

# Baptist and Reflector

Speaking the Truth in Love.

Series, Vol. LXIV.

NASHVILLE, TENN., APRIL 13, 1905.

New Series, Vol. XVI. No. 35

## PERSONAL AND PRACTICAL.

Before a man will have a new spirit he must have a new heart.

A person who has not the manhood to acknowledge a proven mistake is not much of a man and still less of a Christian.

The Christian Herald says: "Dr. P. S. Henson, the 70-year young pastor of Tremont Temple, recently declared that the freshest thing, the most winsome thing, the mightiest thing, the foremost thing in this foremost age of human history, is the everlasting Gospel. And thousands flock to Tremont Temple to hear the everlasting Gospel."

Says the Texas Baptist: "Brother, we want to make an important suggestion. It is this: If you cannot help a good work, do not try to hurt it!" This is certainly quite an important suggestion—if only it would be acted upon by everyone. We are very much afraid, however, that it will not be. There are some people who seem naturally to prefer to tear down rather than to build up.

A note from Dr. R. J. Willingham informs us that the Foreign Mission Board will need about \$110,000 by May 1st in order to close the year out of debt. He says, however, that they "hope to get all." But in order to do so there must be some very large and liberal giving. Will you not do some of it? Have you given anything to Foreign Missions this last year? If not, do so at once.

One girl, a poor girl, a working girl, a "little lone girl," as she was called in Kokomo, Ind., succeeded in shutting up all of the saloons in that city of 16,000 inhabitants, simply because she had the courage and backbone to insist upon the enforcement of the law. Her name deserves to be remembered. It is Miss Carrie Styer. All honor to her. What she did in Kokomo, others may do elsewhere if they will.

The impression has prevailed that Evan Roberts, the leader of the Welsh revival, is a very clever sort of young man, but not much of a preacher. One who knows him says of him: "He is a preacher, a great preacher and nothing but a preacher. His preaching is the highest kind of preaching, the kind of preaching that Jesus did. It is a rather modern thing to take a text and expound it. His sermons are full of Christ."

The Russian fleet under Admiral Rejestvensky has succeeded in reaching the China Sea, and it is expected that there will be a great naval battle in the next few days between this fleet and the Japanese fleet under Admiral Togo, with the chances in favor of the latter. Russia seems determined to risk everything on one cast of the die. If defeated in this engagement there would be nothing left but to sue for peace.

President Roosevelt attended the reunion of his old regiment of Rough Riders in San Antonio, Texas, last Friday. The regiment was organized there by him in 1898. He was given a very enthusiastic welcome upon his return. Aside from political differences everyone recognizes that President Roosevelt is a man of the purest character and the staunchest manhood. Nowhere are such characters more greatly admired than in the South and West.

Rev. C. B. Waller, of Chattanooga, is delivering a series of sermons on "Curious People." On April 2d he spoke on "Two-faced People" to an audience which, the Chattanooga News says, "taxed the seating capacity of the church." The sermon was both eloquent and practical, and was a strong plea for straightforwardness in conduct and transparency of life. It was a fine sermon, and was published in full in the Chattanooga News. It cannot fail to do good.

A member of the State Senate from Davidson County is reported to have said, speaking of the liquor men: "Don't raise their taxes. Let's treat them right. They're trying to make a living for themselves and

What about the wives and families of others—Should we not "stand by them?" Do they need no protection? Do not these liquor men "make a living for their families" by preying upon the wives and families of others? The objection is not to their making a living for their wives and families, but to the way they do it.

A year's trial of London's blacklist of habitual drunkards has demonstrated its impotence as a reformatory measure. Two obstacles have brought about its failure. The first is the great number of inebriates, whom it was found impracticable to place on the roll of dishonor and reprobation. The second, and more serious, obstacle was the decision of Lord Alverstone that no person can be confined in an inebriate home without his or her consent.

In discussing the question of peace among our Texas brethren, Dr. J. B. Gambrell says in the Missionary Worker that "there will be a disposition very general to concede points lying beyond the regulations of law, provided the real unity of the conventions and the working spirit of the conventions are not impaired by so doing. And provided, also, that we can reach a basis of peace which will be lasting. From our point of view the situation is hopeful." This is quite gratifying.

We know a man in Nashville who seemed to have a good business. We thought that he was making money. All of a sudden he sold out and quit. We wondered what was the matter. We were told recently that he was making about \$100 a week clear. But he "played the races." This explained it all. And it explains it all in the case of many another man. It ought to be a matter of great gratification to every good man that we are to have no more betting on horse racing in Tennessee.

Speaking on "Demagoguery in Religious Matters" the Expositor and Journal says: "Nine-tenths of the strife among us Baptists is the result of demagoguery. The movement for a new General Baptist Convention is nothing but politics in religious affairs. Whenever you hear someone begin to cry down what is, you begin at once to ask whether or not he has been disappointed in getting the recognition he desired in the past, or is he not wanting something now that he can't get without starting a new movement?"

In speaking of our trip to Hot Springs to attend the meeting of the Southern Baptist Press Association, we should have mentioned that we went over the old reliable Nashville, Chattanooga & St. Louis and Louisville & Nashville Railways to Memphis, and from Memphis over the new and finely equipped Frisco System. We are indebted to these roads for special courtesies. All of the other roads in the South also extended courtesies to the members of the Association, which courtesies were greatly appreciated.

Dr. W. D. Nowlin, of Owensboro, Ky., is assisting Pastor Lloyd T. Wilson in a meeting at the Edgefield church. Dr. Nowlin is doing some fine preaching, which is being greatly enjoyed, and which has resulted in the upbuilding of Christians and the conversion of a number of souls. The meeting will continue through this week, and perhaps longer. By the way, it is stated that Dr. Wilson has been called to the East Church, Louisville. We join the Edgefield Church in emphatic protest. His work here is by no means done; it is just beginning.

It is said that documents discovered in the archives at Genoa show that the expense of fitting out the three vessels of Columbus for his famous voyage to America was only a little more than \$7,000. The cost of the fleet was \$3,000, while the Admiral got a salary of \$300 a year, the two Captains of the other ships received a salary of \$200, and the members of the crew received at the rate of \$2.50 a month each. According to this estimate Isabella did not have to pawn very many of her jewels to fit out the vessels. When you consider that the cost of one of our men-of-war now is about \$1,000,000 and that it carries a crew of from 1,000 to 2,000 persons you can see the difference in the expense of modern navigation as compared with ancient.

The Religious Herald tells this story: One day in a crowded street car Rabbi Hirsch, of Chicago, got up to give his seat to a woman. Much to the Jewish divine's disgust, a young man scrambled into it before the lady could take it. For some moments the rabbi glared at the offender in silence. Finally the rude young man, growing restless, said "Wot are you staring at me for? You look as if you would like to eat me!" "I'm forbidden to do that," answered Rabbi Hirsch. "I'm a Jew." This is the best story we have seen on the end-seat hog.

In an editorial on Mormonism the Ram's Horn, referring to the fact that Joseph F. Smith, the present president of the Mormon organization, admitted before a large audience in Salt Lake, March 19th, that he had committed perjury while testifying in the Smoot case in Washington last April, says: "Mormon methods may have changed. Its spirit is persistently evil. It must have been hatched in hell. It is not less diabolic because it masquerades in the livery of Heaven." These are strong terms, but to one who has any acquaintance with Mormonism they are none too strong.

As one result of the recent revival in Louisville a number of citizens, without regard to party, had a called meeting to organize an effort to elect worthy city officers. Also, the General Ministers' Conference of Louisville endorsed and proposes to sustain the new City Club, organized to purify the city's politics. These are steps in the right direction. These things are both the result of the revival, and, if carried out, they will become the cause of a still greater revival of religion in Louisville, by removing the chief hindrance in the way of religion—saloons, gambling dens and other evil influences.

It is stated that for sixteen successive years the City Council of Waycross, Ga., a town of 9,000 inhabitants, has fixed the liquor license in that town at \$30,000. No one has ever appeared to avail himself of the law, but it is there for any one who sees the chance for profit in it. Four policemen keep Waycross in order, 93 per cent. of the children attend school, and nine out of ten of the white population own their homes. There is no poor-house. Even as a business proposition, the prohibitive license has worked well, since two railroad shops and a car factory have been located in Waycross.

The Buffalo Commercial gives the following: "Count only full brothers and sisters; take the number of your living brothers; double this amount; add to it three; multiply it by five; add to the number of living sisters; multiply the result by ten; add number of deaths of brothers and sisters; subtract 150 from the result. The right hand figure will be the number of deaths; the middle figure will be the number of living sisters; the left hand figure will show the number of living brothers." And these figures never lie. We have frequently used these figures in other ways. They are quite interesting. Try them.

A recent writer says: "A United States Senator has calculated the expense of saloons to the nation at \$15 per capita, and the revenue from them at \$1.69, more than \$13 clear loss." The question comes then, do saloons pay? Let the citizens of the United States answer this question in the light of the above facts. It is a simple question in arithmetic. Here is the way it works out: There are 80,000,000 people in the United States. Put the revenue from saloons at \$2 per capita in round numbers; 80,000,000 multiplied by \$2.00 equals \$160,000,000 revenue; 80,000,000 multiplied by \$15 equals \$1,200,000,000 loss; deduct \$160,000,000; net loss \$1,040,000,000. Do saloons pay?

Prof. J. T. Henderson, President of Virginia Institute, is in the city, along with several other gentlemen from Bristol, in an earnest effort to secure the abolition of saloons from Bristol. The City Council of Bristol, Tenn., and the County Court of Sullivan County both have unanimously adopted resolutions favoring the movement. About 80 per cent. of the qualified voters of the city have also signed a petition asking the Legislature to give them the privilege of voting on the question of the abolition of saloons. That is all the temperance people are asking, simply the privilege of saying by vote whether saloons shall be abolished or not. Shall they not at least have that privilege?

## BUDDING OF SPRING.

By Geo. A. Lofton, D.D. LL.D.

I'm always glad and thankful so  
To see again the budding sweet  
Of Spring—to feel afresh the glow  
And warmth of vernal beams that greet  
The Phoenix form of nature young  
And fair. She comes abloom and green  
From winter's icy womb and strung  
Anew with diamond drops and sheen  
That sun and dew conspire to fling  
About her spangled neck, and wreath  
Her form with thousand floral hues  
That thousand scented blend and breathe  
Upon the smiling world.

I'm always glad once more to drink  
Afresh the freighted breeze aflight  
With fragrant balm—to dreamy think  
The hazy day and mellowed night  
Away in calm repose—again  
To throb with pulsing life endued  
That resurrection brings amain  
To nature seeming dead renewed—  
And catch the music strain of bird  
And breeze, of man and beast, that seem  
Reanimate with soulful song,  
To welcome Spring that comes a gleam  
To glad and bless the world.

I never know when Spring is gone  
Her flowers blown have shed their bloom,  
Her birds to balmy climes have flown—  
When Summer shades to Autumn gloom,  
And Winter chills with icy breath—  
That I again shall ever see,  
Except beyond this vale of death,  
The smile of Spring so sweet to me,  
There is a land where Spring abides,  
And resurrection glory reigns,  
Where sing the birds of Paradise,  
And Amaranthine bloom remains,  
In fairer world than this.  
Nashville, Tenn.

## GROWTH IN PUBLIC FAVOR.

By J. M. Frost, D.D.

Some years ago I made the statement before the Georgia Convention that 80 per cent. of the Sunday-schools reported in the South were then using the periodicals of the Southern Baptist Convention as published by its Board at Nashville, not including the negro schools which are almost, perhaps altogether as numerous. The statement attracted wide-spread attention, awakened some discussion, but the more it was looked into the more manifest it became. I remember being in a meeting of State Secretaries soon after, and my statement was recalled and elicited testimony as follows: Dr. Gibson, since dead, said it was certainly correct for Georgia; Dr. White, then Secretary for North Carolina, said it was 90 per cent. in that State; Dr. Crumpton of Alabama and Dr. Rowe of Mississippi said the patronage was 95 per cent. in their States. And Dr. Pitt of the Religious Herald has frequently told me that the Sunday-school Board has the patronage of practically all the schools in Virginia, and when his statement was referred to Dr. Pilcher, Secretary of their Sunday-school and Bible Board, he said that Dr. Pitt was certainly correct.

Since then the Board has steadily advanced not only in volume of business and general denominational work, but also in favor with the people and in its percentage of schools; and that, too, notwithstanding the number of schools reported has been greatly enlarged. Its patronage will easily reach at this time 90 per cent. of all the schools reported throughout the territory of the Convention—in some States less, in some more. I doubt whether any other publishing house can show so large a per cent. of their constituents, unless we except the Southern Methodist House in this city. We claim nothing excessive, but are simply stating conditions.

The situation is remarkable under the circumstances, and tells its own story. This must mean and does mean that many of the honored leaders among us have changed their mind as to the Board's work and the wisdom of its appointment by the Convention, and the great rank and file of our people are practically a unit in their support of the Board, and are building for themselves an institution whose ownership and control is their own. It is the spectacle of a great people rising to a great undertaking. I do not mean to be unmindful or disregarding of any who may think otherwise, who have not changed their mind or bearing toward the Sunday-school Board. They prefer a different course, and I would do them no dishonor or discredit. For reasons satisfactory to themselves they withhold their support. And yet every one knows I have not overstated the situation among our churches in their forward movement in this part of the Convention's

work. Glorious success has crowned their efforts and the end is not yet.

This change in sentiment may, of course, be traced to different influences, but in no sense did any of our people come to the Board's support or rather to cooperate in its work from coercion; none would dare to coerce, none would yield to coercion, except that high-born self-compulsion which comes from his own inner impulse, from a sense of divine leading, from change in judgment, with a sense of new duty such as men of high character feel and courageously acknowledge and follow. I know no better or higher reason; and this again roots itself back in the august fact that God is working among our churches for the extension of His kingdom.

Take, for example, such men as Judge A. D. Freeman of Georgia, Dr. W. E. Hatcher of Virginia, and Dr. Z. T. Cody of South Carolina; or the noble men who have entered into their rest with their works following—Dr. Henry McDonald and Dr. F. M. Ellis. I venture to call their names because each of them under a change of sentiment and following his own judgment and sense of fitness, has rendered a conspicuous service for the furtherance of the Board's work. In calling their names I do not mean to give them honor above their brethren. They are not exceptional, but only examples, and hold high rank with the Baptist brotherhood of the South in their spirit and effort at co-operative work in the Southern Baptist Convention. And so the changes have come, and as people with marvelous solidarity are working out their destiny and world-wide mission.

Such growth in public favor must needs bring corresponding growth in the Board's business. For special reasons which need not be mentioned here, I take the last eight years as a time of comparison. As shown in our reports to the Convention from Chattanooga, 1896, to Nashville, 1904, the receipts increased in volume from \$63,141.12 to \$109,782.76. The Board in the eight years has greatly improved and increased the number of periodicals, has met all the expense of manufacturing and of conducting a large and growing business, has saved and set aside from its business earnings about \$110,000, has put out into denominational life (mostly in cash) almost as much more, and has established a business which earns for the denomination large annual profits; and all the while has operated and is operating now without any "working capital," as it is called. Experienced and successful men tell me they know of nothing in business circles comparable to this report of business success. No denominational house certainly, with all things considered, can show such a record.

At one time in this period of eight years I made, for my own information and satisfaction, a comparative study of the Congregational House in Boston and the Northern Presbyterian Board at Philadelphia. The first did not equal the Sunday-school Board in profits to the denomination, while the second surpassed it but a little, although each of them had, one three and the other four times as large a volume of business. A study of the publishing houses in this city showed similar results. This comparison is no disparagement of what others are doing, but furnishes striking illustrations of the wonderful success which has come to the Baptists of the South in the prosecution of their own work.

It was no part of the original purpose, hardly an expectation, that the Board should make money; and yet all are gratified with the earning capacity which has developed, for a large concern can hardly conduct its business on an even balance. If it were not making it would almost surely be losing and coming out behind, and our annual reports would be disappointment instead of a joy and inspiration.

The profit accruing from its business has been turned to good account. It has given to the Board solid and secure basis of operation (visible and tangible assets here at Nashville in its two houses, its Reserve Fund and equipment, aggregating \$118,435.04). And it creates annually a large fund by which the Board gives substantial assistance to the various other denominational interests and is able to conduct its own Field Work upon a large scale for the advancement of the Sunday-school cause without calling for contributions for the purpose. All this serves as a kind of dividend which the business pays to the denomination—a dividend having a value far exceeding its money value and of increasing power every year.

So it is a business, but not only a business, a growing denominational power for denominational advancement. This has come by the Sunday-schools using the periodicals of the Convention as published by the Board. The purchaser gets full value for his money, and yet the money becomes a contribution

and augments the might of co-operative effort. These periodicals stand out altogether unique in

1. Their intrinsic merit and excellence.
2. Their superior adaptation to our people.
3. Their advertisement of the Convention work.
4. Their value in denominational training.
5. Their being the basis of the Board's business.

They are the nerve center of all the Board is doing. When you use them you swell the volume of its business and put yourself into all its operation. This work speaks for itself, makes its own appeal and is prophetic of what is to come. I have no word or thought against those who cannot give it their support, but content myself with offering them on behalf of the Convention something altogether worthy, and venturing to express the judgment that the time is not far off when all the churches co-operating in the Southern Baptist Convention will support its Sunday School Department and its effort to advance its Sunday-school cause.

Nashville, Tenn.

## LETTER FROM CHINA.

En route to Wuchow, China, Feb. 27, 1905.

Dr. E. E. Folk, Nashville, Tenn., Dear Brother: The last time that I wrote you we were on board the "Gaelic," and now, after nearly four months sojourn in the great city of Canton, we find ourselves aboard the "Nanning," on our way to Wuchow, which is to be our future home. We did not come here at the first, because we could not get any house in which to live. During these months we have been applying ourselves to the study of the language, which we find to be a sufficiently difficult problem to engage us for some months yet. It is quite a treat to us to be enjoying the delightful scenery of the West River and to have another breath of pure mountain air after being for some time in a populous Chinese city.

Wuchow is two hundred miles inland from Canton. It is an open port, and has good steamer connections with Canton and Hong Kong. It is located in Quansai Province, which is said to be one of the most needy fields of all the empire. We badly need two more men immediately for this field.

We have found mission work just about what we had expected before we came, but found the needs more appalling than we had ever dreamed. "The harvest truly is great and the laborers are few." Oh, that many of our young men at home would turn their faces Chinaward.

Last week was the annual Association of the South China Baptists, which met in Canton city. Brethren were there from all parts of the field, and we had a very inspiring meeting. At this session a rather unusual thing happened for China Baptists. One of the topics for discussion was "Self-support." As a result of the discussions it was decided to form a "Home Mission Board" for this Association, and employ a native secretary to go among the churches and stir them up along the lines of self-support, and also of reaching out and helping the needy churches and taking up work in destitute fields—which, by the way, would not be very hard to find. This is thought to be the beginning of a new epoch in the history of Christian work in China. At this meeting a subscription of seven hundred and fifty dollars was raised for the support of the new enterprise. Surely this is at least one evidence that the native brethren have gotten hold of the true spirit of the gospel.

We are all enjoying good health, and never were happier in our lives. We have great hopes for the coming of His Kingdom in this land. Pray for us and the cause which we represent.

W. H. TIPTON.

Wuchow, China.

Later.—On arriving here we found the B. & R. had preceded us a few days, to our joy.

J. G. Grimsley, Fall Branch, Tenn.—The church here has called Rev. W. K. Cox and he has accepted. Our regular meeting days have always been the second Saturday and Sunday, but Rev. Cox preaches at Boone's Creek on the second, and in order to secure his service we had to change our meetings to the fourth Saturday and Sunday. Rev. G. A. Crouch is assisting Brother Cox in a meeting here now. He is a fine preacher. He held a meeting here about three years ago and left the church in much better condition than he found it. We hope this meeting will be equally as good. A certain church in this part of the country has adopted a new "confession of faith." They seem to believe in a universal call to the ministry—everybody preach. This church has been changed to an incubator, and is hatching out preachers right along. We don't know where they get the eggs. They will soon have some "big enough to crow." What has become of Dr. Moody? Long live the Baptist and Reflector.

## LIFE'S COMMON WAY.

## I.

I have wandered forth to-day  
On life's mighty, common way.  
Not a note of Triumph's song  
Reached me as I walked along;  
Not a stone my vision met  
To proclaim how men forget.  
Only Love her radiance flings  
In the vale of common things.

## II.

But I saw—oh, wondrous sight!  
Gold rejected for the Right,  
And a sweet, brave smile remain  
On the pallid lips of Pain  
That its fear might hidden be,  
Lest the eye of Love should see.  
All this have I seen to-day  
Walking in life's common way.

## III.

As this common way I trod  
I beheld the face of God.  
Yea, in simple human guise—  
In the patient, hopeful eyes—  
In the face with purpose set—  
In the eyes grown dim and wet;  
And I bared my head to-day  
In life's common, royal way.

## IV.

Thus my heritage I trace  
In the upturned human face.  
Through its sorrow and its sin  
Shines its kingly origin,  
And the sun of love beams out  
Through the mists of wrong and doubt.  
Knowing this, my glad heart sings  
In the vale of common things.

—Clarice W. Riley, in the Independent.

## THE NEW LANDMARKERS.

By O. L. Halley, D.D.

The brethren who met in Texarkana on March 22nd asked that the denomination discuss, through the papers, their meeting and their Statement of Principles and Methods of Work. What I have to say is not said in any unkind spirit, nor is it my desire to be offensively critical. They dealt unsparingly in criticism upon their brethren and used terms that were decidedly more expressive than elegant. This remark does not apply to many who were in the meeting. For most of them were courteous and showed a commendable spirit. Towards the close of the meeting, when they had got used to the novelty and had "let off steam" until they had cooled down somewhat, they spoke more moderately.

In a General Way.—Looked at in a general way, the body was at least interesting. There were not many of them, never more than thirty-five votes cast on any proposition. I had ample opportunity to count, for they decided many questions by "calling for a division." At no time were there one hundred people in the room, for I counted repeatedly. And I knew some twenty of the audience were merely spectators. They were a medley, and they were, most of them, men that have not been much before the public in any conspicuous way. They would defy any effort at classification, except that they were agreed in one thing. They were all opposed to something. They were decidedly in the objective case. I believe that they themselves would agree that in point of ability they were not above the average body of ordinary Baptists. It may have been my fault, and no doubt it was, but I thought I saw as much display of vanity and self-seeking as I have seen in any of our meetings. That is one of the things, as I understand, that they seriously object to in others.

There was manifest among them a greater diversity of opinion than I have ever seen in a body of men of the same size. There was but one common center of thought, and that was a negation. It has been wisely said that "you cannot rally men around a hole in the ground." Well, wait and see. They surely could not hold together but for the fact that they are all opposed to something, or somebody, or at least they think they are. For be it said that the most of the men against whom they contend are "men of straw." The chairman of the Committee on "Statement of Principles" said that he supposed no man ever met a greater variety of opinions than he did at the moment when he introduced his report, for he looked into as many minds as he did faces; and the subsequent discussions showed that he was right. He said that he did not suppose that he or any one else could write a statement upon which fifteen of those present would be agreed. Brother Bogard thought it a very remarkable and significant fact that though he had not yet been consulted by the brother who wrote the Statement of Principles, yet his statement was almost identical with one he had

written some time ago. They were almost word for word the same. He did not claim that they were inspired, but the coincidence was remarkable, to say the least about it. In my humble judgment, the thoughtful reader will be surprised that there is one man who would write it, to say nothing of two. The brethren did not seem to be greatly impressed by this semi-inspiration.

In Deliberating.—It was a blending of the serious, the comic and the pathetic to watch them feel their way as a deliberative body. In fact, they stoutly denied that there was any body present—"they were simply an association, they were not a body." They are the "Christian Scientists" of the Baptists. The Christian Scientist will stand before you and insist that there is no body at all and be talking to you out of a living, moving body all the while. And they are like them in another respect also. Whoever understands them must learn a new nomenclature, for they use old terms with a new meaning; better say, new terms with old meanings. In deliberating they had no precedent to which they could appeal, for there had never been such an assembly before. They had no law to which they could appeal, for they recognized no law but the New Testament, and it had nothing to say on the subject. They could not make a law, for a Baptist church is not a legislative body, and this was simply an assembly of Baptist churches; and what a single Baptist church could not do, all the Baptist churches in the world could not do. They simply could not make a law to govern themselves, and so there they were. They would just have to recognize the law that they could not make any law. The situation was really embarrassing. But somehow they must get on, and they did.

They had come together to consult about organizing, but they could not organize, for they had no "basic law" or constitution upon which they could organize, and they were incapable of making one, or of adopting one, even if they should find one inspired and ready to hand. For their churches had not sent them up there to organize, but simply to consult about organizing. They were "in a peck of trouble." Brother J. N. Hall, the chief apostle among them, said on the floor: "It is my opinion, brethren, that this body is not capable of organizing itself. You will have to refer this matter back to the churches and let them say whether they will approve this organization or not before you can perfect anything." Another brother said: "My church sent me here to vote for organization, and I cannot vote any other way. It is not my opinion that we ought to organize, but I must vote the opinion of my church." There is church sovereignty for you, in its application to the organized work. You have heard of deliberative bodies, but this is the most deliberative body I ever saw. It takes twelve months to take a vote. For they have to refer everything back to the churches and wait till the next annual meeting before they know whether a thing is adopted or not. The dear brethren had simply tied their own hands tight and fast by their own absurd and unworkable theory of church independence and instructed delegation.

In Organization.—Here was the funniest part of the meeting. They had come to consult about organizing. They were sorely in doubt whether they could organize or not. Then, having found out that they could really organize, they, in spite of their theory, did organize three times in one day. I mean it; they by formal vote did elect officers three times, and they said that they were not fully organized then, but that was simply a tentative organization. You have heard of "The organized work." But I never saw a body that was so much organized according to the amount of work done, as this one was.

Inconsistencies.—If I understand their contention, they have been denying the right of any body, except a church, to elect and send out a missionary, or to determine his salary. And it must be the church of which the missionary is a member. But they elected two missionaries and fixed their salaries, and that, too, without referring the matter to the churches at all. They did it while they themselves said they were not a body, but simply an association.

Another thing they have complained of the Southern Baptist Convention for is that they often do important things just at the close of the session. Yet they, at the hour of midnight, when many of their number were in another room, engaged about another matter, called up the question of salary and raised each one \$200, thus making the salary of each \$1,200 a year. And in doing that they most effectually answered their own complaint against the Boards for paying such large salaries. The regular salary of one of our foreign missionaries, I believe, is \$600 a year.

Another feature of their splendid economy of mission work is seen in the provision for the quarterly meeting of their Executive Committee. For be it remembered that their Executive Committee is really larger than their Association.

Other remarks about their Statement of Principles and Methods of Work must await another time. Let us regard these as good and earnest brethren who think they have a real ground of grievance or have in mind a better way to do mission work. When they come to Kansas City let the Convention treat them with all fraternal consideration, and if it can be consistently done, let us remove the obstructions to co-operation. My judgment is that many of them will now be much easier to satisfy. But if we must part company, let it be in the spirit of Christ.

Texarkana, Ark.

## BAPTISTS IN THE COUNTRY.

By Prof. J. M. Burnett.

The situation in the rural districts amounts to a practical crisis for Baptists. The threatened formation of a new organization is only a symptom of a general condition. It is a result of conditions in the rural districts. It is time to make a candid review of the facts.

The fathers took the country for Baptists; their sons condemning their wisdom, are turning all their attention to the cities and towns. But who are wiser, fathers or sons? We may leave to the future to say. Suffice it to say that we are in danger of losing all that our fathers gained. We are apt to forget that axiom of wisdom that "a bird in the hand is worth two in the bush." In order to catch the great, rich, alluring, wicked cities, to let loose our stronghold in the country cannot lay claim to wisdom. With all their reaching out after the cities, Baptists should see to it that they keep firm hold with strengthening grasp upon the country.

Baptists have shown peculiar adaptability to the country. It is the gift of God; let them not neglect it. Baptist independency is mightily attractive to country people. The wide country makes people self-reliant and independent. The people feel able to take care of their own local affairs. Any other form of church government than an independent democratic one goes against the grain of the average countryman.

Baptists had their rise among the common people, the plain people of the country. Baptist polity appeals to the common sense of the people. The Presbyterians have largely failed to reach the country places because they have not trusted the unlettered man with the gospel. The Presbyterian requirement of an educated ministry has made them a power in cultured communities, but left them without a witness among the masses of the plain people. Baptist polity, on the other hand, has provided preachers of the gospel for all classes. In every country place are Baptist preachers and Baptist laymen, loyal and true.

In the same way, country people like the Baptist way of taking the Bible as the sole rule of faith and practice. They do not care about nice points of criticism or of theology or scholarship. They only know how to take their Bible for what it says on the face of it. And I don't know but that, after all, they are the best interpreters. Because the Bible was written in the speech of the common people. At any rate Baptists always win when they appeal to the plain people from the open Bible.

Thus it is that Baptists have won the country and have every advantage in holding the country. But they are not doing so. The country places are in many instances slipping between Baptist fingers. The last decade or more has seen a weakening in thousands of Baptist churches. The country ministry is no longer the power it was a generation ago. There has been a growing indifference and sometime active opposition to the current of denominational life. It is hard to find one of the old country churches where the spirituality and consecration will compare with the spiritual life of the same church a generation ago.

The redeeming feature of the situation is that there is now an awakening to the gravity of the situation. The brethren everywhere are realizing how things stand. Indeed in a few places an upward movement has already begun. We seem just now to have come to that critical moment when it is possible for the country churches to take on new life and power, or, failing in which, to die.

These articles are written out of love for the country church and with faith in her greatness and greater possible future greatness, and with the hope of stimulating thought and earnest, prayerful effort.

I desire to point out what seems to me the principal causes of deterioration; what are the difficulties of the country church, and make some suggestions as to what should be done to overcome the difficulties and bring our churches in line with the life of to-day. Carson-Newman College.

**A GREAT REVIVAL AT CHATTANOOGA.**

During the past two weeks the First Baptist Church of Chattanooga has enjoyed a gracious revival, a season characterized by spirituality deep and abiding. In the meetings, which closed Friday night, the pastor was assisted by his brother, Dr. M. Ashby Jones, of Richmond, Va., and the occasions have been rare indeed when it has been the privilege of our people to hear a preacher of such power and eloquence.

Absolutely devoid of all sensationalism, cultured, consecrated, deeply earnest and thoughtful, possessing in a marked degree the tongue of music for which the "Jones boys" are famous, Dr. Ashby Jones preaches the old-fashioned gospel in its simplicity and purity with such tenderness and beauty that his power over the hearts of men is wondrously winning.

As to style and method there are ways in which many ministers are closely allied. Dr. M. A. Jones' style as a preacher, while entirely natural and free from all self-consciousness or unpleasant mannerism, is peculiarly characteristic and attractive to an unusual degree. His winsome personality wins you at once, and as the quiet speaker, so gentle and earnest of manner, goes more deeply into his subject, the purpose dominating his life—the preaching of Christ—seems suddenly a consuming fire and the hearts of his hearers are lifted by the power of the Christ within him to wondrous heights of love and endeavor, moved and stirred to their souls' inmost depths by the glory and beauty of the gospel he preaches.

The one distinctive feature which has made all Dr. Jones' sermons peculiar has been the absence of story-telling (that familiar form of illustration so commonly used by evangelists), and the absolute obliteration of anything of a personal nature. In other words, his motto might well have been "None of self and all of Thee," for the distinctive feature of his preaching is the fact that he preaches Christ and Christ alone. (Can the heart of man conceive a more beautiful peculiarity?)

Speaking without notes, he takes his text and, with all the winsome earnestness of a heart overflowing with love for God and man, he talks to you about Jesus, telling the same sweet story in every sermon. "And, oh," he says, "if my message each day were not the same I would change it." As he preaches the man is forgotten and only the Nazarene in the beauty of holiness is before you, while a voice (the voice of the Nazarene's servant) awakes the slumbering symphonies of your soul, arouses all the higher impulses of your nature, and you resolve as you have never resolved before that the Christ life shall be yours if the Christ himself will but guide and strengthen.

The interest during the meetings was widely spread, touching with its spirit of beauty not only the First Baptist Church, but other churches as well, and the Christian life of all who have come under the influence of Dr. Jones' preaching has been revived and strengthened by his strong and beautiful presentation of the gospel of Christ.

A large number have manifested their desire and determination to live the Christ life, as a result of the revival, and it is believed that the work of grace, so beautiful in transforming power, is but just begun in our midst. It is our prayer that it may grow and strengthen until every soul naming the name of Jesus shall own His power, crowning Him King of kings and Lord of lords. J. L. M. Chattanooga, April 1.

**DONATIONS COMING IN FOR DR. SAVAGE.**

The committee of the J. R. G. Society to raise money with which to send Dr. Savage to the Holy Land is greatly encouraged. Many letters with liberal donations have been received, and the committee is hopeful that a sufficient amount will be in hand by May 15th. The J. R. G. Society led off with a contribution of \$100. We are sure that every former student and friend of Dr. Savage will be glad to help in this matter.

We take the following extracts from a few of the many letters received. President J. W. Conger, Ouachita College, Arkadelphia, Ark., says: "I make this donation with a heart full of love for my former teacher and friend. I wish God would send us more such characters to teach in our colleges throughout our Southland."

Rev. Forrest Smith, pastor of the First Baptist Church, Sherman, Texas, says: "Mrs. Smith and I are both former pupils of Dr. Savage, and greatly rejoice in any kindness shown him. He greatly deserves what his pupils are trying to do for him."

We have many other similar expressions. Brother, sister, friend, former pupil, what do you say? The committee believes you will help. Send what you can, if it is only \$1. You will never miss it, and it will help. Send money to Mr. I. B. Tigrett, Cashier Union Bank & Trust Co., Jackson, Tenn. Let the money keep pouring in.

A. P. Moore, Ch. Com.

Jackson, Tenn.

**TENNESSEE ASSOCIATION.**

Baptist affairs in this Association (Tennessee) never looked more promising. With some new, strong pastors installed in some of the best churches, and with Dr. A. J. Holt at the head of our school at Fountain City for girls, and with the approach of inspiring springtime the prospects are bright for a successful year.

Third Creek Church is doing its part in the forward move. It has almost completed its beautiful parsonage, will give more for missions than heretofore; in fact moving cut along all lines of work. Gallaher's View will also do her part. The prospects for Rocky Hill are more promising also.

Third Creek Church has sustained a great loss in the death of one of its deacons and Sunday-school superintendent, Brother Wm. Coleman, on the 21st inst. Truly a good man has fallen, faithful in every relation of life. He was always ready for every good word and work. He leaves three sons and six daughters to mourn his loss. Three of the children are small. The wife and mother preceded him only a little more than a year. May the Holy Spirit be indeed a comforter to the comfortless.

A. F. MAHAN.

Knoxville, Tenn., March 25, 1905.

**SPARKS FROM THE MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION.**

1. That the pastors should comprehend the work of the Sunday school. 2. That the pastor who gathers in the children and makes the Sunday school great by leading them to Christ will later on have a church mighty in works for God and for men. 3. That the Sunday school teacher stands next to the preacher in importance and in possibilities for doing good. 4. The first qualification for every Sunday school teacher is to have the spiritual birth from above. Then they should know men and how to use their sword, which is the word of God. 5. To save the lost and instruct the saved should be the aim of every Sunday school.

Dr. W. O. Carver, in one of his great talks on Bible Study pointed out the fact that Jesus taught his disciples the great lesson of self-mastery and how to master the problems of life in the gospel of John, chapter 13 to chapter 17. Study these chapters and learn how to master self.

Truly, God's Spirit was greatly manifested in these meetings. The above are some of the fragments that remained with me after the rich feast.

Grace and beauty were added to the meeting from start to finish by the whole-hearted hospitality of the Watertown saints, for which we shall ever remember them.

A. M. ROSS.

J. P. Gilliam, Hico, Texas—You are certainly giving us an excellent paper. It affords me genuine pleasure to note the progress being made by my native State along lines which tend to advance the Master's cause. It is putting it mildly to say "The Baptist and Reflector is the most potent factor in bringing about this advance movement." The Lord bless you in this great work.

D. B. Jackson, Lexington, Okla.—We reached our new home on the evening of March 22d, safe and unhurt. We had quite a pleasant trip excepting that we were somewhat crowded the greater part of the way. Our people have received us so kindly that we already feel very much at home. We had two fine congregations yesterday. The Methodist pastor bestowed quite a courtesy upon us by bringing his congregation to our evening service. Six denominations are represented here. The outlook is fine and we earnestly solicit the prayers of all our friends in our homeland that we may be blessed in our labors here. Please see that the Baptist and Reflector comes to us here. We can't be without it. We can better give up all others. Will try to write often.

J. B. Fletcher, Texarkana, Tex.—We are in the midst of a great revival in the Rose Hill addition of this city. We have a large gospel tent. This is the third week of the meeting. There have been so far about eighty conversions and twenty-five additions to the First Baptist Church. Many others will join. Pastor Halley is with us in the meeting all he can be. Brother H. L. Hiett, of Ft. Worth, the sweet gospel singer, is with us, singing the gospel. God is blessing us wonderfully.

J. W. Richardson, Colesville, Tenn.—We will say to the readers of our State organ that we are still preaching at Little Doe, Caldwell Springs and Cobb's Creek. Work progressing nicely. Ninety-five additions this winter. More interest is manifested in missions than ever before, and some good collections are being taken up for this great cause. Rev. W. H. Hicks is doing good work in his field, and Revs. Potter and McReynolds are also bringing things to pass.

**B. Y. P. U. MEETING, KANSAS CITY, MO.**

The annual meeting of the Baptist Young People's Union, Auxiliary to the Southern Baptist Convention will meet in the Calvary Baptist Church, Kansas City, Mo., at 10 a. m., Thursday, May 11th.

All visitors will be invited to participate in the meeting, but only delegates can take part in the organization and business of the Union. It is hoped that this will be borne in mind by the people in time to have the delegates appointed by the churches and Unions.

L. O. DAWSON, Prest.

**DO QUICKLY WHATEVER YOU DO.**

Do not pass this by. It is for you. Whatever we do for Home and Foreign Missions for this Convention year must be done at once. We have only three more Sundays. Act at once. Take a collection in your church, your Sunday school, your missionary society, your young people's meeting, and in your home. The time is short.

You may have taken your offering. Take another. Take it at once. The months of January and February were very cold and disagreeable. The collections were almost nothing. It has put our boards and our missionaries in an embarrassing position. Dear brother and sister, let us put ourselves in their places in thought. Then let us act accordingly.

The Home Board is expending nearly \$14,000 in Tennessee this year. We have not given one-fourth that amount to that Board thus far. This is not right. If we love the Lord, let us stand by His cause. How shall I appeal to you? We have done nobly. Shall we fall now? I have not urged before. It has been a noble thing for our people to respond without urging. Shall I be gladdened by your response?

Watch the paper for a few words from the Secretary each week. I may ask you to wire me at our expense on Sunday night, April 30th. Next week will tell something more. Brother pastor, I appeal to you, I feel sure you will not fail. See to a collection at once.

W. C. GOLDEN.

**WEST TENNESSEE ITEMS.**

Active preparations are being made for our Sunday-school Convention, which convenes in Lexington, the capitol of Henderson County, whose hospitality will be well taxed. We have every indication of the finest meeting in our history. The writer is preparing a large map that will show every Baptist church from the Tennessee to the Mississippi, properly marking those that have Sunday-schools. I would thank any pastor or Sunday-school worker for any aid and information that would be helpful.

Will the pastors help me to push the endowment for our aged and indigent ministers? We need some large givers. Let those who have subscribed send the amounts to W. M. Woodcock, Nashville, Tenn., treasurer of our State Convention. These faithful, even though obscure tillers in the Master's vineyard, deserve help. How can we neglect them? God forbid.

Rev. F. C. Flowers becomes pastor at Halls. We trust that God's blessing may crown his efforts.

Rev. T. L. Barrow preached at Caruthersville, Mo., last Sunday. We hope that we shall not lose this dear brother from West Tennessee.

Hon. T. E. Glass, president of our Sunday-school Convention, has been called to Milan twice to attend the funerals of relatives.

We had a fine Sunday-school and two fine congregations at our church yesterday, and I preached to a large crowd at Oakwood in the afternoon.

Milan Baptist Church has raised \$400 for missions and benevolence. This noble church was never more united and ready for every good work. There is much talk of needed improvements on our house of worship. The Methodists will enter their new house of worship next Sunday.

Let us all rally to the aid of Home and Foreign Missions. Milan, Tenn.

W. D. POWELL.

J. W. Watson, Blue City, Tenn.—I commenced a meeting at Piney Flats, Tenn., the 19th ult. and continued for fifteen days and nights, resulting in eleven conversions. The meeting was a great uplifting to the community. The people are a fine class of people and know how to treat a preacher right. They remembered me financially and paid me well for my time among them. There is no Baptist Church at that place, but think there will be in the near future.

PASTORS' CONFERENCE.

Nashville, Tenn.

First Church—Pastor Burrows preached on "The Danger of the Empty Heart" and "Ammon." Eleven baptized, five received for baptism, one by letter.

Central—Pastor Lofton preached on "Baptism of Jesus" and "Heavenly Joy over the Sinner's Repentance." Two received by letter. 250 in S. S.

Edgefield—Dr. Nowlin preached on "Elements of True Greatness" and "God's Love for the World." Twelve additions. 304 in S. S. Meeting continues.

Belmont—Pastor Baker preached on "Ye Are Not Your Own" and "The Love of God Our Father."

North Edgefield—Brother R. M. Inlow preached on "I Am Debtor to the Greeks and the Barbarians." Pastor preached at night on "Ask for the Old Paths and Walk in Them." 193 in S. S.

Lockeland—Brother W. W. Horner preached on "The Magnetite Christ" and "Regeneration."

Seventh—Pastor Wright preached on "Passion for Souls." Brother Inlow preached on "Seeing the Glorified Christ." Four additions, baptized three.

Immanuel—Pastor Ray preached on "The Other Sheep."

Howell Memorial—Pastor McCarter preached on "Christ and Believers" and "Leaving Home." (No. 2.) One received for baptism, two professions.

North Nashville—Pastor Swope preached on "Encouragement for the Weary" and "Man's Possibilities." Four additions, one baptized.

Centennial—Pastor Stewart preached on "Bethel" and "Whither I Go Ye Cannot Come." Four received by letter, two for baptism, one baptized.

New Hope—Pastor Gupton preached on "Man's Duty to Man" and at Old Soldiers' Home on "Christ Receiving Sinners."

Franklin—Dr. Golden preached in the morning. Dr. Van Ness reported a great trip to Hot Springs, Ark., and Dallas, Tex.

The Sunday-school Union met at 3 p. m. at the First Church. Brother R. M. Inlow made a strong speech on "The Work of the Teachers" to a full house. A great meeting.

Knoxville.

First Church—Pastor Harris preached on "Faith" and "Christ's Friends." 376 in S. S. Special services during the week.

Island Home—Pastor Dance preached on "John the Baptist" and "Jesus' Anxiety for Jerusalem." 89 in S. S.

West Knoxville—Pastor Hurst preached on "Christ's Kingdom and Church" and "The Return of the Prodigal." Ten requests for prayer, two conversions, two additions by letter. Opening services in the new church next Sunday. 140 in S. S.

Calvary Chapel—Pastor Crow preached on "Jesus the Good Shepherd" and "Christ the Source of Christian Power and Faithfulness." Ladies' Missionary and Aid Society organized with fifteen members. 125 in S. S.

Beaver Dam—Preaching by Dr. A. J. Holt. Woman's Missionary Society organized by Mrs. I. L. Ford. 50 in S. S.

Centennial—Pastor Perryman preached on "A Purchase Made" and "Behold." 388 in S. S. Four received by letter, six baptized.

Mt. Olive—Pastor Cooper preached in the morning on "Missions" and Rev. E. A. Cate preached on Saturday on "Draw Near to God." 106 in S. S.

Third—Pastor Medaris preached at both services. Broadway—Pastor Atchley preached on "The Safeguard of Our Nation" and "The Fundamental Lack." 367 in S. S.

Maryville—Pastor Cate preached on "Love for the Church" and "Salvation."

Bell Avenue—Pastor Davis preached on "Faith in God" and "Growing in Grace." 148 in S. S.

Chattanooga.

Second Church—Pastor Waller preached on "A Temple in the Heart," the third of series on "Curious People," and "The Grumbling Man." Two received by letter, two approved for baptism, three baptized, five professions. 275 in S. S.

First—Dr. H. L. Jones preached on "Leavening the Whole Lump" and "Love Your Enemies," the third of a series on the "Hard Sayings of Jesus." 300 in S. S.

East Chattanooga—Pastor Bryden preached in the morning on "At the Master's Feet." Brother Saunders preached at night on "Lovest Thou Me?" 169 in S. S. Brother Boyle spoke to the Sunday-school.

Central—Pastor Vines preached on "Model Prayer" (No. 7) and "The Tragedy of a Negligent Father."

Hill City—Pastor LaFerry preached on "Power of Prayer" and "A Willing People." 50 in S. S. Brother H. D. Huffaker spoke to the Sunday-school.

Highland Park—Pastor Brooks preached on "Forgiveness" and "At Ease in Zion." One addition by letter. 130 in S. S.

Brother H. E. Cleaton, of Louisville, representative of the Baptist Argus, was present at the Conference.

Memphis.

First Church—Pastor Boone preached morning and evening. Good congregations. Fine S. S. One received by letter.

Central—Pastor Potts began series of meetings, assisted by Prof. D. B. Towner, of Chicago, the great gospel singer. Fine interest and good crowds. Four additions to church. Number of conversions. Pastor is preaching.

Seventh Street—Pastor Thompson preached at both hours. Two fine congregations. Two received for baptism and one forward for prayer.

LaBelle—Pastor Sherman preached at night. Four received by letter, one for baptism, three baptized.

Lenox—Pastor Reese preached at both hours. Fine congregations. Large S. S. Good B. Y. P. U. Two baptized.

Bellevue—Pastor Hurt preached at both hours. Ordained deacons in afternoon.

Rowan—Pastor Bearden preached at both hours. Good congregations. Fine S. S.

Leon W. Sloan, Assumption, Ill.—I have resigned the care of the Baptist Church of Assumption, resignation to take effect on June 1st, next. I am open for work after that date. You are giving us a magnificent paper. Long live The Baptist and Reflector and long live its noble editor.

B. H. Carroll, Waco, Texas—I snatch a moment just to write a word with reference to the article in your issue of March 23d on the "Educational Crisis," by Dr. Lansing Burrows. It is a paper remarkable for its thought, for its acquaintance with the details of the history, for its analysis of the situation in England and France and for the lessons that it suggests. I await with interest the concluding article, and will only add that I wish this man who can write would, through the papers, more frequently give to others the results of his research, careful analysis and sound judgment.

John T. Oakley, Watertown, Tenn.—Preached to a fine audience Sunday at Round Lick. Two valuable additions. Dr. P. T. Hale preached a magnificent gospel sermon to a good audience at 8 p. m. The Sunday-school Convention was the best in its history. Large attendance, fine speeches, spiritual sessions and shouts of victory made the meeting simply glorious. I will deliver my lecture at Lafayette April 17th, Hopewell April 18th, Carthage April 20th, and Shiloh April 25th. I am working for a ticket to Kansas City. Look for me. I want your subscriptions for Baptist and Reflector.

A. J. Holt, Knoxville, Tenn.—Grove City Church is a State Board station in the suburbs of Knoxville. When Rev. R. N. Cate became pastor something less than nine months since the church had made no progress since its organization some years ago. Since this time, through the indefatigable labors of Pastor Cate, the church has taken on a life it never had before, and has become a generous contributor to all denominational objects. The L. A. S. under the leadership of Sister Cate, is performing wonders. Additions to the church are a weekly occurrence. The State Board deserves much credit for this work.

Earle D. Sims, State Evangelist, Dixon Creek, Tenn., April 7th—I am now in a mission campaign through Wiseman Association and have dates to lecture at all the twenty-three churches of the Association. Will close this campaign with a Workers' Meeting at Hartsville, April 22d and 23d, Saturday and the fourth Sunday. A number of our leading brethren will be present and take part. It is hoped Brethren Golden, Van Ness, Frost, Folk, Oakley, Phillips, Stone, Simmons, Hankins, McQueen, Swan, Dickens, Matthews, Payne, Smith, Wilks, Meadow, Ramsey, Massey, Harper, Fuqua, and others and many lay members will attend. A program will be printed immediately. All are invited to attend.

G. A. Ogle, Lascassas, Tenn.—A presbytery consisting of C. S. Dillon, S. B. Ogle, Wm. Freeman and the writer, met with a good audience at Taylor's Chapel, five miles east of Murfreesboro on the Hill's Hill turnpike, and by request of a number of Baptists located in that neighborhood proceeded to organize a Baptist Church. The organization was soon effected, and the outlook is flattering. The membership of this little band are poor and the neighborhood is not rich, but Christ said, "The poor you have with you always." It is believed that more than two dozen will immediately join by baptism. Campbellites predominate in this section of country, and the coming young people are growing tired of a water salvation and want something more experimental and lasting.

GATHER UP THE FRAGMENTS.

We are on the last month of the Convention Year, and I am too busy on the Annual Report and a hundred other things to write much; but I wish to say to our brethren and sisters just this: We have gotten reports from the foreign fields which are glorious. We need a large sum to meet all indebtedness by May 1st. It is so large I will not frighten you by naming it. We can, and under God must, honor our Lord by paying all. This is not the year to report a debt. God has been too good to us at home and abroad. Will every lover of our Lord pray and give and gather the fragments until there shall be an abundant supply on God's altar. Let every church and Sunday-school and Mission Band help. While some are giving their children, some thousands of dollars, some hundreds of dollars, some a few cents, be sure your gift is liberal in God's sight. Now "all together" for a few days, and we will succeed. R. J. WILLINGHAM.

Foreign Mission Rooms, Richmond, Va.

AT HOME AGAIN.

I am at home again, after having spent twelve days with Pastor J. R. Chiles and his people at La Follette in a meeting, which resulted in the reviving of many of God's saints; the conversion of a number of souls, the addition of several persons to the church and the establishment of the truth among the people. The congregations were large and the beautiful Baptist church house was often filled with earnest listeners to the truth. The house will hold almost 500 people. I never saw people give such earnest attention to the preached gospel as I saw here. Strong, influential men gave up their sins and surrendered to Christ and are now disciples of Christ, for they joined the church and are earnest workers for Jesus. I do not know how many were converted, as I was away some during the meeting, having to return home to preach on Sunday; nor do I remember how many united with the church. We possibly would have had more visible

results had it not been for the fact that the whole town was interested in the pending contest in the Legislature at the time, as to whether the corporation of the town would be abolished or not and be reincorporated under the Adams law. Many hearts were sad when it became known that the Legislature refused to pass the bill. But it will not be long before the saloons will have to go from La Follette. I was pleased with my stay with the La Follette people. Pastor Chiles is a noble young man, and he has a great work. I made my home with Brethren D. W. Scalf, A. B. Lindsay and Dr. W. E. Rose, and no man ever was more hospitably entertained. It was also my pleasure to share the hospitality of other brethren and sisters. R. C. MEDARIS.

Knoxville, Tenn.

UPPER EAST TENNESSEE.

The program for the fifth Sunday meetings to be held at Erwin April 28-30, will be sent out in a few days. It is an excellent one and provides for the discussion of subjects timely and appropriate. We hope all those appointed to speak will arrange to be present.

Pastor S. P. White, of Erwin, was here for a day. He is getting his work there, at Butler and Bluff City, well in hand. I am much interested in the life and usefulness of this promising young preacher, as I was honored with the privilege of preaching his ordination sermon. I am urging him to secure most thorough college and seminary training for his life work as a duty he owes to God, his denomination and himself. His plans seem set that way and, I trust, he will allow nothing to divert his from such a course of plain duty.

Pastor Snow is going to bring things to pass in Johnson City. He has been holding a most encouraging meeting at the mission. A number of conversions are reported. He is planning for and expecting great progress along all lines of church life and work.

I am exceedingly anxious to make this "Upper East Tennessee" department a help towards our denominational progress in all this section—the territory of the Holston and Watauga Associations. It is a labor of love with me, and I shall be glad to serve our cause in every possible way. Brethren, help me by sending me reports of your work, as I so often requested.

Here, the pastor preached on "God's Store-house Bounty" and "The Privilege of Choice."

I have just read with profound interest "The Pastor and Modern Missions," by John R. Mott. I shall read it again and again. It is instructive, stimulating, eulogizing. I heard Mr. Mott in an address at the Seminary in 1894, and the influence of his earnest words abides with me still. In his book, he truthfully says the key to the solution of our mission problem is with the pastors. "The pastor holds the divinely appointed office for inspiring and guiding the thought and activities of the church." What an affliction on a church to have a pastor (?) who is not missionary in spirit and practice! I trust "The Pastor and Modern Missions" may have a wide circulation.

O. C. PEYTON.

Jonesboro, Tenn.

NEWBERN NEWS.

Our Bible Conference has come to an end, but it is not a thing of the past; its blessed influence and inspiration are mightily present and will be felt in this section for years to come. All the brethren who were on the program for addresses were present and the program was carried out almost to the letter. The attendance was good and the addresses—I do not know where to begin and should not know where to end. Anderson on "Missions" and "Bible Giving," Bruton on "Sunday-school Work," Crutcher on "Christian Citizenship," Folk on "Literature" and "Temperance," Lawrence on "Soul-saving" and "The Work of the Holy Spirit," Penick on "Baptist Doctrine," Sherman on "Devotion and Daily Serving"—what more could heart desire? All the addresses were A1; it was a spiritual and intellectual banquet, with nothing but the best on the board. At the last service of the Conference many, with full hearts, moist eyes and quivering lips, bore glad testimony to the great blessing that had come to them through the presence and messages of the brethren.

On Thursday night Brethren Anderson and Harris were ordained deacons of Newbern Church. Brother Bruton preached the sermon in his own masterly and comprehensive way, and Brother Sherman delivered such a clear, practical, earnest charge as cannot fail to prove lastingly helpful.

It was my privilege to enjoy a great day yesterday with Pastor Bruton and his warm-hearted people at Ripley. I was not surprised to find that they are wedded to each other, and the union is a happy one for both. Dr. Bruton is the preacher par excellence of this cultured little city, and people of all denominations delight to sit under his ministry. In the afternoon I preached at Liberty, a noble, little country church five miles west of town. I was with these dear people in their meeting last summer and it was almost like being at home to see them once again.

Our work here is moving up steadily and there are many things to encourage us in it. The spirit of effort is manifesting itself in our members, and the prospects before us are brighter than they have been for sometime. Attendance excellent at all services; some who have long been indifferent are beginning to wake up. Our two new deacons are both splendid men and we expect great things of them. The Sunday-school is getting steadily better; two bright professions of faith gladdened our hearts yesterday. The ladies' societies and B. Y. P. U. are doing substantial work. The Lord is with us; we praise Him; take courage and press on.

HARRY LELAND MARTIN.

Newbern, Tenn.

## 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.

#### The Young Ladies of Morristown.

Our Young Ladies' Missionary and Aid Society have only been organized about six weeks, but in that time we have perfected our plan of work. We meet once in two weeks on Tuesday afternoon at private residences. Our programs are all placed in a year book. One meeting is a sewing and work meeting, while the following meeting is devoted to missionary instruction and entertainment. Our dues are kept sacred to missions, while other funds are divided between missions and church aid work. We are now making handkerchiefs and stock collars for an Easter bazar, from which we hope to gain a considerable financial gain. Minnie Lee Davault.

#### The Young Ladies of Jackson.

The Highland Avenue Church has a Young Ladies' Aid Society, and expect within a few weeks to combine missionary work with it. They have some earnest workers with Miss Lilly Reed as president.

About the same could be reported of the Second Church, Miss Daisy Ingram, president. They give one-third to missions, and have recently given \$82.15 toward their new church building.

Last October a society was organized at the First Church. We have

15 members, with Miss Margaret McGhee, president. We observed Saturday of the Week of Prayer in January, and our offering was \$12.15. We will also observe Saturday in March Week of Prayer for Home Missions, following the Young People's program with the Bible Hunt. We use the Foreign Mission Journal, Kind Words and Home Field, besides many tracts.

We are more interested in the mission work than we would have been were it not for our little society. It puts us to thinking what our missionaries are doing for Christ. As the Bible is our text book, it teaches us that we ought to help them, and pray for them, and give what we can to them. We hope for better things in our society, and are looking forward to the State Convention meeting with us next October. Your coming will be an inspiration to us.

I wish all the churches would organize a Young Ladies' Missionary Society. They are very helpful, and while we can do very little, we have the consciousness of knowing that we are trying to help work for our blessed Master. Kathleen Mayo, Sec.

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#### Young Ladies of Memphis.

Six years ago a Young Ladies' Missionary Society was organized in the First Baptist Church, Memphis, by our pastor, Dr. A. U. Boone. We had never before undertaken the work to be accomplished by a missionary society; but our few earnest members were all interested and anxious to do their best; realizing that it was God's work, and for the advancement of His kingdom.

For months the results were very poor, and we often became discouraged and felt that we must give up; there was so much before us, and we did so little; yet we persevered and were repaid for our efforts; for we gradually grew in numbers, and our work broadened out and was accomplished.

Each year brought better results; and now at the end of our last twelve months' of study, prayer and work, with our membership increased to 50, we feel more than ever that we have been blest to carry on our duties in the pursuit of a noble end.

Our report for the year 1904 shows that our cash contributions have been \$251.25; besides a box sent to the frontier valued at \$109.

In distributing our money we gave to Tichenor Memorial Fund, \$5; Ministerial Education, \$25; State Missions, \$25; Home Missions, \$98; Foreign Missions, \$100. We feel very much encouraged, and that our year's labor has not been in vain. We have so much before us, such a great work to be done, and our success depends on our own efforts alone. We must have determination, and strive unceasingly and earnestly to do our part for the glory of the Master, and ever move forward in our undertakings, always seeking for better things. Every one of us should read, pray and work to bring under God's influence the young women of our circle.

Floy Claire George, Pres.

Prof. M. L. Lennon was ordained to the ministry Saturday, April 1st, at Spring Hill Church, near Paris, Tenn. Revs. Asa Cox, D. T. Spaulding, R. M. Hastings and others participated in the exercises. He is a bright young man.

### A Good Meeting.

Last Thursday night I closed a gracious revival at Centreville, Tenn. The meeting lasted for eleven days. From the very first there was not a church building large enough to hold the crowds; so the second night we moved our meeting to the Opera House, which will seat 500 people, and the building was about full. From 20 to 30 young ladies sang in the choir on the stage at each service; and the pastors and Christians of all denomination all attended and took great interest in the meeting.

We organized a church with fourteen members, and had three other additions. Our members are the very best people of the community. We bought a beautiful church lot for \$325 and paid for it; altogether there was over \$400 raised in the meeting, and the church will immediately erect a house of worship. Brethren W. O. Golden, J. H. Hull, N. D. Bates and W. E. Goad formed council for organizing our church.

Centreville is a lovely town of 1,500 people, and a better, kinder people cannot be found in the world. They all helped me and welcomed our church.

Last Sunday I preached again at Franklin and found our church prospering. Seventy in Sunday-school, and I baptized one; others will unite at once.

Wednesday night I will be at Hartsville and commence my mission campaign through Wiseman Association.

Earle D. Sims.

Nashville, Tenn., April 3rd.

### Elizabethton Notes.

Baptist affairs in Elizabethton are in good shape. We have just had a gracious series of meetings in our church conducted by the inimitable Rev. J. M. Anderson of Morristown. Brother Anderson is a preacher of great power and simplicity, and preaches the gospel in its purity. He was with us ten days and did an excellent work. He suffered most of the time with neuralgia, and this was a great disadvantage to him. Brother Anderson has discarded the "mourner's bench," and simply asks people to accept Christ in the congregation. Most of our people heartily agreed with Brother Anderson in this, as we believe that it was the original plan of the early church. There were about 23 professions of faith, and so far there have been 12 additions to the church. Brother Sharp baptized three Sunday evening. A very large crowd was present, the church being taxed to its full extent.

Our W. M. U. had the pleasure of hearing an excellent address from Miss Annie Armstrong this afternoon upon Home Missions. Those who heard it were delighted. Miss Armstrong is visiting the Mountain Schools of the South with Rev. A. E. Brown, who is the superintendent of this work. We all feel that this address will be a great help to our church.

Brother Sharp has an excellent hold upon the church and the town in general, and is doing a great work here. Considerable interest is being manifested among the unsaved. We are planning and hoping to add Sunday-school rooms to the church in the near future. This is badly needed.

The school at Butler, under the leadership of Brother Saunders, is

### A MATTER OF HEALTH



doing good work, and we hope that the debt upon it will soon be lifted. These academies located at strategical points will be the means of doing untold good in this mountain country, and our people ought to rally to this work and establish these schools in every Association in this country. Rev. A. E. Brown is doing a noble and grand work in the establishment of these schools, and we believe that it will pay better than any work that is now being done by our people.

James D. Jenkins.

Elizabethton, Tenn., March 28th.

### Baptist Congress Information.

Assistant Secretary W. T. Whitley, LL.D., writes: "Everybody who gets proper credentials and notifies us, writing not later than June 1st from America, will receive the offer for the eight nights, July 11-18, inclusive, of supper, bed and breakfast in some suburban home. This will leave him to defray his car or railroad fare of 25 or 35 cents, and to find any other meals that he wants. Within a quarter of an hour's walk of Exeter Hall there are hundreds of private boarding houses, lodging houses and temperance hotels at all prices." A list of these boarding places will be published in due time, and a committee in London will aid the visitors in getting located. The Transportation Manager and Dr. and Mrs. J. H. Eager will aid in this work. The English Baptists have suggested that "Congress Sunday" be set apart among the Baptist Churches throughout the world. The general theme being, "Baptist Unity," and the same songs being used which will be named later.

### The May Meetings.

St. Louis extends most cordial greeting to all who are looking forward to the annual gathering of Baptists May 16th-22nd. Our doors and hearts are already open to you. The Entertainment Committee will soon have a full list of hotels and homes and will publish same. We shall be glad to furnish information to all who will indicate their wishes as to entertainment while in the city. Rates will range from \$1 per day up, for room, breakfast and evening dinner. Missionaries who expect to be present will confer a favor by writing to the undersigned at once, giving particulars as to the time of arrival and length of stay in the city. Free entertainment will be provided for all

the missionaries who are at home for rest. Samuel E. Ewing, Chairman Entertainment Committee, 5071 Page Avenue, St. Louis, Mo.

AMONG THE BRETHREN.

Rev. H. E. Watters of Martin, Tenn., delivered the commencement sermon of the High School at Sharon, Tenn., March 26th.

Prof. John R. Mack died at North, S. C., March 23rd. He was a superb educator, having once been president of the Brownsville Female College in this State.

Rev. T. Randolph Moss of Jackson has resigned the care of the church at Pinson, Tenn., after a pastorate of only a few months. He is a bright young man.

Rev. W. A. Simmons of Paris, Ky., resigns there to accept the hearty call to Moberly, Mo. A handsome \$25,000 house of worship is to be constructed at the latter place.

Rev. B. J. Mathews quietly inaugurated a meeting at De Queen, Ark., the other day which has already resulted in 44 additions, and shows no sign of abatement.

Rev. W. C. McPherson, who left Cleveland, Tenn., to accept the care of Glenn-street Church, Atlanta, Ga., has had a royal welcome among Georgians. He deserves it.

The Baptist Argus of last week had a touching notice of the drowning in the Ohio River last Saturday of the office boy, Albert Tharp. He was 14 years old and an orphan.

A great spiritual wave has passed over Jackson, Ky. Rev. Geo. W. Shepherd of Richmond, Ky., assisted Rev. R. L. Baker and there were 48 additions, 41 by baptism.

Rev. C. C. Cox, formerly of Virginia, has lately resigned the care of Middle-street Church, New Bern, N. C. The good people of that State want him to remain within their borders.

Dr. T. T. Eaton calls attention to the startling fact that during the recent campaign in Louisville in which it was heralded that there were 7,000 conversions, only 71 joined Baptist Churches.

The revival in the First Church, Jonesboro, Ark., where our Tennessee exile, Rev. U. S. Thomas, is pastor, is still in progress. Forty-three have already been baptized. Brother Thomas is doing his own preaching.

Prof. John Roach Stratton in severing his connection with Baylor University, Waco, Texas, to enter the pastorate, generously donated his large and valuable collection of oratorical books to the library of that institution.

The church at Russellville, Ky., has heartily called Rev. W. H. Ryals of the First Church, Paris, Tenn., and is making every possible effort to secure his acceptance. The people of Paris think his work there is just beginning.

Editor J. W. Bailey of the Biblical Recorder commends the action of the Congregationalists in refusing to accept the gift of \$100,000 made to them by John D. Rockefeller for the aid of missions in lands that Baptists have not undertaken to evangelize.

Rev. O. P. Miles of Washington, Ind., has been called to the care of the church at Union City, Tenn., and he will likely accept. Having formerly been the popular pastor at Covington, Tenn., his welcome to Tennessee will be cordial.

The Baptist Advance says: "Rev. Martin Ball of Springfield, Tenn., one of the foremost young ministers of that State," etc. And thus a man past the meridian of life impresses the world. Congratulations, Brother Ball. Verily things are not always what they seem.

President S. P. Brooks gives some interesting data about the graduates of our great school, Baylor University, Waco, Texas. There have been 662. Lawyers, 187; preachers, 64; teachers, 60; business men, 35; physicians, 88; unknown, 57. It is truly interesting to note into what profession most college men go.

A brother after hearing Dr. J. J. Porter of Joplin, Mo., preach three times in a revival with Rev. J. S. Edmunds at Blackwell, Okla., says his sermons were long and broad, deep and high. He thinks the sermonette craze is a sign of unhealthy condition in our churches. Brother Porter can interest people even during long sermons.

The Landmark Baptist Publishing Co. will begin active work in Little Rock, Ark., May 1st. Rev. J. N. Hall of Fulton, Ky., is President and Rev. Ben M. Bogard Secretary. A book house will be opened in Little Rock in charge of Rev. W. M. Barker and Prof. H. L. Higgs of Greenfield, Tenn. The printing will be done in Fulton for a time.

Dr. P. T. Hale, of the University at Jackson, lately went to Oakland and Macon, Tenn., and secured over \$200 in cash for the endowment. An iron fence is shortly to be built around the campus and the trustees have concluded to beautify the lawns with fancy flowers, trees, plants, etc. Kessler, an expert landscape gardener of St. Louis, has the matter in charge.

Little Hatchie Association.

Program of the Little Hatchie Association fifth Sunday meeting, which is to be held with the Middleburg Baptists April 28-30, 1905, beginning on Friday night.

7:30 p. m. Friday—Introductory sermon by Eugene Jackson.

10:00 a. m. Saturday—Should we as Baptists preach the doctrine, and why? W. G. Floyd, G. S. Price.

When, where and by whom was the church set up? W. C. McNeely, A. D. Roberson.

2:00 p. m.—What is scriptural baptism? F. M. Wilson, M. J. Boothe, T. Riley Davis.

The duty of the young people in the church. J. M. Wood, L. M. Graves, S. B. Moore.

7:30—Who will be saved? W. A. G. Gaugh, R. S. B. Wofford, Eugene Jackson.

9:00 a. m. Sunday—Sunday-school mass meeting, led by W. G. Floyd.

To what extent are we responsible for the salvation of the heathen? J. T. Fegg, D. D. Shuck.

2:00 p. m.—Prayer meetings. W. C. McNeely, G. S. Price.

Religion in the Home—W. A. Gaugh, S. E. Reed.

7:20—Sermon by T. Riley Davis.

The query box will be a feature of the meeting.

All who attend will be given a cordial welcome, and we insist that all attend and make the meeting what it should be. W. G. Floyd, G. S. Price.

Indian Creek Association.

Program for fifth Sunday meeting of Indian Creek Association, to be held with Beech Grove Church, eight miles west of Lawrenceburg, Lawrence County, beginning on Saturday, April 29, 1905.

9:00 a. m.—Devotional service, P. P. Medling.

9:30—Organization; reports from all the churches represented.

10:00—State and Associational Missions. J. R. Wiggs, J. W. Stanfield, J. N. Davis.

11:00—Does God call men to preach the gospel, if so, how? W. R. Puckett, J. L. Morrison, J. B. McCrory.

12:00—Dinner.

1:30 p. m.—If God calls men to preach, should his churches assist them in preparing for the work? P. P. Medling, J. M. Wood, D. S. Davis.

2:30—Is salvation the gift of God or a reward for service? B. N. Martin, W. H. Moser, R. W. Deford.

7:00—Sermon from Jno. 3:17, 18. J. M. Wood, S. M. Huckaba, J. L. Morrison.

9:30 a. m. Sunday—Sunday-school work, led by J. A. Shipman, Merida Huckaba, J. B. Davis.

11:00—Missionary sermon. W. R. Puckett, J. W. Stanfield.

7:30 p. m.—Sermon by some one to be selected at meeting.

All the members of the Executive Board are requested to be present, as there is business of importance to be attended to. J. N. Davis, J. E. Lindsey, Committee.

Big Hatchie Association.

The fifth Sunday meeting of Big Hatchie Association will be held with the Ararat Church, Madison County, Tenn., beginning on Friday night before the fifth Sunday in April, 1905.

Program: Introductory sermon Friday night by D. A. Ellis; Terry Martin alternate.

9:30 Saturday morning, devotional exercises by J. L. Lynn.

10:00—Organization; reports from churches represented.

10:30—The need of a deeper consecration among church members and how to obtain it. Jas. H. Oakley, J. W. Barnett.

11:30—Who shall be saved? J. L. Lynn, J. A. Carmack.

1:30—The duties of a deacon. H. P. Hudson, M. L. Day.

2:30—The duty of a church to her pastor and pastor to his church. T. Martin, J. H. Oakley.

3:00—Best method for collecting money for missions and other expenses in the churches. M. N. Davis, J. A. Carmack.

7:00—Question box.

10:00 Sunday—What does it take to constitute a complete Sunday-school? M. L. Day, H. P. Hudson.

11:00—Missionary sermon by O. W. Stumph.

2:00 p. m.—Home Missions. O. L. Neal, O. W. Stumph.

3:00—Foreign Missions. G. B. Smalley, J. H. Oakley.

Come, brethren, one and all, and let's have a good meeting. Conveyance from Jackson.

G. B. Smalley, Pastor.

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

Brunswick, \$3 to \$3.50, 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 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, 918 east 9th.

The Melba, 519 east 9th.

The Adelbeet, 514 east 9th.

The Vickers, 917 Locust.

Mrs. Clinkenbeard, 1428 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, 1824 east 8th.

Mrs. Underwood, lodging, 1828 east 8th.

Mrs. Benning, 1819 east 8th.

Mrs. Rucker, 1221 east 8th.

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

Mrs. Russell, 1216 east 8th.

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

Mrs. Miller, 1021 east 8th.

Mrs. Klingman, 1007 east 8th.

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

Headquarters, Coates House, West 10th and Broadway.

F. C. McConnell, Ch'n En. Com. Kansas City, Mo.

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 938, and one will be sent you free.

**BAPTIST AND REFLECTOR**

FOLK AND HOLT, Proprietors.

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

NASHVILLE, TENN., APRIL 13, 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 COX CASE.

Over a year ago a policeman in this city, Mr. Ben Dowell, was foully murdered by Tom Cox. Cox was a notorious desperado. He had already been engaged in numerous difficulties, had shot one man and killed another; had been arrested many times; had been convicted once of murder and sentenced to the penitentiary, but had been pardoned, and had also been pardoned several times when convicted for other offenses.

The occasion of his killing policeman Dowell was that the policeman had arrested the sister of Cox for keeping a saloon open on Sunday. She told Dowell that her brother would kill him for it. She and her husband and a young man were arrested for complicity in the murder. The trial was probably the longest and most noted in the criminal annals of Davidson County. Great difficulty was experienced in securing a jury. It required a week or more to do so, and it was finally done only after the ninety-six challenges allowed the defense, and the twenty-four challenges allowed the prosecution, had been exhausted. The trial lasted for several weeks. The court-room was crowded from beginning to end. The jury was out a week. It was learned afterward that it stood 11 to

1 for conviction of murder in the first degree for Cox. Cox had managed to get one friend on the jury. Finally a compromise verdict was agreed on finding him guilty of murder in the first degree "with mitigating circumstances." The 11 saw this was the best they could do. The one friend thought this would save Cox's neck. But Judge Hart disregarded the recommendation and sentenced Cox to hang. The jury disagreed with regard to the others. The case of Cox was appealed to the Supreme Court. The judgment of the lower court was affirmed unanimously. The Governor was appealed to. Governor Frazier refused to interfere. When he retired strenuous efforts were made to induce Gov. Cox to commute the sentence of Tom Cox. Petitions were presented to him. Delegations waited on him. But the petitions were signed by, and the delegations composed of, mostly people in other places. They were made up of Catholics and saloon keepers. The good people of Nashville and Davidson County did not say much; but they felt very deeply. Not only justice and the law, but their own lives were at stake. If such a cold-blooded murder could not be punished, then no life would be safe in this community; then the law would be a farce and justice a nullity. It was therefore a matter of great gratification to them when Gov. Cox announced last Monday night his irrevocable decision not to interfere with the verdict of the courts.

We take the occasion to make several remarks:

1. The object of punishment is threefold—punitive, to punish the criminal for his crime; preventive, to keep him from committing a similar crime; and exemplary, to deter others from committing such crimes. All three of these reasons would apply pre-eminently in the Cox case.

2. Laws are enacted for the protection of society. Courts are established for the purpose of enforcing them. If the courts do not enforce the laws, or if the Governor interferes, without sufficient reason, to prevent the enforcement of the laws, then the people who made the laws and who elected the officials for the purpose of enforcing them, are apt to lose respect either for the laws or officials, or both, and will be disposed to take the laws into their own hands. Thus disrespect of law is engendered and mob law reigns.

3. The pardoning power given to the Governor is a very important privilege, and it should only be exercised with the greatest care and caution. It has sometimes been sadly abused in Tennessee. The Governor should remember that besides the individual who appeals to him for mercy, the people have rights which he should consider and protect. He represents society, not the individual. He should remember, too, that mercy to the individual is often the greatest injustice to society, while justice to the individual is often the greatest mercy to society. We are glad that Governor Cox had the good sense to see this and the courage to act upon his conviction in the face of strong pressure to the contrary.

4. The aged mother of Tom Cox has been most active in trying to secure commutation for her son. This was natural. It was natural also that sympathy should be aroused for her. Let it be remembered, however, that she more than any one person was responsible for the fate of her boy. She did not begin her efforts for him at the right time and in the right way. They should have begun in

his childhood. Let it be remembered also that other mothers have sons who must be protected from such boys as her's.

5. But perhaps we do her an injustice. She may have done her duty to her son, and he may have been led astray by other influences. And this brings us to this point. The real evil influence in this case which led to the murder of policeman Dowell and the undoing of Cox is the evil influence which leads to ninety-nine murders out of a hundred, and the undoing of so many others—the saloon. Tom Cox was a frequenter of saloons. His brother-in-law and sister are saloon-keepers. It was their violation of the law which led to the arrest of his sister and the death of the policeman. After all, then, the saloon is responsible for all this wretched tragedy which has caused two deaths and brought untold sorrow to several homes and entailed so much expense upon the County and State. But who is responsible for the saloon? The legislators who voted to allow it to exist, or who did not vote to repeal the law allowing it. Who is responsible for the legislators? The people who voted for them. And so the responsibility for this tragedy and for every other similar tragedy comes ultimately back there and rests upon the people of Nashville, of Davidson County, of Tennessee. Does that responsibility rest upon you? How long shall these tragedies continue to be enacted?

## MEN OF ISRAEL, HELP!

The following was received late Monday afternoon:

The receipts for the Home Mission Board from Tennessee for the first eleven months of the fiscal year are \$7,223.48, which is \$1,661.95 short of last year. Over half of the amount received is in boxes, and not cash contributions to the Home Board. The receipts for the Foreign Mission Board from Tennessee for the first eleven months of this year are \$10,721.31, which is short by \$6,734.41 for the past year.

The State Board begs of the Editor of the Baptist and Reflector an editorial calling upon the churches of Tennessee to come up in this critical hour—so short—and repair the possible disaster by preventing it.

GEO. A. LOFTON,  
Committee from the Board.

Nashville, Tenn.

We must cheerfully comply with the request of the Board. It seems to us, however, that the above note speaks for itself. If the facts given in it do not stir the hearts of Tennessee Baptists and arouse them to liberal contributions to these Boards, we hardly know what would. They constitute the most eloquent appeal that could be made, especially when taken with other facts which have previously been published.

The Convention meeting in Nashville last year ordered both the Foreign and Home Mission Boards to advance. Both have complied with the order by laying out their work on an advanced scale, trusting to the good faith of the members of the convention to fulfil their part of the obligation by supplying the needed funds.

The Home Board, at the earnest appeal of the Baptists of Memphis, together with that of the State Mission Board, decided to spend \$10,000 last year in Memphis. This amount enabled the Baptists of that great and growing city to erect some much needed houses of worship, and put our Baptist cause in a position of vantage it did not occupy before and could not have occupied without such help. This is in addition to the \$2,500 given by the Board to aid the State Mission Board in supplying the destitution in other parts of Tennessee. Gratitude to the Board, if nothing more, should lead the Baptists of Tennessee to contribute liberally to it.

From all accounts, both the Home and Foreign Mission Boards have done a great work

during the past year, and the reports they will present at Kansas City will be very inspiring. Surely such reports should not be marred by the statement that the Boards are in debt.

The Lord has been very gracious to the Baptists of Tennessee during the past year. He has blessed them abundantly, both temporally and spiritually. What shall we render unto the Lord for all his benefits to us? We cannot render all we owe to him. Let us at least give back to him something of what he has given to us.

Let us remember that what we do must be done quickly. The books of the Boards close on the 30th of April. Nothing which is received after midnight of that day will be counted on this year's contributions. Less than three weeks remain in which to make contributions, and only three more Sundays in which to present the cause. Let pastors preach sermons on missions on one or all of those Sundays. Tell the people about the work of the Home and Foreign Boards, about their missionaries, location, conversions, etc. Give them the facts mentioned above, and then ask them to give to these Boards. And they will. Show Baptists their duty and they will do it. Try them. And may God bless the Baptists of Tennessee and help them to see and do their duty to the great mission cause.

#### MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION

Probably the most successful session in the history of this convention was held with the Watertown Baptist Church last week. It was called to order Wednesday afternoon by Rev. J. H. Wright, Vice-President. Brother Wright was elected President and Brother P. W. Carney, Secretary. There were some fifty or more delegates present. The local attendance was quite large, the house being full all the time. There were also a number of visitors, among whom we noted Drs. R. M. Inlow, Field Secretary of the Sunday School Board; W. O. Carver, of the Seminary, and P. T. Hale, of the S. W. B. University. On account of the Bible Conference at Newbern, we were unable to be at the convention on the first day. We expected, however, to reach Watertown on Thursday morning, but missed connection at Nashville, on account of a late train, and did not arrive until Thursday afternoon. We learned that they had been having a most delightful and profitable convention.

On Thursday night Dr. Carver made an interesting address on "How to Study the Bible," and Dr. Hale told of his work in connection with the Southwestern Baptist University. On Friday morning the devotional exercises, led by Brother J. M. Stewart and President J. H. Wright, were turned into a spiritual feast and an occasion of rejoicing. Having reached the mountain top at the beginning of the day's session, it was a question whether we could stay there all day or not, and if not, how we could get down. The problem was solved, however, by our remaining on the top of the mountain. The address by Brother R. M. Inlow on "Mission Sunday Schools" not only kept us on the mountain top, but if anything, carried us to a higher peak. It was one of the most enjoyable and inspiring addresses we have ever heard. We wish it could be heard by every Baptist Church in the South. How it did make our Baptist blood tingle and fire our hearts with

a holy enthusiasm to work for the salvation of lost souls.

In the afternoon Dr. Golden kept us still on the mountain with an interesting survey of the field, and Brother Inlow let us down gracefully in appropriate replies to a number of questions asked him about Sunday school work. Rev. J. H. Wright was elected President for next year; Rev. S. M. McCarter, Secretary, and Wilson Woodcock, Treasurer.

Altogether, the Convention was a most delightful one. Its memories will long linger in the hearts of those who had the privilege of being present, and we believe that it cannot fail to find practical expression in many lives.

The hospitality of Watertown and community was, as usual, most cordial and generous. The Baptists both of the Watertown and Round Lick Churches opened their homes and hearts to the visitors. There are no more hospitable people to be found anywhere. We had a most enjoyable home with our friends, Mr. and Mrs. W. N. Waters. We regretted that it was impossible for us to accept all of the kind invitations that were extended to us.

#### BIBLE CONFERENCE AT NEWBERN.

A Workers' Bible Conference was held with the Newbern Baptist Church April 3-6, under the direction of Pastor Harry L. Martin. An interesting program had been arranged, with the following brethren as speakers: J. B. Lawrence, of Humboldt; I. N. Penick, of Martin; G. H. Crutcher, of Dyersburg; Geo. W. Sherman, of Memphis; J. H. Anderson, of Trenton; W. H. Bruton, of Ripley. The editor of the Baptist and Reflector was down for two addresses, Wednesday morning and Wednesday night. Upon our arrival that morning we heard echoes of the fine speeches of the previous day, and especially of the splendid address on Tuesday night by Dr. J. H. Anderson on "The Past, Present and Future of Missions." We had the pleasure of hearing addresses as follows: "Prayer Life," by Geo. W. Sherman, tender and soul-feeding; "The Work of the Holy Spirit in Preparation for Life and Service," by Rev. J. B. Lawrence, eloquent and inspiring; "Why Baptist Sunday Schools, and Who Should Attend Them," Rev. W. H. Bruton, practical and helpful.

We regretted that we could remain only one day. We had to leave to attend the Middle Tennessee Sunday School Convention. Brother Martin is doing a fine work at Newbern. The Newbern Church has now about 175 members. They have called Brother Martin for all of his time this year. He is one our most promising young ministers, an eloquent preacher, a sympathetic pastor and a consecrated man. On Thursday evening Brethren Joseph G. Anderson and James T. Harris were ordained as deacons. The sermon was preached by Dr. W. H. Bruton.

We enjoyed taking meals in the hospitable homes of Sister J. R. Westbrook and Brother W. T. Holland.

#### RECENT EVENTS.

Prof. John R. Mack, for awhile President of the Brownsville Female College, died at his home near Orangeburg, S. C., March 23.

Rev. E. C. Faulkner, of Brinkley, Ark., has accepted the care of the church at Dardanelle, Ark., for full time. He took charge last Sunday, April 9.

Dr. and Mrs. Percival C. Holson announce the marriage of their daughter, Carrie Louise, to Rev. Walter Henderson Bringle, of Elizabethtown, Ky., on April 6, 1905, New York. We extend congratulations.

Rev. D. B. Moore, of Moore's Landing, has returned from school at Jefferson City and preached to his home church Sunday. He also joined together in the holy bond of matrimony Mr. Charles Mathis and Miss Emma Epperson.

Rev. J. W. Dickens has accepted a call to the pastorate of the church at Crystal Springs, Miss. Brother Dickens is a graduate of the Southwestern Baptist University, and will graduate at the Southern Baptist Theological Seminary at its approaching commencement.

The Herald and Tribune, of Jonesboro, last week published a fine address on "Christian Citizenship," by Rev. O. C. Peyton. It was delivered in Jonesboro under the auspices of the W. C. T. U. and was requested for publication. We wish we had space to reproduce it. Brother Peyton is one of the finest thinkers and writers in the State.

Dr. Ray Palmer, of Portland, Oregon, recently assisted Rev. J. Lewis Smith, pastor of the First Baptist Church, Tacoma, Wash., in a series of meetings with great success. Over eighty persons professed faith and twenty-five united with the church, nearly all by baptism. Dr. Palmer as an evangelist is safe, direct and winning. Those desiring his services may address him at 426 12th St., Portland, Ore.

The Centennial Baptist Church of Knoxville has bought the home belonging to Rev. J. H. Snow, the former pastor, which is next door to the church. They are rebuilding it for a parsonage. It will cost, when completed, about \$4,500, and will be one of the handsomest residences in that part of Knoxville. We congratulate Pastor Perryman and the church upon this auspicious beginning of their work together.

Among the speakers at the approaching commencement of the Southwestern Baptist University, Jackson, Tenn., are President E. Y. Mullins, of the Southern Baptist Theological Seminary, and United States Senator Jas. B. Frazier. We are sure the friends of the institution may congratulate themselves upon having two such eloquent and interesting speakers. The former will deliver the commencement sermon, and the latter the literary address.

We regret to learn of the recent death in Canton, China, of Mrs. Chambers, wife of Rev. R. E. Chambers, our missionary to China. The Religious Herald says of her: "Mrs. Chambers was a native of Virginia, a member of the Second Church of Richmond at the time of her removal to China, and was a woman of rare excellences of mind and heart. On the foreign field she was a faithful and self-sacrificing toiler and a constant joy and inspiration to her husband."

The church at New Providence, Tenn., has called to its pastorate Rev. J. Alfred Garrett, of Leesburg, Va. He took charge the first of April. He was cordially received, being greeted by a large congregation. Brother J. J. Garrott, of New Providence, informs us that the church is very much pleased with him. We are glad to have Brother Garrett in Tennessee. He will find an excellent people with whom to labor at New Providence. We wish him much success.

We mentioned recently the fact that Rev. L. B. Warren had resigned the pastorate of his church at Ocala, Fla., to accept a call to Texas. We learn now that a strenuous effort is being made to induce him to go to New Orleans. We are afraid that the effort comes too late. We should be very glad, however, to see him in that great city. Such men as he are needed there. He had done a great work in Ocala. When he went there the church had a membership of only 125; now it has a membership of 600. Brother Warren is a son of the lamented Dr. E. W. Warren, so long the beloved pastor of the First Baptist Church, Macon, Ga.

President P. T. Hale, of the Southwestern Baptist University, was at the Conference April 3d and gave a hopeful account of the bright outlook of our University. He reported that he preached for Pastor Rather at the North Edgefield Church Sunday morning on "Close Communion," and that he found the Sunday-school and church full of life and zeal. The collection for the University amounted to about \$350. Dr. Hale was at the Third Church at night, and after Pastor Yankee's sermon, was invited to present the cause of the University. The church responded very liberally, and the contribution will aggregate some \$250.

Rev. J. F. B. Beckwith matriculated in the Seminary at Louisville recently. The Argus says that he is the son of Dr. Jno. W. Beckwith who was the Episcopal Bishop of Georgia for twenty-two years. He was for some time professor of oratory in the University of Wisconsin, and was United States Custom Collector at Savannah, Ga., for four years. He is a graduate of the University of Virginia and has been highly successful in the practice of law. During a winter's sojourn at Houston, Texas, he was converted to the Baptist faith under the preaching of Rev. B. F. Riley, pastor of the First Baptist Church, and left the Episcopal Church to join the Baptist, immediately entering the ministry. He enters the Seminary to specially prepare for the work whereunto God has called him.

While visiting Texarkana, S. L. Ginsburg went to see the new Landmark Baptist Convention launch itself. He was ready to do any good work for the Master—even to speak about the work in Brazil. One Syrian named Said Juridini was speaking when Ginsburg entered the meeting. Among other accusations against the Richmond Board, its secretaries and missionaries Juridini charged that the missionaries made false reports. One man, seeking to palliate this awful charge, asked if the missionaries exaggerated, and he answered in a sarcastic way, "Too much!" Another man asked him if he meant that they told an untruth and he said, "That is exactly what I mean." This remark brought forth the laughter of the new landmark assembly. Brother Ginsburg, who has faced all sorts of people and endured much persecution for Christ's sake, felt grieved and wounded upon hearing this Syrian's speech and the laughter with which it was greeted. With quietness and meekness he immediately departed from the meeting.—Word and Way.

**THE HOME**

**The Flight of a Flower.**

There was a tiny lassie, merry as a cricket,  
 Playing in the meadow all the summer day,  
 Who said: "I saw a pansy and I was going to pick it,  
 But it was a butterfly, and it fled away!"

There came a little baby and blossomed here beside us—  
 No flower so sweet and lovely e'er sprang from grassy sod;  
 But when our hearts would hold it more close—ah, woe betide us—  
 It spread two velvet pinions and flew away to God!  
 —Alice Crittenden Derby.

**The Apron-String.**

Once upon a time a boy played about the house, running by his mother's side; and as he was little, his mother tied him to the string of her apron.

"Now," she said, "when you stumble, you can pull yourself up by the apron-string so you will not fall."

The boy did that and all went well, and the mother sang at her work. By and by the boy grew so tall that his head came above the window-sill; and looking through the window, he saw far away green trees waving, and a flowing river that flashed in the sun, and rising above all, blue peaks of mountains.

"Oh, mother," he said, "untie the apron-string and let me go!"

But the mother said, "Not yet, my child! Only yesterday you stumbled, and would have fallen but for the apron-string. Wait yet a little, till you are stronger."

So the boy waited, and all went as before; and the mother sang at her work.

But one day the boy found the door of the house standing open, for it was spring weather; and he stood on the threshold and looked across the valley, and saw the green trees waving, and the swift flowing river with the sun flashing on it, and the blue mountains rising beyond; and this time he heard a voice of the river calling, and it said "Come!"

Then the boy started forward, and as he started, the string of the apron broke.

"Oh, how weak my mother's apron-string is!" cried the boy and he ran out into the world, with the broken string hanging beside him.

The mother gathered up the other end of the string and put it in her bosom, and went about her work again; but she sang no more.

The boy ran on and on, rejoicing in his freedom, and in the fresh air and the morning sun. He crossed the valley, and began to climb the foothills among which the river flowed swiftly, among rocks and cliffs. Now it

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was easy climbing, and again it was steep and craggy, but always he looked upward at the blue peaks beyond, and always the voice of the river was in his ears, saying "Come!"

By and by he came to the brink of a precipice, over which the river dashed in a cataract, foaming and flashing, and sending up clouds of silver spray. The spray filled his eyes, so that he did not see his footing clearly; he grew dizzy, stumbled and fell. But as he fell, something above him caught on a point of rock at the precipice edge, and held him, so that he hung dangling over the abyss; and when he put up his hand to see what held him, he found it was the broken string of the apron, which still hung by his side.

"Oh, how strong my mother's apron-string is!" said the boy; and he drew himself up by it, and stood firm on his feet, and went on climbing toward the blue peaks of the mountains.—Laura E. Richards, in *The Golden Window*.

When you cannot go to the house of God you can go to the God of the house.

**The Price of Manhood.**

Into one of our college communities there came, last commencement, an old man of splendid presence and fine oratorical gifts, says an exchange. The boys, in their parlance, "went wild" over him. There was but one sentiment among them; "That's the man I want to be like."

"Boys," said an old professor, "that's a fine ambition; there isn't a nobler man in the State than Judge R—, God bless him! But before you make up your minds to be just like him, let us count the cost."

Then the professor told his eager listeners something of the private history of their hero from boyhood up; of privations, of thwartings, of misunderstandings, of losses, of crosses, of disappointments—aye, and of failures, all of which had gone to make up their man.

"You may be sure," he said, "God needed every one of these strokes; he never wasted workmanship. Are you willing to pay this price for noble manhood?" and the young hero worshipers scattered, each hoping to receive

his knighthood, even at such cost but making no more noisy demonstrations about it.

It is for you to desire the best gifts—you who stand at life's threshold; but remember that precious things are also costly. Hold yourself ready, then, to pay the price of being strong, tender, successful, of being what includes them all, useful.

Your Master says to each one who desires to reign with him: "Are you able to drink of the cup that I drank of?" and as that cup is offered to your lips, may he grant you the grace to say in humility and faith, "Master, by thy help we are able."—Exchange.

The best cork comes from Algeria. There are 2,500,000 acres of cork forests in that country.

Plant a hickory post four inches in diameter in the hog run. Coil a manila rope around this post as high as the hog stands, and staple it securely. Then thoroughly saturate the rope with crude petroleum—kerosene will do, but it is not as good—and it becomes an ideal scratching post for hogs and pigs. The animals will rub against it continually and oil is fatal to lice and mites. If kerosene is used the saturation should be renewed every few days.

**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, defloit.

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

Annual Report of Young South from April 1, 1904 to April 1, 1905.

Foreign Missions	\$ 608 90
Home Missions	51 80
State Missions	41 91
S. S. and Colportage	6 50
Literature	18 65
Orphans' Home (W. Nashville)	184 65
Tichenor Memorial	6 01
Ministerial Relief	1 00
Ministerial Education	1 00
Young South Pins	9 75
Postage	3,14
<b>Total</b>	<b>\$ 933 31</b>

**YOUNG SOUTH CORRESPONDENCE.**

I give you above our report for the eleventh year. Ponder it carefully and see where you think we can improve upon it for next year. We start off to-day very well, as you will see when you read our budget of letters for the first week in April.

We had a very charming meeting of the Ocoee Missionary Union yesterday at the Second Church in South Chattanooga—an 'all-day meeting,' over which the vice-president for Ocoee Association, Mrs. C. H. Rolston, presided. Although it was a rainy day, a goodly number from the city and suburban churches were present, and the reports from all the societies were very encouraging. The ladies were especially delighted to hear of several Young Ladies' Missionary Societies and a number of new Bands formed since the meeting three months ago. Two members of the Junior Union of the Second Church, Misses Jelt and Seagle, sang "Over the Stars" in such a sweet way. Several papers were read and important matters discussed looking to better work during the next conventional year. At noon a delicious lunch was served and some of the brethren came in. These meetings draw us so closely together. I wish all the Associations would try them.

Mrs. J. W. Webb, of the Second Church Sunday School gave me one dollar for Mrs. Maynard from her class, and two little lads, Rathmell Smith and Jack Rawlings, handed me seven cents for the Orphans' Home. To-day's mail brought me two letters from the same school. No. 1 says:

Enclosed please find check for \$3 from the Juniors of our Church, Second Baptist. We want it all to go to Mrs. Maynard. I very much regret that I was not present at the meeting yesterday afternoon with a report from the Juniors, but wish to say a few words in regard to it here. We have enrolled 134, but the average is about 85 per Sunday. They are all very bright and promising boys and girls. And I am sure it will make you feel happy when I tell you that the money that we are sending to-day was given by self-sacrifice. Each boy and girl who gave the money sac-

**RELIGIOUS CENSUS OF THE WORLD**



(Copyrighted 1905 by the Young People's Missionary Movement).

rificed something they wanted to give to the blessed cause of missions. To me self-sacrifice is a great thing. We are to send our mission money to you monthly. May God bless you in your work is my prayer.

EVA TYREE, Leader.

And No. 2 adds:

"Attached please find check for \$3.50 from class No. 16 of the Second Baptist Church of this city. Give \$2.50 to Mrs. Maynard and \$1.50 to the Orphanage. We are some little folks transferred from Miss Sallie Brown's class, but we know that you will welcome us in your midst. There are about thirty-five of us who attend Sunday school regularly and we do love to drop our pennies in the basket for missions. You will hear from us again next month.

EVA TYREE, Teacher.

And still another, No. 3, says:

"We are only tiny tots, but we know something of missions and are missionary in spirit. We send \$2.05, our offering for the first quarter of 1905 to our missionary in Japan. We are still working and expect you to hear from us again.

THE LITTLE GIVERS."

That makes \$10.12 from the Second Baptist Sunday School, Chattanooga. Let us give them three cheers with a will! Do they not start off on twelfth year nobly? We thank them with all our hearts. With such "missionary classes" in his school the good pastor, Rev. C. B. Waller, need never to fear for the Church of the future.

Let's see what else is here. Chattanooga hasn't done quite all of it this week.

No. 4 is from Henderson's X-roads, and brings 65 cents from Mrs. J. R. Mathes, for Japan, and 10 cents to send one dozen "Bible Buttons" to the school in Japan, from Miss Bettie Mathes, our faithful friend for many years past. Thanks! I shall order the buttons right away, as several dozen have now been paid for.

No. 5 is from some new little friends, whom we welcome most heartily. They live at Neva, and their mother worked with the Young South when "Aunt Nora" was in charge. They are seven and nine years old, and write:

"Mamma has been telling us about Mrs. Maynard and the little Japanese, and we were pleased with Mrs. Maynard's letter. We send you \$1 from the money we made from our 'missionary hen for Japan.'

ANNE and NELL SHOUN."

Thank you so much! We hope the eggs will be most plentiful this summer and we shall hear often from Neva.

Sevierville comes next, in No. 6, and brings \$1.63 for Japan from Mrs. W. A. Catlett's class. We are so much obliged. They do a good part by the Young South.

And our ever-faithful Liberty Sunday School sends 87 cents in No. 7, by Mrs. Lizzie White

We extend sympathy to the school in their sorrow over the death of little Matthew Campbell. May God's grace be sufficient in their hour of bereavement. Mrs. White will thank the school.

Dyersburg is next, in No. 8, bringing \$1 from Mrs. Linnie Williams, 20 cents of which was collected by little Myrl Taylor some time ago. We are most grateful and trust Mrs. Williams health will soon be restored.

Shop Springs begins the new year with us again in No. 9. Mrs. W. P. Henderson writes:

"Please find enclosed \$1.52 Miss Anna Bryan's class, of whom she is very proud, sends \$1. The rest comes from the 'merry-go-round' of my little tots. They enjoyed putting in the nickels. I add a stamp for another. We note the progress of the Young South with joy, and we mean to be more prompt in our aid, now that the dreadful cold days are past and spring is here."

We prize our helpers at Shop Spring. Please tell them so, Mrs. Henderson.

Willard sends No. 10, with \$2 for Japan and the Orphans' Home, from "a friend." God bless the nameless donor to whom we are so much indebted.

Mrs. Tom Watson, Gallaway, orders the annual literature and sends 30 cents. I am sure she will find it most helpful.

South Knoxville sends \$1 in No. 11, from Beulah Medearis, of the Third Church Band. We are so much

obliged. I have been rather slow getting out literature lately, on account of a pressure of other duties, and I beg Mrs. Ford's pardon.

Mrs. Maynard likes scrap-books about 10 or 12 inches square. They are best made of cotton goods with pretty pictures of all kinds pasted on the leaves. We are so glad to number this band in our list. May we have a good year of work together.

No. 12 is from Harrison, and reports the formation of a "Home Band," composed of the four Harrell and three Hodges children, who send 75 cents for Home Missions. We are so glad to hear of this new society. May it live long and prosper! We welcome both mothers and children, and pray God to bless them all.

No. 13 is not one bit "unlucky," as you will agree when I tell you it brings \$4.52. Out of this I am to take 25 cents for "Bible Buttons." I am so pleased to add the rest to the Japan fund, as I want every cent of our missionary's salary in Dr. Millingham's hands before the Convention meets. Mrs. O. C. Barton will thank the Paris Sunbeams for us.

And Jefferson City closes the day's record with:

SEVEN DOLLARS AND FIFTEEN CENTS

for Home Missions, from the "Willing Workers" of Mill Spring. Mima Talley won the Young South Pin for collecting most.

That starts off Home Missions so

**25 YEARS OF AGONY ENDED**

**Boston Business Man Cured By Cuticura of Awful Humour Covering Head, Neck, and Shoulders After Hospital and Doctors Failed.**

Under date of September 9, 1904, Mr. S. P. Keyes, a well-known business man of No. 149 Congress Street, Boston, Mass., says: "Cuticura did wonders for me. For twenty-five years I suffered agony from a terrible humour, completely covering my head, neck and shoulders, discharging matter of such offensiveness to sight and smell, that to my friends, and even to my wife, I became an object of dread. At large expense I consulted the most able doctors far and near. Their treatment was of no avail, nor was that of the hospital, during six months' efforts. I suffered on and concluded there was no help for me this side of the grave. Then I heard of some one who had been cured by Cuticura, and thought that a trial could do no harm. In a surprisingly short time I was completely cured."



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Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, with loss of hair, when all else fails.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Foster Drug & Chem. Corp., Sole Proprietors, Boston. Send for "How to Cure Every Humour."

**NO FOOL, NO FUN.**

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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well. I am so glad. Miss Elmore will please express our sincerest gratitude to these fine workers. We are so proud of them. Thanking each one who has helped to make our initial week such a success, I am most sincerely yours,

LAURA DAYTON EAKIN.  
Chattanooga, Tenn.

**Receipts.**

First week in April, 1905:  
**FOR JAPAN.**

The Little Givers, Second Church South Chattanooga	\$ 2 05
Mrs. J. W. Webb's class, Second Church, South Chattanooga	1 00
Miss Eva Tyree's class, Second Church, South Chattanooga	2 00
Junior B. Y. P. U., Second Church, South Chattanooga (by E. T.)	3 00
Mrs. J. R. Mathes, Henderson's X-roads	65
A. and N. Shoun, Neva	1 00
Mrs. W. A. Catlett's class, Sevierville	1 63
Liberty Sunday School, by Mrs. L. White	87
Mrs. L. Williams, Dyersburg	1 00
Infant Class, Shop Spring Sunday School, by Mrs. H. ...	52
Miss Anna Bryan's class, Shop Spring Sunday School	1 00
A Friend, Willard	1 00
Beulah Medearis, Third Church, Knoxville	1 00
Paris Sunbeams, by Mrs. Barton	4 27
<b>FOR ORPHANS' HOME.</b>	
Miss Eva Tyree's class, South Chattanooga	1 50
Two Little Boys, South Chattanooga	7
A Friend, Willard	1 00
<b>FOR HOME MISSIONS.</b>	
Harrison Band, by Mrs. Hodges	75
Willing Workers, Mill Spring Church	7 15
<b>FOR BIBLE BUTTONS.</b>	
Miss Bettie Mathes, Henderson X-roads	10
Paris Sunbeams	25
<b>FOR LITERATURE.</b>	
Mrs. Tom Watson Gallaway	30
For Postage	2
Total	\$ 32 13
Received since April, 1905:	
For Japan	\$ 20 99
" Orphans' Home	2 57
" Home Board	7 90
" Bible Buttons for Japan	35
" Literature	30
" Postage	02
Total	\$ 32 13

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If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. This is a cure for you and it won't cost you a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send free and postpaid, to any reader of the Baptist and Reflector a trial bottle. You can try and test it absolutely free of all charges. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, Le Roy, N.Y.

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**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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Secretary in Charge of Transportation,  
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**Eastanallee Association.**

Program of fifth Sunday meeting of the Eastanallee Association, to be held with the Rogers Creek Baptist Church April 28, 29, 30, 1905, beginning Friday, the 28th.

11:00 a. m.—Introductory sermon, **R. D. Cecil.**

Should Saturday meetings be dispensed with? **P. A. Miller, A. H. Matlock, Jas. L. Spradling.**

Why did Paul say, "O wretched man that I am?" **H. K. Watson, W. H. Rymer.**

Standard of Christian duty. **N. B. Goforth, R. D. Cecil.**

Is every Christian a missionary? **W. H. Runion, J. N. Davis, G. Lee.**

How many more workers enlisted in our fifth Sunday meeting work? **T. W. Cantrell, G. A. Gibbins, J. R. Carroll.**

Should our distinctive doctrines as Baptists be more fully taught? **J. P. Massengill, J. W. Townsend, G. W. Carver.**

Let each church send delegates and be prepared for a missionary collection.

**Jeff. Moon, H. K. Watson, D. H. Denton, Committee.**

**Ocoee Association.**

Program of fifth Sunday meeting of Ocoee Association, to be held with Ocoee Baptist Church April 28, 29, 30, 1905.

1:30 p. m. Friday, April 28th—Devotional exercises, **W. B. Watkins.**

2:00—Sermon, **J. F. Vines.**

3:00—Possibilities of a Baptist Church, **W. H. Rymer.**

4:00—Should regularly ordained ministers administer baptism without church authority? **W. E. Gray.**

7:30—Devotional exercises, **G. W. LaFerry.**

8:00—Sermon, Evangelism. **C. B. Waller.**

9:00 a. m. Saturday—Devotional exercises, **W. N. Brackett.**

9:30—Scriptural giving. **Daniel Quinn.**

10:20—Prayer and power. **W. E. Davis.**

11:20—Sermon, Howard L. Jones.

2:00 p. m.—Devotional exercises, **Wm. Tallent.**

2:30—How increase the mission among the churches? **L. H. Syler.**

3:00—Woman's work. **Mrs. O. H. Raulston.**

3:45—Church problems. General discussion, led by **Pastor W. B. Watkins.**

7:30—Devotional exercises, led by **E. H. M. Poe.**

8:00—Sermon, **C. E. Bryden.**

9:30 a. m. Sunday—The relation of the Sunday-school to the church. **W. J. Lawson.**

10:00—Illustrated Sunday-school talk. **C. E. Bryden.**

10:30—International Sunday-school lesson for the day, taught by **H. D. Huffaker.**

11:00—Sermon by the pastor, **W. B. Watkins.**

A portion of the time allowed to each topic will be used for general discussion.

Ministers and laymen belonging to Ocoee Association are earnestly requested to attend and take part in the deliberations.

Delegates going on the train should reach Cleveland by 10 a. m. Friday, April 28th, from which point conveyance will be furnished by the brethren of Ocoee church.

**H. D. Huffaker, Ch'n.**

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### OBITUARY.

**Beeler.**—Bro. J. O. Beeler died Aug. 25, 1904. Brother Beeler's life was long and full of usefulness. He served his day and generation well. He was born Nov. 29, 1833, at Powder Springs, Grainger County, Tenn. He was converted at the Locust Grove Church at about the age of 15. He was educated at the old Mossy Creek College. Later he moved to Mossy Creek which was his home until his death. He was a deacon of our church for 25 years or more, and for many years Chairman of the Board of Deacons. He was an honored member of the Board of Trustees of Carson and Newman College for about 20 years. Brother Beeler was a wise, conservative counselor, whose advice was sought by many. Hundreds of young men found in him a true and wise friend.

J. M. Burnett,  
J. O. Henderson,  
J. D. Bible,  
Committee.

**Ledford.**—Mrs. Mahala Ora Ann Ledford, wife of Rev. C. L. Ledford of Orab Orchard, Tenn., died Feb. 16, 1905, at the age of 36 years. Sister Ledford was born in Macon County, N. C. She was married to C. L. Ledford March 4, 1886, at the age of 18. To this union there was born six children, five of whom survive her, while the other has gone to live with God. She was converted and joined the Cartoogachaya Baptist Church, Macon County, N. C., at the age of 16. She was a charter member of Pleasant Hill Baptist Church, where she remained until coming to Tennessee. In 1892 she joined with her husband Zion Hill Baptist Church. In 1898 she became a member of Trenton-st. Baptist Church, Harriman, Tenn., where she remained until her death. She was loving and devoted to her husband, heartily concurring with him in all the duties of life. She was full of life and sunshine, giving inspiration and encouragement. When she was interrogated about any business she would invariably reply: "Do as you think best, Charlie, and it will suit me." She was a true helpmeet to her husband in the Lord's work, taking all the responsibilities of the house and children while her husband went to preach the gospel. As a mother she was tender and loving, always providing for her children in the wisest manner.

She was afflicted for nearly two years, during which time she bore her afflictions without a murmur or complaint. She expressed a desire to get well, but would say, "The Lord's will be done." Her faith in God seemed to increase as the end drew near. Many times she would call the family to her and tell them what and how she wanted them to do. She told them she was going to heaven and wanted them to meet her there. A little while before she died she looked toward heaven and said: "I have a home up yonder." And in the last moments of her life she said: "It is all right. Friends, farewell." Brother Ledford will be remembered as one of our State missionaries located at Orab Orchard, Tenn. We ask the prayers of all that the Lord may sustain him in his sore bereavement.

B. L. Peters.

Oliver Springs, Tenn.

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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 Tedious 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 Mappy Home	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.	led my Lord.
Lead Ahead.	When our Work is Ended.
Lead, Kindly Light.	Work for the Night is
Majestic Sweetness.	Coming.

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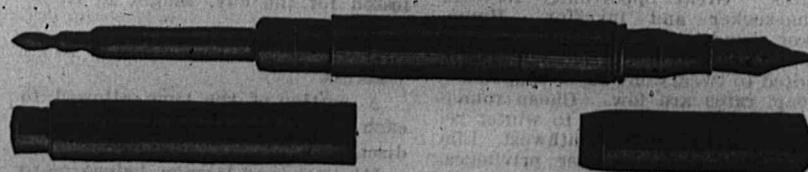
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OBITUARY.

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BAPTIST AND REFLECTOR.

Oakley.—Mrs. Pearl Oakley, wife of Aubrey Graves Oakley of Henderson's X Roads, joined the innumerable company February 22nd at the tender age of 23 years. She was a member of Fall Creek Baptist Church, having been baptized by Brother Carney some years ago. Seven years she was the companion of son A. G. Oakley. Daughter Pearl was a remarkably stout woman up 'till some two years ago, when measles impaired her health, hastening her into a premature grave. She left three little children in this sad world and carried one in her arms to the place where the wicked cease from troubling, and the weary are at rest. She suffered long and much, and desired to get well, but a few minutes before she died, she patted her husband's face and laughed, and then sweetly and calmly fell asleep. It seems sad to give up life so early, but death comes to one and all. Pearl was laid to rest by the side of her mother, and we turned away with aching hearts but with a hope that she is at rest. Some day we hope to meet her over yonder; 'till then good bye. John T. Oakley.

Brown.—Mrs. Martha J. Brown was born Feb. 28, 1828, at what is now Fountain City, Tenn. She belonged to one of the pioneer families of East Tennessee, being the daughter of William and Nancy Nelson Hall. She was converted and united with the Beaver Dam Baptist Church in 1850. Was married to J. L. Brown Dec. 18, 1850; they lived together 49 years, he having preceded her across the "dark river" some five years. To them was born one daughter, Mrs. Lawson Brown Irwin, wife of Lee Irwin, who still survives to mourn the loss of both father and mother. Mrs. Brown died Sept. 28, 1904; the funeral services were conducted at her home near Hall's X Roads, Tenn., by her pastor, Rev. G. W. Shipe, and her remains interred in the family cemetery. She was a faithful, devoted wife and mother, an exemplary Christian, and a conscientious attendant at her church until the last few years of her life she was unable to attend. She was industrious and energetic, and took great pride in the care of her home. Her long and useful life was spent in making her family happy and comfortable, and in assisting those less fortunate than herself. As a friend and neighbor she was kind and generous, and was loved and esteemed by all who knew her. She is missed at her church, by her neighbors, but most of all in her home, from which she was seldom absent. So sad to go to "mother's room" and not see the woman who had borne with much patience, and when she felt death was approaching, spoke of it with the utmost calmness and begged her loved ones not to grieve for her. Thus has closed a quiet, beautiful life, well worthy of emulation.

CHESTERFIELDIAN MANNERS.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Fetterine as follows: "I take off my hat to a 60 cents box of Fetterine. It has cured me of a skin disease which doctors in seven states failed to cure." If you have any skin diseases try a box of Fetterine, and you will be as appreciative as Mr. Cantrell. It is infallible in its effects, fragrant and effective. Fifty cents a box at druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga.

Save Your Daughter

No. 185 West 88th Street, New York City, N. Y., April 3, 1903.

Wine of Cardui has been a blessing to my home. I have often found that it was a great relief when I was weary or in pain, but I am especially grateful for what it did for our daughter and only child. I noticed that her menses were tardy and she suffered with headaches and giddiness, heaviness in the abdomen and about the loins. This seriously interfered with her studies and she had to discontinue several of them.

A visitor calling on me and discussing the matter suggested that I give her a course of your Wine of Cardui as it had relieved her daughter of a similar trouble. After my daughter had used it for five weeks I found a great improvement in her looks, health and behavior, in fact she was a different girl. The flow became regular and we have not had any difficulty since.

Lizzie H. Thompson  
TREASURER, BATHONE MEMORIAL ASSOCIATION.

WINE OF CARDUI

Here the menstrual function had not been properly started and the unnatural condition was making the young girl an invalid. The headaches and giddiness, indicated something more than a mere temporary ailment. They were symptoms of a functional weakness which would become more and more aggravated as years went by. But Mrs. Thompson was ready to take advice for her daughter's welfare and she gave the little sufferer Wine of Cardui and now she is a well young woman.

If your daughter is sickly and frequently ailing the letter of this good mother contains the best advice you can follow.

Wine of Cardui is the menstrual regulator that cures nine cases out of every ten. Young girls, mothers and aged women find this tonic indispensable. All druggists sell \$1.00 bottles Wine of Cardui.

Cabbage Plants and Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. Early Jersey Wakefield and Charleston Large Type Wakefield are the two earliest sharphead varieties, and head in rotation as named. Succession, Augusta Truckler and Short Stem Flat Dutch, the three best flat-head varieties, and head in rotation as named. Prices: Single thousand, \$1.50; 5,000 and over, \$1.25 per 1,000; 10,000 and over, \$1 per 1,000. Terms: Cash with order, or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina seacoast, and we understand growing them in the open air; tough and hardy; they will stand severe cold with out injury. Plants crated for shipment weigh 20 lbs. per M, and we have special low rates for prompt transportation by Southern Express Co. I know of no other plants you can buy cheaper than mine. I sell good plants No cheap "cut rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season. Our Cotton Seed.—Lint of our Long Staple variety of Sea Island Cotton sold this year in Charleston on Dec 2 at 32c per lb. Seed, \$1.25 per bu: lots of 10 bu. and over, \$1 per bu. My specialty: Prompt shipment, true varieties, and satisfied customers. I have been in the plant business for thirty-five years.

Wm. C. GERATY, The Cabbage Plant Man, Young's Island, S.C.  
Post and Telegraph Office.

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 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.

Baptist Review and Expositor.

The Baptist Review and Expositor has left on hand a limited supply of the July, October and January numbers. In order to extend the circulation of the quarterly, we offer for a limited time to new subscribers who will send us \$2.50 in advance to send these three numbers and the Review and Expositor for a whole year besides. This is a very exceptional offer, and ought to be greedily taken hold of by hundreds of the Baptist ministers of North America. You had better act promptly in the matter, because the offer will be necessarily withdrawn as soon as the supply is exhausted. Those who are the first to write will be the ones to secure this exceptional offer. We have a great many promises of splendid articles for the coming year. We expect to increase the value of the magazine with each issue. Write the Baptist Review and Expositor, Louisville, Ky.

Years ago it was thought impossible to improve land by the use of commercial fertilizers. Of late years, however, the best farmers have come to recognize the fact that by liberal use of the best grades of fertilizer they can not only immensely increase production, but also rapidly build up the fertility of the soil.

This is notably the case when the brands of the Tennessee Valley Fertilizer Co., of Florence, Ala., are used. These brands have pure cotton seed meal as a body, the best possible food for the soil. The Florence Fertilizer, Cotton Seed Meal & Bone, and King Cotton Grower are three brands well known among enterprising planters for their value as crop growers' and land builders.

Suffer No Longer  
Send 16c. by mail for this sure, safe and painless remedy for corns. No poison. Warranted to cure.  
H. K. Mitchell, Druggist  
Franklin, Ky.



**POINTERS FOR THE AD MAN.**

There are three large general classes of publications available for the general advertiser in the South; the daily papers, the weekly secular papers, and the weekly religious papers.

1st. The daily paper is the best medium for immediate returns on a local business. Your ad is put immediately before the public, and you hear from it at once. The price is generally but three to twelve cents per inch per thousand of circulation, and is therefore as cheap, measured numerically, as anything to be found. The daily has the advantage of being read by the masses immediately surrounding the local business. This is important to the local advertiser.

2d. The secular weekly, usually a county paper, has small circulation, but is very valuable to the local merchant, because it is the only means of communication with the population within his restricted trade area. The rate is usually a high one, circulation considered, say something like ten to twenty-five cents per inch per thousand of circulation, with some exceptions, where the local publisher takes what he can get. For the general advertiser the cost of electros is so great in proportion to circulation that it hardly pays to use these media.

However, many of them are partly printed in co-operative, or ready print houses, in which case the patent outside space is sold at rates of something like four to eight cents per inch per thousand of circulation. Unfortunately, the more intelligent readers of the local weeklies never look at the patent side, and hence advertising in ready prints, except on the home side, frequently brings but poor returns, despite the cheap price.

3d. The religious weeklies afford the most select advertising, in every particular, to be found in the South. We have no great literary magazines published in the south, and magazine advertising would be worthless to the general advertiser desiring to exploit his goods in the South only. To him the religious papers supply the best media. They all have general circulations covering from one to ten or more States, usually restricted to one State, but thoroughly covering that territory within the denomination represented. The religious paper has many strong points. These papers are old and conservative. They average perhaps thirty-five or forty years in age. They are all printed on first-class book paper, at a cost double that of news, and usually of heavy weight, still further increasing cost and attractiveness.

They are edited by able writers, and command respect. The advertiser gains in standing—secures caste, so to speak, when he uses these media. They exclude whiskey, tobacco, and "weak men" ads. They are very careful not to advertise frauds if they can help it.

As they have no local ads to carry, and depend upon the general advertiser altogether, they have a smaller list of advertising customers, so that there is less competition for the attention of the reader, and the ad is much more likely to secure attention.

They are usually bound in semi-magazine form, sixteen to twenty pages, four columns to the page, so that an ad secures as much proportional prominence in the page as an ad four times as large would secure in the blanket sheets of the dailies and secular weeklies, which run from seven to nine columns to the page.

In other words, to secure the same degree of prominence, the advertiser takes four times as much space in the secular papers as he does in the religious. This effects an immense saving to the advertiser, and results in much smaller ads in the religious papers than in the secular weeklies and dailies.

Leading religious papers of the South have clubbed their advertising interests, and are offering their space through the medium of the Religious Press Advertising Syndicate at minimum figures.

Compared with the county weekly, the secular daily, the literary or agricultural monthly, space in the Religious Press can be bought for a song, and space in the Religious Press is the best paying and the quickest pulling space offered on the market to-day.

For further particulars, address the Religious Press Advertising Syndicate, 5 Noel Block, Nashville, Tenn.

**Unity Association.**

Program of fifth Sunday meeting of Unity Association, to be held with the Selmer Baptist Church, Selmer, Tenn., beginning on Friday night before the fifth Sunday in April, 1905.

7:30 p. m. Friday—Introductory sermon by C. W. Stumph.

9:00 a. m. Saturday—Devotional exercises and organization.

9:30—Prayer and its privileges and who are entitled to them? U. A. West, J. D. Campbell, W. D. McAnally.

If infants are sinners, how are they saved? G. M. Savage, A. L. Fray, J. F. Jordan.

The office work of the Holy Spirit in the salvation of men. O. L. Neal, C. W. Stumph.

The duties of a minister of the gospel of Christ. J. H. Curry, R. W. Smith, L. D. Summers.

The duties of church members. W. M. Bray, W. H. Jordan, J. W. Stewart.

The present state of the dead. P. T. Hale, C. P. Malone.

How may we know that we are the children of God? J. W. Gooch, Josiah Jordan, T. H. Foot.

9:30 a. m. Sunday—Sunday-school mass meeting. J. H. Mitchell, J. E. Hamilton, G. M. Dorris.

11:00—Sermon, G. M. Savage.

2:00 p. m.—General missionary rally, led by R. W. Smith.

7:30—Sermon.

All brethren whose names do not appear on the program are cordially invited. The query box will be an important feature of the meeting.

W. H. Jordan, Pastor.

**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
Mrs. Falk	50
Miss Ella Riggins	1 00
Miss Jodie Hatcher	2 18

**ARREST IT—\$50 REWARD.**  
A small sample bottle of Ec-zine will be sent free to every reader of the Baptist and Reflector who is suffering with any kind of skin disease or eruption—Eczema, Blood Poison, Fever Sores, Cancer, Rheumatic Pains or any other germ disease or sore of any name or nature.

\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, and send for free sample of Ec-zine which always gives relief and permanent cure. A \$1.00 bottle often cures the worst cases. If your druggist does not have Ec-zine send direct to us. The Ec-zine Company, M. Kupermeier, Sales Agent, 112 Dearborn St., Chicago, Ill.

**Real Estate.**

We will sell you a home on monthly payments. We buy lien notes; county and school warrants. Interest paid on deposits every sixty days. The State Trust Co., of Nashville, 403 Union Street.

Teachers Supplied With Schools. Schools Supplied With Teachers.

That is our business; we have been at it several years. Our experience and facilities make us able to render valuable assistance to teachers desiring schools and school officials needing teachers. Send for book of information. Interstate Teachers' Bureau, 74 N. Broad St., Atlanta, Ga.

**\$50 Position**  
PAY TUITION AFTER POSITION IS SECURED

The first ten who clip this notice from the Baptist and Reflector and send to

**DRAUGHON'S PRACTICAL BUSINESS COLLEGE**

Nashville, Knoxville, Paducah, Atlanta, Raleigh, Little Rock, Montgomery or Ft. Worth

may, without giving notes, pay EVERY CENT of tuition out of salary after good position is secured. If not secured no pay required.

**Course by Mail Free**

If not ready to enter you may take lessons by mail FREE until ready, which would save time, living expenses, etc., or complete at home and get diploma. D. P. B. C. Co. has \$300,000.00 capital; 17 bankers on Board of Directors, and TWENTY Colleges in THIRTEEN States to back every claim it makes. Established SIXTEEN years. Clip and send this notice to-day.

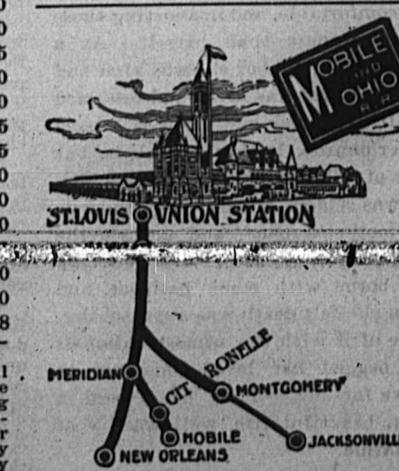
**When in Need of New or Second-hand Furniture**

and only care to spend a little money, We can save you 25 per cent. on any

**Bed Room Suits, Ward Robes, Chiffoniers, Side Boards, Hat Racks, Iron Beds, Folding Beds,**

anything in the line of Furniture. Our prices the lowest.

**H. Brown & Co.,**  
318 Broad Street.



**Through Sleepers and Dining Cars**  
BETWEEN  
**St. Louis and Mobile,**  
**St. Louis and New Orleans**  
Ask for tickets via M. & O. R. R.

**LUMP LIME.**  
begins to airslack the moment it comes from the kiln and grows weaker and less valuable with every hour of exposure to the air.

**HYDRATED LIME**  
never airslacks; is made by patent process from highest grade limestone; is stronger, more durable and never loses freshness. Superior to lump lime for all uses. Widely used and endorsed through the East.

As Hydrated Lime does not airslack, it can be shipped in sacks, like cement, to save freight on barrels. Samples free. Correspondence solicited from wide-awake builders.  
**TENNESSEE HYDRATED LIME CO.**  
Nashville, Tenn.

**L & N**  
Direct Line to  
**Chicago, St. Louis, Cincinnati, New Orleans**

Double Daily Service.  
Through Pullman Sleepers,  
Free Chair Cars.  
Through Coaches.  
Information cheerfully furnished on application.  
City Ticket Office, 221 Fourth Ave. North (Cherry St.)  
R. C. WALLIS,  
City Passenger Agent.  
C. A. MOONEY,  
City Ticket Agent.  
Nashville, Tenn.

—TAKE THE—  
**Dixie Flyer**  
—VIA—  
**Illinois Central Railroad**  
—FOR—  
**Chicago, St. Louis, Points West and Northwest.**

Solid vestibule rain, composed of Pullman Sleepers and elegant free reclining chair cars.  
Dining service unexcelled, meals A La Carte.  
City ticket office, Maxwell House.  
Depot ticket office, Union Station.  
F. R. Wheeler, Com'l. Agent,  
C. L. Chase, City Pass. Agt.  
No. 7 Noel Block, Nashville, Tenn.

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**IRON LINE TO THE NORTH**  
NEW ORLEANS MOBILE

**THROUGH SERVICE**  
VIA  
**L. & N., E. & T. H. and C. & E. I.**  
2 Vestibuled Through Trains Daily  
**2 NASHVILLE TO CHICAGO 2**  
THROUGH SLEEPERS AND DAY COACHES  
NEW ORLEANS TO CHICAGO  
DINING CARS SERVING ALL MEALS EN ROUTE  
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