will. Let the people use them for righteousness. They can overturn a political administration that winks at any illegal means that can accomplish its end. They can effect municipal regeneration and nothing else can."

We happened to be in Philadelphia the day Mayor Weaver was first elected. There was great opposition to him then on the part of the good people of the city, but we venture to say that despite all the warnings a number of these same ministers who are now protesting against his course and who propose to offer prayers for him, walked up to the polls on election day and put in their ballots for him simply because he was the nominee of their party. Gentlemen, the time to get good men in office is on election day. You may preach until your head is gray, you may pray until your knees are as hard as the camel's, you may adopt all the temperance reports and pass all the temperance resolutions you choose, but saloon-keepers and gamblers care nothing for all that, so long as you will walk up to the polls on election day and vote for their men for office. But when Christian people learn to vote as they pray, then the saloon-keepers and gamblers will tremble and saloons and gambling dens will be banished from our land.

**WHAT LINCOLN SAID.**

The Christian Advocate of New York says that in many towns where Local Option contests are held, liquor men are circulating the following passage which they attribute to Abraham Lincoln:

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation, and in making crimes out of things that are not crimes. A prohibition law strikes a blow at the very principles on which our government was founded. I have always been found laboring to protect the weaker classes from the stronger, and I never can give my consent to such a law as you propose to enact. Until my tongue shall be silenced in death, I will continue to fight for the rights of men."

The Christian Advocate says very properly that "Lincoln never uttered or wrote such words. The passage was composed in the interest of the liquor traffic. In 1890 it was sent to John G. Nicolay, who, with John Hay, was Lincoln's biographer, and a reply was received entirely discrediting it." As a matter of fact what Mr. Lincoln did say was directly to the opposite of the above spurious passage. We quoted a paragraph from him some time ago, and it may be well to repeat it in this connection. In an address at the recent American Anti-Saloon League Convention in Columbus, Ohio, Mr. J. B. Merwin gave some intensely interesting accounts of his associations with Mr. Lincoln. He was one of Mr. Lincoln's trusted friends, having been often called into council with him regarding affairs relating to the civil war; and the martyr President also commissioned him as a special temperance

worker in the Union armies. Mr. Merwin exhibited a large number of autograph letters from President Lincoln, opening all the military stations and armies of the United States to his temperance propaganda. In 1854-5, Mr. Lincoln spoke in the memorable temperance campaigns of that period, with Mr. Merwin, in Jacksonville, Bloomington, Decatur, Danville, Carlinville, Peoria, and many other points. The gist of Mr. Lincoln's argument was contained in this fearless declaration:

"This legalized liquor traffic, as carried on in the saloons and grogshops, is the tragedy of civilization. Good citizenship demands and requires that what is right should not only be made known, but be made prevalent; that what is evil should not only be detected and defeated, but destroyed. The saloon has proved itself to be the greatest foe, the most blighting curse of our modern civilization, and this is the reason why I am a practical prohibitionist. We must not be satisfied until the public sentiment of this State and the individual conscience shall be instructed to look upon the saloon keeper and liquor seller, with all the license earth can give him, as simply and only a privileged malefactor—a criminal."

This is what Mr. Lincoln did say. It is certainly in very strong contrast to what these liquor dealers report him as saying.

Mr. Merwin stated that on the morning of April 14, '65—the morning before Mr. Lincoln's assassination—he talked with the "Martyred President" regarding the situation in the country. Among other things Mr. Lincoln said: "After the reconstruction, the next great question will be the overthrow of the liquor traffic."

#### A GREAT MEETING.

Nashville people of all denominations have listened with great interest and edification to the powerful and earnest sermons by Dr. Geo. W. Truett of Dallas, Texas, during the past two weeks. He has preached every night at the First Baptist Church and has held special services for business people every day at noon in the First Presbyterian Church, with large attendance upon every service. He also held two special services for men on the two Sunday afternoons, making most earnest appeals at each, which resulted in fifty conversions. In all there were about one hundred professions of faith in Christ, and we doubt not that many precious seeds were sown for a future harvesting. Special services for women were held Monday afternoon and the meeting closed on Monday night. Dr. Lansing Burrows, the beloved pastor of the First Church, has rendered every assistance to Dr. Truett in his mighty efforts to reclaim sinners. Much and lasting good was accomplished among both saints and sinners.

Dr. Truett has been pastor of the First Baptist Church at Dallas, Texas, for ten years. He is doing a great work for the cause of the Master and is reckoned as one of the most consecrated and able ministers in the South. Although modest and plain in speech and manner, he impresses all by his simple and forceful presentation of the gospel.

#### ARRAIGNS THE RUSSIANS.

On March 20th the Bishop of St. Petersburg issued a remarkable pastoral address arraigning the Russians of to-day for vanity, frivolity and dissipation, the punishment of which is humiliation to the nation, and preaching repentance and the fear of God. "It is not the first time," the pastoral says, "that on holy Russia has fallen dire misfortune; but then Russia was a wholly different country, strong in the love of holy religion and impregnable in devotion to

the emperor and the fatherland. Now, while carrying on a great war, instead of congregating in a spirit of high and self-denying patriotism, internal dissensions reign in the land, everything is overthrown, science is neglected, and what is holy is trampled on. During the carnival days last week while our heroes were dying in unequal combat, reddening the battlefields with their blood, we dared even then abandon ourselves to the usual excess and days of feasting and unseemly dissipation. With right we are despised by all, mocked by all the peoples of the earth. Awake then, holy, orthodox Russia; fear God, cleanse thyself from the stain of the foulness of thy sins. Repent, enlighten thyself, and God will give thee grace."

This is a very severe arraignment of the Russian people, but evidently none too severe in the light of recent events.

#### PRESBYTERIAN HEAD.

The Western Recorder said last week:

"We have been told over and over again that some brethren believe that when a church sends messengers to a Convention or General Association there is a transfer of the authority of the church to the general body, that these messengers carry the authority of their church with them, so that their action in the general body is somehow the action of the church."

This question seems to have been answered by the brethren themselves in session at Texarkana. Two clauses in their constitution read:

"Sec. 1.—This Association shall be composed of regular Missionary Baptist Churches, which may be represented by messengers or by letter or by any other means they may see proper.

"Sec. 2.—We recognize that the churches at home constitute the Association rather than the messengers in the meeting."

Dr. Gambrell called this organization "a Baptist body with a Presbyterian tail." We are not sure but that the terms should be reversed. Certainly it seems very strange that brethren not only claiming to be Baptists, but *Baptists par excellence*, should so far forget fundamental Baptist principles as to put in their constitution the statement that "the churches at home constitute the Association."

#### TICKET TO THE SOUTHERN BAPTIST CONVENTION.

Don't you want to go to the meeting of the Southern Baptist Convention in Kansas City? You ought to do so by all means, and especially if you are a pastor. You say you are "unable to go on account of the expense?" Then we will make you able. How? Find out how much a ticket will cost you from your starting point to Kansas City and return. The usual rate is one fare for both ways. Send us one new subscriber to the Baptist and Reflector and \$2.00 for every dollar the ticket will cost and we will see that you receive transportation from your starting place to Kansas City and return. It will only require a little effort on your part to get the subscribers and so secure the ticket. This offer will apply not only to ministers, but to other brethren as well, including the sisters. Or, if you prefer, if you do not care to go yourself, you might get the subscribers so as to send your pastor, or appoint a committee from your church to do so. There are always a number of persons each year who take advantage of this offer. We hope there will be a good many this year. It will not only help you and help the paper, but it will help the subscribers as well. Go to work at once so as to be sure to get the subscribers. Write to us for sample copies of the paper.

Rev. M. W. Gordon, of South Carolina, has accepted a call to the pastorate of the church at Brewton, Ala., and will take charge April 1.

#### RECENT EVENTS.

Andrew Carnegie has donated 1,352 fine library buildings.

Sam Jones is holding a meeting in the First Methodist Church, Memphis.

Marquis Oyama, Field Marshal of Japan, married a Japanese girl who was a graduate of Vassar College in 1882.

Mr. John J. Jones of North Orange, N. J., died recently, leaving the sum of \$1,400,000 to educational purposes. Of this, \$600,000 goes to Rochester University.

Dr. T. S. Potts will begin a meeting at the Central Church, Memphis, next Sunday. He will do the preaching himself. Dr. D. B. Towner will conduct the music.

Rev. J. S. Pate of Hopkinsville, Ky., has been singing the gospel in a fine meeting. Brother Pate is an excellent soloist and leader. Evangelists and pastors will do well to secure his services.

Evangelist Frank M. Wells, Memphis, Tenn., has been conducting meetings in the North all winter. He began his Southern dates in meetings at Mammoth Springs, Ark., March 26th, aiding Pastor O. T. Arnett of the Baptist Church.

We mentioned the fact last week that Rev. Martin Ball of Springfield had moved to Mississippi. We should have stated that he has gone to Winona, Miss. This is an excellent town in the northern part of Mississippi. We wish him much success.

We have received an invitation from Rev. and Mrs. James G. Snedecor of Tuscaloosa, Ala., to the marriage of their daughter, Elizabeth, to Mr. James A. Campbell, on April 26th. We wish the young couple much happiness and success in their new life.

Mr. Jonas Brittle of Birmingham, Ala., died March 24th of heart failure and old age, he being 92 years old. He was prominent in affairs of the Baptist denomination in that State, and for many years has been a subscriber for the Baptist and Reflector. Two grandsons, Henry and Sam Brittle, survive him.

Rev. W. H. Major, pastor at Covington, Tenn., is doing fine work. The church building has been greatly improved with handsome windows, concrete walks, etc. This church is especially blessed in the number who attend the weekly prayer meetings, which are conducted by the lay members. It is claimed that they have the best average attendance of any in West Tennessee.

Evangelist Paul Price of Urbana, Ohio, has recently assisted Dr. Arch C. Cree in meetings at Twenty-second and Walnut Street Church, Louisville, Ky., in which there were 80 additions. At present he is aiding the First Church, Quincy, Ill. He is due in Cuthbert, Ga., April 9th; Troy, Ala., April 23rd; Fayetteville, Tenn., May 7th; Montgomery, Ala., May 21st.

The meeting at Ocala, Fla., in which Pastor L. B. Warren was assisted by Rev. M. F. Ham, resulted in over 200 professions of faith. Brother Warren says in the Southern Witness: "The effect of the meeting has been widespread. People have come from 20 miles around, and lack of space has been a serious handicap. All classes have been reached. The bar-room and the gambling hell have been invaded. Notorious scoffers have been gloriously saved. Time hardened sinners have changed into exulting witnesses for Christ. Men and women, past the three score and ten, have found their Lord. The Sunday school, of course, furnished its quota of converts, but the larger number have been young men. The entire city has been stirred as never before in its history."

## THE HOME

### Three Gates.

If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass,  
Before you speak, three gates of gold.  
These narrow gates, first, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answer. And the next  
Is last and narrowest, "Is it kind?"  
And if to reach your lips at last,  
It passes through these gateways  
three,  
Then you may tell the tale, nor fear  
What the result of speech may be.  
—Ex.

### A Cure for Carelessness.

"And white frosted cakes, Dorothy, with baked apples in the little pink saucers—" Milly sighed blissfully.

"I will come early, Milly," said her little cousin, positively, "and I guess that I will wear my little frock with the bows. Mother said I might."

"Dorothy!"

"Yes, mother."

"Now, dear, do be careful. Put on your hood and run down to the store and get a spool of blue silk for me. Be sure that it matches."

"Yes, mother," and Dorothy, looking in her red coat and hood not unlike a flighty red-bird, was off like a flash. Dorothy knew what her mother meant in her caution to her to be careful, and she pouted a little as she ran down the narrow street.

"I know that I am not always careful," she whispered to herself, "but I do not think that it is nice in mother to be always reminding me of it."

"What can I do for you, Miss Dorothy? A spool of silk? What color, please?"

But Dorothy hardly heard him. She was searching everywhere for the scrap of silk which her mother had given her. She was quite sure that she had tucked it in her mitten. And then she took the next wrong step.

"I guess that it don't make any difference," she said in a low—very low—voice.

"I guess that it doesn't either," said the man pleasantly. "I have only one shade of blue."

How dreadfully ashamed Dorothy felt as she walked home!

"Why, Dorothy, what a long time you have been gone, child! It is almost dark. Did you get the thread? Run along and get your bread and milk, dear. It is growing late."

But Dorothy was not hungry. She scarcely dared breathe while her mother opened the little package. When she did so, she did not say anything, however. So Dorothy decided that it was all right after all. After supper she

had to play with Betty-Baby until bed-time, while her mother sewed.

"It is very late, Dorothy," said her mother next morning. "I sat up so late last night that I overslept. I wish that you would take Mrs. Watson's waist home. She will want it for the reception this afternoon, and that is why I was in such a hurry last night to finish it. You will find the bundle on the table. Yes, you may take Betty-Baby if you like."

Two hours later, Dorothy's mamma called her. "Come here, Dorothy," she said in a strange voice. "I have something to show you."

Dorothy's little cheeks grew hot. Her mother was holding Mrs. Watson's waist up to the light. It was a light blue silk waist stitched with lavender. "Dorothy, what shall I do to help you to remember to be more careful," her mother said. "I trusted to your eyes, dear, and after night I could not tell the difference. And now Mrs. Watson is disappointed and offended, and I will be obliged to do all the work over again."

It was a very forlorn little voice that answered her. "I am truly sorry, mamma."

"I don't like to punish you, little girl. Can you not think of some way by which mamma can help you?"

"I am sorry, mamma, and I will stay away from Milly's party if you think that it will help me to member."

And this is the true reason why Dorothy and Betty-Baby stayed away from the party with the little frosted cakes and the baked apples on the little pink saucers. But she was never quite so careless again.—Mrs. H. J. Tompkins, in Christian Observer.

### A Flower Show.

"Auntie, will you be the judge at our flower show?" asked Margaret as Miss Haddon was getting ready to go down town. "It won't be till four o'clock, so you will have plenty of time, for mamma said you only wanted to go to the store."

"Your flower show?" said Aunt Margaret. "I didn't know you were to have one. What is it like? Tell me all about it."

"Our Sabbath-school teacher gives us seeds every spring and we plant them in our little gardens," explained little Margaret. "When they are all in bloom we have a little show and some one decides which is the best bouquet, and ever so many more things. They thought it would be nice to have you for the judge, because you don't know a single one of the girls and haven't even seen my garden. When I told Miss Brook that you were coming to see us this morning she said right away

that you could be the judge. You will, won't you, auntie?"

"If you and Miss Brook and the girls and the audience think I can do the work," said auntie, "I shall be happy to be the judge. I never went to a flower show, and I am very anxious to see it."

So at four o'clock mamma and auntie and little Helen and Freddy went over to Miss Brook's garden where the show was to be held. Margaret had gone on before with some flowers and auntie had to turn her back while the little girl went past the window for fear she should see, as the judge is never allowed to look at the exhibit before the show begins. All Margaret's posies had been taken to the show in the morning except a few pansies, so Aunt Margaret did not know anything about the pretty display beforehand.

"How beautiful!" said all the ladies as they saw the lovely flowers in Miss Brook's garden. On tables and benches and stands were bouquets and pans of pansies and waving ferns and sturdy geraniums and all the summer beauties that nature gives. Miss Brook and twenty little girls in white dresses were there to show the visitors the flowers and find seats for them when they were tired looking around. The judge thought she should never be able to tell where to place the pretty red and blue ribbons, but every one insisted that she must decide.

While Miss Haddon was busy with her task the little girls served lemonade to the guests with dainty wafers. The ice tinkled merrily in the thin glasses and the voices of the exhibitors tinkled, too, as they could not help wondering who would get the prizes. They resolutely looked the other way as they walked past the flowers with the refreshments for fear they should find out too soon, but at last Miss Brook announced that all was ready.

"I hope you will all be pleased," said the judge anxiously. "I did the best I could, but it was hard work to choose, for all the flowers are so pretty."

No one cared a bit when the little girls forgot all about the guests and scampered to see who won the prizes. The ladies hurried, too, and all was fun and laughter in a few minutes, for they soon found that every girl had one prize at least. Margaret's pansies had a red card, and Florence's mignonne and Nellie's geraniums and so on through the list. The children were delighted, and they all said Miss Haddon would have to be the judge every year.

"And now we are ready for our procession," said Miss Brook, taking up a vase filled with lovely white roses.

"Is there something else?" asked Aunt Margaret. "This is

the most interesting party I ever attended."

"You just watch," said little Margaret, taking her flat dish of prize pansies; and the judge did watch.

With Miss Brook at the head the girls marched down the shady street to the hospital, where they left their flowers for the poor sufferers to enjoy. The prize pansies went to a sick child who laughed and cried as her hot fingers touched the velvet faces.

"I am glad you had a good time at your flower show," said the invalid to Margaret, "and I am gladder that you brought a part of it to me."—Hilda Richardson, in United Presbyterian.

## BABY TUCKER'S WONDERFUL CURE

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Bills \$100—Baby Grew Worse.

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Mrs. George H. Tucker, Jr., 335 Greenfield Avenue, Milwaukee, Wis., is a grateful mother. "When six months old," she says, "my little girl weighed a pound and a half less than at birth. When one month old a scab formed on her face, spreading until it completely covered her from head to foot, followed by boils, having forty on her head at one time, and more on her body. Then her skin started to dry up, and it became so bad she could not shut her eyes to sleep. One month's treatment with Cuticura Soap and Ointment made a complete cure, and now my child is as large, strong, and healthy as any child of her age. The doctor's and drug bills were over one hundred dollars, and my baby grew worse all the time. Then we spent less than five dollars for Cuticura and cured her."

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1844

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**YOUNG SOUTH.**

Mrs. Laura Dayton Eakin, Editor

Address  
304 East Second St.,  
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn.  
Young South Motto: *Qui non profluit, deficit.*

Our missionary's address: Mrs. Bessie Maynard, 141 Machi, Kokura, Japan, via San Francisco, Cal.

**YOUNG SOUTH CORRESPONDENCE.**

I am going to ask you to indulge me to-day. The First Baptist Church is holding a meeting with services three times a day. When a person is just as busy as she can be before such a meeting begins, it is right difficult to crowd so much extra in. So far (for nearly two weeks), I have not missed a single service. This afternoon we are to have the presence of Dr. John William Jones of Richmond, Va., the distinguished father of Dr. H. Lee Jones, our pastor, and Dr. M. Ashby Jones, who are conducting these meetings. So I beg that you will not mind if I condense as much as possible, and so get through in time to attend the services.

We are ending the year quite well. First, that letter from the band of the Centennial Church, Nashville. As I have told the Young South many times, I can only count in our "Receipts" what is sent to me. This was agreed upon with the State Union in order that there might be no duplicating reports. In this case Mrs. Earle D. Sims sends a receipt for

**FIFTEEN DOLLARS,**

which has been paid to Mr. Woodcock, the State Treasurer. It nearly breaks my heart to give up so big an offering, when we need it so badly. But I cannot break the rule. I am sure it is best for Young South interests that I should not. If I waited for reports of what bands and individuals have paid over to treasurers, we would have far less than now. Tennessee gets the credit of every penny of it in "Woman's Work." We shall have the satisfaction, however, of knowing that if we collect \$585, Mrs. Maynard's salary will be paid, as this offering from the Centennial Band was made expressly for her salary, and we are most grateful to them. I made an effort to get Mr. Woodcock to give the church credit for it, and then let me send it to Dr. Willingham with the rest of her \$600, but so far I have not heard from him.

No. 2 brings 90 cents from the band at Laurel Grove Church, and we gladly give it to Japan with thanks.

Dyersburg sends No. 3, with \$1.76 from the primary class of the Union Baptist S. S. to "help Mrs. Maynard." Mrs. Jennie D. Walker will please thank them.

Harriman in No. 4 sends \$4 from those live Trenton-street Juniors. Mrs. Sublette is sure they will do better work for hearing Mrs. Maynard's last letter. She will please say to them how very grateful we are for their help this past year.

Then comes South Knoxville in No.

5, asking for missionary "arks." The "arks" have gone, but I will send some other collectors soon. As for the "Bible Buttons," if Mrs. J. C. Ford will send me the money (10 cents a dozen), I will order for her band when I send on other orders. If she prefers, however, she can send directly to the American Baptist Publication Society, Chestnut-street, Philadelphia.

We could scarcely close the year without hearing from Wartrace. The "Little Workers" there send \$3.02 in No. 6 for Japan, and include their pastor's wife's birthday offering. Thanks to those faithful helpers. Miss Arnold will bid them get ready for another year. We always count on them.

Goodlettsville in No. 7 orders a Young South pin for Miss Susie Iyie Cunningham, and gives 16 cents more. Shall it go to Japan? Thanks.

This order starts on another 25 pins, so there are plenty now in store.

In No. 8, Mrs. Bettie Bowman orders the monthly literature from Baltimore, and the Caney Ford Band sends \$2 for Mrs. Maynard. We certainly sympathize with them over their burned church, and feel so grateful to have the Young South remembered under these sad circumstances.

No. 9 comes from the Primary

Classes at Sweetwater, taught by Mrs. A. B. Scruggs and Miss Marchie Love, with \$2.32, and Mrs. M. C. Lowrey orders three Foreign Journals renewed. Many thanks.

No. 10 brings order for two more pins, and \$1.50, which I am so glad to give to Japan, from Mrs. Sarah Haughter, Walter Hill. We are most grateful.

Next comes Elim S. S. in No. 11 with \$2.35, which the Primary Class sends to Japan. Will Miss Olive Anthony tell them how glad we are that the spring has brought them back to us?

No. 12 asks about a pin ordered some time ago by D. English Clark, Manchester. I was a little late getting it off in my press of duties, but I sent it March 25th. I hope sincerely he has it now.

No. 13 brings more from Walter Hill. Mrs. C. A. Robertson sends

**FIVE DOLLARS AND TWENTY-FIVE CENTS.**

Give \$4 to Mrs. Maynard and \$1.25 to Home Missions. We are sincerely obliged.

And just read No. 14:

"I enclose

**TEN DOLLARS.**

I give this in memory of my husband,

J. H. Cottrell, who in his life never failed to give to the Lord."

Mrs. J. H. Cottrell,  
Mt. Olive Church.

See "Receipts" for division. We are deeply grateful and we are sure it will be used for the salvation of souls.

And No. 15 ends the year most gloriously with

**FIFTEEN DOLLARS**

from "Mrs. Maynard's Little Helpers" in St. Louis, Mo.

Miss Martha Pendleton will express to them our deepest gratitude.

Next week I will give you the annual report (D. V).

I must not forget a pleasant call I had one day this week from Mr. J. W. Barker of Pikeville, who left three subscriptions for the Foreign Journal.

I must take long enough to say how much I appreciate what you have accomplished this eleventh year of our work together. It has been a hard year in some respects. My own great sorrow in the summer and the severe weather of two of the winter months have crippled our efforts somewhat.

I hope by the last of April to report to the Convention that

**OUR MISSIONARY**

has received her salary in full. Give

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City..... State.....

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Ignorant people laugh at a poor stammerer or stutterer, while the more intelligent pity him. He is always depressed in spirit; he knows that his lot is a hard one; he knows that no one would give him a position of any kind where talking is necessary, and many become very wicked, and Satan claims them as his own. Many stammerers are not able to go hundreds of miles to see Dr. G. W. Randolph, that noted specialist of the voice who is curing thousands at his different voice schools. But we are glad to say that he is curing many by mail in a few days' time, and best of all, he charges but little, and most of that on credit.

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(Copy of letter.)

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that the right of way. Most sincerely,  
Laura Dayton Eakin.  
Chattanooga.

◆ ◆ ◆

**Receipts.**

First three quarters of 11th year	\$550 50
January offerings.....	212 73
February offerings.....	52 20
To March 23rd.....	67 07

**FOR JAPAN.**

Laurel Grove Band, by Mrs. Helton.....	90
Primary Class, Union S. S. Dyersburg, by Mrs. Walker.....	1 76
Trenton-street Juniors, Harriman by Mrs. Sublette.....	4 00
Little Workers, Wartrace, by Miss Arnold.....	3 02
S. I. Cunningham, Goodlettsville	16
Caney Ford Band, Harriman, by Mrs. Bowman.....	2 00

Primary Classes, 1st Bap. ch. S. S. Sweetwater, by Mrs. Lowrey.....	2 32
Mrs. Sarah Haughton, Walter Hill.....	1 50
Primary Class, Elm S. S. Durhamville, by Miss Anthony.....	2 35
Mrs. C. A. Robertson, Walter Hill.....	4 00
Mrs. J. H. Cottrell, Knoxville, "in memory".....	2 00

Mrs. Maynard's Little Helpers, St. Louis, by Miss Pendleton	15 00
<b>FOR ORPHANS' HOME.</b>	
Mrs J. H. Cottrell, Knoxville....	2 00
<b>FOR HOME BOARD.</b>	
Mrs. C. A. Robertson.....	1 25
Mrs. J. H. Cottrell.....	4 00

**FOR Y. S. PINS.**

S. I. Cunningham, Goodlettsville	25
Mrs. Sarah Haughton.....	50
<b>FOR LITERATURE.</b>	
Mrs. Bettie Bowman.....	30
Six subscriptions to Foreign Journal.....	1 50
<b>FOR STATE BOARD.</b>	
Mrs. J. H. Cottrell.....	2 00
Total.....	\$882 49

**CHURCH BUILDING FUND.**

Amounts contributed for the new church at Dotsonville:

C. A. Barnes.....	\$ 5 75
Big Rock Church.....	1 25
Shiloh Baptist Church.....	1 00
Mrs. E. J. Barnes, Palmyra... 3 00	
Miss Tula Warfield, Memorial.. 7 40	
Mrs. Ida B. Fletcher.....	2 50
Mrs. M. M. Crockerd.....	3 00
Polk Smith and wife.....	1 00
Miss Kate Russell.....	1 00
Ben Weaver.....	25
Mrs. E. J. Barnes.....	25
Mrs. M. M. Hussey.....	50
Mrs. Sallie Manning.....	1 00
Mrs. Nannie Felts.....	25
M. A. Stratton.....	1 00
Miss Amanda Felts.....	1 00
Mrs. Kate Kane.....	25
Robert Owen.....	50
Minnie Patterson.....	50
Jessie Powers.....	25
B. W. Owen and wife.....	50
A. J. Clark.....	50
M. Sadler.....	25
Mrs. Settle.....	75
Miss Nina Riggins.....	2 00
Mrs. W. H. Leigh.....	4 00
Mrs. Mary Potter.....	1 00
Rev. W. R. Fain.....	1 00
Mrs. Falk.....	50
Miss Ella Riggins.....	1 00
Miss Jodie Hatcher.....	2 18

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Edgar Magness, President.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Mention this paper.

**Southern Baptist Convention.**

The Fiftieth Session, sixtieth year, of the Southern Baptist Convention will, at the invitation of the Baptist Churches at Kansas City, be held in the Meeting House of the Calvary Baptist Church, Kansas City, Mo., beginning Friday, May 12, 1905, at 10 a.m.

The annual sermon will be preached by Rev. W. H. Felix, D.D., of Kentucky, or his alternate, Rev. J. L. White, D. D., of Georgia.

The office of the Secretaries will be in Room 122, Coates House. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.

**Woman's Missionary Union,**

Auxiliary to S. B. C.

The Annual Meeting of this Society will be held in the Central Presbyterian Church, Kansas City, Mo., beginning Thursday, May 11, 1905. Executive Committee meets on Wednesday, May 10, 1905.

MISS ANNIE W. ARMSTRONG, Cor. Sec.  
MRS. J. A. BARKER, President.

**RAILROAD RATES.**

**Southeastern Passenger Association.**—One first-class fare plus 50 cents for the round trip going and returning same route, from all points in territory south of the Ohio and Potomac and east of the Mississippi Rivers (Washington, D. C., excepted).

**Dates of Sale.**—May 7 to 11 inclusive, and should be so regulated as to require presentation at Mississippi River gateways not earlier than May 8, nor later than May 12, 1905. Tickets will be limited to continuous passage in each direction, with final limit May 23, 1905. Tickets to be of iron-clad signature form, requiring execution by joint agent at Kansas City, upon payment of fee of 25 cents. Interline tickets will be on sale at coupon ticket offices only.

A stop over at St. Louis, Mo., will be permitted on return trip, within final limit by deposit of ticket with joint agent at St. Louis immediately upon arrival and payment of fee of 50 cents.

**Western Passenger Association.**—One first-class fare plus 50 cents, except where open rates of fare and one-third make less, from points in Missouri and Kansas, to Kansas City and return. Dates of sale, May 8-12, inclusive, final limit May 20. Tickets to be of iron-clad signature form, requiring execution by joint agent at Kansas City upon payment of fee of 25 cents. By depositing ticket with joint agent at Kansas City on or before May 20, and upon payment of fee of 50 cents, return limit may be extended to leave Kansas City up to and including June 5, 1905; also, by depositing ticket with joint agent at St. Louis immediately upon arrival, and payment of fee of 50 cents, stop-over will be granted on return trip until May 20, if ticket has not been extended at Kansas City; and until June 5, 1905, if such extension has been arranged for at Kansas City.

**Southwestern Excursion Bureau.**—One first-class fare plus 50 cents for round trip from all points in S. W. E. B. territory, excepting points in Texas, where rates will be same, plus \$2.00. Dates of sale, May 8 to 12 inclusive; final limit May 20, 1905. Iron-clad signature form to be used from all points beyond a radius of 140 miles, same to be executed by joint agent at Kansas City, for which a fee of 25 cents will be charged. Rates are applicable via both St. Louis and Memphis; and may (where short line rates are applicable) be routed via Memphis going and St. Louis returning (or vice versa), if desired.

By depositing ticket with joint agent at Kansas City on or before May 20, and upon payment of fee of 50 cents at time of deposit, return limit may be extended to leave Kansas City upon to and including June 5, 1905. Also by depositing ticket with joint agent at St. Louis immediately upon arrival, and payment of fee of 50 cents, stop over at St. Louis will be granted on return trip until May 24, 1905, if ticket has not been extended at Kansas City, and until June 5, 1905, if such extension has been arranged for at Kansas City.

Other announcements will be published as received. Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply.

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**Central Association.**

Program of fifth Sunday meeting to be held with the church at Maple Springs, four miles east of Mercer, beginning Friday night before the fifth Sunday in April:

Introductory sermon, G. M. Savage, D. A. Ellis, alternate.

Saturday, 9:30 a. m.—Devotional service and organization led by W. D. Powell.

The duty and responsibility of each member to his pastor. O. W. Stumph, H. O. Irby.

The duty and responsibility of the pastor to each member. J. B. Lawrence, Dr. Malone.

The duty and responsibility of each member of the church in the cause of missions. W. D. Powell, T. L. Barron.

What relation does works have to salvation? O. L. Neal, W. Q. Young. Does the spiritual or inner man sin? W. R. Hill, Terry Martin.

Should we invite the members of sister churches to commune with us? D. A. Ellis, J. A. Jones.

Religion in the home. G. M. Savage, G. H. Price.

Why Central Association should support the S. W. B. University. P. T. Hale, G. B. Smalley.

How we know that we are the children of God. A. Nunnery, L. D. Summers.

What desire did our Savior have in creating or establishing the church? G. W. West, I. N. Penick.

By what act are we made to become members of the church? E. G. Butler, W. W. Dew.

Why can we not apostatize and be lost? G. M. Savage, W. D. Siler.

Query box.  
Sunday morning—Sunday-school mass meeting led by W. D. Powell. Sermon, W. C. Golden.

Everybody is invited and a good time is expected. The trains will be met at Mercer Friday at 3 p. m. and Saturday at 7 a. m. Conveyance will be furnished to and from the trains.  
Committee.

**A NEW LIFE OF JACKSON.**

Col. A. S. Colyar, of Nashville, Tenn., has just issued, through the Marshall & Bruce Co., publishers, of his home city, a two-volume edition of "The Life and Times of Andrew Jackson." The work is a really valuable addition to biographical literature, and corrects many of the errors that have crept into print in regard to the first of the Western Presidents. Speaking from the standpoint of a friend, Col. Colyar refutes many of the slanderous stories that have been put in circulation by prejudiced biographers. All Democrats who are preparing for active political work should secure a copy of Colyar's "Life and Times of Jackson."—William Jennings Bryan, in The Commoner, Dec. 23, 1904.

**CLUBBING ARRANGEMENT.**

We have made arrangements whereby all our friends and patrons can secure both our own paper and Bob Taylor's Magazine for the small sum of \$2.50 for both for one year. You need our paper for the local news essential to your interests, and for news of the day. You need Bob Taylor's Magazine for its literature; for the Taylor doctrine of "Sunshine, Song and Love;" for its inspiration to higher ideals; for its influence in the home circle. If you want these in such permanent form that you can preserve them, and a feast of other good things every month, give us your subscription. \$2.50 covers cost of both for one year. Address Baptist and Reflector, Nashville, Tenn.

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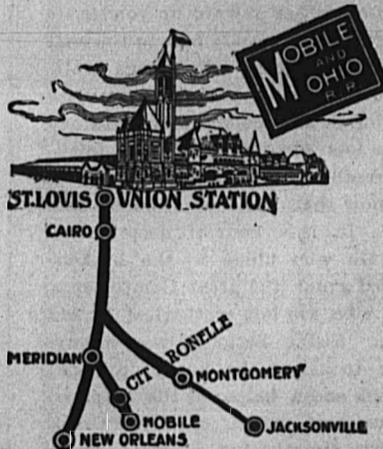
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### OBITUARY.

Duyck.—Whereas God in His all-wise providence has removed from our midst our beloved sister, Mrs. L. G. Duyck, one of our most consecrated members, and feeling deeply our great loss in the death of our sister, we the Ladies' Missionary Society, of Newport Baptist Church submit the following:

Resolved, That we bow in humble submission to the will of our heavenly Father realizing that He is too wise too err and to good to be unkind.

Resolved, That while we miss her quiet, gentle influence for good, among us we pray for His constant care and guidance that we may emulate her example of patience and faithfulness in the discharge of every Christian duty.

Resolved, That we extend to her bereaved family our heartfelt sympathy and commend them to Him who was the source of all her comfort and consolation and from whom she has received the welcome plaudit, "Well done my good and faithful servant."

Resolved, That these resolutions be entered on the minutes of our society and a copy furnished the Baptist and Reflector for publication and a copy given to her family.

Mrs. B. W. Hooper.

By order of the committee.



Ferguson.—Since it has pleased our Heavenly Father to remove from our midst our beloved sister, Parthenia Ferguson to her reward up yonder, it behooves us to meekly bow to the will of Him who doeth all things well. While we cannot estimate the loss our church and community sustained in the loss of so devoted and faithful a mother, friend, and benefactress, we know that our loss is her eternal gain. In this hour of deep sorrow may He who binds up the broken-hearted grant the great Comforter to those who are left motherless by her death. Sister Ferguson was always ready to assist the needy, to visit the sick and a helper of the helpless, a consistent mother of Third Creek Baptist church for a great many years, which she joined at the age of 14 years. She was born April 1846, died February 8, 1905, age 58 years 18 months and some days old. Her husband, who was also a member of the same church, only preceded her a little over three years, to the home above. Sister Ferguson leaves three children to mourn her loss, who have our deepest sympathy and prayers. May all who knew sister Ferguson emulate her example.

Wm. Coleman.

Wm. Hinton.

P. L. Nickle.

Committee.

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- |                                |                              |
|--------------------------------|------------------------------|
| A Charge to Keep               | More Love to Thee.           |
| Alas! and Did my Savior        | Must Jesus Bear              |
| Bleed.                         | My Country 'tis of Thee.     |
| All Hail the Power!            | My Faith Looks up.           |
| All to Christ I Owe.           | My Hope is Built on Noth-    |
| Amazing Grace.                 | ing Less.                    |
| Am I Soldier of the Cross?     | My Jesus, I Love Thee.       |
| A Shelter in the time of       | My Saviour, As Thou Wilt.    |
| Storm.                         | Nearer My God to Thee.       |
| Asleep in Jesus.               | Nearer the Cross.            |
| Blessed Assurance.             | Ninety and Nine.             |
| Blessed be the Tie that        | Not all the Blood of Beasts  |
| Binds.                         | Nothing but the Blood.       |
| Bringing in the Sheaves.       | Oh for a Closer Walk.        |
| Come Every Soul by Sin         | Oh, Think of the Home        |
| Oppressed.                     | Over There.                  |
| Come, Holy Spirit.             | Old Time Religion.           |
| Come Thou Almighty King.       | On Jordan's Stormy Banks.    |
| Come to Jesus, Just Now.       | Onward Christian Soldiers.   |
| Come We that Love the          | O, when shall I See Jesus.   |
| Lord.                          | Pass me Not.                 |
| Deliverance will Come.         | Rescue the Perishing.        |
| Did Christ O'er Sinners        | Shall we Gather at the       |
| Weep?                          | River?                       |
| Did You Think to Pray?         | Shed Not a Tear.             |
| Farewell my dear Brethren      | Showers of Blessings.        |
| From Greenland's Icy           | Show Pity, Lord.             |
| Mountains.                     | Stand up for Jesus.          |
| Glory to His Name.             | Sweet By and By.             |
| Happy Day.                     | Take my Life.                |
| He Leadeth Me.                 | Take the name of Jesus       |
| How Firm a Foundation.         | with you.                    |
| How Sweet the Name of          | The Gate Ajar.               |
| Jesus.                         | The Golden Stair.            |
| How Pious and Tasteless.       | The Morning Light.           |
| I am Coming to the Cross.      | The old Church Yard.         |
| I am Dwelling on the Moun-     | The old Musician and His     |
| tain.                          | Harp.                        |
| I Gave My Life for Thee.       | The old Ship of Zion.        |
| I Have a Father in the         | There are Lonely Hearts      |
| Promised Land.                 | to Cherish.                  |
| I Love Thy Kingdom Lord.       | There is a Fountain Filled   |
| I Love to tell the Story.      | with Blood.                  |
| I'm Going Home.                | The White Pilgrim.           |
| I Need Thee Every Hour.        | 'Tis Religion that can Give. |
| In the Cross of Christ I Glory | Triumph By and By.           |
| Is My Name Written There.      | We'll Work 'till Jesus       |
| I Would not Live Always        | Comes.                       |
| Jerusalem, my Hometown         | We Praise Thee Oh God.       |
| Jesus, I my Cross.             | What a Friend we Have in     |
| Jesus Lover of my Soul.        | Jesus.                       |
| Jesus Will be There.           | When I can Read my Titles    |
| Joy to the World.              | Clear.                       |
| Just as I Am.                  | When I think they Crust-     |
| Kneeling at the Threshold.     | ed my Lord.                  |
| Lead Ahead.                    | When our Work is Ended.      |
| Lead, Kindly Light.            | Work, for the Night is       |
| Majestic Sweetness.            | Coming.                      |

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**Important Announcements.**

The Sunday School Board has recently issued some publications of immense value.

1. **The Doctrines of Our Faith**, by Dr. E. C. Dargan, with Introduction by Dr. George W. Truett. 234 pages. A convenient handbook of doctrine, simple, clear, strong, comprehensive.

2. **The Pastor and Teacher Training**, by Dr. A. H. McKinney. The Seminary Lectures delivered last December. 191 pages. This is a practical work from one of the ablest Sunday School experts, and is well adapted to pastors and teachers and all others who wish to study the Sunday School problem. Both of these books are cloth, 12mo. Price, 50 cents each.

3. **The Superintendents' Quarterly** is added to the list of periodicals, and is out in its first issue. It is a large octavo in size, with 56 pages, of high grade in every particular, and will be helpful to Superintendents and their assistants. Only 10 cents per quarter.

4. **The Baptist Hymn and Praise Book**, lately issued by the Board is doing finely. The first issue was taken quickly, and the second issue is now ready. The book is meeting the needs and wishes of our Churches.

The affairs of the Board are in excellent shape, with fine prospects for the Convention at Kansas City.

J. M. Frost.

Nashville, Tenn.

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**OBITUARY.**

McNatt.—

Strange indeed to the finite mind  
Why one so young and pure should  
go.  
Many lives 'round her's had twined;  
Ah! weeping ones, some day we'll  
know.

Yes, Maud, the affectionate daughter of our beloved Bro. B. McNatt, was called from her life of suffering February 16, 1905. She had been confined to her bed for a number of weeks. Her sufferings were intense, but borne with Christian patience. She expressed a desire to live, as she was just entering the happy period of useful womanhood, but would often say "If I can't live I am ready to go." She was an affectionate daughter, loving sister and a true friend. Those who knew her best, loved her most. She professed faith in Christ and united with the Missionary Baptist Church, at the early age of eleven years, in which she lived a consistent member until death.

Her bark was only tossed by time's billows 23 years and odd months, and then her sainted spirit landed on the banks of bright eternity. She leaves a loving father and step-mother, a true and devoted grand-mother, brothers and sisters to weep for her.

Ah! loving father and kindred dear,  
Your many trials seem sore,  
But our loving Christ is ever near;  
He'll lead through all, to yonder shore.

C. Vaughan Hale.

Shelbyville, Tenn.

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**An Important Catechism.**

What? The West Tennessee Baptist Sunday-school Convention. When? April 19th-21st. Where? At Lexington, Tenn. How travel? Over all railroads in West Tennessee for one and one-third fare on the certificate plan, which means that each delegate and visitor in going must pay full fare and take a certificate of that fact from the agent of whom the ticket is purchased, so that in returning each may ride on only one-third of the regular fare. How entertained? By the Baptists and other citizens of Lexington, among whom you may get a home by writing to Fleetwood Ball, Paris, Tenn., who cannot give you as royal a welcome if you fail to do this as he otherwise could. Who is on program? The best talent among Sunday-school workers in West Tennessee and elsewhere, such as Prof. W. J. McGlothlin of Louisville, Prof. L. P. Leavell of Jackson, Miss., Drs. J. M. Frost of Nashville, G. S. Williams of Jackson, I. N. Penick of Martin, P. T. Hale of Jackson, W. H. Ryals of Paris, G. M. Savage of Jackson and others. Convention sermon? By Rev. G. H. Crutcher of Dyersburg will preach it Wednesday night, April 19th; alternate, H. P. Hurt of Memphis. Come!

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## You Cannot Sweep Back

the tide with a broom, try you ever so hard. It is not natural, it cannot be done by artificial means. Nature can cause it to flow back, can put dry land where before was water, and does it every time it rolls forward, but in her own way and her own time. It is the same with your disease, the disorder which is consuming you, eating your vitals. You cannot sweep it back, cannot cause it to recede and fade away by the use of artificial drugs, never intended by nature to go into the stomachs or to enter the veins of man, drugs which are like straws in a heavy wind and have no more force, or power to check the onward march of the disorder, than has the eager, anxious sufferer to sweep back the waves of the ocean.

Nature can cause every sickness to roll back into the depths from which it came, can put solid, substantial, hearty health into a body which before was flooded with disease, saturated with decay, racked with pain, but she does it in her own way, uses her own remedies, follows her own means and it is foolhardy and dangerous to attempt to change her.

It is wasting time, precious time, to seek to sweep back the rushing tide with a broom made of sweet-tasting, sweet-smelling pills, lotions, tablets and compounds made to sell and to sell only. It is combating nature, not helping her, and nature is too strong to be combated successfully. In Vita-Ore,

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## FROM THE EARTH'S VEINS TO YOUR VEINS

### A COMPLETE BREAKDOWN.

Had No Strength, Heart Was Weak, Could Not Rest.

For years I was troubled with a complete breaking down of the system. My strength left me entirely and I was as weak as a child, often feeling as though I had no strength to breathe. My heart was so weak it seemed as though it would stop beating, and my family was afraid I would die of heart failure. I took a great deal of medicine, but none of it did me any good; I was always so tired and could not rest and often cried with weakness. I bought a medical electric battery, and, although it gave me some relief, it was only temporary. Vita-Ore was then brought to my attention by an advertisement. I have used it now for three months' time and cannot praise its curative powers too highly, for I am now strong and feel better than ever before in my life. Vita-Ore has done all this for me and I will always be ready to speak highly of this remedy.

MRS. JNO. E. DAVIS,  
Box 375, PARRY SOUND, Ont.

### MAKE NATURE YOUR DOCTOR

#### WHAT VITÆ-ORE IS:

Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 300 gallons of the most powerful mineral water found on the globe, drunk fresh at the springs. It is a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing such diseases as

Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility,

as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITÆ-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it!

Vitæ-Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vita-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vita-Ore on this liberal offer! One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

## You Are to Be the Judge

### A DOCTOR TESTIFIES.

I have used Vita-Ore personally for some time. I was troubled with Bright's Disease, my feet being so swollen at times that I could not wear my shoes. This condition was further complicated by Gastralgia (pains in the lower part of the abdomen), and altogether I was much distressed. All of this has left me. I using nothing but Vita-Ore, although previous treatment, persistently followed, showed no visible abatement. I will say further that I have used this remedy in my practice with a degree of success that I have never attained with any other remedy, and I shall continue to use it as long as I can procure it.



Dr. G. W. SMITH, Minneapolis, Kas.  
**OLD PEOPLE.**—For the aged there is nothing better than Vita-Ore. The loss of appetite and general breaking down of the digestive organs is delayed, the blood purified and enriched, the vital organs are strengthened and a peaceful old age may be enjoyed by the use of this natural remedy without drugs.

## NOT A PENNY UNLESS BENEFITED

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

**THEO. NOEL CO. B. & R. DEPT. CHICAGO, ILL.**  
Vita-Ore Bldg.