

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

NASHVILLE, TENN., MARCH 25, 1909.

New Series Vol. XX, No. 31

"I know of a land that is sunk in shame,  
"Of hearts that faint and tire;  
"And I know of a name, a name, a name,  
"Can set this land on fire.  
"Its sound is a brand, its letters flame,  
"I know of a name, a name, a name,  
"Will set this land on fire."

## PERSONAL AND PRACTICAL.

—It is announced that Dr. P. S. Henson has retired from the editorship of the *Baptist Teacher*, and that Dr. A. T. Robertson, of the Seminary, in Louisville, becomes Associate editor.

—Many of our friends have responded to the statements recently sent to them, for which we thank them; but all have not done so. We hope that they will remit promptly. We are counting on them.

Remember the meeting of the Middle Tennessee Sunday School Convention at Greenbrier, on April 14-16, and also the meeting of the West Tennessee Sunday School Convention at Jackson, with the West Jackson church, on April 21-23.

—Dr. R. A. Torrey is credited with saying recently: "Millionaires seldom sing. If Mr. Alexander had a congregation of millionaires before him he would have the hardest job to make them sing that he ever tackled. Money does not satisfy, but Jesus does." Even so.

—In speaking about the recent visit to us of Prof. George J. Burnett, President of Tennessee College, we stated that there were 236 students in the college. We learn that the enrollment has reached 250, even. This is certainly remarkable for a school less than two years old.

—It is announced that Dr. Daniel March, author of "Night Scenes in the Bible," and many other books whose aggregate circulation has reached more than a million copies, died in Woburn, Mass., March 2nd, at the age of 93. We presume that many of our readers have read the "Night Scenes in the Bible," and were charmed with the beautiful descriptions given in them, as we were in our boyhood.

—The *Central Baptist* states that six hundred men paid \$1 each for a missionary dinner recently in Minneapolis, Minn., and six hundred others were turned away for lack of room. Five hours were spent in the discussion of mission problems. Who was it thought that the interest in missions is dying out? When men of that character, practical business men, take such an interest in missions, it means something.

—Rev. V. I. Masters, the new Editorial Secretary of the Home Mission Board, preached at the First Baptist church, Nashville, last Sunday. In the morning he preached a distinctively Home Mission sermon, from the text, "Lift up your eyes and behold the fields, for they are white already unto the harvest." It was an interesting and strong presentation of the Home Mission work. At night he preached again to an excellent congregation. Both of his sermons were very much enjoyed.

—We publish on another page a notice of the place of meeting of the Southern Baptist Convention, together with a list of hotels and their rates. It had been expected that the Convention would be held in the Coliseum. That, however, was burned on March 16th, and the Armory has been secured as the meeting place. This really seems to us a better place for the meeting. It is more conveniently situated and is close to all hotels and restaurants, and is sufficiently large, seating 4,000 people. Dr. M. P. Hunt, chairman of the committee, says: "We are expecting a great meeting. Let the brethren come in numbers"—which they will be apt to do.

## READ OUR RECORD.

The record of Tennessee Baptists for Home and Foreign Mission will appear in this block every week from now until April 30.

## OUR AIM FOR THE YEAR.

Home Missions ..... \$18,00 00  
Foreign Missions ..... 25,000 00

## OUR GIFTS TO DATE.

Home Missions ..... \$ 7,351 12  
Foreign Missions ..... 11,003 37

## YET TO BE RAISED.

Home Missions ..... 10,648 88  
Foreign Missions ..... 13,996 63

The Boards are both heavily in debt, and the time is short in which to meet the needs. Let every Baptist lend a helping hand. Envelopes and tracts will be furnished free to all who will use them.

Sincerely,

W. C. GOLDEN.

—We do not object to other papers quoting from the *BAPTIST AND REFLECTOR*. In fact, we are glad to have them do so. We confess, however, it seems to us that when they do quote from our columns, they ought to give credit to this paper. We are moved to say this because nearly every week we see whole paragraphs copied, word for word, from the *BAPTIST AND REFLECTOR* without any credit at all. This is particularly true of one of our exchanges, which it is not, perhaps, necessary to name.

—In a letter to us Dr. R. J. Willingham, the beloved Corresponding Secretary of the Foreign Mission Board, says: "We hope that Tennessee will come up nobly this year. We need \$300,000 more, and it is hardly six weeks before we close our books. What a small amount this is for 2,000,000 Baptists. Oh, that we could get a concerted movement among our people!" The shoulders of Dr. Willingham are broad, but they are carrying a very heavy burden now. Will you not help to lift the burden from his shoulders?

—According to the United States statistical abstract, the drink bill of the United States last year amounted to \$2,174,766,955. This is an annual per capita drink bill for every man, woman and child in the United States of \$24.70, or an annual expenditure for the average American family of \$113.62. This is about twice as much as our national debt, and half again as much as we have invested in our American navy at present. It is as much as we expend every year for food, for clothing, for education and missions all combined.

—Dr. E. S. Chapman, the "Old Man Eloquent" of the Anti-Saloon League and Superintendent of the Southern California League, tells in a most interesting way in the *Searchlight* of California, his personal recollection of Abraham Lincoln's second inauguration. While a young man, Mr. Chapman was clerk of the Committee on Territories of the Lower House of Congress and attended the inauguration and heard the address of President Lincoln, which has gone down in history as one of the most remarkable addresses ever delivered.

—We had the pleasure of preaching last Sunday night at the Seventh Baptist church, this city. Rev. J. H. Wright, the beloved pastor, has done a remarkable work there. The church has grown until it has a membership of 360. A movement has been begun for the erection of a new house of worship, which is greatly needed. A splendid lot has been purchased and paid for. The members of the church have already subscribed about \$3,500 for the erection of a new house. This, they expect to make \$5,000. The church, though rich in grace, is not rich in this world's goods. Brother Wright is

now in the field soliciting contributions from friends for the new church. We hope that he may be successful. We commend both him and the church most cordially to the consideration of Baptists wherever he may go.

—In a letter dated March 17th, Dr. William H. Smith, Editorial Secretary of the Foreign Mission Board, says: "Up to the 15th of March Tennessee had raised \$10,564 of her apportionment of \$25,000. This leaves \$14,436 still to be raised. You see the task before the Baptists of the great State of Tennessee, but they are a great people and we are counting on them." This may seem a large amount to be raised in six weeks, but it can be done, and we have confidence enough in the Baptists of Tennessee to believe that it will be done. What say you, Brother Pastor? What say you, Brother Baptist? Will you not join in the effort?

—Speaking of the old-time minister, the *Canadian Baptist* says, "He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin and to belief in the mediatorial work of Christ, to holiness of life. \*\*\* Under such a ministry men both trembled and believed. Now, however, the minister is not so much a witness as a worker, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship." As between the administrator and the ambassador, we believe it would be better for the minister to be an ambassador. But why could he not be both, primarily an ambassador and incidentally an administrator?

—Michigan has not joined the Prohibition column, but is making good progress. Local option is the policy, but for some years only one county used its privilege. Last year ten other counties unexpectedly joined the column and this year thirty other counties will vote on the question in April, with fine prospects of success. The temperance conviction is growing stronger everywhere and while it may be too much to hope for the complete eradication of the use of strong drink, it is certain that it will be greatly reduced and its evil effects greatly lessened. But all interested must remember that "the price of liberty is eternal vigilance." The best of laws have no power of self-enforcement.

The meeting in the First Baptist Church, Greenville, S. C., in which the pastor, Dr. Z. T. Cody, was assisted by Dr. Geo. W. Truett, of Dallas, Tex., resulted in a large number of professions of faith. There were forty-five additions to the First Baptist Church, and nearly all the churches received additions as a result of the meetings. Dr. Cody says: "From the first service great crowds heard Dr. Truett, and it is the universal feeling that he is a man of God—a minister of great humility, and a preacher of wonderful power. God be thanked for him." Dr. Truett also preached a number of times to the students of Furman University and Greenville Female College. As a result three young men announced their intention to preach and two that they would go to the foreign field.

—The liquor advocates for nearly a quarter of a century have been circulating the following paragraph as coming from President Lincoln: "Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation and in making crimes out of things that are not crimes." The *Brewer and Malster*, of Chicago, published the above paragraph. When asked to give his authority for it, the editor threw the responsibility for the paragraph on Mr. T. M. Gilmore, of the National Model License League. A correspondence between Mr. Henry W. Wilbur, of Philadelphia, and Mr. Gilmore, running through nearly a year, resulted in Mr. Gilmore finally confessing that "after a diligent search through numerous authorities we are unable to find facts to substantiate the statement." So ends another liquor falsehood. Next!



## THE LIQUOR SHOPS MUST GO.

Air: "The Way-Worn Traveler." Dedicated to the Tennessee Legislature by B. F. Stamps. Let all the boys and girls in Tennessee sing this song the 1st of July.

O patriots, let us rally  
And firmly take a stand  
Against the liquor traffic  
And drive it from our land.  
Dispensaries, blind tigers,  
Saloons and "wild cats," too,  
Are sinks of sin and ruin.  
The liquor shops must go.

## CHORUS.

Then shouts of victory, songs of glory,  
Shouts of victory we shall hear!

Too long they've cursed our country  
With poverty and shame,  
With woe and desolation  
And crimes of every name.  
Too long have we been faltering  
Before this stealthy foe  
Of God and shame and virtue;  
The liquor shops must go.

## CHORUS.

Then shouts of victory, songs of glory,  
Shouts of victory we shall hear!

Then, trusting in Jehovah,  
We'll firmly take our stand  
Against the liquor traffic  
And drive it from our land.  
Then, from each vale and mountain  
Shall songs triumphant flow  
To God who gives the victory;  
The liquor shops must go!

## CHORUS.

Then shouts of victory, songs of glory,  
Shouts of victory we shall hear!

July the First, remember,  
Throughout old Tennessee,  
The day that marks our triumph  
And sets our people free  
From liquor domination  
With all its crimes and woe  
God bless our Legislature.  
The liquor shops *Shall Go!*

## CHORUS.

Then shouts of victory, songs of glory,  
Shouts of victory we shall hear!

## BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

## XXII. Baptist Martyrs.

MY DEAR SON: Not only have Baptists had a history more or less distinct all down the ages. That history has been a glorious one. It has been glorious in the principles for which they have stood, and which we have been considering—the principles of Loyalty to God's Word, of Religious Liberty, of Separation of Church and State, of Individualism, of a Spiritual Religion, of Regeneration before Church Membership, of Immersion, of Communion, of Congregationalism, of Church Independence, and all the minor principles dependent on these main principles.

Baptist history has been glorious also in the way Baptists have stood for these principles, stood for them through good and through evil report, through days of prosperity and days of adversity, through approbation and through condemnation, through life and through death, through fame and through flame, through flood and blood and fire and sword.

Baptists have never persecuted others. They have ever been persecuted. Their principles forbid their persecuting others. These very principles invite persecution by others. Of the various Baptist martyrs down the centuries, I can only mention a few. I pass by such Baptist martyrs as Stephen and Paul and Peter and others in New Testament times, and come down to the days of the Anabaptists. These suffered not only at the hands of the Catholics, but of the Protestants under Luther and Calvin and Zwingli wherever they had the power.

Persecutions were legalized both by civil enactment and by ecclesiastical sanction. In Germany, by the edict of King Ferdinand, in 1527, death was the penalty for

Anabaptism. The Emperor, Charles V., caused them to be hunted down and put to death. In 1529, at the Diet of Spire, it was ordained that death "should be visited upon every Anabaptist. There also met at Homburg in 1536, a Diet composed of the Reformers of Germany and their followers in church and State. Luther and Melancthon were among the number. That body sanctioned the punishment of Anabaptists, even by death, by the civil authorities. At the beginning of the Reformation, the first to suffer martyrdom in Germany were Hans Koch, and Leonard Meyster, who were put to death at Augsburg in 1524. They were said to have been descendants of the Bohemian and Moravian Waldenses, and were placed at the head of the list of Anabaptist martyrs. Michael Satler, who had been a monk, was put to death in 1527, for uniting with the Anabaptists, and marrying a wife. He was executed in a most barbarous manner. His tongue was cut off, his flesh torn with red hot pincers and his body finally burned.

Leonard Schoener, a barefooted monk, growing disgusted with the hypocrisy and wantonness of the monastic orders, became an Anabaptist under the ministry of Hubmaier. He was an educated man. Having preached throughout Bavaria, he was beheaded, and then burnt at Rottenburg, in 1528. Hans Schloffer was tortured with great cruelty. Questioned by the priest upon the subject of infant baptism, he answered, "that we must first preach the word, and baptize those only who hear, understand, and believe and receive it. This is true Christian baptism and no infant baptism. The Lord has nowhere commanded to baptize infants."

At Alzey there was a wholesale slaughter of Anabaptists in 1529. Three hundred and fifty were confined in prison and literally dealt out to the executioner like sheep to the slaughter, as fast as the executioner could dispatch them. Those who were waiting their turn to die, sang until the executioner came for them. It was at this same place—Alzey—that nine brethren and three sisters were imprisoned, and when they refused to renounce their faith, were put to death, the men by the sword and the women by drowning. A sister came to comfort the female prisoners while they were yet in prison and exhorted them to be true and firm, despite their sufferings, and for the sake of the eternal joy to come to them. For this visit—for comforting and strengthening these suffering saints—she was burned to death.

Two young girls were arrested at Bamberg, shortly after their baptism, and after being cruelly tortured to make them recant, were burned to death. While going to the stake their tormentors put upon their heads, in derision, crowns of twisted straw, when one of the girls said to her companion: "Our Saviour wore a crown of thorns for us, and shall not we wear these harmless crowns for him? and, besides, we shall soon be crowned by Him with glorious crowns of gold."

Among many Christians condemned to be burned at Salzburg, there was a young and beautiful girl of sixteen. Even the hearts of her persecutors were moved, and after vainly trying to persuade her to recant, the executioner took her in his arms to a trough for watering horses, that was near by, and thrusting her head under the water, held it there until she was dead.

Cornelius, a Roman Catholic writer on this period, says of the extent of these persecutions: "In Tyrol and Gorz, the number of the executions in the year 1531 already reached one thousand; in Ensisheim, six hundred. At Linz, seventy-three were killed in six weeks. Duke William, of Bavaria, surpassing all others, issued the fearful decree to behead those who recanted, to burn those who refused to recant. Throughout the greater part of Upper Germany the persecutions raged like a wild chase. The blood of these poor people flowed like water; so they cried to the Lord for help. But hundreds of them, of all ages and both sexes, suffered the pangs of torture without a murmur, despised to buy their lives by recantation, and went to the place of execution joyful and singing Psalms."

The Anabaptists appeared in Switzerland in 1523. According to Erasmus, they were numerous there in 1529. They suffered there at the hands of the Reformers. The first decree against them imposing a fine, was passed by the Senate at Zurich, one of the Cantons, in 1525. In 1526, another decree was passed, making the penalty for Anabaptism—death. It forbade believers' baptism, and compelled the baptism of infants.

In 1527 Felix Mantz was drowned in Zurich, Switzerland. He was at one time a friend of the Swiss Reformers, but when he began to preach to crowds upon the unscripturalness of infant baptism and an unregenerated church membership, and to baptize believers, he was imprisoned by them. His last words were, "Into thy hands, O Lord, I commend my spirit."

Balthazar Hubmaier was called "the most eloquent man in Europe." He translated the Gospels and the Epistles into the language of the German people, before Luther's translation of the Bible was published.

He was a friend of the Reformers, and especially of Zwingli. He came to reject infant baptism. He tried to induce Zwingli to reject it. Failing, he joined the Anabaptists and was baptized, with one hundred others. Soon afterward he baptized three hundred upon a profession of their faith. He was seized and imprisoned at Zurich. A recantation was demanded. On one occasion a large concourse of people were collected in the great church by the leaders, and Zwingli and his companion were there to hear the recantation. They waited in breathless silence to hear him condemn Anabaptism. When he did break the silence, it was to reassert that infant baptism was without the authority of God. His voice was drowned in the uproar of the people, and above the din was heard the voice of Zwingli. They had argued with him in prison, and had even applied the tortures of the rack, to convince him that he was wrong, but he would not deny the truth, so he was hurried back to prison. It is said that he made a recantation afterwards, and was released from prison, but he was still confined to the city of Zurich, from which he soon escaped. He was not long allowed the liberty of preaching Christ, for he was again arrested, and taken to Vienna, where he was burned to death, March 10, 1528; and at the same time his devoted wife was drowned in the Danube, by the same un pitying hands. His last words were: "With joy I die that I may come to the Lamb of God, that taketh away the sin of the world." His wife urged him to constancy. (To be continued next week.)

## IS ORATORY DEAD?

MRS. ELIZABETH HOBSON HALL, HALL-MOODY INSTITUTE, MARTIN, TENN.

Not so long as we have God, country, woman, home, freedom. Not so long as we must plead for the purity of life, the nobility of character, the loftiness of purpose and the destiny of souls. Not so long as there are statesmen in the Senate, speakers on the platform, lawyers at the bar and preachers in the pulpit.

The great publishing companies have long ago decided this question by sending out ten volumes of "Modern Eloquence," which stand unchallenged in the world of literature today, and generations to come will look back to the names of Beecher, Grady, Bryan and Graves with a greater degree of pride and interest than we now do to Demosthenes and Cicero. Distance lends enchantment, you know, and we can never appreciate anything until it has been buried in the past. With the poet we never see the violets at our feet because we are looking for the laurel in the distance. We can not appreciate the marvelous age in which we live because we are a part of it.

This is the greatest period in the history of the world. The evolution of thought, the intelligence of the masses, the spiritual awakening of God's forces, all is vastly superior to any other age. The pulpit, the platform and the bar are more powerful today than ever before. The pulpit is evangelizing the world, the platform is educating the world and the bar is equalizing the world. Take them away and see the result.

If oratory is dead what is the secret of the Chatauquas? The foundation stone of every Chatauqua is oratory. Why will merchants close their houses and sit through the intense heat of a summer afternoon to hear John Temple Graves on the "Demagogue in Politics," or the "Twentieth Century Woman"? Simply that Graves is conceded to be the greatest orator the United States has produced, unless it be William Jennings Bryan. It is not that such men are gifted with more than ordinary intelligence—there are numbers more intellectual and brainy perhaps—but it is because they know how to tell what they know and have the power of expression as well as of impression, which entitles them to be placed on the list of orators.

It has been said that "great events make great orators." This is not true, any more than the statement that great events make great men. To be an orator, in the real sense of oratory, is to be a great man. He is not merely a speaker who has the faculty of talking or of putting common thoughts into a literary harangue, but he who has developed the highest powers of his mind which appeals to the highest in other minds, whose noble qualities of soul touch the noblest in other souls. Great men are not accidents. When a great man steps forth as master of the situation, in any event, it is in consequence of a process of development which he has undergone previous to the event. Some one said, "We should have known nothing of Gen. Grant had it not been for the crisis which called for him." But Gen. Grant had been educated for war long before there was any prospect of war. The mantle of greatness falls only on him who is fitted to its measure.

It is the orator who interprets history. The orations of Demosthenes give us the best possible insight into



## KEEP SWEET AND KEEP MOVIN'.

BY R. J. BURDETTE.

"Hard to be sweet when the throng is dense,  
When elbows jostle and shoulders crowd;  
Easy to give and to take offense,  
When the touch is rough and the voice is loud.  
There's one way right when everything's wrong:  
'Divine the road' on the broad highway.  
'Keep to the right' in the city's throng,  
Easy and fair goes far in a day.  
Just  
'Keep sweet and keep movin'.

"The quick taunt answers the hasty word—  
A lifetime's chance for a 'help' is missed.  
The muddiest pool is a fountain stirred,  
A kind hand clinched makes the ugliest fist.  
When the nerves are tense and the mind is vexed,  
The spark lies close to the magazine:  
Whisper a hope to the soul perplexed—  
Banish the fear with a smile serene—  
Just  
'Keep sweet and keep movin'.

ancient Greek civilization. The oration of Adams had much to do with formulating the idea of the American Republic. The speeches of the great men of the present day are interpreting for us the history of the passing generations. It is the orator who interprets poetry. The mysticism of Browning, the obscurity of Walt Whitman become the plainest of truths under the revelation of the orator. Through his imagination he lives all lives and understands the heart experiences of all classes. He can see things through the eyes of others without losing his own convictions, and moves through the entire gamut of human emotion. What enables him to do this? Development of the three natures instead of one, becoming acquainted with himself, thereby knowing all other selves, with the knowledge that mentality alone can only convince—sentimentality must convert.

To be an orator one must live an orator—live the same principles before the public that he lives alone beneath the stars, be an orator at his own fireside as well as on the platform. A citizen is not a soldier because he dons a soldier's garb, and amulets never yet made a general without the soldier's heart and the general's principles. A man may become a magnet, gifted with an eloquent tongue, and yet fall far short of being an orator. Occasionally we find such an one, inciting people to action by selfish motives and deceitful purposes, but it is the exception and not the rule. Any great power may be desecrated and magnetic personal power can be used for either good or evil; but such careers are only temporary, ending in annihilation and ostracism, for God is not mocked, nor man long deceived by the counterfeit manhood behind the speech. Scoffers are everywhere, and skeptics abound—there is always the element to tear down as well as the element to build up—those who hurl ridicule at the enthusiasm of truth and sneer in derision at eternal principles—but truth stands immortal, inviting analysis and awaiting demonstration.

Oratory is the father of liberty, the mother of the Union, the child of Democracy. It is the standard-bearer of a freedom so great that the twentieth century is its herald rather than its decline. Are the issues of today of less value than those of past centuries? Oratory is the chief attraction of all conventions, all campaigns, all contests, all colleges. Oratory pinned the white ribbon of triumph on the temperance question, and we, of today, will perhaps never fully realize the grand results of this movement which means better government, purer politics, statesmen, instead of mere politicians, and the eternal salvation of numberless souls.

The grandest history is yet unwritten save upon the hearts of men. Oratory is personality and personality is influence. The orator leads men only by what is noblest in them. Lifted himself, he lifts all with whom he comes in touch. "If I be lifted up, I will draw all men unto me," said the Master-Orator, giving an eternal principle—no man can lift you to a height he has not reached within his own spirit. Heart to heart contact is the mightiest touch of earth. Are there no orators today? Their name is Legion. They are on the street and by the fireside as well as on the platform, potent factors in training public conscience and moulding public will. All honor, all allegiance to these uncrowned noblemen to whom the world lifts its hat and woman gives her deepest reverence.

## HOME BOARD CONDITION.

BY WALTER DUNSON, TREASURER.

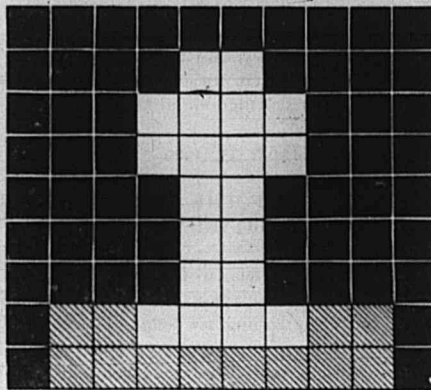
The Home Mission collections received from all the states from May 1, 1908, to March 1, 1909, in ten months, amount to only \$99,411.08, which is less than one-third of the sum advised and apportioned by the Convention and accepted and ratified by the several States.

Of the total sum fixed by the Convention to be raised for Home Missions, \$325,000, the sum expected from Tennessee was \$18,000, and to March 1st only \$6,874.28 has been received, leaving a balance of \$11,125.72 to be collected in Tennessee in March and April.

The amount of our debt now, not including appropriations, the payments of which are deferred, is \$93,508.27, and the Board will need at least \$220,000 with which to meet all its obligations, if all the conditions of some of our appropriations are met. As only \$155,741.95 was collected in March and April of last year, great efforts will have to be put forth to increase this sum to \$220,000 in the next sixty days. Can't we count on Tennessee to do her part and go even beyond the \$18,000 expected from her? May the spirit and love of our Lord and Master help her to that end.

Atlanta, Ga.

## IS OURS A CHRISTIAN NATION?



POPULATION U.S. (About) 90,000,000  
PROTESTANT MEMBERS (White Sq.) 20,000,000  
OTHER SECTS (Shaded Sq.) 12,000,000  
OUT OF THE CHURCH (Black Sq.) 58,000,000

The following from the Home Mission monthly gives emphasis to the above question: "It is pointed out by the Missionary Review that there are over forty heathen temples in the United States, burning incense to heathen divinities. From the Moslem, who has already sounded his call in Union Square, New York, to the Buddhist, the Confucianist, and the Hindus who, in the month of April, 1908, dedicated a temple in San Francisco, all are here. The proposition is reversed—a piece of foreign work in home land."—Our Home Field.

In 33 of our largest cities the foreigners outnumber the native population.

## SOUTHERN BAPTISTS AND HOME MISSIONS.

BY VICTOR I. MASTERS, EDITORIAL SECRETARY.

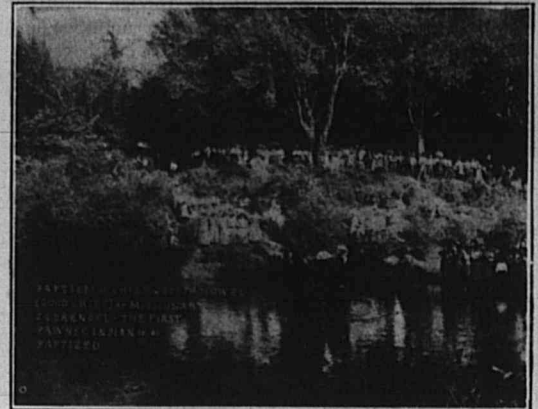
Men of world-wide vision tell us that as America goes with regard to Christianity, so will the world go. There are evidences that indicate that as the South goes, so will America go.

The Home Board began its work in 1845 with six missionaries. It is now a great power in spreading the gospel and Baptist principles in the South. With a membership of 2,000,000, we gave from ten to fifteen cents last year for this work of evangelizing the lost of our own country.

Every department of the work is being greatly blessed. Our mountain schools are educating between 4,000 and 5,000 young men and women at an average cost of four or five dollars each. The work in Cuba was never more prosperous. The Corresponding Secretary has just returned from a trip to the island, and his heart was made glad by the progress there. There was never such an opportunity for work among foreigners and immigrants who are coming into our cities by the thousands.

Southern Baptists are a great people, but they will never rise to the full stature of the greatness of which they are capable until they open their eyes and see the glorious opportunity they have to bring the great forces of material progress in our country in captivity to the Lord Jesus. The Board is in urgent need. With the year all gone but two months, it has so far only received one-third of the amount which the Convention in its wisdom told it to expend during the year in its mission work. May the Lord put this work on the heart of every pastor and layman that they may come quickly to the assistance of the Home Mission Board.

## THE FIRST PAWNEE BAPTISM.



The first Pawnee Church was organized last September with nine members. Following a sermon on baptism, twelve came forward for prayer, and nine others united for baptism. Many were in tears, and the converted Indians exhorted the others to walk the Jesus road. About two hundred repaired to the creek where others were waiting to witness the beautiful ordinance. The first to be baptized was Chief Joseph, who spoke last May before the Southern Baptist Convention. The picture shows him and the missionary in the baptismal waters.

There are yet 300,000 Indians in our country that know nothing of the religion of Christ.

There are 3,000 homeless churches in our Southern Baptist Convention limits west of the Mississippi.

## PINAR DEL RIO BAPTIST PROPERTY.



Pinar Del Rio is the most western station of our Cuban field. We have but one church and two workers in this province of 200,000 souls. This province showed the largest percentage of increase last year in population of any in the island, and there are probably more American settlers there than in any province we occupy. The surrounding tobacco fields not only afford employment to our native converts, but an opportunity to witness for their faith, scattering seeds to be harvested in future years. The extension of the work here and to the many important outlying towns is another of the Home Board problems.

## THE SUNDAY SCHOOL AND MISSIONS.

BY DR. R. J. WILLINGHAM.

One of the greatest movements today is that for the young people. Our strongest men and wealthiest men are considering how to train the young. If we can get hold of these who are growing up and train them in the right direction, the world will be different in a few years from now. Without doubt the boys and girls of today are the powers that must make the tomorrow.

The greatest work before God's people today is to bring a lost world to the knowledge of His Son. Now if we can succeed in bringing the powers that are to decide the destiny of the future, to bear upon the greatest work which God has given to mortal man, we have surely accomplished a great task. One reason our older people are not giving as they should for missions is that they were not trained when young. Our Sunday School board at Nashville has acted wisely in bringing a lesson on missions before the Sunday Schools for the last of March. The officers and teachers ought not to let this opportunity go by without earnestly presenting this great work of God to their scholars. The boards stand ready to furnish tracts and information that may be desired by those in charge of our schools, so that this occasion may be made one of information and inspiration.

It is a time of the year when our boards are struggling under debt. The churches at home and the missionaries on the far distant foreign fields plead for reinforcements. In some cases it is difficult to know what to do. If the Foreign Board reports a debt in Louisville, it looks as though it will be disastrous.



Quite a number of young men and women are applying to be appointed to go out to the foreign lands, but the board has had to tell them to wait until we find out whether we can pay our indebtedness and have sufficient funds to send them. God has marvelously opened the foreign lands to us. Never has the world been in such a condition to receive the gospel as now. Let not us who hold the truth as we believe Christ taught it be lacking and indifferent. We ought to try to get every child to bring a gift and every school ought to make an offering this month. If for any reason it cannot be made on the 28th of March, as arranged for by our Sunday School Board, let some other day be taken and let there not be a failure to make the offering.

Thousands of rills from the thousand hills make the flowing river. If each of our schools will make a gift, glorious will be the result.

Richmond, Va.

#### ALONG THE FIRING LINE.

Walk along the battle-line in Tennessee and see how the battle goes. Some things may discourage, but these should only whet our steel and push us on. We are in the service of the great King, and comrades of a great people.

#### LAST WEEK DISAPPOINTING.

It is now Monday, March 22. In counting up the receipts since last Monday, we find them so small as to discourage us, if we could afford to stop for discouragement. Only \$3.28 for State Missions, \$12.30 for Home Missions, and \$71.77 for Foreign Missions have been received from the Baptists of Tennessee during the past eight days.

#### ONLY FIVE WEEKS MORE.

Five weeks more, and the books on Home and Foreign Missions will close. Money must be received in this office by the close of April 30 if counted in this year. Let every pastor and treasurer make sure to have all offerings in on time. Do not let anything keep you from rounding up your gift before the year closes.

#### THE LAST SUNDAY DANGER.

Waiting until the last Sunday in April to make your offerings is dangerous. We are afraid that some of our churches will do this. That day may be a cold, rainy one. The pastor or some member of his family may be ill. A number of things might arise to make that day a failure. Make your offering before then, and let the last Sunday be a day for rounding up.

#### SUNDAY SCHOOL MISSION DAY.

Next Sunday, March 28, should be a great day in all our Sunday Schools. Those that use the literature of our own Sunday School Board will at least get a great lesson on Missions. This is the first and central thing of course. The superintendents and workers who have planned for this day will get even larger results. Those that have not, may yet distribute envelopes and gather them up later.

#### THE LAST GREAT SUNDAY.

I mean April 25, the last Sunday of this Southern Baptist Convention year. What should be done on that day? If your church, Sunday School, and societies have made their offerings to Home and Foreign Missions, make it a day for gathering up the fragments and extra free will offerings. Make it a day of praying for belated churches, the Boards and the Missionaries. Then give again for good measure.

Of course, if you have failed to make your offering to Missions, use this day for all you can make out of it. Make it the busiest day of all. Give it absolutely to Missions. Let the Sunday School talk Missions, let the pastor preach Missions, let the deacons and workers spend the afternoon in visiting, and gathering from those who did not come. Then let the night service be a great missionary rally when all the offerings could be brought in. Remember that envelopes and tracts will be sent from the Mission rooms free to all who will use them.

Yours, in the work,

W. C. GOLDEN.

#### HOW OUR FOREIGN MISSION ACCOUNT STANDS IN TENNESSEE.

By Dr. R. J. WILLINGHAM.

Up to the 15th of March we have received in Richmond, Va., \$197,903.69 during this convention year for foreign missions. We laid out our work on the basis of \$500,000 for the year, as instructed by the convention, and so our people can see that we still need about \$300,000. We are somewhat ahead of what we were at this time last year, but nothing like what we ought to be in order to make the increase proposed. If we pay out in full, the giving from now until the last of April must be quite liberal. However, we can raise the whole amount if our people will come up with united hearts. Let there be no croaking. God has blessed us in the work, and we want to sound a note of VICTORY and ADVANCE, and rejoice when we

meet in Louisville. We give below statement showing just what each State has contributed up to date. This will tell its own story:

Georgia	\$ 31,368.64
Virginia	27,395.70
South Carolina	21,710.41
Missouri	21,353.12
Kentucky	18,146.43
North Carolina	14,688.53
Alabama	12,623.76
Texas	11,118.02
Tennessee	10,564.77
Mississippi	7,527.40
Maryland	7,310.07
Arkansas	3,227.71
Louisiana	2,617.09
Florida	2,332.35
District of Columbia	2,155.80
Oklahoma	858.90
Other Sources	2,904.99

Total ..... \$197,903.69

At the convention in Hot Springs, Tennessee was asked to give this year \$25,000. I hope that on the last day of April the State will be even beyond what was asked from her. If we can pay out in full, there will be rejoicing among the veterans who have stood in noble service at the front, and we can send some of the young men and women who are begging to be appointed to reinforce them. There will be rejoicing also among the churches, and who can say that there will not be rejoicing in heaven, for it will mean an advance step for the Master's Kingdom in the winning of lost souls.

Richmond, Va., March 15, 1909.

#### THE CONDITION OF THE FOREIGN MISSION BOARD.

By Dr. WILLIAM H. SMITH.

Let us picture to ourselves a shipwreck with sinking passengers and crew calling for help. There are those on the shore who are ready to go to the rescue, but their hands are tied; their life-saving boats are chained, and they are unable to do anything to reach the sinking ship. Let us imagine, if we can, those who have tied the hands and chained the boats of the life-saving crew looking calmly on, unmoved by the distress and peril of the shipwrecked people, and unwilling to release those who are eager to hasten to the rescue. One may think that such a scene is impossible, and perhaps it would be impossible if men were thus placed in danger of physical death. But the imaginary scene represents exactly the condition of the Foreign Mission Board. The perishing multitudes are before us. There are those who are eager to go with the message of salvation, and yet the hands of the Board are securely tied by the enormous debt that rests upon the work. The Board cannot send out a single new missionary, nor answer the earnest pleas of the missionaries, nor increase its efforts to save the lost millions until the burden of debt is removed. It is possible that the churches of the Southern Baptist Convention can look on unmoved by the condition of their Foreign Mission Board? It would certainly be impossible if they realize that the condition exists; but, alas, so many of our people do not seem to feel the least responsibility for those who are sinking amidst the awful wreckage of sin and heathenism.

Richmond, Va.

#### UNION UNIVERSITY NOTES.

J. Clay Walker, of the chair of Modern Languages, addressed the student body and faculty last Friday afternoon on the "Universities of Germany." His lecture was very interesting and gave much data as to the habits and customs of German student life. Prof. Walker was a student in the German Universities for some time and, hence, spoke from experience.

Dr. E. K. McNeil delivered a very fine lecture last Friday morning on "The Circulation of the Blood." He used charts for illustration. His lecture showed considerable preparation and was very instructive.

President Conger, by invitation, addressed the Co-operative Educational Association at Denmark last Thursday evening.

Rev. W. H. Major, of Covington, will address the student body tomorrow morning. His subject will be "World-wide Evangelization."

The University Missionary Society had a very enthusiastic meeting last Sunday afternoon at three o'clock. There was a good attendance of students and faculty. Prof. R. L. Pulliam had a fine paper on "Why China Has Not Progressed Like Other Nations." "The Awakening of China" was discussed by Miss Sally V. Clements, of Humboldt. Miss Francis Hickerson, of Tullahoma, discussed "Missions in China Today." Mr.

Stanford Herron gave an unusually strong paper on "A Resume of Mission Work in China."

At this writing the examinations are on and everybody is hard at work. The spring term will open next Thursday morning, the 25th, at which time we look for a number of new students. Some new classes will be organized. Let teachers especially avail themselves of the review classes of pedagogy.

R. E. R.

#### JEFFERSON CITY.

As Vice-President of our Foreign Mission Board for Nalachucky Association, I am very anxious to arrange for a series of all-day missionary meetings, immediately following the East Tennessee Baptist Encampment here. The Encampment days are July 5-15. Between that time and the meeting of our Association in August, there would be time for, at least, a dozen meetings. I would like to have the pastors, who desire such meetings, to write me at once, and I will arrange the details with them.

Our revival has left our church very much stronger and more zealous in every way. Our Sunday School is active and more effective in good results. The Superintendent, Prof. H. L. Ellis, is giving thoughtful, prayerful attention to the school and his corps of teachers is giving him hearty and unwavering co-operation. The Ladies' Missionary and Aid Society is one of the very best in all this land. Mrs. M. D. Jeffries, the President, is wise, earnest and greatly beloved by all the members. The meetings are well attended and deeply interesting. Our Young Ladies' Missionary Society is also doing fine work. The spirit of its members is one that seeks to be helpful along all lines of service. Miss Carrie Cate is the honored President. Our prayer meetings are well attended and helpful.

So, with gratitude to God for His great favor to us, we press on as a church in doing the work He has brought to us. We realize our responsibility and beg to be remembered in petitions before the King!

O. C. PEYTON.

#### REASONS FOR EARLY ACTION.

1. The Convention at Hot Springs, composed of representatives from our churches, authorized our Foreign Board to enlarge its forces. The meaning of that was that our churches would enlarge their contributions. Hence it is a question of obligation.

2. The weather is uncertain, and it is important that the first good Sunday be used by pastors in preaching upon the subject of missions, and following same by a collection. As far as possible all members should be seen and urged to do something to meet our promise. Hence it is a question of "making hay while the sun shines."

3. An early collection should be made so that our funds may get in the hands of the Board in good time. Nearly every year some contribution comes after the books are closed. Hence, a question of good business.

4. Jesus said: "We must work the works of him that sent us, while it is day: the night cometh, when no man can work." Hence, a question of PRESENT OPPORTUNITY.

5. The Great Commission reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Hence, a question of the AUTHORITY OF JESUS CHRIST.

Memphis, Tenn.

A. U. BOONE.

#### THE CAMPAIGN FOR HOME MISSIONS.

The present campaign for our Mission cause is the most notable that Southern Baptists have ever engaged in. We are to decide whether a great people shall rise up to the dignity of a great work, continue the progress of the past year, or retrograde. It is a hopeful campaign. From all along the line we are getting reports that indicate that the closing six weeks will be a time of phenomenal missionary efforts. We were never more united, never so blessed of God financially and never so well organized. It is important that the collections be taken as early as possible, that many brethren of large means shall give largely, that all shall give according to their ability and that the odds and ends of the collections be looked after carefully, if we are to make a successful effort. For Tennessee to come up fully to her apportionment for Home and Foreign Missions, will mean much in its moral effect on our people. There should be a holy enthusiasm about the cause that means taking this land for Christ and then this people taking the world for our Lord. Great burdens are on the Secretaries these days. May God help us all to come up to the help of the Lord against the mighty.

W. H. MAJOR,

Covington, Tenn.

Vice-President.



## PASTORS' CONFERENCE.

## NASHVILLE.

Third.—Pastor Yankee preached on "Stewardship" and "The Unknown Christ." Splendid interest, pastor will begin his protracted meeting in the near future, doing his own preaching.

Centennial.—Pastor, R. D. Cecil. Texts, "Comfort ye, Comfort ye my people, Saith your God," Isaiah 40:1; "In Him was life; and the life was the light of men," John 1:4. Three professions of saving faith. Two approved for baptism. 143 in S. S. Good attendance of B. Y. P. U. Good day.

Overton Street Mission.—Deacon L. A. Gupton, Superintendent. Seventy-two in S. S.

North Edgefield.—Pastor Clay I. Hudson preached at both hours. Subjects, "An Approved Workman" and "Where Jesus Spent His Evenings." Four by letter.

Immanuel.—Pastor Weaver preached in the morning upon "Winning a World," followed by an offering for Foreign Missions. In the evening he preached upon "Why He Did Not Call Again." Six received by letter, one by experience; two approved for baptism. Seventy-nine received in the past six months.

Howell Memorial.—Pastor Cox preached at both hours on "The Conquering Christ," and "Some Religious Quitters and Why they Quit."

North Nashville.—A. E. Booth, Pastor. Morning service subject, "Assurance and Evidence of Faith." Evening service subject, "Triumphs of Faith." Fine congregations; outlook good. One hundred and ninety in S. S. Large attendance B. Y. P. U. at 6:30. Baraca class organized, taught by pastor.

Lockeland.—Pastor Skinner preached at both hours. In the morning, on "Home and Foreign Missions," and in the evening on "True Religion." Ninety-three in S. S.

Belmont.—Pastor Francisco preached at both services. Morning theme, "Home Missions;" evening, "Christ Present, but Unrecognized." Very good day, regardless of rain.

Calvary.—Morning text, Rom. 5:19, 20; evening text, Matt. 18:20. Pastor preached at both hours. Twenty-five in S. S. Good B. Y. P. U.

South Side.—Pastor Stewart preached on "Paul's Deep Concern for the Salvation of His Brethren in the Flesh," and the text, "Be Not Conformed to this World." The work on the new church house is being pushed as rapidly as possible. Expect to be in about the first of May.

Grand View.—J. N. Booth preached at both hours. Morning subject, "The Christian's Portion in Christ." Evening, "Jesus, the Mediator."

Murfreesboro.—I. J. VanNess preached at both hours. Whitsitt's Chapel.—Pastor Fitzpatrick preached at 11 a. m. on "God's Offering."

Last week was engaged in an institute at Russellville, Ky. Yesterday morning supplied for Bro. J. H. Wright, at Seventh church.

Estill Springs.—Preaching by R. P. McPherson; fine audiences. Good S. S. Interesting B. Y. P. U.

## KNOXVILLE.

First.—Pastor J. J. Taylor preached in the morning on "A Vision of a Hidden Church;" evening, "Paul's Christian Experience." 1 received by letter; 444 in S. S.

Lonsdale.—Pastor J. M. Lewis preached at both hours on "The Right Thing in the Right Place," 2 received by letter; 1 by enrollment; 327 in S. S.

Gillespie Ave.—Pastor F. M. Dowell preached on "Come Thou With Us;" and John 3:14, 15.

Mt. Olivet.—Pastor G. W. Shipe preached on Gen. 1:5. 105 in B. Y. P. U.

Broadway.—Pastor Atchley preached on "Bearing One Another's Burdens," and "The Reward of Conquerors." 1 received by letter; 2 approved; 430 in S. S.

Union Grove.—S. G. Wells, pastor, preached on "The Living Christ," and "The Unwritten Law."

Island Home.—Pastor J. L. Dance preached on "The Serpent and the Woman," and "The Angel and the Serpent." 250 in S. S. Congregations large.

Third Creek.—Pastor J. C. Shipe preached on "Like People, Like Priest," and "Refusal to Hear." 1 by experience. 124 in S. S.

Meridian.—Pastor J. N. Bull preached on "The Devil." 85 in S. S.

Fountain City.—J. N. Bull preached at night on "God's Care for His Children." W. L. Winfrey preached in the morning. 70 in S. S.

North Side Mission.—H. A. Kibby preached on "The Christian Soldier." 117 in S. S. Meeting continues through the week.

Middlebrook.—Pastor A. F. Green preached on "Paul's Vision," and "The Prodigal Son." 2 by experience; 80 in S. S. Large congregation.

Eucled Ave.—L. A. Hurst preached on "Missions," and "Paul's Reason for Persuading Men to be Christians." 3 conversions; 151 in S. S.

Immanuel.—Pastor E. A. Cate preached at both

hours on "The Good Things from God," and "Filled Places and Empty Places." 150 in S. S.

Bell Ave.—C. O. Johnson preached in the morning; Pastor Sharp at night. 380 in S. S.

Deaderick Ave.—J. H. Sharp preached in the morning and C. O. Johnson at night. 458 in S. S.

South Knoxville.—Pastor A. J. Holt preached at both hours on "We Know that All Things Work Together for Good to Them that Love God," and "He That Pursueth Evil, Pursueth it to His Own Death." 1 addition; 207 in S. S.; 95 in B. Y. P. U.

Glenwood.—Pastor F. E. White preached on "Life Insurance," and "The Prodigal Father." Collection for Missions, \$7; 55 in S. S.; 1 received by letter.

Oakwood.—Pastor Geo. W. Edens preached on "Weights and Sins," and "Stone of Stumbling." Baptized 12. 140 in S. S.

Bearden.—Dr. S. E. Jones, of Carson and Newman College, preached for the pastor. Good S. S.

Grove City.—J. C. Davis preached at both hours on "Savings Department in Religion," and "The Devil's Trust." 151 in S. S.

Beaumont Mission.—120 in S. S.; 6 professions.

## CHATTANOOGA.

Pastor Brooks presided. Dr. Massee led in prayer. A farewell banquet to Pastor Waller by the Baptist pastors and deacons planned for Thursday evening of this week at First church. Revival services at St. Elmo continuing in great interest under leadership of Evangelist T. O. Reese.

First.—Pastor Massee preached at both hours on "The Appeal of the Desolate Christ," and "Things Worth While." Five additions by letter. 382 in S. S. Rev. F. F. McCrea to come the 24th, inst., for a ten days' study in the "Uplift of China."

Tabernacle.—Pastor Waller preached to full houses at both hours. Subjects: "The Marks of the Lord Jesus," and "Hanging the Harps on the Willow." 1 by letter; 1 by baptism; 1 conversion. 314 in S. S.

Highland Park.—Pastor Keese preached on "The Garments of the Renewed Soul—Putting Off," and "Altruism." Good S. S. Excellent B. Y. P. U.

Alton Park.—Pastor John Hazelwood preached on "Growing in Grace," and "Death and Judgment." Good interest and attendance. Good S. S.

St. Elmo.—Evangelist T. O. Reese preached on "The New Birth;" 3 p. m., lecture sermon on "The Baptists in History." 7:30, on "Excuses." 1 approved for baptism; 2 professions; 22 baptized; 2 received by letter; 50 conversions to date. 125 in S. S. Overflow crowd.

East Lake.—Pastor Chunn preached on "Solomon's Vision of the Church," and "Satan in Kid Gloves." Good S. S. and B. Y. P. U.; 2 professions; 2 approved for baptism. The greatest day in the history of the church.

East Chattanooga.—Pastor A. P. Moore preached at both hours on "Earth and Heaven," and "Procrastination." 1 public profession; 1 approval for baptism; 1 baptized; five forward for prayer; 130 in S. S.; 26 in Young Men's Bible Class; \$3.50 collection. Best day during the present pastorate.

Hill City.—Pastor King spoke in the morning on "An Unfruitful Request of an Unjust Judge." 103 in S. S. One received by letter; pastor sick at night.

## MEMPHIS.

Union Ave.—Pastor D. W. Bosdell preached in the morning on "The Primitive Church." In the evening Rev. J. W. Mathes of Mississippi preached on "Necessary Sacrifices to Full Knowledge of Christ." Good day.

Central.—Pastor Thomas S. Potts preached on "A Good Thing to Hold Fast," and "Burned Out"—the last of the series on "Old-time Cattle King." Two additions by letter; one baptized.

Blythe Ave.—Rev. O. T. Finch preached morning and evening, delivering the third and fourth numbers of a series of sermons on the "Life of Christ."

Bellvue Ave.—Pastor H. P. Hurt preached morning and evening. Large congregations.

Covington.—Pastor W. H. Major preached on "The Heroic Life," and "The Within Witness." The finance committee reported \$13,822.50 raised in four weeks for new building.

Boulevard.—Pastor J. R. Wiggs preached at both hours on "The Restoration of Our Ideal Man," and "The Character of the Ungodly." Fine services.

McLemore Ave.—Pastor W. J. Bearden preached on "The Lord Requires Haste, or Man Will Perish," and "The Hand of Confession; Christ Our Sin-bearer." Service at workhouse at 3:30 p. m. Deacon J. W. Markhart led service; 6 conversions, 20 for prayer.

Rowan.—Pastor Savage preached at both hours. One addition. Good congregation.

Endora.—Pastor J. C. Greenoe preached on "Paul's Definition of Life," and "Repentance and Faith." One added by letter.

Binghamton.—M. W. DeLoach, pastor preached at

both hours on "Home Missions," and "Christ's Invitation to the Penitent." Good congregations. Collection for Home Missions.

Seventh Street.—Pastor I. N. Strother preached at both hours on "Witnessing for Christ," and "A Call to the Young."

First.—Pastor A. U. Boone preached at both hours. 2 received by letter; 1 baptized; 1 approved for baptism.

## CLEVELAND.

Inman St.—Pastor Stivers preached at both services on Isa. 1:18, and "A Hard Road." Large congregations. 180 in S. S.; Good B. Y. P. U.

Morristown.—Pastor Robinson preached on "Cornelius the Centurion," and "God's Great Gift." 199 in S. S. Splendid week day meetings.

Remember the "Middle Tennessee Sunday School Convention at Greenbrier, April 14-16.

S. N. FITZPATRICK.

You have no idea how eagerly we look for and read the dear REFLECTOR away down here in the "land of oranges and flowers." MRS. ROBERT LEE BAKER.

Arcadia, Fla.

The meeting at St. Elmo continues with great interest. We have had about twenty professions up to date (Wednesday.) Many of the church members spent hours in prayer last night. Some prayed in their homes till past midnight. Pray for us.

T. O. REESE.

Preached at Central Avenue, Memphis, Sunday. Had fine services. Our work there is progressing nicely. Took collection for Brinkley, Ark., amounting to \$11 cash. I wish to correct mistake regarding my work. I only preach at Central Avenue the second and fourth Sundays; at Saulsbury, the third, and Ararat, the first. At each of these places the outlook is splendid. Will preach at Saulsbury next Sunday.

Jackson, Tenn.

ROSWELL DAVIS.

We are coming to the last days of our Conventional year, and are going to let the year go by and leave our Boards in debt? No, we cannot afford to. I do not see how any Baptist who loves God, loves his church, loves lost souls and wants them saved, could have the audacity to let the year go by and not give anything. Now, if we fail to clear our Mission Boards of debt by the 30th of April, 1909, we will know there are too many Baptists in Tennessee not taking our State paper, the beloved BAPTIST AND REFLECTOR. Now, our Lord help every Baptist in Tennessee to give something to save the lost, and may the BAPTIST AND REFLECTOR be placed in every Baptist home in Tennessee.

Richard City, Tenn.

W. B. BLOUNT.

We are now starting on our fourth year at Bell Ave. and I want to say a few things about my folks, and their church. I have nothing in my vocabulary with which to express my feelings fully in regard to my people. I believe them to be the most loyal people in the world, and I will rest the argument on a few words about what they have done.

We found a Sunday School of about two hundred, three years ago, and now we have from four to five hundred every Sunday. We found a membership of one hundred and eighty-three, and now have a membership of about four hundred and eighty, having received more than three hundred and twenty-five since coming. We were then worshipping in a little house that was not sufficient to accommodate the crowds that came, and they forthwith doubled the house. They filled it and have been crowded for room for the last year, and now we have made a deal for a whole block and will build, whenever we feel like it, additional room.

On yesterday a deed was registered conveying property costing us \$6,000 to the church. The pastor will soon move into one of the most beautiful little cottages in Park City, and be at home to all the brethren who may elect to come this way. You may call it a parsonage, pastorium, or any thing you wish, I will be there right by the church when you come and will give you a welcome for your trouble. Now I have not nearly told all the good things on our people, such as coming to see us, not many evenings ago, with all the stores they could carry, for our larder, and having raised my salary \$400 since we came; but I believe I have made out my case against them, and if you don't think so come and see them fill the house at every service, and then you will be convinced. We are all looking with much interest to the coming of Waller to Deaderick Ave., and are hoping for his usual success. I have already said more than I intended, so I desist. Yours for a saloonless U. S. A.

Knoxville, Tenn.

J. H. SHARP.



## MISSIONS

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

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

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

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

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

**Ministerial Education**—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn. For Hall-Moody Institute, G. M. Savage, Martin, Tenn.

**Ministerial Relief**—Rev. H. W. Virgin, D. D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

**Woman's Missionary Union**—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

### MISSIONARY GLEANINGS.

This is "Missionary Day" at the Seminary and I am reminded that it has been quite awhile since I sent any notes to the paper. So I will now sum up some of the good things we have had since my last writing. Dr. Carver, of the Seminary, addressed the regular meeting of the "Volunteer Band" one month ago. His subject was "The Missionary's Program." He referred to John's Gospel, chapters 13 to 17, as the Scripture basis for his address. Among the many excellent things which he said the following points were noted as parts of every true missionary's program:

1. A desire to *serve*. Self-renunciation.
2. Unshaken Faith in God and in Jesus Christ, His Son.
3. Unconditional *surrender* to the special task which Christ assigns.
4. Learn the power of *Prayer*. How to talk to God as Father.
5. Learn to abide in the Presence of God. His Companionship. "And the peace of God shall rule in your hearts."

At one of the weekly meetings, Dr. Mullins gave a very practical address on the theme: "How a Minister May Know Where God Wants Him to Work." The following suggestions were made:

1. Four Truths which every true minister gladly concedes: 1. "The field is the world." The preacher a "citizen of

the planet." 2. God loves every part of the field *equally*. 3. Sunlight. 3. God desires the Gospel to be preached EVERYWHERE as speedily as possible. The Minister is under marching orders. 3. Soldier, Service.

II. The Minister's side of the problem. 1. He should face the question honestly. Absolute sincerity. 2. Should earnestly seek to know the will of God. 3. Should be willing to serve the Master ANYWHERE.

III. How Can We Know the Will of God? Suggested answer: 1. Use our Faith, plus our Fitness, plus Common sense. 2. Study the relative merits and needs of the fields. 3. Be open to providential leadership and the opinions of prudent brethren. The attitude will then be that of the "Volunteer," though a definite decision may not, in all cases, be reached at once.

Dr. W. B. Bagby, of Brazil, stirred our hearts this morning as he recited God's wonderful work among the people of South America. Dr. Bagby has labored in that land for 28 years, and has seen our Baptist work grow from nothing to 120 churches with a total membership of more than 5,000.

In closing it may be of interest for me to state that every member of the Th. D. class is a member, either active or associate, of the "Volunteer Band." This is an index to the real missionary spirit which pervades the entire institution.

J. W. CROW.

Louisville, Ky.

### THE AWAKENING OF THE LAYMEN.

BY REV. W. H. SMITH, D. D.

In a recent letter from J. T. Henderson, the General Secretary of the Laymen's Movement of the Southern Baptists, he says: "I am just home from an intense campaign of fifteen days in Arkansas and Tennessee, and I am planning to start on another trip of about the same length next Friday. I am greatly concerned to have our two Boards report no debt at Louisville. I am expecting some very generous giving during March and April." These words from the leaders of the Laymen's Movement are cheering. We rejoice in the optimistic note which sounds through them. If our Laymen only become fully aroused, there need be no concern about debt on our Mission Boards.

It is impossible to emphasize too much the importance of a missionary awakening among our Laymen. The great cause of missions needs, not merely the gifts of our laymen, but we must have their sympathy, interest, prayers and practicable business ability back of our mission work. This is especially true of foreign missions.

The original idea of our Laymen's Movement was three-fold: investigation, investment and intercession. The plan has been to have influential laymen visit the foreign fields, carefully investigate the work, and make a report to their fellow business men. It is believed that such a course would induce men of means to make large investments of their money in this cause, and that it would result also in having our laymen united in prayer for the advancement of the Kingdom throughout the world. This program has been carried out in a limited way among Southern Baptists. Some of our laymen have made their investigations and published their reports. These words of Dr. Henderson indicate that enlarging interest and contributions will now begin to be felt. God grant that it may be so.

If the day should ever come when the laymen of our churches are deeply interested in *world-wide missions* and begin to feel their individual responsibility, we will have fewer non-contributing churches. In almost every dis-



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trict association there are influential laymen who can go through the Minutes of the last meeting, note the churches that give little or nothing, and set on foot plans which will bring these non-contributing churches into the column of contributors. Then, too, in every church a large and active committee of laymen who would set out to secure a contribution from every member of the church would certainly succeed in their endeavor. Will laymen have it in their power to solve the perplexing problem of the work which grows out of the lack of funds? May the blessing of God rest upon the efforts of Secretary Henderson and the great company of co-laborers among the laymen.

Richmond, Va.

### ABOUT STOCK FEEDING.

In a recent speech delivered by Judge Henry Hammond, of Georgia, a noted authority on feeding stock, he said: "When the farmers of the South learn to use more of their cotton products, learn to feed their horses and stock with cotton seed products, it will mean millions of dollars to the South, part of which every farmer will save for himself. No report has ever shown that injury to a horse has been a result of feeding cotton seed meal. Feed it every day. That's what I do. It is not a hot nor a cold climate feed. Feed not less than one pound nor more than three, the amount to be determined by the age, size and work of the animal. Not only is it the most nutritious food, but it greatly aids the digestion and the good appearance of the animal. Cotton seed meal is fed to best advantage when thoroughly mixed with the other portion of the grain part of the ration."

### PROBLEM (?) OPPORTUNITY.

One of our foreign missionaries, Rev. E. A. Nelson, of Brazil, wrote some time ago: "Nearly all the papers from the South and North are talking about the 'hundreds of thousands' coming from Europe. 'Undesirable' immigrants; calling it a 'problem.'"

From the missionary point of view, it seems to be the most blessed "problem" that the church of God has ever met. Ye "fishers of men," what else do you want? Fishes by the millions coming so near your nets that unless you close them you are bound to catch fish by the thousands.

Surely no place is easier to reach the people with the Gospel than in America. Every church, every congregation in the whole land can reach some foreigners, and all the churches can do foreign missionary work at home. Why this "calamity howl," then? Why this fear of

the hundreds of thousands that are going to foreignize America?

Did any one ever hear of a missionary being afraid of being "foreignized?" Did you ever hear of a foreign missionary looking at China's seven hundred millions, India's two hundred millions, the millions of Africa or Brazil, Mohammedan or Catholic countries, with a fear that his converts would be swallowed up or heathenized? I think not. Is it possible that there is a white, black or so green a Baptist as to actually fear "foreignization" when there are 4,000,000 Baptists in America? The vital question before every Southern Baptist, as we think our steadily increasing host of "foreign neighbors" is: Will you close your nets?

### HENNESSEY, OKLA.

Rev. C. P. Roney, the popular and efficient pastor at Kingfisher, Okla., recently from Milan, Tenn., has just closed a four weeks' series of revival meetings with our church. The results were far beyond the most sanguine expectations of the most hopeful. There have been thirty-five additions to the church, and we confidently expect four or five others yet. The strength of the church has been almost doubled. Among the additions are several of the leading citizens and business men of the town.

Pastor Roney has excellent evangelistic gifts, and I found him thoroughly safe and sane in his methods. The meetings from the very first service were charged with spiritual fervor and power. There was no excitement or sensational clap-trap methods, but men were moved by the clear and simple truths of the Gospel faithfully preached by an earnest man of God, and accompanied by the Holy Spirit's power.

Brother Roney is fearless in the proclamation of the truth and the distinctive doctrine of the Baptists, yet fair and frank and manly in dealing with other denominations. He compels them to say, after heated discussions on the distinctive knotty questions of theology, "He is fair," "He is a gentleman." His sermons on "The Primitive Church," and "The Symbolism of Baptism," are among the best. He is industrious in laboring to bring all classes of sinners into the fold of God, but they must give convincing evidence of the new birth. He is true to the pastor and strengthens the relation between pastor and church. In a word, we warmly commend him as a first-class pastor-evangelist in all essential particulars.

J. S. GASHWILER,  
Hennessey, March 8, 1909. Pastor.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Mo.



SUMMARY OF ANTI-SALOON  
WORK IN CONGRESS.

The general growth of temperance sentiment and the increasing strength of the State Anti-Saloon League organizations made the recent short session of Congress most fruitful. In addition to certain measures originally promoted by the Anti-Saloon League, such as prohibition of the canteen in Soldiers' Homes and the appropriation (increased this year) for the enforcement of liquor laws among the Indians, which went through this time without special effort, the Legislative Department of the National Anti-Saloon League reports the following specific things, showing the enactment of one important measure, the defeat of one highly dangerous bill, and much valuable general preparation for the future:

1. The selection of Hon. James M. Miller, of Kansas, as the new congressional leader of the Anti-Saloon forces.

2. The reorganization of Anti-Saloon League affairs in the District of Columbia so that the National League directly represents the churches of the District, thereby practically assuring legislation for the District next time.

3. The defeat of the bill for a commission to investigate the liquor traffic, which, while ostensibly a temperance measure, was to be used by the liquor interests as an excuse for delaying further temperance legislation in Congress and the various States until the commission reported.

4. The incorporation into the Penal Code of the United States of an interstate liquor shipment amendment which prohibits C. O. D. shipments and delivery to fictitious consignees, and requires packages of liquor to be so branded as to show the contents, which is a marked step in advance and recognizes the principle that the Federal Government

should use its power to help the States in the enforcement of their own laws.

5. Finally, the preparation and introduction of the League's own inter-State shipment bill, which prohibits shipments from outside the State where such shipments cannot legally be made from a point within the State, thereby obviating constitutional objections.

WILLIAM H. ANDERSON,

Acting Legislative Superintendent,  
Anti-Saloon League of America.  
Washington, D. C., March 5, 1909.

## MEN'S HOSE AT COST.

The failure of a South Carolina hosiery mill, enables us to offer readers of the BAPTIST AND REFLECTOR twelve pairs of the well known "Sun Brand" socks, regular 25-cent quality (retail price \$3) for only \$1.40, delivered, post-paid, to any address in the United States. This is actually less than it cost to manufacture them. In black, lisle finish, fast colors guaranteed. Double toe and heel, very durable. Sizes: 9½, 10, 10½ and 11. Assorted sizes if desired. No orders for less than one dozen. Only ten cases (one thousand pairs) left. Order your fall and winter supply now. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

## EXPERIMENTAL RELIGION.

Is sadly below par in this fast age of the world. It is regarded by a great many as old fogysm, antiquated and so on, but after all what can be said against it. It is the only kind taught in the Bible; it has the image and superscription of Christ; the ring of the true metal and that will pass current at the gateway of heaven. It is true that we may learn much about it by reading the Bible and religious litera-

ture, by hearing the Gospel preached and listening to the conversation of Christians. But we can never realize its true worth until we have in our souls the rapture of pardon and that joy which is inexpressible and full of glory.

We must feel around our frail bodies the pressure of the everlasting arms, beneath our feet the firm foundation of the Rock of Ages and waving over our heads the banner of God's eternal love. O, give me the old-time religion which sustained our ancestors when they wandered about in sheep skins and goat skins and hid themselves in the dens and caves of the mountain gorges when driven from the warmth and love of their cottage homes. Give me that religion that will check this evil heart when it would lead me astray; that will comfort me in my hours of despondency and gloom; that will enable me to sing of its divine author amid the roarings of Jordan, "He hath done all things well."

W. J. HODGES.

Jack's Creek, Tenn.

## IS THIS FAIR?

Certain Proof Will be Made that Stuart's Dyspepsia Tablets Cure Stomach Trouble.

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Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body, so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascleptic Pepsin of the highest digestive power and approved by the United States Pharmacopeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aseptie pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a drugstore, and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price, 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

## TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

MR. EDITORS—I style myself a very humble sister, but my heart is in the work. "My heart's desire and prayer to God is that Israel might be saved." It has been said by someone, "the pen is mightier than the sword." I have been asked to save a sum of money or do the best I can to help in a good cause. The paying of the debt on the Watauga Academy, our denominational school at Butler, Tenn. I have the "gift of gab," but I do not come in contact with many folks who have money, as I help keep a farm home and find something to keep me employed; but my brain is not idle. I am thinking all the while. How I wish for the wealth of Rockefeller or Hetty Green; then would I cause an awakening here or elsewhere. But the subject is that institution of learning, where the young idea is taught to shoot. Who will give \$100 as well as I did \$1.00? I hope and trust the Lord will enable you who can to give cheerfully and lift this debt of only \$500. As it must be done in the month of March, let us give one long pull up hill and ask the brethren to scotch until we reach the top. Then we can give the boys and girls who desire an education a chance.

A SISTER.

Watauga Valley, Tenn.

Garden seed time, being a progressive farmer, you naturally want the very best seed that are on the market, and want to buy them at a fair price, and the Cumberland Seed Co., can show you what good service and what complete satisfaction a Southern seed house can give. We make this special offer to farmers who will make up a complete list of the garden seeds they will need for the coming season, we will take pleasure in quoting you lowest possible prices with samples. If you buy, we will guarantee complete satisfaction. Write for catalog mailed free on request. Address Cumberland Seed Co., Dept. A, 132 Second Avenue, North, Nashville, Tenn.

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## THE BAPTIST GENERAL ASSOCIATION.

The Baptist Flag publishes the constitution and statement of principles of the Baptist General Association, adopted at a recent conference in Little Rock. So far as the principles go, they are essentially the same as those adopted by every Baptist church and Association and other Baptist bodies. The General Association differs from the Southern Baptist Convention in having a "missionary committee" instead of mission boards. The difference, however, between a committee and a board is the difference between tweedle-dee and tweedle-dum. In our various Baptist Associations the executive body is sometimes called an executive committee and sometimes an executive board.

Instead of a corresponding secretary or secretaries, the Constitution provides for a treasurer, but that again is only a difference of name. The General Association allows three representatives from each church, while the Southern Baptist Convention allows one for each Baptist Association and one for each \$250 contributed for Home or Foreign Missions. This is practically the only difference between the Convention and the General Association. While we have advocated a numerical basis of representation in our Convention, we do not think that it is a matter of sufficient importance to cause a split among the Baptists of the South. We are sorry that any Baptists decided to leave the great body of their brethren and go off to themselves. The indications, however, are that there will not be a great many who will do so, though we are afraid that in some churches and Associations the split will result in a good deal of strife and confusion, as it certainly will if our General Association brethren insist upon trying to carry churches and Associations off with them. In the interest of peace and harmony, we suggest that every one be allowed to send as he chooses, either through the channels of the Southern Baptist Convention or of the General Association. In this way we may live together side by side, as brethren, and

save much strife and division and bitterness, which would otherwise result.

The Baptist Advance speaking of the General Association at Little Rock, says:

"We have the constitution approved and must say that it yields many of the old contentions. Throgmorton won out on the meaning of nearly every contention and with it Pendleton's church manual still triumphs over the much exploited Way-Book. But there are signs that the get-togethers are not together."

The Illinois Baptist, whose editor, Dr. W. P. Throgmorton, attended the Conference, and who is a thorough sympathizer with organized work, said of the Conference:

"Should it be the case that we fail to organize the new body we feel proud of the work so far any way. The result has been a complete new front on the part of a host of brethren. The policy of having a representative body has been agreed to, and the fact that such a body should have a committee to take charge of its work and do work in the interim of general meetings has been agreed to.

"It was unanimously agreed in the Little Rock Conference that this committee should have power to select fields to be worked and employ men to do the work. It was agreed that this committee should have power to do in the interim of general meetings, all that the representative body which appoints it could do if itself in session."

And again he said:

"There is only one kind of orthodox Baptist church that can object to the proposed new organization, and that is 'the gospel mission church,' which believes that no committee of any sort should stand between the church and the missionary, and that none of the money raised for missions should be used to pay expenses."

It would seem from this that our Gospel Mission brethren must have lost out in their efforts to control the Conference. Now they must either co-operate with the organized work as expressed through the Southern Baptist Convention, or through the General Association, whichever they may prefer, or else they must stay out in the cold.

## THE COOPER VERDICT.

The jury in the case of Duncan B. Cooper, Robin J. Cooper and John D. Sharp, charged with the murder of Senator E. W. Carmack on November 9, 1908, after a trial lasting two months, returned a verdict of "not guilty" in the case of Sharp, and "guilty of murder in the second degree" in the cases of Duncan B. and Robin J. Cooper, and fixed their punishment at 20 years each in the penitentiary.

The verdict gives general satisfaction. The conclusion reached by most people who had read the evidence in the case, as nearly every one in the United States seems to have done, was that the murder was a cold-blooded, deliberate assassination, and that Senator Carmack was waylaid and surrounded, as he was talking to a lady, and shot in the back, without a chance for his life. Most people thought that the verdict ought to have been one of murder in the first degree for both of the Coopers, if not for Sharp also. Still, considering all the circumstances—the money at the disposal of the defendants, the political prejudices upon which they endeavored to play, the influence of the Governor, the sheriff and other officials exerted actively and openly in behalf of the defendants—it was fortunate that the verdict of murder, even in the second degree, could be secured. Like Mercutio's wound, "it is not as wide as a barn door, nor as deep as a well, but it will do." The people are pretty well satisfied with it, under all the circumstances. They insist, though, that the verdict shall be carried out.

The verdict has done several things:

1. It has vindicated the majesty of the law. It has shown that no one in Tennessee, not even a "gentleman of the old school," is permitted to shoot down a man in cold blood without the semblance of punishment for his deed. It has served notice to lawlessness, which has been running so rampant in our State for several years, that it has gone far enough and must stop. It has indicated that crime will be punished by the law through the courts, and that it need not be done by lawless mobs.

2. It has redeemed Tennessee in the eyes of the world. Everywhere the people were pointing the finger of scorn at Tennessee. They were talking about it as a place where people are shot down on the streets, without warning, and where it was dangerous for a man to walk. This impression had gone abroad throughout the North, and even as far as England. But this verdict in

forms the world that crime will be punished and murders must cease in Tennessee.

3. It has proven that not even "blue blood" is immune from punishment. It has exalted the rich red blood of honest toil above the effete blue blood of a "gentleman" gambler and embezzler and murderer.

Altogether, it was a righteous verdict. Let it stand.

## OUR WORK IN CUBA.

Rev. B. J. W. Graham, junior editor of the Christian Index, has recently been on a trip to Cuba, about which he has written some interesting letters in the Christian Index. In the Index of March 18, Dr. Graham gives the following information with reference to our work in Cuba:

"The general condition of our work in Cuba is more hopeful than I had expected, in view of the unsettled conditions that have prevailed there during the past fifteen years. There are eighteen organized churches and thirty-two stations on the island, with a membership of 1,051. There have been 223 baptisms during the past year. The contributions of the churches aggregate more than \$2,200. There are four schools, which have an enrollment of 225 pupils. There is an organized church, owning its house of worship, in the capital city of each of the four provinces. The strongest churches on the island are in such centers as Havana, Mantanzas, Colon, Cienfuegos, Santa Clara, Pina del Rio and Sagua.

The Havana church has 217 members, and conducts three missions in different parts of the city. The school, which is quartered in the Jane building, has sixty-five pupils, six of whom are ministerial students. There are six teachers, including the music teacher. The tuition charged in the literary department is three dollars per month; the tuition for music is the same. Some very effective work is being done in the school. The ministerial students are making a fine record in the theological department. When these young men are ready for work, we are persuaded that they will bring things to pass.

Speaking for myself, I have been of the opinion that the Home Board ought to sell the Jane building; but after seeing it I am converted and would like to strengthen any of my brethren who may entertain the opinion I had once held. Its location is ideal. It is in the geographical center of the city, half a block from the Prado and India and Colon Parks. There is a fine view of the building from Central Park, which is a block north. The building has a splendid auditorium, constructed in such a way as to be almost free from the noise of the streets. Besides the auditorium, school room, pastor's home and dormitory for the ministerial students, the rental from business places on the ground floor and from rooms above brings an income to the Board of \$2,000 a year above expenses. The property is easily worth \$125,000, and would no doubt bring it if it were placed upon the market. The building is joined on the west by the Alcaza Hotel, which is among the best in the city. We visited the property of the Methodists and Presbyterians, neither of which is the equal of ours, and nothing like so well located."

Should not Southern Baptists sustain our Home Mission Board in this good work?

## A GREAT TASK BEFORE OUR PEOPLE.

There still remain \$300,000 of the \$500,000 which the Convention fixed as an estimate for the work of the Foreign Mission Board this year, to be raised during the remaining weeks. Only \$200,000 have been contributed and the Board will need the entire amount in order to close the year out of debt. This statement puts the work to be accomplished clearly before our people. It is an enormous undertaking, but we have a great people and if they can only be aroused to see the need of raising this entire amount, it will be forthcoming.

It ought to be clear to all of us that this entire amount must be raised. It will be such a calamity to fail that we must not think one moment of permitting it. Failure would mean the discouragement of the missionaries and serious crippling of their work. It would tie the hands of the Board and make it impossible for them to meet the imperative demands which are upon them. In this day of glorious advance on all the fields, it would be sad indeed to be forced, by lack of funds, to curtail the growth of the work, but if the work is to expand, our contributions must increase.

The only fear that we have is that our people will not realize the seriousness of the situation soon enough to arouse themselves and prevent



this calamity. We can do it if we will. Let us try to reach every non-contributing church and every non-contributing member. Let our watch-word be "Something from every one." It will be a gloomy meeting of the Convention if our Foreign Mission Board is compelled to report a heavy debt. Let all of us resolve that this shall not be so, but that it shall be a meeting of great joy and one that will sound the note of advance on all our great foreign fields.

#### DR. JOHN WILLIAM JONES.

Dr. John William Jones died at the home of his son, Dr. M. Ashby Jones, in Columbus, Ga., on March 17. Dr. Jones was one of the first students of the Southern Baptist Theological Seminary. He had expected to go as a missionary to China, but the war came on just then and he enlisted in the army as chaplain. He was under Generals A. P. Hill, Stonewall Jackson and Robt. E. Lee, with all of whom he was intimately associated. After the war he was chaplain at Lexington, Va., while Gen. Robt. E. Lee was President of Washington and Lee University at that place. Dr. Jones was for a long time Secretary of the Southern Historical Society and was the author of a number of volumes, among them, "Christ in the Camp, or Religion in Lee's Army," "Reminiscences of Robt. E. Lee," "Life and Letters of Robt. E. Lee," and "Jefferson Davis." He has also for a number of years been chaplain-general of the Confederate Veterans.

But while a gallant Confederate soldier, Dr. Jones was no less gallant a soldier of the cross. He was for several years Assistant Secretary of the Home Mission Board, while Dr. I. T. Tichenor was Secretary. Large in body, he was no less large in head and large in heart.

He leaves a widow and five sons, Dr. Carter Helm Jones, pastor of the White Temple Church, Oklahoma City, Okla.; Dr. E. Pendleton Jones, pastor at Hampton, Va.; Frank W. Jones, editor American Law Book Co., New York; Dr. M. Ashby Jones, pastor First Baptist Church, Columbus, Ga.; Dr. Howard L. Jones, pastor of the Citadel Square Church, Charleston, S. C. We tender to all of them our deep sympathy in their great sorrow.

#### THE PEABODY FUND.

The Board of Trustees of the Peabody Education Fund, in session in New York City on March 18th, authorized the gift of \$1,000,000 for the permanent endowment of the George Peabody College for Teachers at Nashville. This gift was practically decided upon at the annual meeting of the trustees, Oct. 7, 1908, which was held in New York, but the appropriation was temporarily held up pending the settlement of some details in connection with the gift of the State of Tennessee. The State of Tennessee, Nashville and Davidson County having fully complied with all conditions of the board incident to the \$1,000,000 gift, the board has taken final and favorable action on the subject, and this insures the permanency of a great Southern educational institution at Nashville for the training of Southern teachers.

This will mean a great deal not only for the Peabody College, but for Nashville and Tennessee and the whole South. Ex-Governor James D. Porter is the distinguished chancellor of Peabody College, and it was through his efforts that the gift of \$1,000,000 was finally secured.

The Peabody fund totals about \$2,500,000 and the Peabody College gift will leave a balance of \$1,500,000. It is understood that the present gift marks the beginning of the final distribution of this educational trust fund. The remainder will be expended for the advancement of educational interests throughout the South in accordance with the terms of the trust created by Mr. George Peabody nearly half a century ago.

#### DR. J. B. GAMBRELL GOING TO RUSSIA.

Dr. J. B. Gambrell announces in the *Missionary Worker* that it is his purpose to proceed at once from the Southern Baptist Convention to Russia to look after the Baptist Seminary, and to get in touch with Russian Baptists so as to be able to report accurately to the American Baptists on his return. He says that it is probable that the Missionary Union of Boston will send a man with him. We have seen the statement that Dr. G. W. Truett was going with him.

Dr. Gambrell states that he is in receipt of a

very earnest invitation from Paris, France, to come by and greet the Baptists of France, and then to make a hasty trip into Northern Spain and meet the Spanish Baptists, who are now a growing body. He says also that E. Z. Simmons, writes urging that he come down through Siberia into China and help in a Bible Institute in Canton, also to get in touch with the Baptists of that great empire.

Dr. Gambrell adds: "It will not be possible to extend our trip so far, but how delightful it is that one can go 'round the world now and be in touch with Baptists everywhere, in every nation, tribe and kindred under the whole heaven."

Such a glorious experience could not have been enjoyed until a few years ago, but more and more it will be enjoyed, because more and more the Baptist cause is being established around the world.

#### QUESTION BOX.

1. Should a Baptist church control the selection and election of the officers and teachers of its Sunday School? If so, how?

2. In your recent writings on Baptist Doctrines you stated that on September 1, 1737, John Wesley was tried by a grand jury of forty-four men, found guilty and ordered to leave the country. One charge against him was refusing to baptize Mr. Parks' child otherwise than by dipping, except the parents would certify that it was weak. Where will I find that history?

3. Is it right, according to Scripture, to have ice-cream and oyster suppers to raise money to meet church expenses, or have a modern entertainment?

4. Would you advise Baptist churches to exclude or excuse all present except the members of Baptist churches at the hour or time of communion?

F. R. WALTERS.

Jacksboro, Tenn.

#### ANSWERS.

1. Yes, the church should control the "selection and election of the officers and teachers of its Sunday School." This should be done either by the church electing all the officers and teachers, if it wishes, or by electing the Superintendent of the Sunday School and letting him select the teachers and also the officers, in consultation with these teachers.

2. You will find it in John Wesley's Journal, Volume 1, pages 24, 42 and 43. Dr. Christian refers to it in his "Immersion" in the chapter headed, "What the Methodists Say."

3. We do not know that there is any special Scriptural injunction on the subject except as the Scriptures inculcate the grace of giving. Personally, we think it better that people should give their money directly for church expenses and other benevolent objects. If, however, the ladies of the church or others desire to give a dinner or supper in order to raise money for the church, we do not know that there is any more objection to their doing business for the Lord in that way than it would be for a merchant to do business for the Lord. The difference would be that they propose to give all of their profits to the Lord, while the merchant gives only a part. It should be distinctly understood, however, that if the ladies do give a dinner or supper, they must give value received for everything they sell. To charge a quarter for a saucer of icecream or a plate of oyster soup worth not more than a nickel or a dime is down-right dishonesty, which should not be countenanced anywhere, and certainly not when done in the name of the Lord. Nor do we believe in any raffling of cakes or other gambling devices at church bazaars. In brief, we believe that it would be better for people to give their money direct to the church, but that there is no objection to the members engaging in some business to make money for the Lord, provided they do it in an honest and business-like way.

4. There is no objection to having others besides members of the church remain to the communion services. On the other hand, we are glad to have them do so, because the service is a very solemn and impressive one and preaches the gospel of salvation by grace through faith in the blood of Christ in silent symbol, just as baptism sets forth the plan of salvation through repentance and faith in a beautiful object lesson. For our part, we are glad to have

people not members of Baptist churches witness the observance of both ordinances. The usual plan pursued by Baptist pastors is to invite all to remain, but give an opportunity for any one to go who may wish to do so, with the distinct understanding that no one is invited to leave.

#### RECENT EVENTS.

Mrs. Martha Harding McDonald, widow of the late Dr. Henry McDonald, who was so greatly beloved in the South, died at Danville, Ky., on March 12th.

Dr. M. Ashby Jones, pastor of the First church, Columbus, Ga., has been unanimously called to the pastorate of the First church of Augusta.

The *Christian Index* states that the West Point church, Mississippi, of which Rev. L. E. Barton is pastor, has recently contributed \$1,000 to Foreign Missions.

Rev. George B. Butler has accepted the call of the First Baptist Church, Austin, Texas, to succeed Dr. J. A. French, now pastor of the First Baptist Church, Eufaula, Ala.

The Memphis and Chattanooga notes came too late for insertion in the paper last week. They did not reach us until Wednesday morning, after the paper had gone to press. Whatever goes in the paper of a certain week much reach us by Tuesday morning of that week, at latest, and the earlier it reaches us the surer it is of insertion.

Rev. A. R. Bond celebrated his first anniversary as pastor of the First Baptist Church, Marietta, Ga., on March 7th. During the year seventy-five members were added to the church, and the Sunday School has increased in attendance, there being present 311 on the anniversary occasion. The *Christian Index* says: "Both the pastor and his wife are very popular in the community."

Mr. and Mrs. William Edward Beverly announce the engagement of their sister, Margaret, and Mr. William David Upshaw, the marriage to take place in Thomasville early in May. Brother Upshaw—perhaps better known as "Earnest Willie"—is the popular editor of the *Golden Age*, of Atlanta. We extend to him and to his prospective bride our warmest congratulations and best wishes.

We tender to Dr. and Mrs. E. S. Alderman, of Louisville, our deep sympathy in the recent death of their daughter, Miss Cornelia. The *Western Recorder* says: "Miss Alderman had just reached the threshold of young womanhood. Life, with its ideals and ambitions, was presenting a pleasing and alluring prospect when, with hardly a moment's warning, she was stricken down and claimed by death."

Rev. M. R. Cooper recently celebrated his second anniversary as pastor of the First Baptist Church, Kennett, Mo. In a circular gotten out for the occasion, the following fruits of his labor during the two years are given: Religious visits, 1,700; sermons preached, 262; prayer meetings held, 93; new members received, 200, 171 of whom are now residents of Kennett and vicinity; new converts baptized, 142; salary increased \$400 during the time; money raised for all purposes, \$6,000; money raised for missions and education, \$752; marriage ceremonies, 17; funerals conducted, 18. Grown from the weakest to the strongest church in Kennett. The following are given as "things that remain for this year": Enlarge the church-house, purchase a new organ, build a mission chapel, elicit, combine and direct the energies of all the new members in service.

Dr. W. B. Riley recently celebrated his twelfth anniversary as pastor of the First Baptist Church, Minneapolis, Minn. During the twelve years 1,908 new members have been received, two new churches have been organized from this parent body, and \$241,500 has been expended through the treasury. Letters have been granted to 690 to enter other churches and 235 have been excluded and erased from membership for one cause or another. The membership has grown from 595 to 1,400. At the anniversary services twenty-five new members were received into the church and that night there were twenty-three professions. It is proposed to gain 500 new members during the present year and raise the Sunday School enrollment to 1,000. The Minneapolis paper says: "No pastor in the Twin Cities has a firmer hold upon the affections of the people than Dr. Riley, and none is more popular in and out of the church."



## THE HOME

### THE TEMPLE BUILDERS.

BY D. V. CULVER.

("For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11)

INSCRIBED TO THE YOUNG SOUTH.  
Fairer far than jewels, clearer than the light,  
Stands a golden temple, luminous and bright;  
Stones outvying rubies grace its base-ment fair,  
Beautiful as sunrise, grandly shining there.  
Now this temple's building by each busy hand;  
Children, too, are builders, by the Lord's command,  
Every one is working, every act a stone,  
Good or bad the action by its kind is known.

Human hearts are treasures in this temple wall,  
Laid by loving kindness at the Master's call,  
They are costly jewels glowing in the light,  
Priceless stones and pure gold, precious in His sight.  
Careless workers sometimes blocks of wood lay in,  
Mix with straw their mortar, Oh, how great their sin.  
Testing time is coming when the work is tried,  
Everyone's rewarded if his work abide.

When aflame this temple burns the wood and straw,  
The builder suffers loss, for it is God's law.  
Jewels, gold and silver, all the fairer show,  
Fire does not destroy them, they the clearer glow.  
Then let every young heart in our happy band,  
Build our temple jewels with a lavish hand,  
Great reward is waiting to enrich our store,  
Give us joyful welcome when this life is o'er.

#### CHORUS.

All hail to the Young South, joyful let us sing;  
Silver for the temple, jewels for our King;  
All hail to the Young South, always building right,  
Beautiful as morning, lovely as the light.  
(May be sung to No. 155, International Praise, E. O. Excell, Chicago.)  
London, Ky.

#### HER TITHES.

A lady sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee, "I give tithes of all I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating: "I give tithes of all I possess." Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home with fingers moving swiftly over beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess."

It annoyed her, as she had often been annoyed, by a strain of foolish song,

caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. It is much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth, I feel perfectly comfortable over the rest of one dollar."

Silence for a few minutes in the busy brain, and then a little laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the rest of his dollar or shkel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all I possess," said the mistress of the home. "I never thought before how much that meant, and what a very small part of my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go. I've always said, 'I will give; but I will not be on committees and take responsibility and get other people to work.' I've paid my fees, but I would not take time to go to the missionary meetings. I've subscribed for our missionary paper, but never had any interest in reading it. I cannot honestly say as much as the Pharisee did."

"All I possess"—that would mean love, human love, that makes me blessed among women. I am sure I never gave that. I never in my life gave any real love to those women whose lives are empty of it. I haven't taken time to love them. I have just let them be crashed out of my thoughts. I don't know just what good love could have done them; but it might have done me good, made me more grateful, more generous, more eager to help, and that would have reached to them.

"All I possess" would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home; but how could I tithe that except with those who can be brought in to share it?

"If I had plenty of money, I should love to help in every way; but I have no talent for personal giving. Yet that was the way Christ helped—who loved us and gave himself for us—first the love, and then the giving of Himself. Perhaps, if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again: 'I give tithes of all I possess.'"

She sighed and took up her needle; but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper: "Freely ye have received, freely give;" "Beloved, if God so loved us, we ought also to love one another;" "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."—Selected.

#### CAPUDINE FOR "THAT HEAD-ACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At all drug stores.

#### THE COMING OF THE NATIONS.

(To be sung to the Austrian Hymn.)  
God is sending now the peoples  
By the millions to our shores;  
They are coming from all nations,  
They are knocking at our doors.  
Shall we send the Gospel message  
To the souls across the seas,  
And neglect the heathen with us,  
Who have needs as great as these?

It is God, who, in past ages,  
Hath controlled the tides of men;  
And our God, in His high heaven,  
Hath control today as then.  
It is God who calls His children  
With command both loud and clear;  
"Haste, Oh, haste, my faithful workers,  
I have sent the heathen here!"  
C. W. AND F. T. HAZLEWOOD.

#### A COSMOPOLITAN GATHERING.

Scene—Play-yard in New York Public School 29. Time: Recess.

A little Negro boy pulled the tail of a little Chinese boy, for which the little Negro was slapped by a little Jap, who in turn got his hair pulled by a little Irish boy and his shins kicked by a little French boy, who got so excited Spanish child stuck a pin in the leg of a little French boy, who got so excited jumping around that he did not notice the deftly thrust-out foot of a small Hungarian, tripped over it and knocked a glass of water on a diminutive Turk, who thought an Armenian boy did it and sought to whip him, but was hurled to the ground and held there kicking by an alliance of one small Greek, two stout Germans, one Austrian, one Swede and one Norwegian, one Pole and one Dane, while a triumvirate of two English boys, one Welsh strapping and a Scotch laddie tried a rescue; and a little Hebrew boy raced with a little Syrian to see which one would be able to tell the teacher all about it, because good little boys get afternoons off.

This scene, though fanciful, is born of no dream, but based on reality. Here is, in fact, a school of all nations. Its roll—the like of which probably can be found nowhere else—contains the names of Italians, Germans, Irish, Poles, Russians, Turks, English, Scotch, Syrians, Armenians, Egyptians, Austrians, Danes, Swedes, Finlanders, Mexicans, Spaniards, French, Chinese, Japanese, Lithuanians, Galicians, Welsh and Norwegians. A bunch of young Americans, by the way, is also present.

"You see," said Professor Smith, the principal, "our district takes in all the water front where there are boarding houses of all nationalities."

#### WORKERS' MEETING.

The following is the program for a workers' meeting, to be held with Mt. Tirzah Baptist Church, seven miles southeast of Newbern, Tenn., beginning on Friday night before the second Sunday in April, 1909:

Friday, 7 p. m., to be given to the pastors of the Association.

#### Saturday.

9:30 A. M.—"Scriptural Revivals," by Terry Martin, Mayfield, Ky.

11 A. M.—"Personal Evangelism," by E. L. Watson, Union City, Tenn.

One hour for dinner.

1:30 P. M.—"An Ideal Church," by John R. Clark, Paducah, Ky.

3:00 P. M.—"An Ideal Pastor," by O. A. Utley, Camden, Tenn.

7:00 P. M.—"Doctrinal Background," by J. H. Grime, Ridgely, Tenn.

#### Sunday.

9:30 A. M.—Sunday School mass meeting, led by M. E. Wooldridge, Greenfield, Tenn.

11 A. M.—"God's Purpose in a Church," by I. N. Penick, Martin, Tenn. There will be conveyances at New-

# The Value of a Reputation

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

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

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

JESSIE FRENCH

Piano & Organ Co.

CLAUDE P. STREET, Mgr.

Manufacturers and Dealers—Exclusive Steinway and Knabe Representatives.

240-242 Fifth Ave., N., Nashville, Tenn.

bern, Tenn., on Friday evening for all coming by rail.

Come and be with us, do us good and yet good to yourself.

R. J. WILLIAMS, Pastor.

#### THE CAUSE FOR CANCER.

This is a subject which has been baffling the medical profession for years. Dr. Bye, of Kansas City, Mo., after years of practical experience in treating all forms of Cancer, has published a book giving his views on this subject, also describing the different species of the disease, giving undisputable evidence that it is curable, etc. If you are afflicted or interested in the case of a friend or relative, he will send you this book free of charge for the asking. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.







## GOOD NEWS FOR RHEUMATICS.

The most notable event in the medical world in recent years is the discovery of the cause of rheumatism and the preparation of a successful remedy by a Kentuckian. We now learn that rheumatism is caused by certain poisons due to catarrh of one or more of the vital organs—the lungs, stomach, liver, kidneys or the bowels.

Realizing the importance of this discovery business men of Lexington, Ky., have organized a company for the manufacture of the remedy on a large scale. The treatment consists of a prescription for internal use, known as "Andes Great Prescription," and an oil (for local application) known as "Andes Great Oil." For catarrh only the prescription is necessary, but for rheumatism the oil must also be used. The popular price of \$1 for the prescription and 50 cents for the Oil has been set. Interested parties can obtain the remedies at drugstores or by mail from the manufacturers, The Payne Medicine Co., 109 N. Broadway, of Lexington, Ky.

## A NOTABLE MOVEMENT.

The endeavor now being made to render farm life more attractive to the growing generation has assumed proportions that portend very favorable results in the near future.

Doubtless the chief causes of unrest and dis-satisfaction among the younger generation has been the constant drudgery of the old unscientific system of farming which holds forth no chance or hope of progress of making money. Thus the glare and turmoil of the city holds out to them a false promise of wealth and position.

The movement, now so well under way, aims at the "stay on the farm" result rather than at attracting back the earlier deserters. Scientific farming—in theory and practice—not for the sake of botany or nature study, but rather for the purpose of making money out of agriculture, is now being taught and is doing more than any other one factor to make farm life attractive.

Agricultural colleges, as well as ex-President Roosevelt's "Country Life Commission," are teaching the farmer that he can make money from his efforts. Out at the Agricultural College at Albert Lea, Minn., one boy raised \$2.70 worth of produce on an experimental plot—dimensions of which were 4x10 ft. This is at the rate of \$1.400 per acre.

Another important point is that a large percentage of farm-raised produce has heretofore been wasted. "Save the waste and turn it into wealth," is now the urgent cry. No better way to accomplish this result has yet been devised than that of canning home all surplus fruits and vegetables. In many localities fruit raisers and truck growers are today receiving profitable results from the operation of Home Canning outfits.

Large capital is not necessary. Commercial canning machines, which are capable of doing a large and very profitable amount of business, can be bought for from \$25 up. No farmer with an orchard or garden (and what successful farmer does not possess both?) can afford to be without a canner of suitable capacity.

## HICKS' CAPUDINE CURES SICK HEADACHE.

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Saturday and Sunday were the regular meeting days at Peyton's Creek. The weather was inclement, but we had good services both days. The church held an election for pastor on the first Saturday in March. They gave me a unanimous call for an indefinite time, but I have not decided yet whether I will accept or not. I have served them for about 25 years. It is a precious old spot to me. I pray the Lord to direct me just what to do. I am enjoying reading Bro. Grimes' articles on "Alien Immersion." I am glad we have a Grimes to turn on the light and expose error and let the truth come. I thank God that we have always had true men and good soldiers for Christ, and men who never wanted nor never will make a compromise of the truth. So turn on the light, Bro. Grimes. R. B. DAVIS.

Carthage, Tenn.

## TETTERINE CURES AN ORPHAN'S TETTER.

Bell Haven Orphan Home, Tex. This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly recommend Tetterine for all skin diseases. Yours respectfully, Miss Jennie Clark, Supt., Bell Haven Orphan's Home.

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

Yesterday was a very busy day with me. At 11 o'clock I preached at Royal Street church and walked from the pulpit to the depot and took the train for Somerville, where we had a fine service with one good addition and a collection for Missions amounting to \$21.50. This little church has a bright future. I ran back to Royal Street and preached to a house packed full of people at 7:30. One good addition at this service from the M. E. church. God is greatly blessing us. J. H. OAKLEY.

Jackson, Tenn.

## BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

## AMONG THE BRETHREN.

Preparations are about completed for the construction of the new church at Darden, Tenn., and the work will begin in ten days or two weeks. The building is to be of concrete blocks. Rev. W. F. Boren, the pastor, is behind the movement and that insures success.

Evangelist J. H. Dew, of Liberty, Mo., has closed the revival at Nevada, Mo., with 120 additions to the church. He is assisting at present Prof. C. E. Dickson at Weston, Mo.

Dr. W. P. Throgmorton, representing the Illinois Baptist Gospel Missionary Convention, says that the work of that body should be enlarged by co-op-

erating with a new organization for home and foreign missions. He says: "The orthodoxy of the Southern Baptist Convention would probably suit us very well." There it is! Let everybody congratulate himself on his orthodoxy. Throgmorton has said it.

Rev. E. G. Butler of Trenton, Tenn., preached a series of able and helpful sermons at Huntingdon, Tenn., last week.

Rev. J. P. Gilliam of Stephenville, Tex., beloved in Tennessee, is in the midst of a gracious revival with his church. Rev. J. L. Mims is doing the preaching.

Rev. H. M. Geren of Ferris, Tex., an exile from Tennessee, was lately assisted in a revival by Dr. G. B. Butler of Austin, Tex., which resulted in 24 additions, 14 by baptism.

The church at Van Alstyne, Tex., is fortunate in securing the services of Rev. J. H. Hildreth, of Middendorf, S. C., who lately accepted the care of that church.

Rev. H. B. Woodward of San Antonio, Tex., formerly pastor in Tennessee, has accepted the care of the church at Lampasas, Tex., and is on the field.

Rev. W. M. Lee, our Seminary mate, until lately pastor in New Orleans, La., has become editor of the *Western Evangelist*, Abilene, Tex. He has much of the greatness implied in the name Lee.

Rev. W. F. Dorris of Hope, Ark., formerly pastor of the First church, Paris, Tenn., has accepted the care of the Central church, Jacksonville, Tex., and enters the pastorate April 1.

Rev. C. S. Harrison, of Mt. Calm, Tex., was lately married to Miss Bertha Faries of Hillsboro, Tex., Rev. J. M. Dawson officiating. Since he has taken one of the Faries to live with him, may his home ever be on Mt. Calm.

Rev. I. J. White of Mart, Tex., has been unanimously called to the care of the Hyde Park church, Austin, Tex.

Rev. A. B. Little of West, Tex., is rejoicing in a meeting in which he was assisted by Rev. I. E. Gates, resulting in 56 additions.

N. R. Pittman of the *Word and Way*, boasts loudly of the many illustrious ones he attended Wake Forest College with. Wonder if he thinks that will add any lustre to his diadem?

Rev. A. J. Wharton of Haynesville, La., is soon to be assisted in a revival by Rev. Allen Hill Autry of Little Rock, Ark. Look out, Campbellites!

Rev. J. W. Mount, formerly pastor at Pulaski, Tenn., has accepted the care of the church at Covington, La., for half-time and will put in the remainder of the time at Denham Springs, La. Under his pastoral direction they are sure to Mount higher.

His friends in Tennessee regret to learn that Rev. I. M. Wise of Estherwood, La., is in very poor health, being afflicted with an attack of catarrhal appendicitis.

Rev. J. Benj. Lawrence is receiving golden opinions on his work both as editor of the *Baptist Chronicle* and Corresponding Secretary of the State Mission Board of Louisiana. Those who predicted that he couldn't do both are getting their eyes opened as to Lawrence's capabilities.

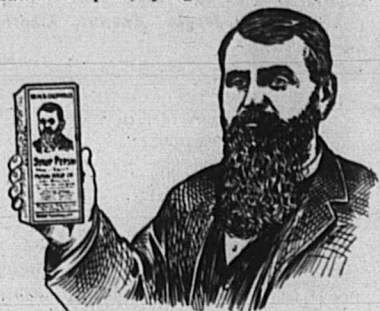
Poor Gospel Missionaries! S. M. Ju-reidini says the brethren are more than \$500 behind with him. Bentespacker and Kuykendall of Mexico are suffering with the same complaint and I. N. Yohannon is said to be in the same fix. The Gospel Missioners complain because the Foreign Mission Board sometimes has a debt. Query: Which is the greater sin, to allow missionaries to starve on the foreign field or to borrow money at home and support them for the Lord's "royal" churches? To say the least of it, the latter is better on the missionaryes.

Rev. T. J. Porter of Roanoke, Ala., who lately enlisted as a Home Board

## Free Help For Weak Stomachs

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

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



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

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

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Evangelist, it is announced, is to be pastor of the church at Key West, Fla. It looks like some Home Board Evangelists make that work a stepping stone for a change of pastorates.

Rev. J. H. Tharp, after resigning as pastor at Lakeland, Fla., and editor of the *Florida Baptist Witness*, is recreating at Sarasota, Fla.

Rev. J. E. Oates, of DeLand, Fla., has accepted the pastorate at St. Petersburg, Fla., and is on the field. It is a good time for Oates to appear on the field.

Rev. W. H. Major of Covington, Tenn., addressed the students of Union University, Jackson, last Tuesday morning in a highly interesting manner on the topic, "World-wide Evangelization."

Rev. J. B. Bozeman of Jessup, Ga., becomes pastor of the church at Sandersville, Ga.

Dr. E. Y. Mullins of Louisville is to preach the dedication sermon of the First church, Charlotte, N. C., May 2. Dr. A. C. Dixon of Chicago, will con-



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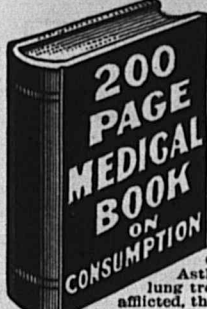
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duct a series of meetings following the dedication.

The First church, Augusta, Ga., made vacant by the resignation of Dr. Sparks W. Melton, has called Dr. M. Ashby Jones of the First church, Columbus, Ga., and it is said he will accept.

The Baptist Young People's Union of South Carolina will be held with the First church, Florence, April 6-8. From the program it appears that Rev. Thos. J. Watts of New Liberty, Ky., is to be the moving spirit in the meeting.

Dr. W. L. Pickard of the First church, Savannah, Ga., is being assisted in a revival by Dr. Fred D. Hale of the First church, Wilmington, N. C. What a team yoked together for soul-winning.

Deacon Joe W. Murphy of Wildersville, Tenn., suffered a stroke of paralysis last week and is in a very precarious condition. He is of the salt of the earth and many prayers are ascending for his recovery.

Rev. W. J. Hodges, aged 79, of Jack's Creek, Tenn., a veteran of the cross, who, in his days was one of the most active ministers in West Tennessee, died Saturday, March 20, and was buried Sunday, at Unity church. He was the father of Unity Association, and had been pastor of Lexington, Union, Unity and many other churches adjoining his home. Five sons and one daughter survive him. He was a man of marked ability as a preacher, considering the limited advantages he had enjoyed.

Rev. B. J. Mathews has resigned the care of Emmanuel church, Hot Springs, Ark., to do the work of an evangelist.

Joseph Lee, General Baptist, declines to debate with Rev. I. N. Penick, of Martin, Tenn., at Parma, Mo. Wise Lee!

Our sympathies go out to Rev. C. A. Ladd, pastor, and the heroic church at Newbern, who lost their house last week by fire. It is sure to be promptly reconstructed.

The Baptist State Sunday School Convention of Kentucky is to be held April 14-16 in Elizabethtown, Ky. Dr. J. G. Bow of the *Western Recorder*, will preach the introductory sermon.

Dr. W. B. Crumpton, Corresponding Secretary of the State Mission Board of Alabama, was lately married to Mrs. Flora Johnson Harris in Montgomery, Ala., Dr. C. A. Stakely officiating.

Dr. B. J. W. Graham, of the *Christian Index*, who has recently been through Cuba, says the Home Board ought not to sell the famous Jane Theatre building. It is easily worth \$125,000, and yields a yearly income of \$2,000.

The revival at Douglass, Ga., which Dr. W. D. Powell inaugurated with 58 additions, continued under the direction of the pastor, Rev. T. S. Hubert, after Dr. Powell left until the total additions amounted to 102.

The Board of Education of Georgia Baptists is to be presided over by Dr. John E. White of Atlanta, who succeeds Dr. W. W. Lundrum.

Dr. Junius W. Millard, after protracted absence on account of sickness, is to resume the duties of pastor of Ponce de Leon church, Atlanta, Ga., April 1.

### SOME LATE BOOKS.

*Chamberlain's Standards in Education, Including Industrial Training.* By Arthur Henry Chamberlain, B. S., A. M., dean and professor of education, Throop Polytechnic Institute. Cloth, 12mo, 265 pages. Price, \$1. American Book Company, New York, Cincinnati and Chicago.

This book is the first educational text written from the industrial point of view. The problems of modern education are taken up in such a manner as to make them understood by those without the school as well as by those inside of it, and the treatment shows clearly the relation of the school at-

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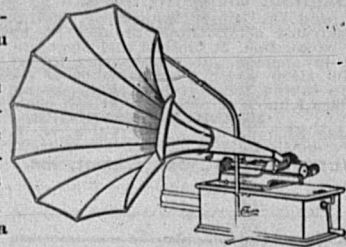
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## UNCLE PETER BRAKEBILL IS GONE.

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It is less than a year since I met this remarkable man, indeed, the most remarkable, in many respects, with whom I was ever associated.

For one thing, he had the faculty of getting closer to his friends than most men. Although I had known him for so short a time, I had come to love him almost as a father.

No pastor ever had a more sympathetic and loyal supporter than Brother Brakebill.

Nor did any church ever have a more devoted member. He was one of the faithful few who had helped to build up the church from a weak, struggling mission, when it seemed, at times, as if hope was almost gone. But through it all this noble man stood firm, and with his prayers, his counsel and his means, did a work in Maryville that will be a monument to his memory for generations to come.

Of course, there is nothing specially remarkable about his being loyal to his church. That is no more than might be expected of any faithful Christian.

But the fact that he lived seven miles in the country, with a dangerous stream between him and the town, would naturally have been a good plea for him to cast his lot with some little church, where the demands upon him would be insignificant in comparison to what they were in a struggling and growing town church. But his greatest pleasure seemed to be in contributing of his means for the support of the church, attending its meetings and talking with the pastor and members about the work of the church.

He contributed liberally to all our mission and educational interests.

Scarcely a week before his death he had paid off a subscription of \$50 to one of our educational institutions in an adjoining county.

Brother Brakebill was in his 80th year and yet he came regularly to church and Sunday School, unless bad weather or sickness prevented. He had driven into church Sunday morning before he died on Friday night.

His funeral was conducted by the writer, assisted by Brothers W. L. and E. A. Cate, at Mt. Olive Church, where he was buried by the side of his first wife.

The high esteem in which he was held was attested by the tremendous throng of people that attended his funeral.

The Baptist cause in all East Tennessee has lost one of its staunchest and best supporters.

We extend to the bereaved widow, children, brothers and sisters our heartfelt sympathy.

His place in his home, and his seat right by the pulpit is vacant, but he has a place hard by the throne of God. Let me die the death of the righteous. Let my last end be like his.

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Maryville, Tenn.

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THE SEELBACH, 4th and Walnut, rates are \$2.00 per day and upward, European, but this hotel, though having four hundred rooms, is usually sold out in advance for May. A hint to the wise is sufficient.

THE LOUISVILLE, Main St., between 6th and 7th, American, makes a rate of from \$2.50 to \$3.50 without bath, for each person; and of \$3.50 to \$4.50 with bath.

THE OLD INN, 6th and Main St., European, rooms without bath, two in a room, \$1.00 per day; rooms with bath, \$2.00, \$2.50 and \$3.00 per day, with additional charge of \$1.00 for each extra person in the room.

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The way Dr. J. B. Gambrell thrilled the Arkansans in six addresses in a Missionary Institute at Little Rock must have been inspiring, from what they say of it.

C. R. Powell, of the *Arkansas Baptist*, said that during a rebellion at Ouachita College "quite a number of young ministers quit." Dr. H. S. Hartzog, President of the college, says "only one young minister has left." Verily, Powell's statement and the facts have no kinship.

Bun Z. Griffin, of Stegal and Miss Ida A. Bass, of Lexington, were married Sunday afternoon at 3 o'clock at the residence of the bride's parents, Rev. Thos. M. Newman, officiating. It was Bro. Newman's first ceremony, but was gracefully and effectively performed.

The church at Greenfield, Tenn., continues on the upward move. Rev. M. E. Wooldridge is the pastor and the church has lately gone to full time in maintaining preaching services.

We agree most heartily with the position taken by the *Baptist World* that our denominational papers should stand four square for the organized work of the denomination, else they should not go before friends of the organized work asking for support. What are our papers for if they are not to build up the cause?

Dr. Geo. W. Truett, of the First church, Dallas, Tex., that prince of pastor-evangelists is assisting Dr. Z. T. Cody in a revival with the First church, Greenville, S. C.

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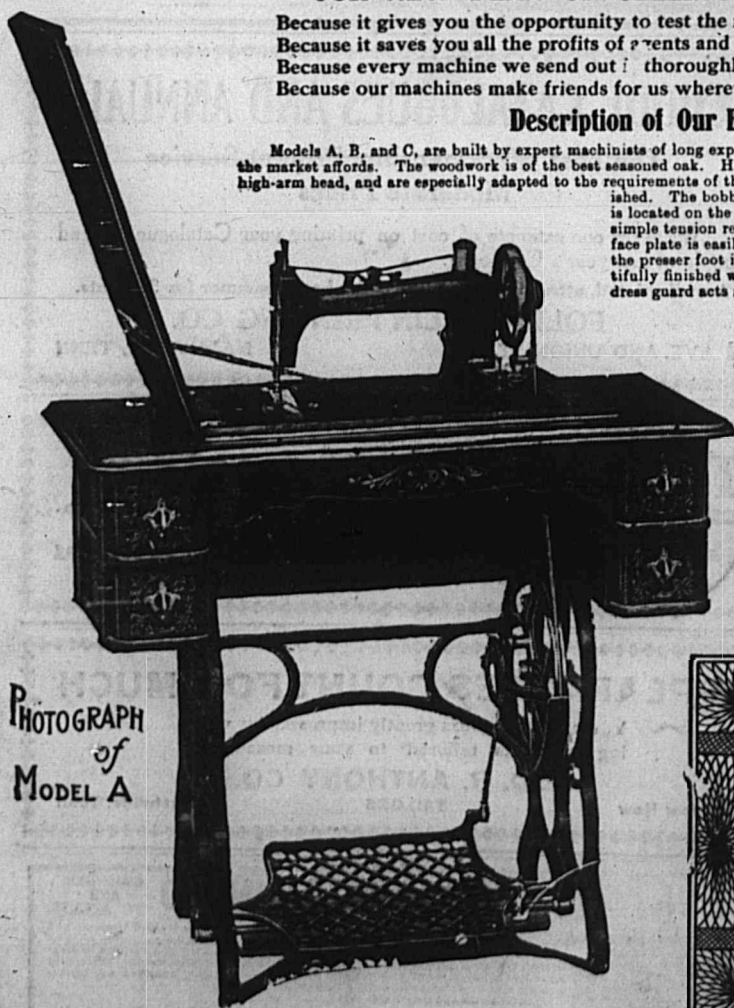
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