

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

NASHVILLE, TENN., APRIL 29, 1909.

New Series Vol. XX, No. 36

## PERSONAL AND PRACTICAL.

—We extend deep sympathy to Dr. and Mrs. W. J. McGlothlin, of Louisville, upon the recent death of their 11-year-old daughter, Bessie. May they find God's grace sufficient to heal their sorely wounded hearts.

—Rev. R. E. Downing, the popular pastor of the church at Henning, is to begin a meeting in a short while, in which he is to be assisted by Rev. W. L. Howse of Halls. We hope to hear of fine results.

—Brother Sid Williams sends us a post-card picture of himself and nine candidates for baptism standing in the Brazos River. "These," he says, "are a few of the many who were baptized in the Brazos River at the close of our meeting at Roseburg, Tex."

—We have received a very attractive announcement of the closing exercises of Brandon Training School, at Wartrace, May 16-21. The commencement sermon will be preached by Dr. W. H. Johnston, of Nashville, and the annual literary address by Chancellor B. L. Wiggins, of the University of the South, at Sewanee.

—Dr. C. C. Carroll, of Ocala, Fla., has accepted a call to the Third Baptist Church, Owensboro, Ky. Dr. Carroll is a son of Dr. B. H. Carroll, of Texas. Like his father, he is a man of great ability. The Third Church, Owensboro, offers one of the largest fields of usefulness in the bounds of the Southern Baptist Convention.

—By a vote of 24 to 7 in the Senate and 53 to 16 in the House, the Florida Legislature passed a joint resolution proposing an amendment to the Constitution to be submitted to the people at a general election in 1910, forever prohibiting the manufacture, sale, barter or exchange of intoxicating liquors or beverages. Add Florida to the list of prohibition States.

—The Young Turks have been completely victorious in their campaign against the Sultan. Their army entered Constantinople last Friday and, after a few hours of sharp fighting, obtained complete possession of the city. It is announced that the Sultan has been deposed and may be executed. Tyranny sooner or later brings about its own destruction.

—Dr. A. C. Cree, the former popular pastor of the Edgefield Baptist Church, this city, has turned aside from the evangelistic work, in which he has been engaged for sometime, in order to assist the Foreign Mission Board in its closing campaign. He made a very successful tour through North Carolina, South Carolina and Arkansas. His speech before the West Tennessee Sunday School Convention was greatly enjoyed.

—The following telegram was received on Tuesday morning: "Only heroic giving can avert disastrous debt. Tennessee behind \$8,000. Will not brethren everywhere respond quickly? Books close midnight, April 30. B. D. Gray, Atlanta, Ga." The time is short. What is done must be done very quickly. Have you sent in your contribution to Home Missions this year? If not, telegraph the amount to Dr. W. C. Golden, Nashville.

—We had a pleasant visit last Monday from Rev. Elmer E. Dresser, pastor of the First Baptist Church, Sheboygan, Wis. Brother Dresser suffered a stroke of paralysis last fall. His church gave him a leave of absence, with salary continued. He has been down to New Orleans recuperating. We are glad to know he is fully restored to health. He expects to take up his work again on the 1st of May. He is greatly interested in all of our Baptist affairs in the South. There are only about 20,000 Baptists in Wisconsin. They give, though, to State Missions some \$8,000 or \$10,000. If the Baptists of Tennessee should give to State Missions in the same proportion it would mean about \$80,000 for that object.

## 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.....	12,539 40
Foreign Missions.....	16,234 51

## YET TO BE RAISED.

Home Missions.....	5,460 90
Foreign Missions.....	9,765 49

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.

—It was a great pleasure to his many friends in Tennessee to see Dr. George H. Crutcher at the meeting of the West Tennessee Sunday School Convention. There has never been in Tennessee a truer, nobler man and one who made more and stronger friends than George H. Crutcher. The only regret we have about it is that he is not now in Tennessee. We give notice to our Kentucky brethren that we are going to get him back at the first opportunity.

—Service, the organ of the B. Y. P. U., quite to the surprise of its friends, had an article recently commending the theater, or, at least, apologizing for it. We overlooked the article. The *Baptist Standard*, however, condemned it in no uncertain tones. We wish to commend its condemnation. When actors and actresses themselves condemn the theater, it would seem that Christian periodicals would not commend it, and that Christian people should not patronize it.

—That is very gratifying information given us this week by Mrs. Laura Dayton Eakin, the noble editor of the *Young South*, that the *Young South* during the past year succeeded in raising more than \$1,000 for missionary work of all kinds, including the full salary of the *Young South* missionary. We do not believe that any Southern Baptist paper has a better editor for the children, or one who is doing a greater work than is the editor of the *Young South* Department of the BAPTIST AND REFLECTOR.

—Where shall the Southern Baptist Convention meet next year? From present indications it will have quite a number of places from which to choose, such as Baltimore, Md., Asheville, N. C., St. Joseph, Mo., Oklahoma City, Okla., and perhaps others. Either one of these places would be all right. Asheville is probably the most centrally located, and has the best hotel accommodations. The Convention met in Asheville in 1902, and we had a very delightful meeting. Our friend, Hon. J. H. Tucker, of Asheville, is making a strong pull for the Convention.

—And now it is Wake Forest. We told a week or two ago about how representatives of Carson and Newman College and of Union University had carried off the honors in debates with representatives of colleges of other denominations. Now it is announced that in the debate between representatives of Wake Forest College and Davidson College, the Presbyterian school of North Carolina, the unanimous decision of the judges was in favor of Wake Forest. Hurray for our Baptist boys! They can beat the world speaking. The reason for it is that with their fundamental Baptist principle of individualism they have more individuality in their style than others.

—The *Knoxville Journal and Tribune* says that in a spelling bee at Big Stone Gap, Va., recently, in which Webster's old "Blueback" was brought prominently into play, John Fox, Sr., 79 years old and a student of the "Blueback" seventy years ago, spelled down the whole town and, like Alexander of old, was disappointed because there were no more worlds to conquer. Are there any of our readers who would like to meet Mr. Fox in a spelling match?

—"Tragedies of Thought and Toil." This is the title of a sermon recently published in pamphlet form by our friend, Rev. W. A. Jordan, of Yazoo City, Miss. The text of the sermon is "I am the truth and the life." The sermon contains a very interesting historical review, beginning centuries before Christ and running through the ages down to the present. The sermon is very thoughtful and suggestive, and will well repay a careful reading. It is somewhat marred by typographical errors, which we presume will be corrected in the next issue.

—Rev. R. E. Chambers writes to the *Baptist World* that more than 60,000,000 copies of the Bible are needed in China, and of these, Baptists ought to supply at least 10,000,000 copies. He estimates that the average cost of each Bible will be 50 cents. He says that \$35,500 is needed at once in order to erect and equip a publishing house for printing these Bibles. Some people seem to think that the Bible is playing out. As a matter of fact, it is just playing in. There are more copies of the Bible being printed than ever, and the demand for the Bible is constantly growing each year.

—The *Cumberland Presbyterian* had an interesting editorial last week on the old hymn, "How Firm a Foundation," which, as our readers know, was written by a Baptist. We were gratified to see that the *Cumberland Presbyterian* quoted the first line of the last verse, "The soul that on Jesus hath leaned for repose." The Armenians have changed that line to read, "The soul that on Jesus still leans for repose." We hope that none of our readers will ever sing it that way. The way it was intended to read, the way it ought to read, is:

"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake."

Put along with this John 10: 27-29: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

—The Home Mission Society of the Northern Baptist Convention announces that the society has been able to close the year with the debts all paid; current expenses paid, and a small balance in the treasury. The contributions from the churches amounted to about \$70,000 more than last year. It is also announced that the debt of the American Baptist Missionary Union is cancelled. The donations for the year were increased by \$90,000. This is certainly very gratifying. But the question which is of deepest interest to Southern Baptists just now is, will our Home Mission Board and our Foreign Mission Board be able to make similar gratifying reports? What about yourself? Have you sent in a contribution to these Boards? Remember that after the reception of this paper you will have only a day or two, at most, in which to send it this year. If you have not contributed anything this year, and you receive the paper on Thursday, sit down at once and send a check to Dr. W. C. Golden, Nashville, Tenn., for Home or Foreign Missions, or for both. If you receive the paper on Friday, send him a telegram announcing how much you will give. April 30 is the last day your contribution will count for this year.



## IT IS I.

When the garish day has passed,  
And the night-sky, overcast  
By the storm clouds gathering fast,  
Augurs an alarming blast;

In the dismal gloaming, stands  
A Spectre which, with gaunt hands  
Raised as if in weird commands,  
Seems a sprite from elfin lands.

All my soul is awed with fright  
At the strange, unearthly sight  
Of those ghostly robes that light  
The abysmal gloom of night.

Though the waves around him beat,  
He performs the phantom feat  
Of walking on the water, with feet  
Treading noiselessly and fleet.

As His magic steps draw near,  
More intense becomes my fear,  
Till His lineaments appear  
And His lips move; then I hear,

Far above the billows high  
That resound my timid cry,  
Him, Whom I identify,  
Saying gently, "It is I."

J. D. MOORE.

## BAPTIST PRINCIPLES.

BY EDGAR E. FULK, D.D.

## No. XXV.—Baptist Growth.

## MY DEAR SON:

With such principles as I have indicated, with such a glorious history, and with so many noble men, Baptists have had a wonderful growth. In numbers, their growth has been remarkable. On account of the persecutions against them and the fact that owing to these persecutions they were compelled to hide out in dens and caves of the forests and to come into public view as little as possible, we are unable even to approximate their numbers before the Reformation under Luther and for some time afterwards. As I have shown, though, there were people, more or less numerous, in different ages and countries holding essential Baptist principles.

In America we are able to give their numbers definitely almost from the beginning. In a little book, entitled, "The Baptist Hand Book for 1909," published by the American Baptist Publication Society, the following table of Baptists in the United States from 1639 to 1909 is given:

1639..	1				
1707..	17				
1740..	37				
1770..	77				
1784..	471	424	35,101	1 to 94	
1792..	1,000	1,264	70,017	1 to 62	
1812..	2,433	1,922	189,345	1 to 42	
1832..	5,320	3,647	384,859	1 to 34	
1852..	9,552	7,393	770,839	1 to 30	
1876..	22,924	13,779	1,932,385	1 to 23	\$ 4,698,352.94
1890..	34,780	22,703	3,164,227	1 to 21	11,215,579.76
1900..	43,427	29,473	4,181,686	1 to 18	12,348,327.90
1908..	47,409	34,038	4,969,524	1 to 18	22,268,892.75

According to the Annual of the Southern Baptist Convention for 1908, the figures for 1907 are as follows:

Total white Baptist membership in the South..	2,015,080
Other States.....	1,144,053
Estimated colored membership in Southern States .....	1,900,000
Total in United States.....	5,059,133
Canada, including Maritime Provinces.....	120,111
Europe (English Handbook).....	566,880
Asia (English Handbook).....	161,832
Other lands (English and other sources).....	93,949
Baptist membership in world.....	6,001,905

This makes a total Baptist membership in this country, compared to population, which is estimated at 80,000,000, of 1 to 16—16 to 1. That is, one Baptist in the United States for every 16 people in the country. In the above table, however, only members of Baptist churches are included. If you include the Baptist population, like the Catholics do—that is, all who are Baptists in sentiment or under Baptist influence, such as children and other members of Baptist families who are not members of the church—there would be, at least, twice as many more, and, according to the usual rule of calculation, three times as many more Baptists in the country, making about

one Baptist to every six of the population, or every eight, at most. It will be noticed how Baptists are growing, proportionately, much more rapidly than the population of the country. It seems that the Baptists are growing in geometrical ratio and not simply in arithmetical ratio in proportion to population. I leave to the mathematically inclined to take the above table and work out the problem, how long, at the present ratio, it will be before the Baptists have swallowed up the whole population, and everybody in this country is a Baptist. I may only say now that it looks as if it is a mathematical certainty that this will be true some time, and indications are that it will be at no very distant day. A few other facts will be of interest.

In 1908 there were 175,508 persons received into the Baptist churches in this country by baptism. The net increase in Baptist membership was 146,871. There were 557 new churches reported, making an addition of over 10 churches a week. There was an increase of 2,059 Sunday-schools, and 147,172 scholars, while the advance in contributions amounted to \$2,447,158.64. The Baptists of the United States have 32,514 Sunday Schools, with 231,039 officers and teachers, and 2,241,666 pupils, making a total membership of 2,472,645. The Baptists of the United States have also nine Theological Seminaries, 95 universities and colleges and 99 academies and similar institutions, making altogether 203 institutions, with a total value of endowment and property of \$64,000,000, with 3,300 instructors, 53,000 students, of whom 3,300 are studying for the ministry.

You will notice from the above figures that about four-fifths of the Baptists in the United States are in the South, counting white and colored Baptists together. While there are only about one million Baptists in the North, there are over four million in the South, over two million white and nearly two million colored. In the North the Baptists are largely outnumbered by both the Methodists and the Presbyterians. In the South, though, the white Baptists outnumber the white Methodists by between one and two hundred thousand, making them the largest denomination in the South, while the negroes are, nearly all of them, Baptists. Perhaps three-fourths of them are so.

These facts would indicate that the South is the Baptist Palestine. It is the Promised Land for the Baptists. It is here that Baptist principles seem to have taken a deeper root than anywhere else in the world, and to bring forth more fruit. This is due partly, perhaps, to the warm climate of the South, making immersion a comparatively easy matter, enabling preachers to baptize at any season of the year in the rivers and creeks and ponds. That it is not due entirely to climatic conditions, though, is evidenced by the fact that Baptists have not flourished in other warm countries anything like so greatly as they have in the South. The reason for the existence of the large number of Baptists in the South must be sought for in other conditions. I believe that it is due largely to the nature of the Southern people. They are the most homogeneous people in America, with the smallest admixture of foreign blood in their veins. The fundamental American principles of Individualism, Democracy and Religious Liberty are the fundamental Baptist principles. The Baptists typify American sentiments and express them in their principles more nearly than any other denomination. Here in the South, with the liberty-loving democratic ideas of Southern people, the Baptists have found their most fertile soil, in which they have grown and flourished as never before. It is just such a soil for which they have been waiting all down the ages. As these American principles grow, the Baptists will grow. They now have their greatest opportunity. Taking deep root in this fertile American soil, and especially this Southern soil, they will reach out and will continue to reach out more and more for the conquest, not only of the Southland, but of this country and of the world. Archimedes said that if you would give him a fulcrum strong enough he could turn over the world. The South is the Baptist fulcrum, with which they may and I believe will turn over the world.

(Continued next week.)

## HOW THE WORD OF GOD WAS EXALTED IN CHICAGO.

By EZRA WESTCOTE CLARK,  
(Religious Editor Chicago Inter Ocean.)

An experiment in instructive evangelism has been successfully tried in the heart of Chicago's great commercial district by Dr. James M. Gray, dean of the Moody Bible Institute, who has just concluded a series of noonday meetings for business men and women in the Great Northern Theater, located adjacent to the great department stores and office buildings which

make the city the "Great Central Market" of the country.

Dr. Gray believes in the Bible. He believes in it not as a literary classic, or collection of interesting traditions. He believes in the Bible as the inspired word of God. To him it is meat and drink. It is the revelation to him of the divine plan of salvation.

His meetings have been unique. Departing from the usual methods of evangelism he discarded all attempts at emotionalism and the telling of catching stories. The gatherings were the most deeply spiritual and religiously instructive that have been held in Chicago in a generation. Not for years has the city given such enthusiastic support to a series of religious meetings. The building was crowded at all times and the attention accorded to the speakers and singers was little less than remarkable.

The power of gospel singing was strikingly illustrated throughout the series of meetings when time and again the great audiences packing the theater from pit to balcony were wonderfully swayed by the singing of Dr. D. B. Towner, the well-known gospel singer and hymn writer. Assisting Dr. Towner with the music were a male chorus choir of students from the Moody Bible Institute, the faculty male quartet and a ladies' quartet from the Moody Church.

"Five Roman Jewels" formed the subject of Dr. Gray's daily message. It developed that the jewels were really the five fundamental principles of the gospel as revealed in Paul's epistle to the Romans, as follows: Salvation, Satisfaction, Sanctification, Security and Service.

"Chicago needs a revival. If it is to come it must be by the word of God pressed home in the power of the Spirit of God not by means of a worldly philosophy or scraps of poetry as some seem to think." Thus did Dr. Gray on the opening day announce the need of Chicago and tell how it must be supplied. He held true to this platform in every meeting. Never, since the days of Moody, has Chicago heard the gospel more clearly and forcefully proclaimed. The people hung upon the words of the speaker, hungry for the word of God. It showed unmistakably that the power to attract, hold and interest people has not departed from the Scriptures.

Dr. Gray is essentially a teacher. He has the happy faculty of interesting and holding the attention of large audiences. For years his services have been in constant demand at large Bible conferences and conventions, his engagements along this line carrying him into all parts of the country, and annually for a number of years across the ocean.

Ministers and pastors have always formed a large part of the constituency of Dr. Gray as an expositor of Biblical truth, due in large measure to his ability to work on friendly terms with representatives of the different denominations, and the breadth and fairness of his interpretation.

It was from the late Dwight L. Moody that Dr. Gray got much of his inspiration for this work. Prior to his coming into relationship with the great evangelist, Dr. Gray was engaged in the work of the regular ministry, giving part of his time to lecture work in various theological seminaries. At Mr. Moody's earnest solicitation and cordial co-operation he determined to give almost his entire time to Bible evangelism.

The recent work in Chicago has followed along the same general lines as his former efforts, except that certain innovations, most adaptable to the scene of the meetings, were introduced.

Each day the text and scriptural context were displayed across the stage in letters eight inches high on an immense screen. Pointer in hand Dr. Gray led the vast audience in the reading of the word. Then turning toward the assembly he expounded unto them the meaning of the verse or verses. In the midst of an explanation he would wheel around and, pointing to the screen, call attention to the particular word or phrase he desired to fix in the minds of his auditors.

It was no small undertaking for the Moody Bible Institute to attempt the holding of such a series of religious meetings in the heart of Chicago's business district and only a stone's throw from the Board of Trade with the confusion and chaos of the wheat pit.

"Instructive Evangelism" is the new idea that James M. Gray and D. B. Towner have taught to Chicago. Studiously avoiding all methods and appeals that might be construed as sensational emotionalism the evangelists, esteeming it their mission to exalt the word of God, endeavored to press home to the hearts of men and women the principles of the gospel and inculcate in the lives of the people a love for the truth as it is in Christ Jesus.

"Were there any conversions?" you ask.

"Yes." Personal work with inquirers was quietly done at every meeting. When Dr. Towner sang "Ship Ahoy," all over the house people broke down and



## MY CHILDHOOD PRAYER.

By C. B. HARWOOD.

I love to think of my childhood home  
When I played around my mother's knee.  
I cherish those thoughts wherever I roam.  
At home or abroad they are precious to me.

I love to think of my childhood prayer;  
Mother taught it to me—I remember it yet—  
I said it each night by the old trundle bed.  
My darling sweet mother—how could I forget?

"Now I lay me down to sleep"—  
The first line of my little prayer.  
"I pray the Lord my soul to keep"—  
I felt as if Jesus was standing there.

"If I should die before I awake"—  
I knew he would hear my cry.  
"I pray the Lord my soul to take,"  
And carry me safely to the sky.

"These things I ask for Jesus' sake,"—  
Who died on the cross for me—  
"Amen!" How it made my little heart ache,  
As I thought of his agony on the Tree.

"Good night, mamma. Good night, papa dear."  
How sweet to hear their answer "Goodnight."  
For mamma and papa are no longer here,  
They have gone to that land where dwelleth no night.

My little prayer finished, I jumped on my bed,  
With no care on my mind was soon fast asleep,  
Believing that Jesus meant just what he said,  
Was willing to trust him each promise to keep.

I imagine tonight I'm a child again  
With my little head nestling on mother's knee  
And praying to Jesus—who said unto men—  
"Let the little ones come unto me."  
Una, Tenn.

cried, as the words of the hymn struck a responsive chord in broken and contrite hearts.

"Were not the results of the meetings lost if no cards were signed, and if the people were not urged to join particular churches?"

"No."

Once the word of God is implanted in the human heart and given the slightest encouragement to grow, it will be watered and nourished by the Holy Spirit, and eventually will become manifest in the life.

Dr. Gray aimed deep. He struck at the great religious currents coursing under the varied life of the metropolis, and tapped the source of life, happiness, and religious aspiration—the word of God.

Thus was the word magnified in Chicago.

## JEFFERSON CITY.

The attention of all our people is now being turned towards the commencement exercises of our beloved Carson-Newman College. It is always a notable event in the literary and social life of our delightful little burg. Dr. M. D. Jeffries reports some rich numbers for the commencement programme. Rev. J. C. Massee, D. D., of Chattanooga, delivers the baccalaureate sermon, and Rev. E. M. Poteat, D. D., President of Furman University of Greenville, S. C., delivers the literary address. The rest of the exercises—both literary and musical—will, as always, be of a very high order.

Then, in July (5th to 10th) the first of the "East Tennessee Baptist Encampments" will be held here. The boarding houses, chapel and campus of Carson-Newman College furnish an ideal equipment for caring for such a gathering. Rev. J. H. Sharp, of Knoxville, is in charge of the details of the arrangements, and his business experience, energy and good sense will assure the success of the movement. What a splendid opportunity our East Tennessee Baptists will have during these ten days! Lectures, addresses, expositions of Scripture, sermons, devotional meetings! The cream of our Baptist scholars will be engaged for service. The social advantages will be superb. Many of the very aristocracy of heaven will be here. Whew! My! What an opportunity for the sweetest pleasure and the rarest profit! Let the Baptist host come in vast numbers. The accommodations will be sufficient.

From the coming together in such an encampment of our East Tennessee Baptist people, our college here ought to be greatly helped. The Baptists of East Tennessee ought to know the college better. Many of them are ignorant of its fine work. Its resources considered, there is no institution in all our land that

is doing a higher class of thorough and lasting work. I have carefully compared Carson-Newman's curriculum with those of several other of our best Southern schools and the comparison was most favorable to Carson-Newman. Its history, its work, its spirit, its noble student body, its possibilities ought to make it the joy and the pride of every true, loyal Baptist in East Tennessee.

Our church moves on. Congregations are large and the attention is most encouraging. Our new church building is beautiful to look upon; the acoustics are almost perfect, the equipment for our Sunday-school work is ample. We are working together in loving harmony and striving in all our church life and service to impress for good all within our reach. Many helpful members have been recently added. Our finances are in creditable shape, owing to the zeal of our treasurer, A. H. Webster, and the co-operation of most of our members. The two missionary and aid societies are doing splendid work. Their friends recently "showered" them with an abundant supply of kitchen and dining-room utensils, equipping them for gathering money for the Lord's work. The social features were delightful. Most appetizing refreshments were served. Our Sunbeam Band, under Mrs. C. T. Rankin's leadership, is one of the brightest and best in the land.

Recently, as Vice-President of our Foreign Mission Board for Nolachucky Association, I asked, through these columns, the co-operation of our pastors in arranging for a series of all-day missionary meetings between July 15, and the meeting day of our Association. None have responded. From intuition and training, I am a believer in ministerial courtesy. I will not invade the territory of another pastor without his invitation and co-operation. Such an active campaign among our churches, giving information about our missionary operations and stirring missionary spirit is very, very greatly needed. Our Associational minutes for 1908 prove it, and I wish our pastors would heartily assist in pushing it—the *sine qua non* of success.

O. C. PEYTON.

## A TENNESSEAN IN TEXAS.

The Lord has greatly blessed my work in Texas. But it seems this year has been the most fruitful of any year in His service. Since I have been in Waco, a little more than a year, about 300 have been received into my church, besides many other ways God has given us His favor. Brother H. Beauchamp, of the Sunday School Board, has been with me this week, and his work is telling for the glory of God in building us up in S. S. work. Beauchamp is an expert Sunday School man. He is the personification of sane Sunday School methods and work.

It has been my delight to hold two meetings recently. One was at Teague, Tex., where the Lord greatly blessed the work. As a partial result of the work there, about 75 souls were added to the church. Brother Walter Evans is the happy pastor. Next I assisted in a meeting at Lorena, Tex. Rev. McHenry Seal, a Tennessean and also a Carson and Newman boy, is the efficient pastor. God gave us more than a hundred professions, and at the last accounts nearly 80 had been added to his church. The grace and power of God was mighty. Brother Seal is a good preacher and a splendid pastor. It does my heart good to see what a power he is for God in that town and community. A prayer for my dear old home State and the BAPTIST AND REFLECTOR.

J. E. JOHNSON.

1500 South Tenth Street, Waco, Tex.

## COLUMBUS STREET CHURCH.

We have recently closed a Baptist Workers' Conference in the Columbus Street Church, Waco. It continued for eight days, March 14th to the 21st, and was full of power and blessings from beginning to end. Great crowds, great themes, great speakers and great messages each day. The brethren who took part in the Conference were Drs. J. F. Norris, W. A. Hamlet, R. G. Bowers, W. T. Amis, J. B. Gambrell, J. Howard Ardry, M. H. Wolfe and Judge Lively. These faithful men of God spoke the words of the Lord in boldness and power. The Holy Spirit was manifest in each service. The church and city were much helped by this series of addresses.

Sunday, March 21st, was Laymen's Day, and it was a great day indeed, in the history of our church. At 11:00 o'clock service, Brother M. H. Wolfe, of Dallas, spoke on "God's Financial Plan." The great audience was moved and stirred mightily, as this Godly layman spoke the message of the Master. At the close of this address, the pastor asked for \$10,000 dollars for a debt that was hanging over the new building. In a few minutes the people laid at the Master's feet

\$12,000, and when all is in, the amount will reach at least \$15,000. It indeed was a great moment, when God's people were willing to lay their gifts at the feet of Jesus. In the afternoon and at night, Brother J. Howard Ardry and Judge Lively, both of Dallas, spoke with great unction and power. This closed the "Workers' Conference," in which God's name was honored, and we wish to give him all the praise.

Columbus Street Baptist Church and its pastor are happy. We face the future with brighter prospects and greater hopes. We are to launch a great Soul Saving Campaign April 11th, with Dr. Caleb A. Ridley, of Beaumont, Texas, leading us. Let all who read this pray to the Savior. I send greetings to all my friends and brethren in Tennessee. "May you crown Jesus king." Blessings on every humble, faithful worker in His field of labor.

Yours fraternally,

Waco, Texas, March 30, 1909.

U. S. THOMAS.

## CORSICANA, TEXAS.

I comfort myself with the feeling that there are still many of your readers who would be somewhat interested in our work in the field. To all of them, and to the faithful everywhere you may go, I send Christian greetings. We had been out West, at Comanche, and felt that our work counted for much. But this church sought us, and we came to Corsicana four months ago. There were several attractions. It is a beautiful and attractive little city of some 15,000 inhabitants, situated fifty miles from Dallas, and about the same from Waco, and a little further from Fort Worth. These are important centers in Texas. We have one of the most beautiful cities in the State. The streets are broad and shaded, and there are more beautiful residences here than in any place of its size I have ever seen. We have twenty-five miles of uniform brick pavements, a street car system, and a great number of oil wells right close up. We have artesian water, and all modern improvements.

Our church is well located, has a good house and pastor's home. We have 550 members and no debt of any consequence. Our S. S. had 280 present on a recent Sunday, averaged more than 200 during the last quarter. We have a Baraca and a Philathea class, Senior and Junior Unions, and a Mission Study Class. Our congregations frequently surpass our seating capacity very much, and the brethren say they can seat more than 600, and I suppose that is correct.

We have recently closed a good meeting, with Rev. I. E. Gates, a relation of our dear Brother E. C. Gates, to do the preaching. There were perhaps sixty public professions. I have baptized fifty-two. The total additions in the four months we have been here is seventy, and the outlook is most encouraging. Our people gave Brother Gates more than \$3,000 on his Seminary endowment. We are trying to take our place in the onward march of the Kingdom.

Corsicana, Tex.

O. L. HAILEY.

I have watched with deep interest the prohibition campaign in my old home State. I feel that the BAPTIST AND REFLECTOR has been not only one of our very best denominational papers, but has been the best prohibition paper in the land. I rejoice in the great work you have done. The death knell of the liquor traffic in our land has been sounded, and soon we shall be no longer sending missionaries of the Cross and rum sellers side by side to heathen lands. 'Tis strange that any man who claims to love the Lord Jesus Christ would stand for such a cause and vote with such a crowd. May the Lord spare you many years to champion the cause of righteousness in every sphere.

Hastings, Okla.

R. A. RUSHING.

Baptized six yesterday. Our meeting was great. Dr. Boone did a great work with our church here; preached just the kind of preaching that everybody liked—"Power in the Blood." About a dozen souls came under the blood, and they are happy in the way. Eleven joined the church. The work of our Lord is moving up along all lines. Sunday-school is increasing. We are to have our "Baraca" and "Philathea" classes at work soon.

Our Mission offering has averaged \$40 per month since the beginning of the year. God is doing great things for us, and all of us are glad.

Columbus, Ky.

EDGAR T. THORN.

I received the dishes all right, and am well pleased with them. I feel well paid for the little trouble in securing the seven subscribers to your excellent paper. Am glad of the fact that these brethren who have not had the paper before, now have it in their homes. Many thanks for both the dishes and paper.

Humboldt, Tenn.

MRS. S. E. MORRIS.

[Why can't you get a set of dishes? It will take but little of your time. Try it.—Ed.]



## A GOOD SUNDAY SCHOOL AND B. Y. P. U. WORKER ON THE FIELD.

There are so few men who have taken time to prepare themselves for efficient and successful work in a Sunday School and B. Y. P. U. It has been my privilege to be intimately associated with Brother Arthur Flake, Winona, Miss., for nearly five years as his pastor. There are certain elements of character which he possesses which make him pre-eminently a Sunday School and B. Y. P. U. worker.

He is a consecrated Christian. This would not mean much if there were not other things that make him a great success. He knows the duties of a Christian, and comes nearer meeting all the demands than any man with whom it was ever my privilege to labor. Paramount to everything is his devotion to the great Master. Evidently he walks with Jesus. He has studied, very closely, Sunday School and B. Y. P. U. methods and has constantly watched the working of these methods. Having the information, he has put it into practice, so that he is able to talk of things that he knows can be done. He knows how to organize, grade, and keep a school running, how to enlist all the people who can be enlisted in the study courses in the B. Y. P. U. His information, coupled with his consecration, makes him a success. The Sunday School Board has done a wise thing to lay hands on him and let his power and usefulness be felt in a broader sphere. He mingles business with the Master's work, and looks for blessings to attend every effort. He is a wise manager of secular business. He knows how to conduct successfully a great mercantile undertaking. This gives him a leverage in the work of the kingdom. Another great advantage he has over many men is the fact that he knows how to impart information so that others can get hold of it. His plans are easily understood and no methods of work presented are complicated.

He is worthy of every courtesy shown him. The work accomplished by him in Winona, Miss., where he has labored for fifteen years, is marvelous. The Sunday School and B. Y. P. U. in many respects are the best in the State. As his pastor, I commend him to the confidence of the brotherhood everywhere.

MARTIN BALL.

Winona, Miss.

## TENNESSEE COLLEGE LIBRARY.

We have a good nucleus for a library, having valuable reference books; but we are in need of books by standard authors. We will gladly accept single volumes or sets by any of the standard writers. We feel sure that a great many friends of the college have valuable books in their libraries which they can spare. Let us urge that you look through your books at once, and if you have duplicates or any others you can spare, we shall greatly appreciate them. Quite a number of friends have given valuable books, and we feel confident many others will do so. You will not miss these books, and they will be of great service to the many young women who are here studying and preparing for life. Please don't read and forget this request, but act on your first and best impulse, and the books will be sent most certainly. Send them by mail, express or freight to Tennessee College Library. If you have back numbers of any of the standard magazines, either loose or bound, we will be grateful for them also.

Sincerely,

W. E. EVERETT,

Dean of the College.

Murfreesboro, Tenn., April 23d, 1909.

## TENNESSEE COLLEGE.

It is only a short time now until we shall gather at Louisville to the Southern Baptist Convention. I hope there may be a great number from Tennessee and other States. I am glad to state that I have just received word from Mr. W. L. Danley, General Passenger Agent Nashville, Chattanooga & St. Louis Railway, in which he states that all tickets to Louisville reading by their line will be granted a stop-over at Murfreesboro, either going or returning.

I hope that a great many of the friends of Tennessee College may avail themselves of this opportunity, even though they cannot stop longer than between trains.

Murfreesboro and the college will be at their best, and it will be a great pleasure to welcome those who come. We feel that we have here property of which every Baptist is justly proud, but you cannot half realize what it is until you have seen it.

Hoping to greet many of the readers of this at that time, I am,

J. HENRY BURNETT.

## RUSH TO HELP OUR RECORD.

We have closed the mail for Tuesday. Only three more days remain. To do as well as we did last year

we must get \$1,840.40 for Home Missions, and \$5,465.90 for Foreign Missions, making a total of \$7,406.30. To do what we planned to do we must raise \$5,460.90 for Home Missions, and \$9,765.49 for Foreign Missions, a total of \$15,226.65. Let everybody help until the books close Friday evening, April 30. Yours in service,

W. C. GOLDEN.



REV. J. T. EARLY, PASTOR OF WEST JACKSON BAPTIST CHURCH, JACKSON, TENN.

J. T. Early was born in Madison County, Tenn., Sept. 29th, 1872. He grew up to manhood on the farm in Dyer County, going to school only a few months of each year between the crop times. At 20 he entered the ministry, and at once prepared to go to school. After spending four years at Laneview College, taking the degree of B. S., he then entered the S. W. B. U., Jackson, Tenn. Spending four years at the university, he then entered the Theological Seminary at Louisville, Ky. After staying there one year he was called to the care of the West Jackson Baptist Church, where the West Tennessee Sunday School Convention met last week. All during his college years he was pastor of country churches, to which there were over 2,000 conversions and additions. The beautiful new church in West Jackson has been built under his ministry of the last year and a half at a cost of about \$10,000. When he took charge of the church there were only 40 poor members. After lettering 38 and losing two by death, the present membership of the church numbers 135, with a Sunday School of 140. Brother Early is a fine preacher, a successful evangelist, a popular pastor, a strong Baptist and a consecrated Christian man.



WEST JACKSON BAPTIST CHURCH.

## STOP OVER AT NASHVILLE.

In their arrangements for tickets to Louisville during the Convention the L. & N. Railroad and the N. C. & St. L. Ry. have both made arrangements so that tickets purchased via Nashville will allow stop-over, both at Nashville and at Murfreesboro, thirty miles southeast of Nashville. This last is for the advantage of any persons who wish to visit the new and handsome Baptist Woman's College at that place. I earnestly hope that brethren making the trip to the Convention will find opportunity to stop at Nashville and give us a call at the Baptist Publishing House. A visit from them and a kindly word will be a greeting to us that will serve as inspiration. There is indication that we shall have a great session of the Convention. May the Lord give us His presence in much power for the advancement of His cause.

J. M. FROST.

Nashville, Tenn.

## OUR TRI-STATE BAPTIST MEMORIAL HOSPITAL.

The gifts for the hospital from the Central Baptist Church, Memphis, are still coming in. It is beautiful to see how the people are responding. Great sacrifices are being made. God is touching the hearts of good men and women. The gifts from this church now amount to more than \$8,500. Watch this column. More reports will be given from this church.

Read the following scripture. It will show you our authority for work like this: "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. Matt. 4:23. This is what Jesus did. If we follow him it is what we will do."

JOHN. N. LAWLESS.

Memphis, Tenn.

On Thursday, April 15th, 1909, at 11 a. m., a council of ministers and brethren of Baptist churches of Salem, Horton Springs, Dry Creek, all of Salem Association, met at Blughtown, Tenn., for the purpose of organizing a Baptist Church at that place. After listening to an eloquent sermon on the foundation of the church by W. E. Wauford, the council was organized by electing W. E. Wauford Moderator and W. J. Vickers Clerk. Seven members from the above churches came together and the Moderator placed before them the main features of the Articles of Faith of Salem Association and Church Covenant, and the same was unanimously accepted by those presenting themselves as constituent members. On motion and second, the same was unanimously accepted by the council. After an impressive charge by Rev. G. H. Atnip, the same was recognized as a new constituted church. The church called Rev. John H. Vickers as pastor.

W. E. WAUFORD, Moderator.

W. J. VICKERS, Clerk.

I see Brother Trotter serves notice that he will make a motion in the coming session of the Southern Baptist Convention to do away with the usual welcome address after this year, because it consumes much valuable time that should be devoted to the actual business of the Convention. Now if Brother Trotter wants to confer a real favor in addition to this, I would suggest that he include in his resolution nominating and seconding speeches with eulogies that would be more in place at the funeral of a brother than placing him before the Convention for official honors. It is generally understood long before the assembling of the body who will be chosen to the different offices, and they are not strangers, but men who have shared in its labor as well as its honors. Let us simply do the work of organizing and proceed to business.

Ripley, Tenn.

W. H. BRUTON.

I wish everybody could read your articles on Baptist Principles. They alone have been worth the price of the paper for one year. We enjoy seeing the names of our East Tennessee boys as they go forth in the great work of their Master in other parts of the State.

The Baileyton church feels grateful to the State Board for the aid it has so generously given the little band at this place.

Brother W. C. Hale is our pastor and is dearly loved by his people. We have a good little Sunday School, which has met every Sunday this winter, even to that cold fifth Sunday.

We are expecting the Fifth Sunday Meeting to convene with us in May. We hope many of our most able brethren will be present.

A SUBSCRIBER.

Baileyton, Tenn.



## PASTORS' CONFERENCE.

## NASHVILLE.

Third—Pastor Yankee preached on "God Watching the Sparrow Fall" and "The Exaltation of Christ;" one approved for baptism; one profession; others forward for prayer.

Central—Pastor Lofton preached to fair audiences; subjects, "Prayer" and "Potentiality of Will in Religion;" fine S. S. and B. Y. P. U.; \$298 for missions; two received by letter; one for baptism.

Centennial—Rev. Spurgeon Wingo preached at both hours; good services; 150 in S. S.; 65 in Mission S. S. Edgefield—Pastor Lunsford preached in the morning on "Power;" 327 in S. S.; one received for baptism; one by letter. Fine congregations at both hours.

North Edgefield—Pastor Hudson preached at both hours; subjects, "Open Windows" and "The Path of Life;" one received by letter; 329 in S. S.

Immanuel—Pastor Weaver preached at both hours; subjects, "The Era of the Freedom of Thought" and "The Man Who Said He Would—and Did;" one baptized; one received by letter and three received for baptism; good congregations.

Seventh—Pastor Wright preached on "The Weapon Jesus Used on Satan" and "The Law of Discipleship;" one profession; three approved for baptism; three baptized; collection for foreign missions. House crowded. Fine day.

Round Lick (Watertown)—Pastor A. E. Booth preached on "The Unsearchable Riches of Grace." Two received by letter; fine attendance at S. S.

North Nashville—Rev. J. N. Booth preached at morning service; pastor at night; 185 in S. S.; good attendance at B. Y. P. U.

Howell Memorial—Pastor Cox preached at both services; subjects, "Unanswered Prayers" and "Why Men Are Condemned." Seven baptized; one by letter. Good congregations.

Belmont—Pastor Francisco preached at both services; subjects, "The Caleb-Joshua Kind" and "The Third Commandment." One by letter.

Lockeland—Pastor Skinner preached on "The Way of Life" and "Looking Unto Jesus." 109 in S. S. Good services.

Calvary—Pastor Woodcock preached at morning service on Kings 17:9, and at the evening service on 1 Peter 1: 18-20; 46 in S. S.; 35 in B. Y. P. U. Home Mission Board grants petition for \$500.

South Side—Pastor Stewart preached on "The Cross of Christ" and "Touching Jesus;" good S. S. and B. Y. P. U.; one received by relation. S. S. will be opened second Sunday in May.

Grand View Heights—W. J. Watson preached at both hours; good attendance and splendid interest; five received by letter; 97 in S. S.

Mt. View—Rev. C. T. Beall preached at both hours. He was ordained by this church, and has been pastor at Rockwood for some years.

Murfreesboro—L. J. Van Ness preached to fine audiences; sermon to children in the morning.

Franklin—S. P. White, pastor, preached in the morning on "Enlargement" and at night on "The Blues and Their Cures;" small S. S.; \$32.60 for missions.

## CHATTANOOGA.

First—Pastor Massee preached at both hours. Subjects, "The Lost Presence" and "Christ's Answer to John's Committee from the Prison." Two professions, one reclaimed; 187 in S. S. All-day rain.

St. Elmo—Pastor Brooks held usual services.

Tabernacle—We had Rev. Lunsford, of Knoxville, to preach for us and we enjoyed his sermons very much. A good attendance at Sunday-school in spite of the rain.

Highland Park—W. S. Keese, pastor. Usual services though rain seriously hindered attendance. Pastor preached at both hours. Subjects, "Remember Jesus Christ" and "The Conditions of Discipleship." S. S. and B. Y. P. U. as usual.

East Chattanooga—Pastor A. P. Moore preached at both hours to good rainy-day congregations. Total collection for missions, \$87.70. S. S. gave \$15 last month, making \$102.70 given by church and S. S. S. S. very good.

Central—D. P. Harris, pastor. Pastor preached at both services. Subjects, "Getting Possession of Things That Are Our Own" and "The Transient and the Abiding." Good services. One received by letter. Good B. Y. P. U. Pastor preached at the army post at 3:30 p. m. Three requests for prayer, and one profession.

Ridgedale—Pastor Chunn preached at 3:15 p. m. on "God Calling to Man." 45 in S. S.; \$17.25 in cash for Home and Foreign Missions. Good congregation. A fine service.

East Lake—The morning service was given to a mission rally by the laymen. Addresses were delivered by Brethren Engert and Huffaker. Pastor Chunn

preached at night on "What it Means to be a Christian." 50 in S. S.; one profession; \$30 cash for Home and Foreign Missions. Two good services.

Alton Park—Rev. W. R. Puckett preached at both hours. Subjects, "Christ the Ground for Redemption" and "What Will You Do With Jesus?" Good interest; splendid congregations; 84 in S. S.; 2 conversions; 2 received for baptism.

Hill City—Pastor King spoke in the morning on "Spring Time in Nature and Experience." Dr. W. C. Golden spoke at night on the "Blind Man Healed." One received by letter; 3 conversions. Good B. Y. P. U. and S. S.

Lewis Mission—Revival has been going for five nights, conducted by Evangelists Sprague and Holman. One conversion and good interest by the few who are attending. We will have better interest this week if we pray.

## KNOXVILLE.

Oakwood—Pastor George W. Edens preached at both hours. Subjects, "Plan and Purpose of Our Missions" and "Ten Virgins." 144 in S. S.; 1 received by letter.

Lonsdale—Pastor J. M. Lewis. Bro. C. J. Burnett preached at both hours on "Growth of Christians," and John 3:7. 262 in S. S.; 1 baptized.

Euclid Ave.—L. A. Hurst, pastor. Rev. J. M. Lewis preached at both hours. Subjects, "Rock of Ages" and "A Homeless King." 200 in S. S.; 9 baptized. Revival still continues. Six conversions since last report. A great number have been reclaimed.

Third Creek—Pastor J. C. Shipe preached at both hours. Subjects, "Faith and Works" and "God's Love for the World." 135 in S. S.

Deaderick Ave.—Pastor C. B. Waller preached at both hours. Subjects, "The Secret of a Great Life" and "Hanging the Harps on the Willows." 709 in S. S.; 2 baptized; 1 received by letter. Great interest; 8 professions.

Fountain City—T. L. Cate preached at both hours. Subjects, "Christ and the Church" and "A Whole Gospel for a Whole World." 103 in S. S.

Grassy Valley—Pastor W. L. Winfrey preached in the morning. Subject, "Missions." Preached at Cedar Bluff in the evening. Subject, "Eternal Life." 57 in S. S.

Bell Ave.—Pastor J. H. Sharp. John M. Anderson preached at both hours. Subjects, "The Pleasant Way" and "Now, What Wait I For?" 550 in S. S.; 2 received by letter. Great revival in progress. At 3 in afternoon Bro. Anderson preached to a great crowd of men on "Our Besetting Sins."

Island Home—Pastor J. L. Dance preached at both hours. Subjects, "The Making of a Happy Home" and James 1:17. 265 in S. S. Full congregations.

South Knoxville—Pastor A. J. Holt preached at both hours. Subjects, "Sent" and "Opportunity." 221 in S. S. Rev. J. M. Anderson unanimously elected pastor.

Mt. Olive—Pastor G. W. Shipe preached at both hours. Subjects, "Enlarged Vision" and "The Hidden Light." 138 in S. S. Fine congregations.

Grove City—Pastor J. Clarence Davis preached in the morning. Subject, "Faith." Rev. Green preached at night. Subject, "Intermediate State of the Soul." 210 in S. S.; 1 baptized; 1 received by letter; 5 professions; revival continues.

Beaumont—Pastor J. F. Williams preached in the evening. Subject, "Get Busy." 2 baptized; 2 received by letter. One approved for baptism.

Sharon—Pastor S. G. Wells preached at both hours. Subjects, "Christian's Warfare" and "The Master's Workshop." 58 in S. S.

New Hopewell—Pastor J. N. Bull preached at both hours. Subjects, "Behold the Christ" and "There is Come in Egypt." 82 in S. S.

First—Pastor Taylor preached at both hours. Subjects, "Secret of Serenity in Danger" and "When Salvation Comes." 440 in S. S.; 3 received by letter. Good meeting of nine days at Johnson City.

Broadway—Pastor W. A. Atchley. Preaching in the morning by J. G. Johnson. Subject, "The Influence of Religion on Civilization." Pastor preached in the evening. Subject, "Neal Dow, the Father of Prohibition." 476 in S. S.; 2 received by letter; 2 baptized; 2 approved for baptism. Pastor preached the baccalaureate sermon at Clinton High School at 11 a. m. Sunday-school Convention met with us in the afternoon.

Rocky Hill—Pastor F. E. White preached at both services. Subjects, "The Message of the Organ and Choir" and "He Gave Them Bread from Heaven." 64 in S. S.

Smithwood—Pastor John M. Anderson preached in the morning. Subject, "The Second Mile." No services at night. 85 in S. S.

Stock Creek—Pastor Singleton preached in the morning from Jonah 1:3. B. Y. P. U. at night; 65 in

S. S. Increase in Sunday-school in number and interest. Congregation good. Arrangements are being made for home coming and mission day at Stock Creek, the second Sunday in June.

## MEMPHIS.

First—Pastor A. U. Boone preached on "The Power and Blessings of a Resisting Life" and "Giving God the Best." One received by letter and baptized.

Blythe Ave.—Rev. O. T. Finch preached on "Meditation" and "Memphis: Her Greatest Sin." Large congregation at night. Interior of church being finished.

Bellevue—Pastor H. P. Hurt preached at both hours. A subscription of \$22,000 was raised on new church. At night the pastor preached on "The Great Physician."

Binghamton—Pastor M. W. DeLoach preached at both hours. Subjects, "Fullness of Salvation in Christ" and "One of the Wonders of Divine Revelation." One by statement. Good congregations at both hours.

Union Ave.—Pastor D. W. Bosdell is being assisted in a series of revival services by Rev. Raleigh Wright. The meetings continue with much interest. Thirteen additions to the church to date.

Rowan—Rev. J. H. Morris preached morning and evening. The revival meeting in which pastor Savage was assisted by Rev. W. J. Bearden closed on account of illness of pastor Savage, who is away for a rest. Rev. W. J. Bearden baptized 9, 4 more approved and 1 received by letter.

LaBelle Place—Pastor Gillon preached morning and evening. Tow additions by statement. One addition by profession. Fine audiences.

Boulevard—Evangelist T. O. Reese preached at both hours. Morning theme, "The Wonderful Christ." Preached to men only at 3 o'clock. Subject at night, "Hell." Large crowds. Five conversions. Two accessions.

Central—Dr. E. E. Folk, of Nashville preached in the morning. Rev. John N. Lawless preached in the evening.

McLemore Ave.—Services morning and evening. Bro. Dudley Chapman preached in the morning. Subject, "A Regenerated Church Member." Evening, Pastor W. J. Bearden preached. Subject, "The Predestination of the Soul." One by letter. Great congregations.

Central Ave.—Roswell Davis preached at both hours to full house. Subjects, "Running a Race" and "Whither Bound." Fine spirit. Took collection at Sunday-school for missions amounting to \$18.

Seventh—Pastor I. N. Strother preached at morning hour. Subject, "Learning and Teaching." Dr. E. E. Folk preached at night.

## MORRISTOWN.

First—Preaching by the pastor at both hours. Good audiences. 249 in S. S.

Rejoice with us. Sixteen received for baptism at regular services yesterday.

Arcadia, Fla.

ROBT. LEE BAKER.

The Sunday-school Convention at Grant last week for New Salem Association was quite a success. The crowds were large. The interest was good. We will meet again on Wednesday night before the fourth Sunday in June at Linwood.

Watertown, Tenn.

L. S. EWTON.

Yesterday was a good day with us. Two large congregations. Subjects, "The Blessedness of God's Counsel" and "The Home As a Training Institution for Children." One addition by letter; 138 in S. S.; \$200 for Home and Foreign Missions. E. G. BUTLER.

Trenton, Tenn.

I am doing the same work for ministerial education that I have been doing for many years. There are numerous readers of the BAPTIST AND REFLECTOR who have helped me in the past and who are willing to continue working with me on this line. We have gotten on smoothly so far, but we are going to need funds right soon—at the end of this month.

Martin, Tenn.

G. M. SAVAGE.

Our meeting at Defeated Creek the second Saturday and Sunday was very encouraging. On third Saturday and Sunday at Peyton's Creek we had fine attendance. I accepted another call for an indefinite time. On Sunday I took up a collection for Ministerial Education to help a good young brother at Carson & Newman College. They gave \$15.50. The fourth Saturday and Sunday we were at Mount Tabor; had splendid, good meeting Sunday. They gave \$10.60 to help the same good brother at Carson & Newman.

Both of these contributions were given so cheerfully that it proved a great blessing. It gives me great comfort to serve the people with whom I am now associated.

Carthage.

R. B. DAVIS.



## = 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, Eastill 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.

### HOW WE STAND.

April 20 closed the record of Woman's Missionary Union for the present Southern Baptist Convention year. Of course we all want to know three things about our State offering: First, what the final results are; second, how they compare with last year's gifts; and third, how near we came to our apportionments.

The gifts from Tennessee W. M. U. for the past S. B. C. year are as follows:

Foreign Missions.....	\$ 6,457 90
Home Missions .....	5,280 35
S. S. Board (Bible Fund)...	742 41
Margaret Home .....	82 47
Training School (support)...	same
Training School (endowment) .....	692 40
Training School (student fund) .....	90 00

Total .....

As compared with the gifts of last year they show the following:

Foreign Missions (gain).....	\$1,332 55
Home Missions (gain).....	136 77
S. S. Board (Bible Fund) (gain) .....	110 27
Margaret Home (loss).....	9 89
Training School (support)...	same
Training School (endowment) (loss) .....	857 20

Training School (student fund) (gain).....	90 00
--	-------

Net gain..... 802 46

As compared with our apportionments they are as follows:

Foreign Missions.

Apportionment .....	\$7,482 00
Gifts .....	6,457 90

Home Missions.

Apportionment .....	6,430 00
Gifts .....	5,280 35

Training School Support.

Apportionment .....	150 00
Gifts .....	150 00

Margaret Home.

Apportionment .....	75 00
Gifts .....	82 47

Probably we ought not to consider that the results show any loss at all. Our gifts to the Margaret Home were not so large as those of the year before by \$9.89, but we exceeded our apportionment both years. This year we have gone \$7.47 over what was asked of us, and possibly in our calculations as to losses and gains this might more properly have been placed on the gain side.

The only other object that shows a decrease in the gifts for this year is the Endowment Fund of the Training School. That we did not do so well as last year is not surprising, as special effort was made last year and subscriptions were taken at the Convention and several gifts of large amounts were given by individuals. It may be that a greater number of gifts were received this year.

We all rejoice in the general advance indicated by these figures, but we are grieved that we missed the mark for both Home and Foreign Missions by about \$1,000 each. Our regret is intensified by the knowledge of the fact that we could have reached it so easily. Did you do your part?

### HOME-COMING AND MISSION DAY.

Sunday, April 18, 1909, was observed by members and friends of Mt. Lebanon Baptist Church, Chilhowie Association, as Home-Coming and Mission Day.

This church is located four miles northeast of Maryville, Blount County, Tenn., and is one of the oldest churches in the county. The following programme was rendered:

9:30 a. m.—Sabbath School.  
10:30 a. m.—Music.

Introductory remarks by pastor, Rev. W. W. Mullendore, of Bank, Tenn.

Rev. W. B. Rutledge, of Maryville, Tenn., delivered a most excellent sermon on missions from Acts 9: 26, after which a nice collection for missions was taken.

This brought us up to the noon hour, and the good ladies had prepared dinner, which was served on the grounds, and an hour was spent in talking of days gone by.

Afternoon—Music.

Talk by pastor and members.

Song and recitation by two little girls in their childish way, which held the audience. No doubt their minds ran back, as that of the writer, to words of the Saviour when He said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Address by Rev. Fuller on "Christian Duties." Benediction.

Indeed, this was a great day for the church.

W. O. MAXEY,

Treas. of Chilhowie Association.

### SAN ANTONIO.

THE BAPTIST AND REFLECTOR is one of the newest papers we have. Therefore I thought I would write you a few things about San Antonio. Our churches are all in first-class spiritual condition. The First Church, the oldest as



**Royal Baking Powder**

**Absolutely Pure**

The only baking powder  
made from Royal Grape Cream of Tartar.

well as the mother of four of the other churches, is in the lead in number and financial strength. Our Ladies' Aid Society leads all of the others in the State in doing things. We once had suppers and bazaars to raise money by our good women, but four years ago, when C. C. Coleman took charge of the work, all of this nonsense to raise money for our Lord was set aside, and our women have gone from \$25 to more than \$1,000. Yet some of our best pastors will argue that it is all right for money to be raised that way. Our ladies would actually feel insulted if one would suggest to have a dinner or supper. Dr. Burns asked them to give the thousand, and they did it. The church all together will give more than \$2,500.

Brother J. V. Dickerson is one of the State evangelists employed by the State Board. He lives here at San Antonio, and is a member of the Prospect Hill Church. Brother S. C. Bailey, another State evangelist, and Brother Routh, evangelist and editor of the *Baptist Visitor*, are also members of Prospect Hill Baptist Church. Brother Neil, of Alabama, is the honored pastor, and is doing a mighty work for the Lord. Dr. Weston Bruner said that he was glad that I was one of his members. But I am more rejoiced to have such a sweet spirited man for pastor. All six pastors of the Baptist churches are most excellent men. We regret to lose Dr. W. W. Hamilton from the evangelistic work. He has done a great and glorious work for the past few years. I am still evangelizing, and go wherever the Lord and churches would have me go, and I praise His name that he keeps me busy all the time.

SID WILLIAMS.

San Antonio, Tex., April 17, '09.

### MILD CURE FOR CANCER.

Many things considered impossible yesterday are being accomplished today. It has been proven by unimpeachable testimony that the dread disease Cancer is cured with Dr. Bye's Combination Oil Treatment. Hundreds of men and women—farmers, bankers, physicians, ministers, lawyers, etc.—state they have been cured with this treatment. Our readers having Cancer should surely investigate before giving up hope or enduring the surgeon's knife or the torturing burning plaster. Full information about this treatment will be sent free by simply writing Dr. W. O. BYE, Ninth and Broadway, Kansas City, Mo., for his literature on Cancer.

### TOMORROW.

"Tomorrow shall be as this day, and more abundant."

These words taken from the Prophet Isaiah, and coming from the lips of rioters, in a fit of feasting revelry

on one side is a dream and an illusion, while on the other hand they are true. We try to persuade ourselves that what has been will be again. The sun rose today and will rise again tomorrow; I had no headache today, and will have none tomorrow. We forget that there was a today that had no yesterday, and there will be a today that will have no tomorrow; that today's wealth may be tomorrow's poverty; that today's health may be tomorrow's sickness; that today's happiness, companionship and earthly ties, may tomorrow, be cut asunder, and like the rose beneath the cold winter's wind, suffer till the warm rays of the sun reach it. We propose, and God disposes. We plan and line up our own little lives, after the council of our own one-sided thinking, and God, with one ocean-like decree washes over the little rivulet of our plans and they are all swept away. There are the great changes which come to some of us any day, which may come to all of us any day, which will come to all of us some day. About the only things we are sure of is that these arrows will fly, and tomorrow will not be like today. But, thank God, there is a beautiful side to this question, God is the same yesterday, today and forever. "By the grace of God I am what I am." I have had much of God today. I shall have more of him tomorrow. Likeness to him today, more likeness to him tomorrow. Fleeting moments may come and go, the uncertain days may exercise their various ministry in giving and taking away, but whether they plant or root up, whether they build or destroy our earthly houses, they will increase our riches in the heavens. We might tremble before such a thought, which would be dreadful to the best of us, if it were not for pardoning mercy and renewing grace. The law of reaping what we have sown or of continuing as we have begun, may be modified as far as our sins and failures are concerned. The past may all be blotted out through the mercy of God. No debt need be carried to tomorrow's page. "Thy sins are forgiven thee." O, I must hope for an application of this truth when in the black river I can calmly be sure, though today on this side, tomorrow on the other bank, with no break in the continuity, but only infinite growth in heaven's tomorrow!

G. A. OGLE.

Mt. Juliet, Tenn.

### FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.



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And Other Pains

25 DOSES  
25 CENTS.  
125 Doses \$1.00  
NEVER SOLD IN BULK.  
**TAKE ONE**  
of These Little Tablets  
AND THE PAIN IS GONE.

### THE SOUTHERN BAPTIST CONVENTION—ATTENTION!

The headquarters hotel, the Galt House, has made reservations for all that can be accommodated. No more need write for assignment there. Cards giving the number of each guest's room will be sent out about May 1st.

The other hotels, the Seelbach, the Louisville, Willard and Fifth Avenue, are all convenient to the Armory, and are beginning to fill up rapidly. Those wanting good reservations will do well to apply at once.

The above applies as well to the boarding houses and private homes. The first to apply will get the choice assignments.

All who apply for accommodations before May 8th will have a card of assignment sent them. After that date they will have to wait their arrival to know where their homes are going to be, and if they do not get what they want, let not the committee be blamed.

Those who have their cards of assignment with them on reaching Louisville may be directed by the Reception Committee to their homes, thus being saved the necessity of going to the Armory for assignment. This will prove at once a convenience to both delegates and visitors, and the Entertainment Committee. So do not fail to bring that card with you.

Something new. This year we have not only provided badges for the delegates, but we have also 1,200 badges for the visitors, and the first 1,200 visitors to apply and register at the Armory after 2 p. m. Wednesday, May 12, will get these beautiful souvenir badges.

M. P. HUNT,  
Chairman Committee.

### PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

### MATHEWS-FOX DEBATE.

It was my pleasure to attend a debate at Bagdad, Jackson County, Tenn. The debate was between Rev. T. W. Mathews (Baptist) of Riddleton, Tenn., and T. C. Fox, of Nashville, a Church-of-God-ite, as Brother Fox said he is a member of the church of god (I write church of god with a little g, as I don't wish it to appear too sectarian). I can't find any other way to

style him. The discussion was on four propositions, namely: First day, Fox affirmed: "The Scriptures teach: That the kingdom or church of God was set up on the first Pentecost after the resurrection of Christ." T. W. Mathews denied.

Second day, Mathews affirmed: "The Scriptures teach: That the repentant sinner reaches salvation at faith and before baptism." T. C. Fox denied.

Third day, T. C. Fox affirmed: "The Scriptures teach: That a penitent believer out of Christ reached salvation in baptism." T. W. Mathews, denied.

Fourth day, T. W. Mathews affirmed: "The Missionary Baptist Church, of which he is a member, is apostolic in origin, doctrine and practice." T. C. Fox denied.

Although I noted all their proof texts and their most pointed arguments, yet I will not ask space in your valuable paper to publish them.

Suffice to say: That Brother Mathews' brethren were delighted with the ease with which he turned the proof texts of Brother Fox against him, and overjoyed with the masterful and logical manner in which he used his Scriptural arguments against his opponent.

Mr. Fox seems to be a nice man and a gentleman, and held himself well in hand, considering the straits and hard places Mathews would get him into.

Among the things that Mathews used to tree his Fox with, I will only give the following question that smoked him out, namely, Mathews' question: Is your candidate for baptism a child of God or a child of the devil before he is baptized? Fox's answer: "He is neither a child of God nor of the devil." Mathews' question: "Is your candidate for baptism saved or unsaved?" Fox's answer: "He is neither saved nor unsaved." These answers made me think of Phil Armour, the great pork packer. Some one asked Phil what a mugwump was. Phil said he didn't know, but he reckoned he had seen one once. He said up in New Jersey, where he came from, there lived an awful bad thing who would get drunk, fight and swear terribly. He decided at last to quit all his meanness and join the church. He joined the church and got along pretty well three or four months. But he got drunk again and made all sorts of trouble, and did worse than ever. The church met to exclude him. The world met at the same time and refused to take him back. Phil said when he left New Jersey that fellow was still dangling between the world and the church, and if he wasn't a mugwump he didn't know what a mugwump was. So if Fox's candidate isn't a mugwump, I don't know what he is. The above is a pretty fair sample of the straits Mathews would get Fox into on every proposition.

Brother Fox is an honest, fair debater. He stood to his doctrine. He refused to let anybody be saved that wasn't baptized; and all of us, who claimed salvation before we were baptized, didn't know what we were talking about. That is his doctrine, and he stood squarely to it like an honest man, and I think well of him for it. The debate was a death blow to Campbellism with all well informed and thoughtful people in that community. Brother Mathews fully sustained his propositions with great dignity, eloquence and arguments, for which he was well paid and received a very pretty bouquet.

J. M. WILLIAMS,  
Lafayette, Tenn.

**Mrs. Winslow's Soothing Syrup**  
has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING with PERFECT SUCCESS. IT SOOTHES the GUMS, SOPS UP the GUMS, ALLAYS ALL PAIN, CURES COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 25th, 1906. Serial Number 1000. AN OLD AND WELL TRIED REMEDY.

### IMPURE BLOOD THOROUGHLY CLEANSED.

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anaemia or leukaemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood-purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphite, combined with other powerful alternatives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetters, ringworm, scurvy and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleaning remedy; price 50 cents. Also write us for trial package free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Michigan.

### CONCORD ASSOCIATION.

Fifth Sunday meeting to be held with the Florence Baptist Church, Rutherford County, Tenn. To meet Friday night, May 28, at 8 o'clock.

Introductory sermon by B. McNatt. Organization.

Saturday morning, 9:30, devotional service, W. H. Russell.

"Duty of Members to Their Churches," J. E. Sullivan, J. W. Bowling.

"Is the Church Responsible for the Lawlessness that Exists?" W. J. Watson, J. G. Alsop.

12, noon—Adjournment to 1 p. m.

1 p. m.—"When Does Man Come in Possession of Eternal Life?" J. F. Saunders, J. H. Burnett.

2 p. m.—"The Scriptural Qualification for a Communicant," B. McNatt, C. W. Cole.

3 p. m.—"The Best Method to Secure

## BABY BOY HAD ITCHING HUMOR

Which Broke Out in Different Places—Nothing Would Help Him—Mother Almost in Despair—Skin Quickly Healed Without a Scar and Trouble Has Never Returned

### SINCE USING CUTICURA MOTHER GIVES IT PRAISE

"Several months ago, my little boy, now two and a half years old, began to break out with itching sores. I began to doctor him, and as soon as I got them healed up in one place they would break out in another. I was almost in despair. I could not get anything that would help him. One evening I read a testimonial from a lady who had cured her little boy with Cuticura. I began to use the Cuticura Soap and Cuticura Ointment, and after using them three times, the sores commenced to heal. He is now well, and not a scar is left on his body. They have never returned nor left him with bad blood, as one would think. Cuticura Remedies are the best I have ever tried, and they are surely great. I shall always have them in the house, handy, and shall highly recommend them to any one who is suffering likewise. I cannot give them too much praise. Mrs. William Geeding, 102 Washington St., Attica, Ind., July 22, 1907."



### ITCHING TORMENTS

From little patches of eczema, tetters, milk crust, psoriasis, etc., on the skin, scalp, or hands of infants, children, or adults are instantly relieved and speedily cured, in the majority of cases, by warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, the great Skin Cure, assisted, when necessary, by mild doses of Cuticura Resolvent. Cuticura Remedies are guaranteed absolutely pure.

Cuticura Soap (50c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) or in the form of Chocolate Coated Pills, 25c. per box of 60 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. 25¢ Mailed Free, Cuticura Book on Skin Diseases.

Church Expenses," S. G. Sheppard, C. S. Dillon.

4 p. m.—"Church Attendance," J. H. Burnett, D. B. Yearwood.

5 p. m.—"The Office Work of the Holy Spirit," B. McNatt.

Saturday night, general discussion "How to Bring About a General Revival of Religion."

Sunday, 9:30 a. m.—Sunday-school work, W. D. Hudgins.

11 a. m.—Missionary sermon by W. J. Watson.

We earnestly invite all.

C. S. DILLON, Pastor.

Those who expect to attend the Southern Baptist Convention May 12, at Louisville, Ky., and would like to make their expenses as small as possible will do well to write the *Baptist World*, Louisville, Ky.

### TETTERINE CURES PILES.

"One application of Tetterine cured me of a case of itching piles I had for five years."

Baynard Benton, Walterboro, S. C. Tetterine cures Eczema, Tetters, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly 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 Shuptrine Co., Savannah, Ga.



# Baptist and Reflector

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## THE BLUE CROSS.

If the blue cross appears on your paper this week, it indicates that your subscription has expired. Look at the label on your paper, and that will tell you just when the subscription expired. We hope you can renew at once. The spring and summer are always hard on religious papers, and we are needing the amounts due us to meet obligations which are continually accruing. In a short while we shall be sending out statements to our subscribers who are in arrears. You can save us the expense and yourself the annoyance of sending a statement to you by remitting now. Let us hear from you soon, please.

## THE BAPTIST AND REFLECTOR.

The BAPTIST AND REFLECTOR will succeed in its mission as a religious paper and an exponent and defender of Baptist doctrines in proportion to its circulation.

Now, if you like the BAPTIST AND REFLECTOR, if you believe in it and in the work it is doing for the cause of Christ and for the maintenance of our Baptist principles, will you not tell your friends about it and urge them to take it? We will gladly supply you with copies to send them, or if you will send us the names we will send the copies.

Many laymen and women could extend the influence of the BAPTIST AND REFLECTOR by making gifts to friends of annual subscriptions. We have now on our list many such donors. There can be no better way to keep our people well informed regarding the life and progress of our denomination.

Pastors can aid materially by telling us how the BAPTIST AND REFLECTOR may be most effectively introduced to their people, or by co-operating with some active member of their

church in making an energetic canvass among the families of the congregation.

Will you not co-operate with us in thus enlarging the field of the BAPTIST AND REFLECTOR?

## THE CENTRAL HOSPITAL FOR THE INSANE.

On Sunday, April 18th, as we were returning from Una, we stopped at the Central Hospital for the Insane near by. Though living in sight of this hospital, we had never been inside of the grounds before, and thought we would take the opportunity to see them. On arrival, we were informed by Dr. John A. Beauchamp, the physician in charge, that religious services were to be conducted in the chapel that afternoon by Rev. T. L. Moody, pastor of the Arlington Methodist Church near by, and chaplain of the Hospital. Brother Moody pressed us into service, and so we had the unusual and rather interesting experience of preaching to the insane. We tried to preach a simple gospel sermon. Whether they could understand what was said or not, they were, at least, very attentive.

According to the twenty-seventh biennial report of the trustees and superintendent presented to the General Assembly, January, 1909, there were 595 persons in the Hospital on December 19, 1908—281 males, 314 females. Since the last biennial report 264 had been received—130 males, 134 females. The following table will be of interest:

Social condition of patients admitted during term:

	Male	Female	Total
Married	56	73	129
Single	68	43	111
Widowers	6	—	6
Widows	—	18	18

Total 130 134 264

Why more married females than males should become insane, and why more single males than females, and why more widows than widowers, we shall not attempt to explain. We only give the facts.

Here is another table that is quite suggestive: Degree of education of patients admitted during term:

	Male	Female	Total
Superior	—	3	3
Good	16	11	27
Fair	26	34	60
Limited	64	65	129
None	24	21	45

Total 130 134 264

It will be seen from this that education is a good preventive of insanity, and that the better the education the better the preventive. The saying of the poet seems to be quite true, however, in this regard, that "a little learning is a dangerous thing." Since the foundation of the hospital to December 19, 1908, there had been 6,565 admissions and 5,970 discharges.

This hospital for the insane is one of three in Tennessee, the other two being located at Lyon's View, near Knoxville, and at Bolivar. It is a great work which is being done by the State in caring for those who are so unfortunate as to lose their mind from any cause. Drs. John A. Beauchamp, physician and superintendent, and Albert E. Douglas, assistant physician, who are in charge of the hospital, evidently know their business in a most thorough manner. We are indebted to both of them for numerous courtesies. The grounds of the hospital are beautiful and spacious, and the buildings are handsome and well adapted to their purpose. Especially is this true of the new wing just nearing completion.

There were two inmates of the hospital, of whom we may make special mention. One is General Thomas Benton Smith. He was a General in the Confederate Army—the youngest General, it is said, in the army. He was captured at the Battle of Nashville. It is stated that after he surrendered the Northern soldier who captured him struck him a blow over the head with his sword, which produced insanity. He has ever since been in the hospital. He is usually quite sane. A friend of ours tells us that he use to fish with him a good deal, and that General Smith would talk as intelligently as any one. Some years ago, when General Joseph E. Johnston was in Nashville, General Smith came in to see him. He was all right

until he got back to the hospital, when he went to building fortifications. Dr. Beauchamp called our attention to the feather in his hat, which he always wears, imagining himself to be an Indian. It is certainly quite pathetic that his life should have been so completely ruined by a needless blow on the head, given, perhaps, in a fit of passion.

Another case may be of interest: As we came out of the building one of the inmates said: "Dr. Beauchamp, give my love to the gentleman and the two children" (two of our children were with us). He added: "You can tell them who I am, if you wish. Tell the whole story, if you want to." As he turned away, we asked Dr. Beauchamp who he was. Dr. Beauchamp said that he calls himself *Christ the Second*, and signs his name that way. As we were getting in our buggy the man came near again, and said, "Did Dr. Beauchamp tell you who I am?" We replied, "Yes." "All right," he said, "but the next time you address me, say, yes sir." "Yes, sir," we replied. We remarked to Dr. Beauchamp that it was a lesson in politeness.

## WEST TENNESSEE SUNDAY-SCHOOL CONVENTION.

This Convention met with the West Jackson Church on April 21-23. The old officers were re-elected as follows: President, T. E. Glass; Secretary-Treasurer, Fleetwood Ball. The Convention sermon was preached by Rev. E. G. Butler, of Trenton. The central thought of the Convention was the what, when, where, why and how of the Sunday-school work. The program was so full and so interesting that it would be impossible, in our limited space, for us to make mention of it in detail. Some of the best addresses before the Convention were as follows:

"The Greatness of the Sunday-school," by Rev. C. D. Wood; "The Inspiration of the Scriptures," by Dr. H. E. Watters; "The Law of Love," by Rev. W. L. Norris; "The Secret of True Success," by Rev. Andy Potter; "Principles of Teaching the Normal Lessons," by Dr. G. M. Savage; "Ways to Win in Sunday-school Work," Dr. W. H. Ryals; "Ingathering Into the Sunday-school and Church and Into the Kingdom of God," Rev. Gilbert Dobbs; "The Christian and His Bible," Dr. A. U. Boone; "The Sunday-school as an Educational Force," Dr. J. W. Conger; "The Christian's Possessions," Rev. J. A. Bell; "The Imperative Necessity that Baptists Should at Once Press Their Own Sunday-school Work," Dr. I. J. Van Ness; "The Sunday-school and Missions," Dr. A. C. Cree; "A Man Sent from God," Rev. R. E. Downing; "How to Procure the Attendance of Sunday-school Pupils at Church," Rev. M. E. Woolbridge; "The Sunday-school as an Evangelistic Force," Rev. C. A. Ladd; "The Teacher's Work for the Class During the Week," Rev. J. W. Gillon.

In addition to these, two speeches were made by W. D. Hudgins, Sunday-school Secretary of Tennessee, on "How to Maintain a Teachers' Meeting," and "The Perennial Sunday-school in Country Churches," and two by Prof. L. P. Leavell, Field Secretary of the Sunday-school Board, on "The Model Superintendent," and "How to Teach the Lesson."

All of these addresses and others were exceedingly practical and helpful, as well as interesting. We do not know that we have ever attended a Sunday-school Convention where the addresses, on the whole, were more helpful in their character. We are sure that every one present, including pastors and superintendents and teachers and pupils, felt benefitted by attendance upon the Convention. There were perhaps about 250 delegates and visitors present. The local attendance also was very fine. The members of the West Jackson Church seemed to give themselves up to the entertainment of their guests and to the Convention for the three days it was in session.

If we should make any criticism upon the program of the Convention, it would be in the fact that it was perhaps most too full, and did not allow a sufficient play of voluntary speeches. These speeches usually add much life and spice to a meeting of the kind. The addresses, though, had the advantage of being carefully prepared, and were all greatly enjoyed. A Primary and Junior Teachers' Council was held on Wednesday afternoon in a Methodist church near by.

The hospitality was very gracious. We en-



joyed being in the home of Mrs. McNeil, the widow of our lamented friend, Rev. E. B. McNeil, and his son, Dr. E. K. McNeil. It was a pleasure also to take a meal with Rev. J. T. Early, the popular pastor of the church, and Bro. T. E. Glass, the very efficient President of the Convention.

A warm fight for the next meeting of the Convention between Paris and Martin resulted in the choice of Martin. The Convention sermon will be preached by Rev. C. D. Wood, of Dyersburg. The aim of the Convention is a Sunday-school in every Baptist church in West Tennessee, and that Sunday-school in session every Sunday and fully equipped for its work. The Convention seems to be making fine progress towards the accomplishment of this worthy aim.

#### VISIT TO MEMPHIS.

We spent last Sunday in Memphis, preaching in the morning at the Central Baptist Church, and at night at the Seventh Street Church. Dr. T. S. Potts, pastor of the Central Church, was in Texas with a sick son. He has been pastor of the Central Church about twelve years and has done a noble work there. The church has now something over 700 members, among them many of the best people in the city. The house of worship has recently been repaired at a cost of about \$15,000.

Rev. I. N. Strother is the popular pastor of the Seventh Street Church. It has now a membership of about 250. The members are not wealthy, but they are zealous and liberal. The congregation Sunday night filled the house.

On Sunday afternoon we attended the meeting of the Sunday-school Union. This has recently been organized. Mr. W. C. Graves, son of Dr. J. R. Graves, is President. The meeting Sunday afternoon was an interesting one, and plans were laid for the accomplishment of much work through the Union.

On Monday we enjoyed meeting with the Pastors' Conference. There are now nine Baptist churches in Memphis, with about 3,000 members. When we first became editor of the BAPTIST AND REFLECTOR, twenty years ago, there were only two Baptist churches in Memphis and one mission station, with a membership of less than 1,000. Since then, the city has grown very greatly. The Baptist cause has pretty well kept pace with the city.

As a fitting celebration of his sixth anniversary as pastor of the Bellevue Church last Sunday, Rev. H. P. Hurt asked for contributions for the erection of a house of worship, or rather an auditorium, to be added to the present Sunday-school building, in which the church is now holding services. About \$22,000 was contributed in a short while. It is expected that some \$50,000 or more will be raised. Brother Hurt says that they are going to have the prettiest building in the city.

We had the pleasure of visiting the Blythe Avenue Mission, which is conducted by Rev. O. T. Finch. It has a nice house of worship, conveniently located. Brother Finch has a strong hold upon the community. His audience last Sunday night filled the house. He hopes to be able to organize a church soon with a large membership.

Rev. Raleigh Wright, Evangelist of the Home Mission Board, is assisting Rev. D. W. Bosdell in a meeting at Union Avenue Church. Rev. T. O. Reese, of Nashville, is assisting Rev. J. R. Wiggs in a meeting at the Boulevard Church. Both meetings are quite promising. All of the Baptist churches in Memphis are now manned, and well manned.

We are indebted to Brethren I. N. Strother, A. U. Boone, O. T. Finch and W. H. Moore for hospitalities and courtesies.

One thing more let us add: The liquor men of Memphis and elsewhere predicted that if State-wide prohibition prevailed in Memphis, it would kill the town, grass would grow in the streets, etc., etc. Well, despite their direful predictions, the State-wide prohibition bill passed. What has been the result? Brethren E. W. Porter, O. T. Finch and others told us that since the passage of the bill there have been more real estate transfers, at better prices, than ever before in the history of the city. And thus again the prophecies of the liquor men are proven false. After the saloons are abolished and the people come to see more fully the beneficial effects of

their abolition, the price of real estate will advance still higher. This has been the result everywhere.

Memphis is a great city, with a present population of over 200,000. Let us make it a great Baptist city.

#### THE NATION'S DRINK BILL.

The *New York Tribune* says: "The drink bill of the United States is \$1,410,236,702. All the corn, wheat, rye, oats, barley, buckwheat and potatoes put together will not pay for it. The liquor traffic costs more each year than our whole civil service, our army, navy and Congress, the river, harbor and pension bills, all we pay for local government, all national, State and county debts and all the schools in the country. In fact, this government pays more for liquors than for every function of every kind of government."

This is an amount about half again as much as our National debt at present. It is about equal to the amount invested in our present American navy. It is about as much as is expended in this country every year for food, for clothing, for education, for Home and Foreign Missions, all combined. This amount may sound large, but, as a matter of fact, the estimate of the *Tribune* is quite a conservative one. The latest estimate puts the amount expended in this country every year for strong drink at something over \$2,000,000. What are we going to do about it? Shall this immense drain upon our National life continue?

#### DR. W. A. NELSON.

It is with much regret that we record the death of Dr. W. A. Nelson, which sad event occurred at DeLand, Fla., on April 20th. Dr. Nelson was the second pastor of the Edgefield Baptist Church, this city. Under his ministry the church grew from a small mission station to a flourishing church, with about 350 members and a handsome brick house of worship. After leaving Nashville, Dr. Nelson was pastor in Shelby, N. C., Springfield, Mo., and Macon, Ga. For some years he has been doing the work of an evangelist meanwhile supplying vacant churches in Georgia and Florida. He had just gone to DeLand, Fla., for the purpose of supplying the church there for a few months. Dr. Nelson was an earnest gospel preacher, a noble Christian man of saintly spirit and deep consecration to the Master's service. He was greatly beloved by all with whom he came in contact, and by none perhaps more than by the members of the Edgefield Baptist Church while he was pastor here. He leaves to mourn his loss his devoted wife and two daughters, besides a wide circle of friends. We tender to all of them our deep sympathy. We counted Dr. Nelson as one of our warmest personal friends.

#### QUESTION BOX.

Will you please harmonize these two passages of Scripture? "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." (Acts 9:7.) "And they that were with me saw indeed the light, and were afraid; but *they heard not the voice* of him that spake to me." (Acts 22:9.)

J. W. DINWIDDIE.

New Market, Tenn., R. F. D. 1, L. R. 63.

They heard a voice, but not *the* voice. That is, they heard a sound, but they could not distinguish what it said. To them it was a noise, to Paul a voice. The message was to Paul and to him alone.

Was Paul saved on the way, or at Damascus? I hold that he was saved on the way to Damascus. Am I right or am I wrong?

J. W. LINKOUS.

Monterey, Tenn., Box 444.

You are clearly right. His question, "Lord, what wilt thou have me to do?" is the expression of a converted heart.

#### RECENT EVENTS.

Mr. William Goldsmith, of Greenville, S. C., recently celebrated his 90th birthday, which was spent at the home of his son, William Goldsmith, Jr. He and his wife were greeted by a large number of children, grandchildren, and great-grandchildren. Says the *Baptist Courier*: "Mr. Goldsmith is the senior deacon of the

First Baptist Church. He is in good health, works his garden, and frequently walks a considerable distance to church and to see his children. Better than all, he has a character of unblemished record, and enjoys the love and esteem of everybody."

Mr. Creed F. Brooks, son of Rev. B. N. Brooks, of St. Elmo, was badly scalded in the explosion at Hotel Patten. He is now resting easy at Erlanger Hospital. We hope to hear of his complete recovery.

Prof. M. W. Robinson, business manager of Hall-Moody Institute, was in the city last week. To the efficient business management of Prof. Robinson is due in large measure the great success of Hall-Moody Institute.

Prof. George B. Foster, of the Chicago University, and a member of the Hyde Park Baptist Church, Chicago, is now preaching for a Unitarian Church. Judging from his recent utterances, this is evidently where he belongs, and this, Rev. W. H. Mathews, pastor of the Tabernacle Baptist Church, Chicago, does not hesitate to say.

At the meeting of the Board of Trustees of Union University last week Dr. J. W. Conger was re-elected President and all of the present members of the faculty were re-elected. The school has been quite prosperous during the past session. The enrollment was 254, which was within four of the largest number ever in attendance upon the school, not counting the business department. Mr. I. B. Tigrett, Treasurer of the University, estimates a good net profit for the session.

Mrs. Annie Bacon Splawn, the widow of the lamented William S. Splawn, for a number of years the beloved pastor of the church at Bonham, Tex., is agent for "The Legalized Outlaw," by Judge S. R. Artman, of Indiana. We have had the pleasure of reading this book and regard it as one of the strongest arguments against the liquor traffic we have ever seen or heard. From a legal standpoint it seems to us invincible. The price of the book is \$1.00. Mrs. Splawn will be at the meeting of the Southern Baptist Convention in Louisville. Copies may be obtained from her there, or by addressing her at 1401 Eighth Street, Waco, Tex.

It was with deep regret that we learned of the death on April 20 of Rev. L. D. Geiger, of Apopka, Fla. Brother Geiger was Corresponding Secretary of the State Mission Board of Florida, in which position he had done very efficient service for the past seven or eight years. His death seems to have been quite sudden, probably due to overwork. His funeral was held in the Baptist Church at Apopka, on April 23, in the presence of a large assemblage of sorrowing friends. A number of sympathetic and eulogistic addresses were delivered on the occasion. Brother Geiger leaves a wife, four sons and two daughters, besides many other relatives and friends to mourn his death. We extend deep sympathy to them.

Rev. Don Q. Smith has resigned his work as pastor of the Baptist churches at Nolin and South Fork, in LaRue County, Ky., and accepted a call to the pastorate of the First Baptist Church at Ludlow, Ky., to take effect May 1. Ludlow has a population of 4,500 and has two Baptist churches. The *LaRue County Herald* says: "Rev. Smith is one of the most promising young ministers of this section of the State and has most ably and creditably filled some of the most prominent pulpits in Central Kentucky. He has recognized talent and ability and during his term of service in the ministry in this county has been instrumental in the accomplishment of much good. His pulpit qualifications are supplemented by excellent executive ability, thus enabling him to enter into his work with those elements so essential to the highest success."

The *Baptist Advance* extends a very cordial welcome to Rev. W. C. McPherson, who has recently gone to Paragould, Ark., as pastor of the Baptist Church. The *Advance* says: We had the privilege of meeting the new Bishop at Paragould and found him measuring up with our biggest and finest looking pastors in Arkansas. With a large soul and a large brain in a large body on a large field following a large pastor in pastoral gifts he has great opportunities in Arkansas. He and Brother Thompson have been conducting meetings at the mission stations in Paragould and more than twenty conversions have been reported. On Sunday night four were baptized and three received by letter. Brother McPherson comes from Tennessee. Our brethren will welcome him gladly to our Arkansas fellowship. In behalf of them we extended the hand of fellowship.



## THE HOME

WHAT YOU HAVE GIVEN AWAY.

EDWIN M. POTEAT.

"What I spent that I had;  
What I saved that I lost;  
What I gave that I have."  
Carve your name high over shifting  
sand,  
Where the steadfast rocks defy de-  
cay—  
"All you can hold in your cold, dead  
hand  
Is what you have given away."

Build your pyramid skyward, and stand,  
Gazed at by millions, cultured they  
say—  
"All you can hold in your cold, dead  
hand  
Is what you have given away."

Count your wide conquests of sea and  
land,  
Heap up the gold, and hoard as you  
may—  
"All you can hold in your cold, dead  
hand  
Is what you have given away."

Culture and fame, and gold—ah, so  
grand—  
Kings of the salon, the mart, a day—  
"All you can hold in your cold, dead  
hand  
Is what you have given away."

—Baptist World.

### THE STORY OF "GINGER."

Aunt Priscilla came tripping over to  
our house one morning, and as she came  
in she called out:

"Have you seen Ginger?"

Mother and I answered both together  
in a breath, "No. Why?"

"Because he's been out all night and  
hasn't come back yet, and he's never  
done such a thing before since he was  
born. And I don't know where he can  
be."

"Oh, I wouldn't worry," said mother.  
"He'll come back all right before long.  
Ginger has found something very ex-  
citing to detain him, you may be sure—  
squirrels or mice or birds or something.  
But Ginger knows more than some peo-  
ple; he'll find his way home from any-  
where!"

"Well, I shall advertise, and send  
some one out to hunt for him," said  
aunt.

"Ginger" was a splendid, big black  
cat, not a white hair on him—all black  
from the tip of his nose to the end of  
his tail.

The next day, when aunt came in,  
she had a newspaper in her hand, which  
was shaking with excitement.

"Gladys!" she called. "Gladys, dear,  
I know where Ginger is! P. T. Bar-  
num has him, and he's going round the  
country in a circus show!"

We looked at aunt as if we thought  
she had lost her wits. "Look at that,"  
she said, and thrust the paper into  
mother's hand. "I was looking over  
some old papers before throwing them  
away," she went on, "when I happened  
to see it."

"Wanted—For Barnum's Circus. A  
big black cat without a white hair on  
him. Will pay a good price."

"That's where he is!" wailed aunt,  
the tears running down her dear cheeks.  
"Some one stole him to sell to the cir-  
cus, and I don't know where the circus  
is. It left here some time ago, and, oh,  
what will they do with poor Ginger, all  
shut up with lions and tigers and yaks

and gnus and things! He'll be killed and  
eaten alive!"

Poor mother did not know what to  
say.

"Well, aunty," I said, "he'll be taken  
good care of so as to look well in the  
show—you can take some comfort in  
that."

But she only shuddered, and replied:  
"They'll make him jump through a  
paper hoop; they'll whip him till he  
does; they'll put him with the tigers;  
they'll be brutal to him and destroy his  
mind and his manners. That's what  
they'll do."

The days went on, and Ginger did  
not come back. Poor aunt was quite  
changed.

One evening we had been invited  
over to her house to dine, and there

One evening we had been invited  
over to her house to dine, and there  
was no place I liked to go better, be-  
cause the more you see of Aunt  
Priscilla, the more you love her. She  
always had the most wonderful thin old  
china and silver on the table, and gave  
me the loveliest things to eat, different  
from anybody else's, and always some-  
thing new to look at or to play with.  
Well, we were sitting in the drawing-  
room, waiting for dinner to be served,  
when the paper boy came along and  
threw the paper on the steps. I heard  
him, and ran out to bring it in. There  
on the front page, in great black letters,  
the first thing I saw was:

"Great Fire in Bridgton. Barnum's  
big building, where his animals are  
housed for the winter, burned to the  
ground."

"I don't know how I ever dared give  
the paper to Aunt Priscilla, I was so  
frightened. But I had to do it, and  
then we listened while aunt read the  
account in a trembling voice.

"Ginger's dead!" she declared, when  
she had finished reading. He's come to  
a horrible end!" And that night she  
laid awake all night.

She came over the next morning to  
say that she was going to take the train  
for Bridgton and find out. She could  
not stand the suspense another minute,  
and she would rather know the worst  
at once.

"Why, my dear, he may never have  
been with the circus at all," protested  
mother. "It's eighteen miles to Bridg-  
ton, and I don't believe I'd go on such  
a chase."

"I shall leave on the noon train," said  
Aunt Priscilla in a set voice, and when  
she spoke like that, we knew it was no  
use to say more. So she went over to  
pack her bag to take the noon train for  
Bridgton, and I went over with her, and  
as we went into the sitting-room on the  
left of the front hall—what do you sup-  
pose we saw? Ginger, sitting up in the  
sunshine in his favorite old spot on the  
window-sill, calmly washing his face,  
and looking out at the landscape!

We could not believe our eyes, and  
aunt screamed right out. "Ginger,"  
she gasped, "you darling, you wonder-  
ful! Where did you come from?" and  
she stared and stared, and no wonder.  
Then we rushed up to the window-sill.  
Round Ginger's neck was a big collar  
with the name, "P. T. Barnum," set in  
on a silver plate, and holes had been  
bored in his ears and great perky crim-  
son bows tied into each one.

"I can't believe it," said aunt. And  
I'd like to know who could? But Ginger  
just must have walked home that  
eighteen miles all alone, at night, over  
a strange road. She began pulling the  
bows out of his ears, but I cried, "O  
aunt, wait a minute!" and I ran out  
of the room. I went and took the big-  
gest gracehoop, and I got a piece of  
tissue-paper and passed it over the  
hoop. Then I came in and held it up  
before Ginger, and I said, "Jump, Gin-  
ger!"

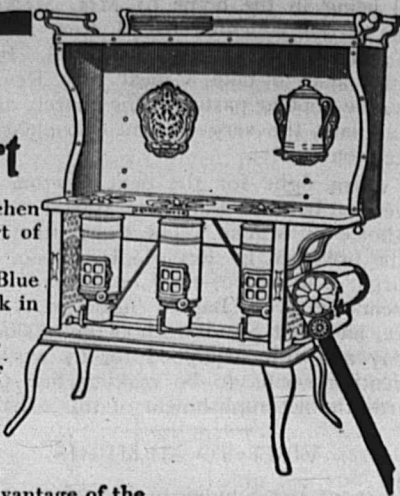
He looked at me and at the hoop a

## Plan for Summer Comfort

Don't add the heat of a kitchen  
fire to the sufficient discomfort of  
hot weather.

Use a New Perfection Wick Blue  
Flame Oil Cook-Stove and cook in  
comfort.

With a "New Perfection"  
Oil Stove the preparation of  
daily meals, or the big weekly  
"baking," is done without rais-  
ing the temperature perceptibly  
above that of any other room  
in the house. Another great advantage of the



## NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is its handsome CABINET TOP, which gives it every  
convenience of the modern steel range. Has an ample  
top shelf for warming plates and keeping cooked food hot,  
drop shelves for holding small cooking utensils, and is  
even fitted with racks for towels. Made in three sizes,  
and can be had with or without Cabinet Top. If not  
at your dealer's address our nearest agency.



The **Rayo Lamp** gives perfect  
combustion  
whether high  
or low—is therefore free from disagreeable odor and can-  
not smoke. Safe, convenient, ornamental—the ideal light.  
If not at your dealer's address our nearest agency.  
**STANDARD OIL COMPANY**  
(Incorporated)

minute, then he gathered himself for a  
spring, and went head first through that  
hoop as prettily as you please! He laid  
down and rolled over, and then sat up  
on his hind legs, and put his paws over  
his nose, and made a little bow with  
his head!

"You certainly named him right,  
Prissie," laughed mother, for I had  
scampered over as fast as I could go  
to bring her. "He's got more ginger  
than any cat I ever heard of!"

"Ginger," sighed aunt, all in a daze  
of delight, "O Ginger!"

And this is how Aunt Priscilla came  
to have a trick cat.—WINIFRED BALLARD  
BLAKE in *Youth's Companion*.

### MANY USES OF COTTON-SEED OIL.

Cotton-seed oil is not only one of the  
cheapest, but one of the best of vege-  
table oils. It is sweet, wholesome, pal-  
atable and nutritious. It is more di-  
gestible than olive oil. It is a highly  
satisfactory shortening agent in making  
bread and pastry. As a liniment it is  
good for rheumatism and wounds. It  
is an excellent remedy for earache and  
nasal catarrh. In its crude state it is  
used as a base for soap and to mix  
paints. It makes a splendid lubricant  
for machinery, an excellent illuminant  
and a good leather softener and polish-  
er. And the hulls of the cotton seed  
are also converted into money. They  
make a good feed for stock, cattle and  
poultry. If you have a horse that will  
not get fat, give him three pounds of  
hulls, well salted, mixed with half a  
pound of cotton seed meal, every day  
for ten days, and note the improvement.

### FIVE DOLLARS FROM BLIND MARIE.

Marie was a poor blind basket maker  
in the village of X.

One day she came to her pastor and  
handed him five dollars for missions.  
The good pastor, knowing her circum-  
stances, was reluctant to take so large  
an amount and gently remonstrated:

"You are a poor blind girl and can  
not possibly spare so much for mis-  
sions."

"'Tis true," Marie brightly answered,  
"I am blind, but not so poor as you  
imagine, and possibly I can prove to  
you that I can more easily spare this  
money for missions than those who  
have their sight."

Still more surprised, the pastor won-  
deringly begged her to explain how that  
could be.

"Why," she answered, "I am a bas-  
ket-maker, and as I am blind, I can  
make my baskets in the dark as well  
as in broad daylight. During the long  
winter evenings of the past winter, those  
girls who can see gave out more than  
this sum for light. I had the advantage  
of them, and could save that for the  
poor heathen and the missionaries."—  
*Presbyterian*.

### FRUIT AND POULTRY FARMS, \$75.

Five acres of good land suitable for  
fruit, vegetable and poultry raising, on  
the outskirts of Jacksonville, Fla., for  
\$75, payable in installments of \$5 down  
and \$5 monthly, is the very attractive  
proposition now being made for the first  
time by the Jacksonville Development  
Co. The land is high, dry and fertile,  
conveniently located; roads have been  
cut through and the soil is especially  
adapted to raising tropical fruits, early  
vegetables, poultry and squabs. As the  
Florida climate is so much earlier than  
the North, a handsome income can be  
made by raising produce and shipping  
it to the North when that section is still  
ice-bound. These farms are selling rap-  
idly and all of them will soon be taken.  
If you are interested, write to the Jack-  
sonville Development Co., Jacksonville,  
Fla., today and send first payment of  
\$5; or ask for further particulars.

WANTED.—Board for summer in pleas-  
ant country home in mountains. Lady  
Principal, Central College, Tuscaloosa,  
Ala.



## Young South

Mrs. Laura Dayton Eakin, Editor

Address  
422 GEORGIA AVENUE  
Chattanooga, Tenn.

Our Missionary's Address: Mrs. J. H. Rowe, 29 Sakura Baba, Nagasaki, Japan, via San Francisco, Cal.

All communications for this department should be addressed to Mrs. L. D. Eakin, 422 Georgia Avenue, Chattanooga, Tenn.

Mission topic for April: SOUTH AMERICA.

"Joy! Joy! forever! The task is done!"

The Young South has raised over ONE THOUSAND DOLLARS since April 1, 1908.

Before May 1, 1909, it will be sent to Dr. Willingham, Dr. Gray and Mr. Woodcock, and the others who represent our lines of work.

The Young South is most grateful to all who joined in this year's grand work for the Master. L. D. E.

### CORRESPONDENCE.

I am so proud of the Young South workers, so grateful to God for what He has allowed us to do. I dare say there is still more to come. Up to April 28th I shall keep adding to the sum, I hope. But already we have passed the thousand dollars, as you will see by looking at our "Receipts." Has not God been good to us? Help me, every one of you, to praise His holy name.

First of all, let me give you a letter from Mrs. Maynard. You will see how deeply she appreciates your rallying so sweetly to her support and to the building of the new chapel at Kokura. She says:

"My Dear 'Co-Workers:'

"You see I do not forget that word, which in the very first letter I wrote to you in October of 1894 I explained the meaning of. And during all these years we have tried to be 'workers together' for the Master. Those of you who began with me are grown now, and training the younger sisters and brothers in the same dear work. I still read your names and know that your hearts are in the work. Do not think that I do not know you. Not only your gifts, but many of your names are written upon my heart. Could I ever forget the many, many times that Brother Phillips has come to our rescue, and Mrs. Johns, who has my mother's maiden name, 'Julia Johns,' is not a new friend I could fill my letter with the names of the faithful. Many of the faces of the dear children hang upon the walls of our Sunday School room in Kokura. And now I am rejoicing to be back with you again, and I do think it is God's will for us to have a new term of service together for Japan. At any rate, we can work for Him day by day through these long summer days for our chapel, trusting that by September there will be no obstacle in the way of my return. I am trying to do what I can by visiting the churches and talking to them about our work. So I am trying to be your missionary on this side of the water, and you must help me all you can. Now, I want to tell you how happy I am to see how you are coming out of that dull condition which winter seemed to have forced you into. These beautiful spring days, so typical of our risen Saviour and the new life which He has brought to us, do inspire me with a feeling that we want to do our best. I have been watching the new growth of interest with a thankful

heart. I have been praying for you, too, and although April is more than half gone, we can look ahead and see that \$1,000. Now, do you not believe that you are going to raise it? Just watch out for our closing week of April, and see if I am not a good prophet. Why can I feel so sure? Why, because it is the Lord's work and if we do our best, He will help. And we are going to do our best! I want to tell you of what a dear little girl in Richmond, Va., has lately done to help our chapel. She is only 7, yet when I was in Richmond in November she was deeply interested in hearing of the little Japanese children who had no Sunday School room. Christmas came on and she was seen to be very busy making little pin-cushions, dressing paper dolls, etc., and one day she took her mother to her room and on her table was a wonderful display. 'Now, may I invite in my little friends and sell them?' she said. Her mother consented, and \$2 came to me before Christmas closed. Last week a nice little printed letter came and \$3 more, the result of an Easter egg hunt, which she herself had planned and carried out. Now, if this little mite of a girl can do so much, cannot we older ones do more? She did her best. Let's do ours! Yours most gratefully.—Bessie Harlowe Maynard.

Keep on praying for her! When the summer is over we hope to bid Mr. and Mrs. Maynard "God-speed" to Kokura. Let us work as we never have worked before, these long summer days. The little Bible woman will be through the course we have given her last year and this, and will be Mrs. Maynard's "right hand," and the new chapel will be ready for them, if enough of us get interested in it.

Next let me tell you how sorry I am that I cannot furnish the Band leaders the promised copies of "Our Mission Fields." Miss Crane writes me that the edition for April, May and June is already exhausted. Even those subscribing cannot be served until July—and now we'll go into the tall pile of messages by my side. There are so many I must "cut" severely, but you will not mind in your joy over our glorious ending.

First of all, let me give you the one from Helena, Ark.:

"Enclosed find FIVE DOLLARS for Mrs. Maynard's missionary work. I am glad her health is sufficiently restored for us to hope for her return to her chosen field of labor.

"The Young South is still moving grandly forward. May Mrs. Eakin long live to direct that noble work for God and the Baptist cause."—Mrs. Henry Bate Folk.

Do you know who that is? The honored and beloved mother of our editor-in-chief, and her words of encouragement are greatly prized. She has ever been generous to the Young South, and we thank her from our hearts for this timely gift.

And does not No. 2, from Nashville, come as a sweet supplement to No. 1?

"We want to get in with our little mite before the books of the convention close. We send FIVE DOLLARS to be used for our missionary's salary. We made it selling violets."—The Little Folks.

Could anything be sweeter than that? The grandmother and the grandchildren working together, though separated so widely in their homes! Thank you so much, dear "Little Folks." So many times you've come to our aid! May the sweetpeas and roses bring you still more to the Lord's help!

(Always remember the capitals are mine. I just have to show my delight in a big offering!)

No. 3 reports a new Band at Etowah, with Glen Froneybarger, President; Walter Davis, Vice-President; Rosy

Sharp, Secretary; Vera Clayton, Treasurer. There were fifty members to start with, and we hope soon to hear from them. Miss Ponie M. Cook, of Athens, has organized the Band, as she has many others in her own Sweetwater Association.

No. 4 comes from Goodlettsville:

"Enclosed you will find \$1.75. Mamma sends 75 cents. My dollar is the proceeds of 'Sunday eggs.'

"Mamma wishes 60 cents to go to Kokura chapel and 15 cents for a calendar. I wish to give 50 cents for Mrs. Maynard's support and 25 cents to the Orphans' Home and 25 cents for ministerial relief.

"We hope you will get the \$1,000 you are working for."—Ivy Cunningham.

Many thanks! So glad to hear again from you.

No. 5 brings \$1 from Mrs. Josie Sanders at Bellbuckle, and she says I may use it as I think best. Suppose we divide it between the Home and Foreign Boards. Thank you, Mrs. Sanders!

No. 6 is from Sevierville:

"We come again with \$1.55 from the infant class of Sevierville Sunday School. We all rejoice that Mrs. Maynard's health is better, and we give this offering to her salary."—Mrs. J. F. Hale, Teacher.

Please say to the little ones how much we prize their gift. They won't forget to pray for Mrs. Maynard.

Then comes the "Lone Star State" in No. 7:

"Mother and I send \$1.50 for the Kokura Chapel. We are so glad that Mr. and Mrs. Maynard hope to go back to Japan. We wish the Young South success."—John Markham Ferguson.

We are so grateful to both of you.

Memphis in No. 8 comes next with FIVE DOLLARS from our old friend, Mrs. J. S. Stanton, of the First Church. She never fails to help us, when a crisis comes. We've been missing our Memphis friends of late. What has become of the rest? Shall I divide this between the Boards?

No. 9 brings news from Harriman (I was looking for it):

"Please find enclosed \$4 to be divided between Mrs. Maynard's salary and the chapel at Kokura. We are so glad to have her for our own missionary again. We pray God's richest blessing upon her.

"We read with great interest everything concerning her and the Japanese work. Our Band has been studying Japanese history all winter, and we enjoyed it very much.

"We are so anxious to hear the \$1,000 is raised. We counted it up in our meeting this afternoon to see how much we needed, and one dear little one said 'Our \$4 will help some, won't it?' You'll hear from us again soon."—Mrs. Mattie Sublette, Superintendent Trenton Street Juniors.

Indeed it will "help," and we thank every one of you. Stand by us another year and we'll get that chapel built for the Japanese, whose needs you know by your study. Go on!

Then No. 10 sends \$1 to be divided between the two Boards, but bids me give no name. May our Fathers' God watch over her!

No. 11 brings \$2.60 from the Lewisburg Sunbeams, \$2.10 for home missions and 50 cents for the Kokura Chapel. Will the officers, Misses Thompson, Crutcher and Hamlin, give the Band our thanks?

Now, rest a bit and take a long breath! No. 12 sends TEN DOLLARS; \$3 for our missionary, \$2 for the chapel in Kokura, and \$5 for the Home Board, and the good friend says we must not tell from whom it comes. It has been only a little while since she sent as much. God will bless her for her kind thought of His work, and the Young

## 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.

South is proud to number her among its workers.

No. 13 comes from Baker's Gap, and at Christmas the same givers gladdened our hearts. This time it is TEN DOLLARS, to be equally divided between the Home and Foreign Boards. Mr. John S. Farthing will express our sincerest gratitude to Pine Grove Church. "Tens" help so much.

And here's another just a bit ahead—No 14 with ELEVEN DOLLARS. I am asked to divide it. It comes from those kind "Two Sisters" at Pin Hook. Shall I give \$5 to Dr. Willingham, \$5 to Dr. Gray, and \$1 to the Kokura Chapel we are helping to build for Mrs. Maynard? Yes! We are so much obliged to you.

Now, you'll need to brace up again. If you are standing, you had better sit down, or at least take a firm grip on something. An old friend is back in No. 15, dated at Howell, Ky.:

"I am an old member of your Band, and I have been asleep for a while, but I am not dead. I am glad to know the work is prospering, and I pray that it may continue to do so. Enclosed please find TWENTY-FIVE DOLLARS. Give \$10 to Foreign Missions, \$10 to Tennessee missions, and \$5 to the Orphans' Home.

"My home is in Clarksville, and of course my sympathies are with the work in Tennessee. At present I am teaching at Howell, Ky. May God's richest blessings rest upon the Young South, is the prayer of your old friend."—Jeane Pollard.

I wish I could take you by the hand and look into your eyes as I say, "God bless you!" Clarksville friends have always been among our best.

Hold on tightly a little longer! Blountville, where so many good friends live, ends the week for us in the grandest way! Just read No. 16:

"You will please find TWENTY-SIX DOLLARS, to be divided equally between home and foreign missions, from the Blountville Baptist Church."—J. H. Cox, Church Treasurer.

We are most grateful to be the medium of your gifts. Will Mr. Cox please say so to the church? We have no better friends than those at Blountville.

That ends this third week in April. I hope to acknowledge even more before the April days fly by. I never doubted that you would stand by our



pledge to Dr. Folk. I have no words to say how deeply grateful I am to each and all, who have contributed to this result. With profound appreciation,

Yours most sincerely,  
LAURA DAYTON EAKIN.  
Chattanooga, Tenn.

## RECEIPTS.

First three quarters.....	\$ 707.91
January offerings, 1909.....	37.80
February offerings, 1909.....	32.95
March offerings, 1909.....	93.60
First, second and third weeks, April, 1909.....	73.45
Fourth week in April—	
FOR FOREIGN BOARD.	
Mrs. H. B. Folk, Arkansas.....	5.00
The "Little Folks," Nashville.....	5.00
Ivy Cunningham, Goodlettsville.....	50
Mrs. Josie Sanders, Bellbuckle.....	50
Infant Class, Sevierville S. S., by Mrs. Hale.....	1.55
Mrs. J. S. Stanton, Memphis.....	2.50
Trenton St. Juniors, Harriman, by Mrs. M. S.....	2.00
"No name," Tennessee.....	50
"Unknown," Tennessee.....	3.00
Pine Grove Church, by J. S. F.....	5.00
Jeane Pollard, Kentucky.....	10.00
Two Sisters, Pin Hook.....	5.00
Blountville Ch., by J. H. Cox.....	13.00
FOR HOME BOARD.	
Mrs. Josie Sanders, Bell- buckle.....	50
Mrs. J. S. Stanton, Memphis.....	2.50
"No name," Tennessee.....	50
Lewisburg Sunbeams, by of- ficers.....	2.10
"Unknown" Friend, Tennessee.....	5.00
Pine Grove Ch., by J. S. F.....	5.00
Blountville Bap. Ch., by J. H. Cox.....	13.00
Two Sisters, Pin Hook.....	5.00
FOR ORPHANS' HOME.	
Ivy Cunningham, Goodletts- ville.....	25
Jeane Pollard, Kentucky.....	5.00
FOR LITERATURE.	
Calendar, Mrs.—Cunningham, Goodlettsville.....	12
FOR STATE BOARD.	
Jeane Pollard, Kentucky.....	10.00
FOR MINISTERIAL RELIEF.	
Ivy Cunningham, Goodletts- ville.....	25
FOR KOKURA CHAPEL.	
Mrs. Cunningham, Goodletts- ville.....	60
John M. Ferguson and mother, Texas.....	1.50
Trenton St. "Juniors," by Mrs. M. S.....	2.00
Lewisburg Sunbeams, by of- ficers.....	50
"Unknown" friend, Tennessee.....	2.00
Two Sisters, Pin Hook.....	1.00
For postage.....	03
Total.....	\$1,056.11
\$1,056.11—\$1,000—\$56.11.	
Do you observe we have \$56.11 more than \$1,000? L. D. E.	
Received since April 1, 1908:	
For Foreign Board.....	\$ 410.94
For Orphans' Home.....	179.11
For Home Board.....	187.00
For Shelbyville and Shiloh Churches.....	37.68
For Foreign Journal.....	12.25
For Home Field.....	2.75
For literature.....	12.91
For State Board.....	74.97
For Japanese-Bible woman.....	25.65
For Ministerial Relief.....	9.40
For Margaret Home.....	22.76
For Chinese scholarship.....	20.00
For Training School.....	9.40
For Sunday School Board.....	2.00
For S. S. and colportage.....	5.50
For Kokura Chapel.....	40.12
For expenses (Ex. Board).....	50
For postage.....	3.17
Total.....	\$1,056.11

# BELLS.

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

## AMONG THE BRETHREN.

## BL FLEETWOOD BALL.

Rev. W. L. Howse, of Halls, Tenn., is assisting Rev. R. E. Downing in a revival at Henning, Tenn., which began Sunday and will no doubt result most graciously.

The Baptist Banner refers to the new field man of the Sunday-school Board as "Rev." Arthur Flake, of Winona, Miss. He is a leading business man of Mississippi and not a preacher.

Cornelia Elizabeth, infant daughter of Chas. Howard, Jr., and wife, died Friday morning and was buried Saturday morning at Lexington, after services at the residence, the writer officiating. Heaven will be nearer and dearer to these parents now, because their babe lives there.

The pastor and clerk of the church at Clifton Forge, Va., is each named George Green. They have Greens in season and out of season. Each of the men has a daughter named Bernice and a son named George.

Dr. C. C. Brown, of East Liberty Street, Sumpter, S. C., takes the liberty to write in the Religious Herald of last week a spicy "Open Letter to Mr. John D. Rockefeller" urging that splendid philanthropist to provide a fund for pensioning aged and worn-out ministry. He tells Mr. Rockefeller that moral and intellectual qualifications are all the fitness a man needs to enter the ministry, and gets off his pet heresy that there is no such thing as a special divine call. We imagine so sensible a man as Mr. Rockefeller will conclude that if preachers are not specially and divinely called they have no more right to a pension than Y. M. C. A., W. C. T. U., or other workers in good causes. It would be terrible to turn loose that flood-gate on him.

Rev. C. P. Scott has resigned the care of Barton Heights Church, Richmond, Va., to take effect June 30. The church has not yet accepted the resignation.

Dr. Henry W. Battle has withdrawn his resignation as pastor of the First Church, Kinston, N. C., and remains there, to the great delight of the saints.

Rev. J. T. Watts, the Sunday-school Secretary in Virginia, held his initial institute with Dr. Lloyd T. Wilson, of the First Church, Newport News, Va. Rev. G. W. Swoge was one of the speakers.

Rev. W. C. Sale, well known in Tennessee, begins a revival with Tabernacle Church, Newport News, Va., May 1, in which he will be assisted by Rev. C. A. Jenkins.

After June 1 the headquarters of the Southern Negro Anti-Saloon Federation will be moved from Dallas, Tex., to Birmingham, Ala. Dr. B. F. Riley is superintendent.

The First Church, Richmond, Va., Dr. G. W. McDaniel, pastor, will give \$5,000 to Foreign Missions this spring.

Dr. W. D. Nowlin, of the First Church, Mayfield, Ky., is assisting Rev. M. O. Patterson in a revival with the second church, Jackson, Tenn.

In the revival with Dr. I. P. Trotter, of the First Church, Hattiesburg, Miss., in which Rev. John E. Briggs, of Calvary Church, Atlanta, assisted, there were 53 additions, 30 for baptism.

Prof. C. H. Webb, supply pastor of the First Church, Picayune, Miss., was lately ordained to the full work of the ministry by the First Church, Poplarville, Miss.

The church at Coldwater, Miss., Rev. B. F. Whitten pastor, lately had a Break-Camp service signaling the last service in the old church before tearing it away to be replaced by a new one by May 3.

The First Church, Clinton, S. C., is soon to build a new house of worship.

Rev. C. Lewis Fowler and wife have the sympathy of their congregation in the loss of their infant son.

Dr. John A. Brunson has for a season relinquished the chaplaincy of the Battle Creek Sanitarium and will return to Elmore, S. C. He has not fully recovered from a recent severe fall on the ice.

The Baptist churches of St. Joseph, Mo., and Oklahoma City, Okla., are in the fight to capture the next session of the Southern Baptist Convention. We will vote for Oklahoma City.

Evangelist W. L. Walker, of Atlanta, Ga., lately assisted Rev. F. M. Satterwhite in a revival at Sumter, S. C., which resulted in 40 accessions.

During the recent campaign by the Home Board Evangelists in New Orleans, 145 people joined the Baptist churches.

While the revivals were going on in New Orleans by the Home Board Evangelists, \$1,300 was the amount realized for Home Missions.

The way Rev. J. B. Lawrence of the Baptist Chronicle continues to go after Dr. J. J. Taylor, of Knoxville, for his alien immersion sophistry is truly refreshing. The brilliant Dr. Taylor has more than met his match.

Evangelist Raleigh Wright, of Cleveland, Tenn., is assisting Rev. E. Stubblefield in a revival at Bastrop, La.

Rev. C. R. Powell, former editor of the Arkansas Baptist, Little Rock, Ark., has become superintendent of the Anti-Saloon League of Arkansas. Powell will make the whiskey devil tremble.

Immanuel Church, Little Rock, Ark., Rev. O. J. Wade pastor, gave \$1,000 to Foreign Missions lately.

Born to Rev. John Jeter Hurt and wife, of Conway, Ark., Sunday, April 18, a little son, who is to be called John Jeter Hurt, Jr. We extend congratulations.

Rev. T. T. Thompson, who lately resigned the care of the First Church, Paragould, Ark., to give his entire time to the work of raising funds for the Baptist Tri-State Sanitarium of Memphis, has moved his family to Memphis, but he will travel through Arkansas, with Little Rock as headquarters.

Rev. L. E. Barton, of West Point, Miss., claims the credit of having been instrumental in getting Rev. E. E. Dudley into the pastorate of the First Church, Jonesboro, Ark.

Rev. C. C. Carroll, of the First Church, Ocala, Fla., has been called to the care of the Third Church, Owensboro, Ky., and it is believed he will accept.

Dr. and Mrs. W. J. McGlothlin, of the Seminary at Louisville, have the deep sympathy of hundreds of Tennessee friends in their sorrow over the death of Bessie, their eleven-year-old daughter.

The visit of Dr. Geo. H. Crutcher, of East Church, Louisville, Ky., to Jackson, Tenn., on account of the West Tennessee Baptist Sunday-school convention and the meeting of the Board of Trustees of Union University, was a joy to his many friends.

A revival is in progress with the First Church, Paducah, Ky., conducted by the pastor, Rev. M. E. Dodd, which it is hoped will be abundantly successful.

Rev. Don Q. Smith, of Hodgenville, Ky., has accepted a hearty call to the care of the church at Ludlow, Ky., to take effect May 1.

Dr. B. A. Dawes is being assisted in a revival with the church at Georgetown, Ky., by Dr. J. W. Porter, of Lexington, Ky., which has already resulted in 62 additions.

Dr. I. P. Trotter, of Hattiesburg, Miss., has served notice through the press that at the next session of the Southern Baptist Convention he will enter a motion to do away with the wel-

come address at future sessions of that body. For our part we really enjoy the diversion of a welcome address. It gives some brethren a happy chance.

Recently Porter Memorial Church, Lexington, Ky., was set apart for the worship of God with a sermon by Dr. J. W. Porter, of the First Church, who organized it and for whom it was named.

Dr. T. N. Compton, who for some time has been acting as supply pastor of the Third Church, Owensboro, Ky., retires voluntarily to do the work of an evangelist.

A pamphlet has been sent lately to this scribe by somebody. That pamphlet is titled, "Position on Temperance and Prohibition Question of Gov. M. R. Patterson." We had previously read the contents of the pamphlet in the daily papers, and have been convinced that Gov. Patterson's position is unfortunately favorable to whiskey and whiskey interests. His every utterance has so stamped him.

Dr. J. A. Wynne has resigned as pastor of the church at Ardmore, Okla., and it is said will return to Georgia.

The First Church, Henderson, Tex., has called Rev. R. F. Kirby, of Holton, Kan. He has accepted and is on the field.

In a revival with the First Church, Terrell, Tex., in which Rev. M. J. Hoover, was assisted by Evangelist Paul Price, there were 38 additions, 20 by baptism.

The revival at Martin, Tenn., in which the pastor, Rev. I. N. Penick, was assisted by Rev. E. G. Butler, of Trenton, Tenn., resulted in the deepening of the spiritual life of the membership and the salvation of souls.

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awful itching. Relieves soreness and cures while you work. Send for FREE SAMPLE and describe case. Bayles Co., 407 East Ninth Street, Kansas City, Mo.

## SUNBEAMS ENJOYED AN EGG HUNT.

The Sunbeam Band of Beaver Dam Church had a pleasant time on the afternoon of Easter Eve. The members of the band had been asked to bring as many uncooked eggs as they could afford to give for an Easter offering. They cheerfully responded with thirteen and one-half dozen. The leaders had prepared three dozen beautifully colored eggs, and we invited all the children of the immediate neighborhood to join us in our pleasure.

When the announcement was made that the eggs were hidden, the children scrambled over the rocks of the church yard and searched diligently until all of the eggs were found.

It will be interesting to note that the Sunbeams have an honorary member, Uncle Jackson Hunter, aged 87, who contributes regularly and took as much interest in the egg hunt as any of the children, and who happened to be the fortunate one in finding the golden egg. The eggs were sold and the amount, \$2, was given to the Orphans' Home.

MRS. EVA SMITH CHANDLER.

## TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.



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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia. Physicians treated free.

We guarantee our cure. The Kellam Hospital, 1615 W. Main, Richmond, Va.

## CAN A UNITARIAN BE A CHRISTIAN.

In the Nashville Banner of Nov. 18, 1908, Dr. G. B. Winton, in speaking of Judge Taft, says: "In the discussion which then arose I affirmed first that a Unitarian might be a Christian, secondly, I said that a man who had sincere doubts of the divinity of Christ might yet be a good Methodist."

To this first statement I wish to say that I don't see how a man who rejects Christ or entertains doubts of his divinity could possibly be a Christian. In Acts 4: 11, 12, it is stated, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." It is clear to be seen that it is not a choice between several ways, but the acceptance or rejection of the one way.

It is the fatal mistake of the Unitarian to set at nought the stone which has become the head of the corner. In John 3:36, we read, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The language is plain, and cuts off all hope of the unbeliever. John 1:1 ought to set at rest the divinity of Christ. He says, "In the beginning was the Word, and the Word was with God, and the Word was God."

In Philippians, 2:6-11 it is said, "Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In Romans, 1:4, Paul, in speaking of Christ, says, "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

John 4:25, 26, "The woman saith unto him, 'I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.'"

Jesus saith unto her, "I that speak unto thee am he."

In John 20:28, Thomas said, "My Lord and my God."

In John 17:5 the Saviour said of himself, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

If a man can be a Christian that denies the divinity of Christ, then the mission of the churches is ended, and man can believe anything he pleases, just so he is sincere.

The second statement I will not call in question, I suppose that every society has the right to dictate its own terms of membership.

C. A. BARNES.

Palmyra, Tenn.

## OBEDIENCE TO THE MASTER.

In the ancient Cathedral of Leubeck, in Germany, there is an old slab with the following inscription:

Thus speaketh Christ, our Lord to us:

Ye call me Master, and obey me not.  
Ye call me light, and see me not.  
Ye call me Way, and walk me not.  
Ye call me Life, and desire me not.  
Ye call me Wise, and follow me not.  
Ye call me Fair, and love me not.  
Ye call me Rich, and ask me not.  
Ye call me Eternal, and seek me not.  
Ye call me Gracious, and trust me not.

Ye call me Noble, and serve me not.  
Ye call me Mighty, and honor me not.  
Ye call me Just, and fear me not.  
If I condemn you, blame me not.

The Savior said when addressing the multitudes, "And why call ye me, Lord, Lord, and do not the things which I say?" In these days of free-thinking and liberal opinions about things divine, the above truths need to be emphasized among the people. Surely if the potter has the power over the clay to make one vessel unto honor and another to dishonor, the Lord of glory has the undisputed right to give such commands as He pleases, and the right to expect the obedience of all who hear. I venture the assertion that no business man would pay a laborer for his work who would talk and do like a great many that pretend to follow the Lord Jesus.

He employs the laborer and tells him what he wants done, and how he wants it done and goes his way. The laborer looks over the work and thinks about the instructions, and says, "I am very liberal in my opinions about how work should be done, and it is immaterial what I do. Just so I am sincere in what I do it makes no difference to the master. And then his instructions are not up-to-date anyway. Because his father carried the grist in one end of the sack and a rock in the other end when he went to the mill, he need not think that I am going to do so." And then he begins to alter and change things to suit himself. When the work is finished I think the Master would answer him in the words of the scripture, "Who required it at your hands?"

Palmyra, Tenn. C. A. BARNES.

## OUR DAUGHTERS—WHAT ARE WE TEACHING THEM?

Are we training them to be honest and self-supporting citizens?

Hundreds of employers, harassed and irritated with incompetent, inaccurate, unthinking girl employes, will answer "No!"

Are we training them to be good housewives?

Hundreds of young husbands, wondering why they cannot make both ends of their income meet, will answer as emphatically "No!"

These questions are asked and answered in a series of articles, by well-known writers, the first of which appears in *Woman's Home Companion* for May.

I was at Hillsdale Sunday. The day was gloomy, and serious sickness near the church. I asked for a free-will offering for Home and Foreign Missions. Over \$100 in cash was laid on the table. In the afternoon I conducted the funeral of Mr. J. S. McMurrey, a lawyer, at Hartsville. JOHN T. OAKLEY.

Hartsville, Tenn.

Yesterday was a good day with us at Royal Street Church. Our Sunday School is growing and interest wonderfully increasing. The mute class is very powerful. Last Sunday they became very much interested in the lesson and attracted much attention in the

## Taylor, Photographer

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Taylor's Platinum and Carbon Photos are the latest and best. Copying and enlarging a Specialty

school. They will open the Sunday School in the near future, which will be very interesting. At the 11 o'clock service we had one addition by letter. This makes 36 additions we have had in the past few months. We feel that we are moving upward, and will soon have a strong church. We have recently revised the church roll and find several in various States, and some we do not know where they are. So we have placed them on a different roll and call them dead members. But those who are here have found the idea that some can be dead, and it seems that our whole church has been awakened and has taken on live activity, until our crowds are good and services interesting. Next Sunday we shall make an effort to raise our church debt, which is \$130. Pray for us. God bless you. I am sending you four subscribers to the BAPTIST AND REFLECTOR.

JAMES H. OAKLEY.

Jackson, Tenn.

A good day at Mt. Olivet, one addition. A good collection for missions. O, the day was delightful, the congregation large and attentive, and the services spiritual and helpful. I love this church for its great worth. In June we will have an all-day service, old folks and children's day, also the same kind of a meeting at New Hope in the same month. All ready for the Convention.

G. A. OGLE.

Mt. Juliet, Tenn.

## BAPTIST TRADITIONALISM.

By DR. J. L. D. HILLIER.

The "upsetting" sin of Baptists today is traditionalism. I read with intense satisfaction the very clear exposition of the clause in the Philadelphia Confession, which is so often quoted to prove that the Baptists ought not to receive any baptism, except such as come from the hands of regularly ordained Baptist preachers, written by Dr. McGlothlin, in reply to a criticism by Rev. J. H. Grime, of Ridgely, Tenn. Now I do not mean to take the fight out of the hands of those brethren. But I do crave the privilege of saying how glad I am that Dr. McGlothlin has told us the history of that clause. I have known for a long time that the clause in question was either misunderstood or it was unscriptural, and only a few weeks ago, I said just that, in a published article. I could not recall a single place in Baptist literature previous to the London confession, that used any such ambiguous language as that, about the qualifications of a preacher. In the New Testament, the only power in all the universe that is said to appoint preachers, was the Lord himself. On one occasion the Lord put the disciples on notice that he would not transfer his power to appoint his preachers, but told them that if they wanted more laborers in the harvest to pray the Lord of the harvest to send them into the harvest. If that means in this place, what the same words would mean in any other place, it means that the Lord will appoint his own preachers. Not one of the New Testament worthies ever intimated that he had any other idea about it. The New Testament teaches us that there are two ceremonial observances that we must continue to practice in obedience to the command of Christ. I do not believe that there are any more than two. Do you? Yet Bap-

## Don't break your Back

In sweeping up the dust. This dust pan has a long handle and its edges fit the floor tightly. No danger of spilling contents because it tilts back automatically when raised. Will outlast ordinary dust pans. Sent postpaid on receipt of 25c. stamps. FREE—A useful article will be given free to any housewife for 5 minutes of her time. Address for particulars.

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tist tradition says that there are three. They are: First, ordination, without which no one can administer the other ordinances. Second, baptism, which nearly all Christians agree must be submitted to before the convert can be regarded a disciple of Christ. And third, the Lord's Supper. Dr. McGlothlin has made it very clear that those who framed the London confession meant by "qualified, and thereunto called according to the commission of Christ," to show that they, as well as their neighbors, recognized the propriety of considering that certain qualifications were required of those who baptize and administer the supper. But we have no right to suppose that they meant to be unscriptural; we must, therefore, conclude that they meant that "The Lord commissioned them to baptize as he did the first evangelists whom he sent out." The language of that clause is ambiguous, the interpretation placed upon it by some of our brethren is hopelessly inconsistent with plain teachings of scripture.

See how completely a little deflection from the right line will lead off from the truth. Those brethren at London at that time were in the thick of the fight with James the Second. The necessity for the closest alliance with the other nonconformists was inexorable. It was so urgent that even the Church of England people, in some cases, made common cause against the reigning monarch. Their sufferings together had made them very fraternal, and as Dr. McGlothlin has shown by quoting their own explanation, they adopted that clause to show their willingness to conform to the prevailing ideas. It was all wrong, of course, but they did it all the same, as their own records show, if we may rely on the authorities referred to.

As to alien immersion: Christ in the commission told all his evangelists to baptize their converts and to teach them the things that he had commanded them. Now comes an evangelist, who openly disobeys the commission, which he presents as his authority. He thus discredits his claim to be an appointee under that commission. An agent in the business world, who treated his letters of attorneyship in that way, would not be allowed to do business. "If Christ sends a man to baptize, he will know how to do it," is the quaint way that Dr. Dagg puts that case. There is plenty of scripture and good logic too, against alien immersion, without employing traditions.

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## OBITUARY.

Groseclose.—Death has again entered our church and community for the first time in twelve months, and laid its withering hand upon one who was known and loved by us all.

Our hearts are left torn and bleeding, but we sorrow not as those who have no hope, for we know that he belonged to the class for whom "all things work together for good." Brother Charles Winton Groseclose, son of James Thomas and Adaline Hillenburg Groseclose, was born in Wythe County, Va., April 24th, 1881. Professed religion and joined the Lutheran church at the age of 12. Came to Tennessee with his parents in January, 1907. Joined the Pleasant Grove Baptist Church in April, 1908, and was baptized. He was always present at all services, and we believe we can truthfully say of him, "He did what he could." Brother Charles quietly and peacefully passed to his reward March 29, 1909, being 27 years, 11 months and 5 days old. His remains were laid to rest in Pleasant Grove cemetery, about two miles north of New Market. Though it grieves us to part with our friends, we are willing to submit all things to a just God, "who knoweth and doeth all things well." "Yet a little while and we shall meet on that beautiful shore, never to part again." We can only commend the bereaved ones to Him who has said, "All things work together for good to them who love God."

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved brother; we offer the following resolutions:

First—That we find words too feeble to express our sorrow; that we cherish his memory and bow with Christian submission to "Him who doeth all things well."

Second—That we extend to the bereaved parents and brothers and sisters our heartfelt sympathies, praying they may see the wise hand of a loving Heavenly Father in this great sorrow, beckoning to them, come this way to meet the loved one gone before.

Third—That a copy of this tribute to his memory be placed on our church record, a copy sent to the family and a copy to the BAPTIST AND REFLECTOR for publication.

J. W. DINWIDDIE,  
GRACE NEWMAN,  
R. S. NEWMAN,  
Committee.

MAHLON L. JETT.—Son of C. S. and M. E. Jett was born Dec. 25, 1885. United with the church at Mansfield's Gap and was baptized April 28, 1907, having been converted previous to that time. On Dec. 24, 1908, after suffering patiently for some time, God called him from this world of suffering and sorrow to a world where there is no more sickness nor sorrow, neither pain nor death. Where all is peace and joy and gladness, where, with the angels, he worships and is ever with God. He leaves father, mother, four brothers and three sisters, one brother having preceded him across the river, and there awaited him on the heavenly shore. In his death the family, the church and the community have suffered loss, but our loss is his eternal gain. Therefore be it resolved:

First, That we bow in humble submission to the Lord's will, knowing that he doeth all things for the best, and relying on his promise to raise us up again from the dead to one day meet our departed brother in that better land.

Second, That we sincerely sympathize with his bereaved father, mother, brothers and sisters in this, their great loss and sad affliction, and bid them look to God, the Great Physician, who



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alone is able to heal their broken hearts.

Third, That a copy of these resolutions be spread upon the church records, a copy be sent the BAPTIST AND REFLECTOR for publication and the original copy be given to the bereaved family.

A. KIMBROUGH,  
H. M. LOVE,  
C. M. MURRY,  
AMANDA VANCE.  
Committee.

WITT.—On Nov. 16, 1908, Bro. W. C. Witt, of Jefferson County, Tenn., was very suddenly called to leave this world of sorrow and care to be one of that beautiful city, forever to dwell in peace, having spent the latter part of his life in usefulness to God and humanity. Bro. Witt was born Aug. 30, 1856. On his twenty-first birthday was married to Elizabeth Walker, from which union were eight children, only two surviving their father, a son and daughter. During the year 1877 Bro. Witt professed faith in Christ and united with the Baptist Church at Mansfield's Gap; in July, 1901, was ordained deacon of the church. Being considered a very useful man, and having the confidence of his associates and church brethren, he was selected by the Sunday-school for their superintendent, also being a prudent man he was loved and respected by all who knew him, and we, as a body of church members through the wisdom of Providence, have lost a good and useful man. We extend our sympathy to the bereaved ones, hoping for a joyful and happy reunion in the sweet bye and bye.

CHARLES H. WALKER,  
AMANDA VANCE,  
Committee.

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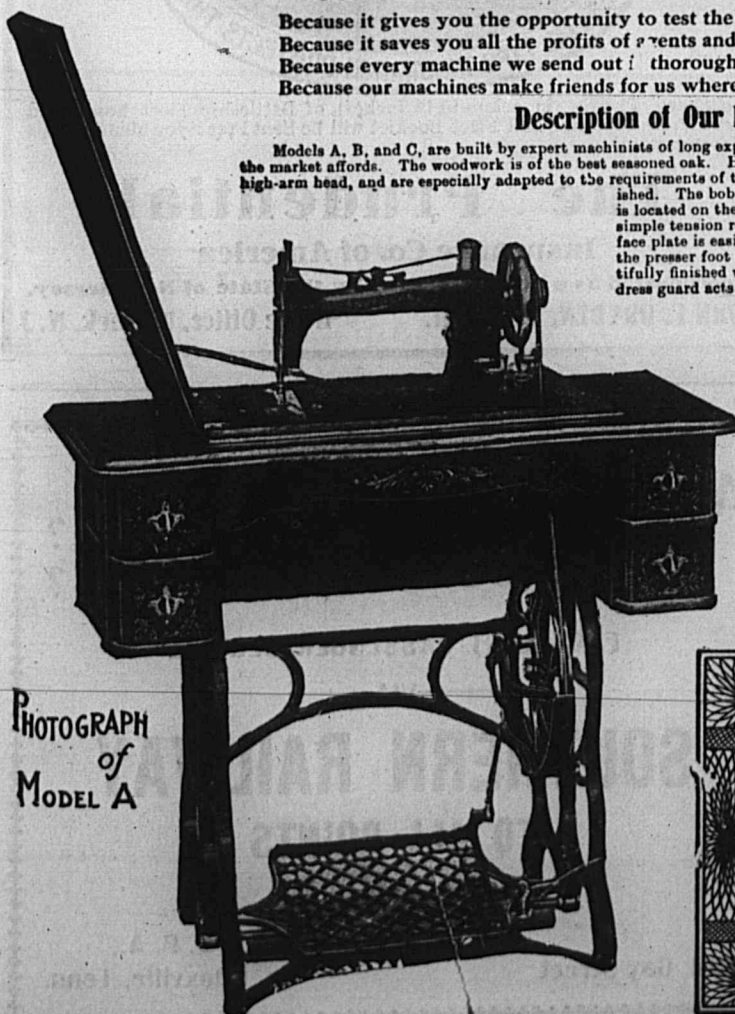
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Brother Clevenger is a student in Union University, and is one of our promising young ministers.

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