

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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New Series Vol. XV, No 37

## PERSONAL AND PRACTICAL.

"Ah, brother! only I and thou  
Are left of all that circle now;  
The dear home faces whereupon  
The fitful firelight paled and shone.  
Henceforward, listen as we will,  
The voices of that hearth are still;  
Look where we may, the wide world o'er  
Those lighted faces shine no more,  
We tread the paths their feet have worn,  
We sit beneath their orchard trees,  
We hear, like them, the hum of bees  
And rustle of the bladed corn;  
We turn the pages that they read,  
Their written words we linger o'er,  
But in the sun they cast no shade,  
No voice is heard, no sign is made,  
No step is on the conscious floor!"

—A professor has discovered among some ancient ruins what is supposed to be the Eleventh Commandment. The text is as follows: "Emas rof yltpmorp tseyap uoht sselnu repapswen a daer ton tlahs uoht." The commandment is easily translated by beginning at the end and reading backward.—*Exchange.*

—Judge B. D. White, of the Circuit Court of Norfolk, Va., recently refused to grant licenses to about 40 saloons in Norfolk County, reducing the number of saloons in that county from 50 to less than a dozen. This may not be called prohibition, but it is certainly a pretty long step in that direction.

—How many pastors in Tennessee will be sent to the Southern Baptist Convention next week by their churches, either by paying their expenses directly or through a club of subscribers to the BAPTIST AND REFLECTOR? We should like to know. We want to publish their names. It is an honor roll, which we hope will be a large one.

—Rev. H. E. Tralle retires from the editorship of the *Central Baptist* to re-enter Sunday School work, for which work he is especially fitted by taste and training. Brother Tralle has made an excellent editor. We regret to lose him from the fraternity. The *Central Baptist* says that "The Board of Directors of the Central Baptist Publishing Company has perfected all its plans for the future conduct of the paper, and will make full announcement next week."

—The *London Times and Freeman* quotes an Episcopal bishop in Texas as saying that the next step in Christian union should be that in "smaller towns there should be only three churches—Roman Catholic and Baptist, and one for all Christians who could not join these. Both Roman Catholics and Baptists represent distinct beliefs; but there is not difference enough between all other denominations to justify maintaining a division of the body of Christ." Whether the Episcopal Bishop really said this or not, he might have said it, because there is much truth in the remark.

—Sir Andrew Fraser, LL D., K. C. S. I., who, until the end of last year, was Lieutenant Governor of Bengal, British India, where he ruled about eighty million people, made an address in New York City, on March 28th, on the "Victorious Progress of Christianity in India." He declared that Christianity is taking its hold in India, and observed that he has worked side by side with Indian elders, and known an Indian, converted, to go into a region untouched by the missionary and found independently a school and a church. Sir Andrew and his family have been members of a church served by a native pastor.

—The *American Issue* tells the following story: "In the winter a Pickaway County man wanted to buy an overcoat. He believed in personal liberty. He was so put out over his home county going dry that he in-

## READ OUR FINAL RECORD.

The final rounding up of the gifts of Tennessee Baptists for Home and Foreign Missions for this Southern Baptist Convention year closed April 30th.

### OUR AIM FOR THE YEAR WAS.

Home Missions.....	\$18,000.00
Foreign Missions.....	25,000.00

### OUR RECEIPTS WERE.

Home Missions.....	\$16,258.00
Foreign Missions.....	24,026.00

### OUR GAINS WERE.

Home Missions.....	\$ 1,878.00
Foreign Missions.....	2,325.00

### SHORT OF APPORTIONMENT.

Home Missions.....	\$ 1,742.00
Foreign Missions.....	974.00

W. C. GOLDEN.

formed his friends he would not buy his overcoat in Circleville, but would go to the wet town of Lancaster to make the purchase. He went to Lancaster, spent all his money in the saloons of that place and did not buy an overcoat last winter." This suggests the question, Which is better, personal liberty or—an overcoat? This man exercised his personal liberty, but he had the rest of the winter in which to shiver and reflect as to whether it would not have been better to have an overcoat.

—And now comes William Jewell College, and by its recent defeat of Washington University in a debate, adds another to the list of Baptist schools whose representatives have defeated the representatives of schools of other denominations in debate. Our Baptist colleges may not be able to defeat other schools in baseball and football, but when it comes to debates, then they are nearly always ahead. After all, is it not better that they should excel in debate than in baseball or football? Is it not more important for college boys to cultivate their heads than to cultivate their arms or their legs? While some other colleges run to arms and legs, Baptist colleges, we are glad to say, run to heads and hearts.

—Through the efforts of Dr. W. P. Harvey, President of the Baptist World Publishing Company, the proprietor of Mammoth Cave and the cave hotel has granted complimentary to visiting editorial brethren, during the Convention, two entrances to the cave, covering the two famous routes, and entertainment in the hotel during the day and a quarter necessary for these entrances. We are sure that the editorial brethren will duly appreciate the courtesy both of Dr. Harvey and of the proprietor of Mammoth Cave and the cave hotel. We hope that all of them will avail themselves of these courtesies. Every one who can possibly do so ought, by all means, to see the cave, which is one of the seven wonders of the new world.

—Judge W. M. Hart last week refused to grant a new trial to Col. Duncan B. Cooper and Robin Cooper, convicted of murdering Senator E. W. Carmack and sentenced to 20 years in the penitentiary. An appeal was taken to the Supreme Court by the attorneys for the defense. It is not expected, however, that the Supreme Court will reverse the sentence. As it appears now, there are only two things between the Coopers and the penitentiary—death and the Governor. There is considerable speculation as to whether the Governor will pardon the Coopers or not. Some take the position that he will not dare to pardon them. Others think that he will not dare not to pardon them. If the Governor should pardon them, it will be pretty strong confirmatory evidence of the belief in the minds

of a great many people over the State that it was all prearranged before the murder was committed that he would pardon them if they should be convicted, and that they counted on his doing so when they committed the deed.

—The *Boston Herald* of April 18th announces the inception of a movement to commemorate the 300th anniversary of the landing of the Pilgrims and the founding of New England by a World's Tercentennial Exposition in Boston in 1920. The people of Boston propose to take time by the forelock, so as to give themselves plenty of time, for one thing, to prepare for the Exposition, and for another thing, to prevent any other nation or place from having an Exposition at that date. We commend very cordially the plan of the Exposition. We hope, however, that it may be more successful than the Tercentennial Exposition held at Norfolk in 1907. With eleven years to go on, we presume, though, that this Exposition is apt to be ready by opening day, which unfortunately was very far from being true of the Norfolk Exposition.

—The Appellate Court of Indiana recently affirmed that the Cumberland Presbyterian Church had the inherent right to form a union, but that the question should have been submitted to the members of the church. Commenting on this the *Cumberland Presbyterian* says: "Even the Tennessee Supreme Court emphatically asserts that, under the law of the church, the individual members had no right to vote on such a question, and it is plain to every one who knows Presbyterian law that had union been consummated by a popular vote, it would have been done in direct opposition to the provisions of the constitution; yet we now have a judge telling us that the illegal way is the only way to make a legal union!" The *Cumberland Presbyterian* is right about the matter, it seems to us, according to Presbyterian law. The Indiana judge seems to have been a Baptist.

—The following telegrams have been received: "Glorious year. Tennessee \$16,258. Total \$283,436. Debt \$15,000. B. D. Gray, Atlanta, Ga." The other telegram reads: "Tennessee \$24,026. Debt \$32,000. Largest receipts in our history, \$459,000. Psalms 126:3. R. J. Willingham, Richmond, Va." The verse referred to reads, "The Lord hath done great things for us, whereof we are glad." But while we rejoice at the splendid contributions both to Home and Foreign Missions from all over the South and from Tennessee, we are sorry that both Boards are compelled to report a debt. We very much hoped that both would come clear of debt. We are greatly gratified at the fact that Tennessee came so near raising all of her apportionment. We only regret that the full amount was not raised. But we did remarkably well, under all of the circumstances. Next year we are going to do better still.

—It is announced in the papers that Jack Daniel, the well-known distiller of Moore County, was converted recently and baptized by a Primitive Baptist preacher. The preacher says of Mr. Daniel's conversion that it was one of the most earnest he had ever known, and that the fruits of the profession have already been noted. One or two passages of Scripture may be appropriate here: "Bring forth, therefore, fruits meet for repentance." The story of Zacchaeus will also be of interest, and especially where he said, "Behold, Lord, the half of my goods I give to the poor; if I have taken anything from any man by false accusation, I restore him four-fold." True repentance is accompanied by restitution of goods unjustly obtained. It is rather significant, by the way, and not a little gratifying, that the conversion of Mr. Daniel should have been coincident with the passage of the State-wide prohibition laws, prohibiting the manufacture as well as the sale of liquor in Tennessee. We shall hope to hear of other conversions. There are several others in the State who certainly need to repent of their sins.



## CHALLENGE THY MOUNTAIN.

"Whosoever shall say unto this mountain, be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." (Mark 11: 23.)

Say to this mountain, "Go,  
Be cast into the sea,"  
And doubt not in thy heart  
That it shall be to thee:  
It shall be done, doubt not His Word,  
Challenge thy mountain in the Lord!

Claim thy redemption right,  
Purchased by precious blood;  
The Trinity unite  
To make it true and good.  
It shall be done, obey the Word,  
Challenge thy mountain in the Lord!

Self, sickness, sorrow, sin,  
The Lord did meet that day,  
On His beloved One,  
And thou art "loosed away."  
It has been done, rest on His Word,  
Challenge thy mountain in the Lord!

Compass the frowning wall  
With silent prayer, then raise—  
Before its ramparts fall—  
The victor's shout of praise.  
It shall be done, faith rests assured,  
Challenge thy mountain in the Lord!

The two-leaved gates of brass,  
The bars of iron yield,  
To let the faithful pass,  
Conquerors o'er every field.  
It shall be done, the foe ignored,  
Challenge thy mountain in the Lord!

Take then the faith of God,  
Free from the taint of doubt;  
The miracle-working rod  
That cast all reasoning out.  
It shall be done, stand on the Word,  
Challenge thy mountain in the Lord!

—M. W. Studd.

## BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

My Dear Son:

But great as has been the growth of Baptists in numbers, the growth of their principles has been even greater. The fundamental Baptist principles have now come to have general acceptance, even by those who are not Baptists in name.

Take the principle of Loyalty to God's Word. More and more the Christian world has come to adopt that principle instead of the principle of loyalty to Pope or priest or catechism or creed or confession. The Bible has come to be recognized as the test of faith, the touchstone of orthodoxy. In public discussions people do not refer to catechism and creed and confession as the ground of authority, but to the Bible. "The Bible, the Bible alone, the religion of Baptists," has been broadened into "The Bible, the Bible alone, the religion of Protestants," and is being broadened still more into "The Bible, the Bible alone, the religion of Christians." Not only is the Bible still the most popular of all books, of which more copies have been printed than of any other book in the world, but there are more copies of the Bible being printed now than ever before. The demand is so great that it is almost impossible for the supply to keep up with it. Printing presses are running day and night to meet this demand. Not only are more copies of the Bible being printed, but it is being read more and more. The Sunday School movement is distinctly a movement for a study of the Bible. In the United States alone there are now over 13,000,000 students in the Sunday Schools of various denominations, all studying the Bible and studying all together the same lesson in the Bible every Sunday.

Take our principle of Religious Liberty. This, as we have seen, is distinctly a Baptist principle. It has come to be an American principle, but it was adopted through the influence of Baptists, as related by the Baptist Hand Book.

In August, 1789, the President of the United States, George Washington, was appealed to by the Baptists that "our religious rights were not well secured in our New Constitution of Government." He replied "that the religious society, of which they were members, had conscientiously been throughout America, uniformly

the persevering promoters of the glorious Revolution, and assured them of his readiness to use his influence to make those rights indisputable." In response to this appeal of the Baptists and promise to them, the very next month the First Amendment to the Constitution was adopted, declaring that "Congress shall make no law respecting any establishment of religion or prohibiting the free exercise thereof."

Our friends of other denominations should understand that they are indebted to the Baptists for the very freedom they enjoy in this country to worship God according to the dictates of their own conscience. Not only in this country, but in other countries as well, this principle has grown until it has come to have general acceptance. Even in Russia, the land of tyranny, that principle has been adopted, though in a modified form. Only a few years ago the Emperor issued an edict granting freedom of worship to all denominations as well as to what is called the "Orthodox Church," the State church of Russia. When recently all meeting-places of Baptists and other evangelical people were closed by the Government in St. Petersburg, Russia, it was explained that it was done through a misunderstanding, and when the matter was brought to his attention, the Russian Prime Minister ordered them to be opened at once.

The Baptist principle of Separation of Church and State has not received such general acceptance in practice, but it is growing. Only a year or more ago the Government of France decided in favor of this principle and disestablished the Roman Catholic Church, which had been fastened on France for a century or more. In England there is a distinct and strong movement for the disestablishment of what is known as the Church of England—that is to say, for the separation of church and State—leaving bishops and priests and preachers to be paid by the members of their denomination and not by the Government, as in the case of the State church.

Our principle of Regeneration Before Church Membership, the authority and responsibility of every man under God, has come to have almost universal acceptance by other denominations, as well as by Baptists. Along with it there is a growing spirit of Congregationalism, of the right and duty of the churches to manage their own affairs without any influence or interference from high officials outside of the churches.

Our principle of Regeneration Before Church Membership has also permeated other denominations besides Baptists, so much so that you do not hear anything like so much now as formerly about infant baptism, and the practice has almost fallen into an "innocuous desuetude," as President Cleveland would have said. Preachers of other denominations insist more upon regeneration before church membership than ever before and urge, even upon those who have been baptized in infancy, the importance of repentance for their sins and faith in the Lord Jesus Christ as their Saviour.

Our principle of Immersion has won its way so completely that it is now universally accepted by the scholarship of the world. Since my article on Immersion was written, I have come across the following extract taken from the recent book of Dr. Henry VanDyke, entitled, "Out of Doors in the Holy Land." In the chapter on Jericho and Jordan, after speaking of the unattractiveness of the stream, Dr. VanDyke says: "No, it was not because the Jordan was beautiful that John the Baptist chose it as the scene of his preaching and ministry, but because it was wild and wide, an emblem of violent and sudden change, of irrevocable parting, of death itself, and because in its one gift of copious and unfailing water, he found the necessary element for his deep baptism of repentance, in which the sinful past of the crowd who followed him was to be symbolically immersed and buried and washed away."

Dr. VanDyke, it will be remembered, is an eminent Presbyterian minister and a professor in Princeton Theological Seminary. But more than that, he is a scholar, and he has the courage to acknowledge the truth when he sees it, whether it fits his own denominational tenets or not. The above remarks of Dr. VanDyke are in accord with those made by many another Pedit-baptist scholar, particularly Canon Farrar of the Church of England. As a matter of fact, there is not a single scholar of any denomination, with world-wide reputation, who would risk his reputation on saying the *baptizo* means anything else but to dip, to plunge, to immerse. This is practically a closed question now. The Baptists have fought the battle and whipped the fight on that question.

So as to our doctrine of Restricted Communion, or, as it means really, Baptism before the Supper. As I have shown in discussing that subject, all denominations take the same position that Baptists do, that baptism should come before the Supper, though there is

still more or less difference of opinion as to what constitutes baptism.

And so with all of our Baptist principles.

The Unitarians boast that while they have not many members, their principles have largely permeated other denominations. If this be true of Unitarian principles, it is true to a still greater extent of Baptist principles.

(Concluded next week)

## "ALIEN IMMERSION AND THAT PAMPHLET," AGAIN.

BY W. J. MCGLOTHLIN, D.D.

In the issues of the BAPTIST AND REFLECTOR for March 11 and 18, Rev. J. H. Grime, of Ridgeley, Tenn., replies to my article of February 4th. Much of the material which he offers in reply is irrelevant, and it would require too much space to reply to every detail. I confine myself, therefore, to the more important matters and the broader outlines of the subject.

1. His assertion that American Baptists have uniformly refused to permit a Pedit-baptist preacher, or an unbaptized man or an unordained Baptist to baptize for them is true. So far as I know there are no cases where a Pedit-baptist was invited into one of their churches to administer baptism, nor did they suffer an unbaptized man nor an unordained man of their own communion to baptize for them. Having discovered this fact, Brother Grime jumps to the conclusion that they never accepted immersions administered outside of Baptist churches, because the administrators of such baptisms were neither baptized nor ordained according to Baptist conceptions. Brother Grime thinks it could not be otherwise, but our Baptist fathers did not reason so. Quite illogical as it may appear to him, a great many, if not a majority of them, did accept such immersions. Lest Brother Grime, being ignorant of these facts, should challenge this statement, I quote from Semple's "History of the Baptists of Virginia," page 391. Speaking of the Baptists of Virginia, he says:

"The arguments (in favor of accepting alien immersions) were: That the most important prerequisite to baptism was faith in the subject; that, although it was expedient to have a fixed rule for qualifying persons for the administration of the ordinances, yet the want of such qualifications in the administrator ought not to be viewed as having sufficient weight to invalidate the baptism."

Benedict, in his "History of the Baptists," Vol. II, p. 473, in speaking of the action of the Richmond Association in 1809, denying the validity of alien immersion, says with regard to American Baptists as a whole:

"As persons are frequently applying for admission to Baptist churches, who have been immersed by Methodist and Congregational ministers, this question has within a few years past been often proposed, and most Associations have decided differently from this. All agree that it is an undesirable measure, for a person to apply to unbaptized ministers to lead them into the water, but after they have been properly immersed on a profession of their faith, it is generally thought that it would be improper to immerse them a second time."

Benedict was thoroughly familiar with Baptist practices throughout the United States, both from study and wide observation. "Very illogical," you say. My only reply is that history has to be written from ascertained facts and not from a subjective conception of what the facts would be if men acted in a logical way. Brother Grime has been as guilty of writing Baptist history controlled by a subjective theory as any higher critic in perverting the facts of Old Testament history. We can, therefore, leave out of consideration as irrelevant to our question all his citations of cases where Pedit-baptist preachers coming to the Baptists were reordained, or unbaptized or unordained men were not suffered to baptize. Such incidents have no bearing upon the question at issue. This disposes of the case mentioned by Dr. Pendleton in Philadelphia, where a Pedit-baptist preacher was reordained by the Baptists.

Likewise the long quotation from a letter of Dr. Spencer H. Cone, written in 1845, has no relevancy to the question in hand. A careful reading of the quotation shows that Dr. Cone said nothing as to the meaning of the Philadelphia Confession, contenting himself with quoting the article in question. Incidentally, Brother Grime reveals his own inaccuracy by saying Dr. Cone was a "contemporary, and we might say, intimate with many of the men who made the history we are discussing." That letter of Dr. Cone was written more than a century and a half after the Philadelphia Confession was drawn up in England, and more than a century after it was adopted by the Philadelphia Association. If Brother Grime were accurate in his statement of time one would have reason to fear that Dr.



Cone had fallen into senility when he wrote the letter.

2. Brother Grime assumes and argues that the statement in a confession of any qualifications for the administrator not only excludes, but was intended to exclude alien immersion. The Philadelphia Confession and some others state some qualifications, therefore they exclude alien immersion. Q. E. D. This is the core of his argument. This argument reminds me of the man who is said to have written a book against miracles. The first sentence of the book read, "Miracles cannot occur," while the remaining 399 pages and ten lines were devoted to an argument on the question, which had been settled for him by the first sentence. The statement begs the whole question and is contrary to fact. Nobody denies that the Philadelphia and other confessions state qualifications for the administrators of the ordinances in Baptist churches. But that leaves the question of their attitude toward immersions of believers performed in other communions an open one. That is the question we are discussing, Brother Grime.

3. Brother Grime refers to the journey of Richard Blount to Holland in 1640 to secure baptism, and apparently wishes his readers to infer therefrom that the question of alien immersion was somehow involved. Is it possible that Brother Grime does not know that Blount and the others were beginning believers' baptism anew in England, and that Blount went to Holland because he knew of nobody in England who immersed believers? Does he not know further that Crosby, the earliest historian of the English Baptists, states that the greater and more judicious part of the English Baptists disapproved of Blount's course and began baptism anew by baptizing each other? Does he not know still further that the baptism which Blount received in Holland was "alien immersion," because the Baptists have never anywhere, so far as I know, communed with the people from whom he got his baptism?

4. Brother Grime admits that the article on baptism in the Philadelphia Confession is a copy of the article on the same subject in the English Confession of 1689. To make this admission is to settle the whole question against himself for two reasons; first, because at least a majority of the English Baptists have uniformly received not only alien immersions, but other baptisms as well, and second, because nobody in England, except the Baptists, were practicing immersion of believers at that date. Everybody else practiced infant sprinkling. How could the Baptists have intended in their Confession to exclude alien immersions? Will Brother Grime tell us?

5. Brother Grime assumes that close communion and opposition to alien immersion necessarily go together. He then further assumes that the confession is a close communion document and draws the conclusion that it is, therefore, opposed to alien immersion. Another case of history written from logic rather than facts. Hear what the framers of the Confession say on this point in an explanatory appendix:

"We are not insensible that as to the order of God's house and entire communion therein, there are some things wherein we (as well as others) are not at a full accord among ourselves; as for instance, the known principle and state of consciences of divers of us, that have agreed in this Confession is such, that we cannot hold church communion with any other than baptized believers, and churches constituted of such; yet some others of us have a greater liberty and freedom in our spirit that way; and therefore we have purposely omitted the mention of things of that nature."

If this Confession thus expressly and purposely omits close communion, does it expressly insert close baptism? In this appendix they twice declare that they differ from other denominations as to the subject and form of baptism, but never mention the administrator. Will Brother Grime explain?

These are some of the reasons for my belief that the English framers of this Confession never had heard of the alien immersion question, did not have it in mind and therefore could not have spoken on it in the Confession.

That the Philadelphia Association interpreted it in the same way seems equally clear from the following considerations:

1. It was adopted without change or comment as to this point soon after the organization of the Association. If they understood the Confession differently from their English brethren they should have made some explanation of the fact.

2. If the Confession settled the matter why was the question ever brought before the Association, as it was more than once during the first century of its existence? And when brought before the body why did they never settle it by pointing to this Confession? Will Brother Grime tell us?

3. If the Philadelphia Confession excludes alien im-

mersion, why does the Association twice in the first century of its history explicitly declare alien immersions to be valid? The first case was in 1762 when Smith's Creek Church asked, "Whether it be proper to receive a person into communion who had been baptized by immersion by a minister of the Church of England, if no other objection could be made?" The Association answered, "Yea, if he had been baptized on a profession of faith and repentance." Again, in 1806, one of the churches asked, "Whether can an orthodox Baptist Church receive a person who has been baptized by a Tunker Universalist without baptizing him again? The person has renounced Universalist principles." The Association answered, "Yes." See minutes for these years.

4. Brother Grime recites the case of James Hutchinson, who was baptized by the Methodists, received into a Baptist Church in Georgia without rebaptism with the approval of the Georgia Association, and then refused admittance into the Ketocton Association in Virginia in 1791 until he was rebaptized. It is claimed that this Association was organized on the Philadelphia model, was in fraternal relations with that body, and must therefore reflect its beliefs and practice. It is a fact that it was in fellowship with that body, but the same is equally true of the other Associations in Virginia, and they accepted alien immersions. Hear what Semple says about this incident. After stating that the Ketocton Association refused to receive Hutchinson until he was rebaptized, he continues:

"This proceeding on this occasion was more strict than that of any other Association upon the same subject. The question has been before most of the Associations at one time or other, and in every other instance they either deemed it unnecessary to rebaptize or left it to the conscience of the party to be baptized or not." P. 391.

From this presentation of the practice of Virginia Baptists by Semple it would not appear to support Bro. Grime's contention very strongly. Incidentally, the incident reveals the fact that the Baptists of Georgia, as well as those of Virginia, accepted alien immersion at that date.

5. At the conclusion of his last article Brother Grime says, "There was very little occasion to consider the exchange of these ordinances between Baptists and other denominations up to the Revolution." With this statement I am in entire accord. How, then, could they have inserted it into their Confession of Faith where only the most important subjects are treated?

These and other arguments that could be adduced make it as certain as historical argument can make anything that the Philadelphia Association did not mean to exclude alien immersion when they adopted the English Confession; they did not have the question in mind, and therefore could not have spoken on it. With this, my original statement stands and my task is done. But Brother Grime has introduced a mass of evidence concerning district associations which I ought to notice, perhaps. They have no bearing on the original question of the teaching of confessions, but are interesting in themselves, and will, therefore, be noticed in my next.

Louisville, Ky.

#### "O LORD, REVIVE THY WORK!"

The greatest need of our churches is a genuine revival. Zion languishes. Iniquity has come in like a flood. Worldliness has seized upon many of our young people. Many Christians are asleep—asleep to the evils of intemperance, asleep to the need of giving the Gospel of Jesus Christ to the perishing millions of earth, asleep to their possibilities and opportunities for leading the lost to Jesus.

But what is a revival? The word "revival," strictly speaking, means to "bring again to life," to "re-animate." In popular use, however, the word "revival" embraces the conviction and conversion of sinners, as well as the re-animating and reviving of saints. You have seen copious showers descend during the night, after long days of drouth, and all the earth, and streets, and leaves, and flowers, and cattle are washed clean, and the sun rising and rolling his chariot up the sky reveals the grass with a dewdrop on every blade; the air fresh and laden with the aroma of flowers causes all nature to breathe long and peacefully. And that is a revival.

The revival that we need is a revival that will make us "rejoice"—but rejoice does not necessarily mean to shout, yet I have no objection to your giving vent to your feelings in hallelujahs. But I mean a revival that will make us thankful—more grateful and appreciative. We need a revival that will bless our homes, a revival that will build up our churches in doctrine, a revival that will give us a new love for the Bible and a greater passion for souls.

Can we have such a revival? I answer, yes, if we

will work and pray for it. Every true revival has its birth in prayer. The revival of 1857-8 had its origin in the heart of a lone man, Mr. Lamphier. He had prayed for weeks, "O Lord, what can I do to reach this great surging mass of dying men and women," and God put it into his heart to start a noonday prayer-meeting. And from this noonday prayer-meeting in New York the revival spread into other cities and all over the country, and it is estimated that about 300,000 souls were saved as a result of this revival. The great revival in Ireland began in a schoolhouse, where four young men met for praise and prayer. The Sunday before Mr. Moody went to London, where God so signally blessed his labors, he spent the day on a mountain in prayer and Bible study. The great Welsh revival had its birth in prayer. Mr. Evan Roberts, a man with no great ability, but a mighty man of prayer, prayed for months for this revival. It is said that the boarders where he stayed made complaint that they could not sleep for his night prayers, and he had to look for a new boarding place. He prayed on, and the blessing came, and for weeks and months the people sang and shouted the praises of God. Pentecost was preceded by ten days of prayer. Do you want to be revived? Do you want a revival in your own heart? That is where it must begin if you are to have a revival in your church and community.

What will be the results of a genuine revival?—and by genuine revival I mean a revival prayed down from God out of heaven, and not a religious "furore" gotten up by the machinery of man. The church will be brought into more complete accord with the mind of Christ. The mission movement will receive a new impetus—Zaccheus is made merciful, H. S. Hadley, Luther Benson, and Goff are made sober, the adulterer is made chaste, and bloodthirsty and raging Saul is made as tame as a lamb. "O Lord, revive Thy work."

T. O. REESE, Evangelist.

Nashville, Tenn.

By the time this is in print I will be with Pastor Wiggs, at Memphis, in a meeting. Let those who read this pray that we may have a good meeting.

#### ELIZABETHTON NOTES.

While nothing has appeared in your columns from Elizabethton for some time, it is not because nothing has been accomplished by this church. Pastor J. K. Haynes came to us the 18th of September, and since his coming the church has been active and alert, and hardly a Sunday has passed without the reception of members. There have been 60 additions to the church by letter and baptism, and we are receiving members constantly. Since September we have raised for all purposes about \$1,200. We have raised about \$250 for Home and Foreign Missions, and our people are getting more interested all the time in the work of our Lord's Kingdom. Pastor Haynes has a fine hold upon the people and is growing in power and influence constantly. The unconverted are coming to him often inquiring the way to truth and life. Our Sunday School and prayer meeting are in good shape. The Baraca and Philathea classes are doing a fine work, and often we have conversions in these classes. Brethren Lee F. Miller and W. R. Allen, the faithful teachers of these classes, are deeply interested in the salvation of those who attend and constantly hold up Jesus Christ to the unsaved.

Rev. J. W. Greathouse came here and spent a part of one day and night, and raised \$320 in private subscriptions for the endowment fund of the Seminary at Louisville.

Pastor Haynes recently aided Brother Davis in a meeting at Erwin, and goes to Bristol this week to assist Rev. C. T. Taylor in a meeting with the West Bristol Church.

Our church is having the largest congregations in its history, and is growing in power and influence in the community.

The East Tennessee Baptist Sunday School Convention meets with the church at Butler Friday before the fifth Sunday in May, and it is hoped that we will have a large attendance. Butler is on the Virginia & Southwestern Railroad, and can be easily gotten to.

At Butler is located the Watauga Academy, which is the property of the Watauga Association. It is a coming school. We now have a home for boys and girls, and it is remarkable how cheap boys and girls can board at these homes. The last month of the school the board was only \$2.94 per head, and it has not been as high as \$5 a single month.

We are now making a campaign to pay off a \$500 note due on the Carpenter Home for boys.

These homes are not yet completely furnished, and if some of your readers want to do something toward this, it would be greatly appreciated.

JAMES D. JENKINS.

Elizabethton, Tenn.



# THE MIDDLE TENNESSEE SUNDAY SCHOOL CONVENTION.

This body met with the Greenbrier Baptist Church April 15th, 1909. On Thursday morning when called to order by Rev. J. H. Wright, of Nashville, President of the convention, quite a number of delegates and visitors were on hand, and the attendance increased from time to time. Devotional exercises were conducted by Rev. W. H. Vaughan. E. K. Cox was appointed Secretary pro tem., Secretary G. F. Cole being absent. The full enrollment of the meeting showed 70 delegates, representing 27 churches and five associations.

The addresses for the forenoon Thursday were made by C. E. Crossland, Dr. I. J. Van Ness and Rev. J. H. Burnett, of Springfield. Brother Crossland, who is one of the Field Secretaries of the Sunday School Board, spoke of "The Characteristics of an A 1 Sunday School," setting forth the standard which our Sunday School Board is trying to keep before our Sunday School workers. Dr. Van Ness, Editorial Secretary of the Board, made a great address on "The Denominational Idea in the Sunday School." There are some Baptists scattered over the country who claim to have doubts as to the soundness of the Sunday School Board on Baptist doctrine. Every one of them should have heard Dr. Van Ness in this lucid, concise statement of the importance of Baptists teaching their own doctrines in their own schools.

"Personal Effort in Sunday School Work" was discussed by Rev. J. H. Burnett, of Springfield. Brother Burnett is one of the "Burnett Boys" whom Tennessee has captured from Kentucky. The other boys are conducting the Tennessee College for Women at Murfreesboro, and while they call him father, those who heard that speech decided he was about the liveliest boy of all. The addresses for the first morning pitched the note for the meeting high and gave an impetus to the entire session. And then came dinner, on the grounds, and such a dinner. A long table groaned for a while with its burden of good things, which burden decreased from time to time. And a crowd of preachers and Sunday School workers were almost too full for utterance for a season.

The first part of the afternoon was devoted to hearing reports from Vice-Presidents, five out of the entire number making reports of some kind. Those of Brethren P. W. Carney, of the Cumberland, and J. H. Williams, of the Salem, being most complete.

Rev. C. I. Hudson made an interesting address on "Teacher Training Plans," telling in the main how they were doing the work in his church, North Edgefield, of Nashville. Brother W. D. Hudgins, State Secretary of Sunday School Work, made an interesting address on "The Teachers' Task." Brother Hudgins is rapidly making good in this new position, and is going to be a power among Tennessee Baptists. Brother Crossland made another interesting talk on "Some Practical Plans in the Teachers' Work." If Alabama has any more like Crossland and Hudson on the market, Tennessee stands ready to take the full supply.

The evening service began at 7:30. Rev. J. E. Skinner, pastor of Lockeland Church, Nashville, made an admirable address. Subject, "The Influence of the Present-Day Sunday School on the Future Work of the Church." Brother Skinner has recently come to the Middle Tennessee saints from down in the Western part of the State, but we have decided he is here to stay, and we have room for more of the same brand. Dr. R. W. Weaver was to have spoken on "The Evangelistic Idea in the Sunday School," but was detained in Nashville, and the Secretary rattled around for a little while in the place Dr. Weaver would have filled. President Wright and Rev. T. J. Eastes made interesting remarks upon the same subject. The convention met Friday morning at 9:30. Rev. S. H. Price conducted devotional exercises. After brief report from the Secretary, the Committee on Nominations was appointed, consisting of Rev. E. E. Folk, W. D. Hudgins and Rev. T. J. Eastes. The first question of the morning was, "The Problem of the Country Sunday School." Rev. J. E. Skinner spoke to the theme, "Can the Country Sunday School Have a Teachers' Meeting?" Brother Skinner has been in town about long enough to join the rest of us in telling the country brother how easily his obstacles can be overcome. Rev. L. S. Ewton, of Watertown, spoke on "Special Days" in a way that showed deep thought on the subject. Rev. P. W. Carney made a helpful and instructive address on "How to Build Up a Country Sunday School." If those saints at Greenbrier and other places don't watch, some larger church is going to lay hands on Carney one of these days. Brother Hudgins made another fine address on "The Country Sunday School." It was witty, unique and instructive.

After another dinner, almost top big for the interest of the evening session, the convention began the work

again. The Committee on Nominations reported nominations as follows: President, J. H. Wright; Secretary, G. F. Cole; Treasurer, W. W. Woodcock, all of Nashville; Executive Committee, J. H. Wright, G. F. Cole, W. W. Woodcock, I. J. Van Ness, A. D. Foreman, E. E. Folk. Time of next meeting, Thursday before third Sunday in April, 1910, place to be fixed by Executive Committee; Rev. J. E. Skinner to preach convention sermon. The report was adopted. The convention decided, beginning with next year, to publish each year the minutes of the body.

At 2:30 Rev. C. D. Graves, of Clarksville, made an eloquent address on "The Young Man in the Church." "New Things in the Sunday School" was discussed by A. D. Foreman, Revs. T. J. Eastes and T. H. Francisco. Brother Eastes spoke with emphasis on Baptists teaching their doctrines of grace, saying that would be new in some places, and setting forth with great force his views on some doctrines needing emphasis. At the close of his address the convention sang "Blest Be the Tie That Binds," and those present crowded around Brother Eastes in an old-fashioned hand-shaking. The writer was compelled to leave for Nashville and did not hear the address on missions by Brother Lovelace, or the sermon by Dr. Folk, but is willing to say they were all right. The convention was inspiring and helpful, the people of Greenbrier attended well, and entertained us royally. Their hospitality seemed boundless. If Carney wants to leave Greenbrier some hungry city preacher might be tempted by such dinners to want his place. If the committee can't decide, the convention will say, Let's go back to Greenbrier. A noble pastor and a noble people.

E. K. Cox, Secretary Pro. Tem.

## EVANGELISM AT THE CONVENTION.

W. W. HAMILTON, D. D.

The Sunday night mass meeting on evangelism will be held this year at the Walnut Street Baptist Church, corner Fourth and St. Catherine Streets, Louisville. Dr. Luther Little will speak on "Southern Baptists a Field, a Force," Dr. George W. McDaniel on "The Preaching That Wins Men," and Dr. Len G. Broughton on "The Church Facing Outward." This will be Sunday night, May 16th.

The Conferences on Evangelism will be held in the basement of the Walnut Street M. F. Church, South, corner Fifth and Walnut, on Friday, Saturday and Monday mornings, from 8:30 to 9:30. The subjects will be "Outdoor Work for the Lost," "Rural Evangelism," and "How to Help Men to Decision." It is expected that some of our best men will speak on these subjects, and then there will be open conferences and free discussions.

The location of the Conferences is most happy, being almost at the door of the Armory, where the Convention meets. These discussions were so helpful last year that we expect even larger audiences this year. Evangelists, pastors, and all Christian workers are invited.

## MAY DAY TENNESSEE COLLEGE, MAY 7TH, 8 P. M.

The May Carnival! The play, the play! I hear on all sides. "What is it?" It is the putting together of all the talent and training and cunning of the T. C. girls to make an evening of music, drama and madcapry for the public and thereby enlarge their funds for societies, library and gymnasium.

The arrangement of the play, "Midsummer Night's Dream," the costuming, the acting, are worthy of more mature thinkers. The fairy scenes are artistic in the extreme; the disconsolate lovers at the mercy of the prankish Puck are good indeed. The finale of love and marriage is a fitting climax to the errors of the other scenes. The college orchestra is to give arrangements of the opera music here and there through the play. Then comes the May Day of the Nations. A queen chosen for this day by the T. C. girls is to be crowned by costumed crowds, from many nations, giving their songs and other artistic touches. Robin Hood with Friar Tuck, Maid Marion, The Clown, the beggars, all known in classic Scotch and English poetry, are on the scene in this. The college orchestra accompanying voice and motion lends to the occasion. Miss Judson sings in gypsy costume joined by her roving band in a Trovatore chorus. After all this the long hallway is to be aglow with light and color, sport and frivolity. Booths in class colors dispensing cooling drinks, candies, popcorn, peanuts, confetti and all other known foolishnesses and follies will be open to the public at 5 cents a—anything. Secret chambers with things, not so bad and blood-curdling as Blue Beard's wives, will open their doors at 5 cents. The merry-go-round will tune and go for 5 cents. Each class will have the best

wares, so you will try them all, of course—ten in all; so figure on bringing a few cents above your admission to the plays, which is 50 cents.

So much intellectual uplift for so little; so much joy for so little; so much good fellowship for nothing. Yes, the college girls will be on the scene with all the town sisters of T. C., for it is theirs. They are doing it, they are to profit by it. They ask your attendance and your patronage. There are so many surprises for you—an animal show, for instance—that you cannot afford to miss. Come, come! May we expect you?

TENNESSEE COLLEGE GIRLS.

## FROM ETOWAH.

Your scribe recently preached for Coghill Church and raised a collection for Home and Foreign Missions amounting to \$14.62. This is one of the best churches in Eastanallee Association, having a splendid Sunday School and being ready for every good work. We are expecting a fine showing for this church this year.

Things move along at Etowah. Recently Dr. Folk was with us, delivering two helpful sermons and securing a nice list of subscribers for the BAPTIST AND REFLECTOR. But I can beat him at his own game, for I followed in his tracks a few days later and secured a list of sixteen, and so obtained my passport to Louisville free. I am happy, and will soon be off for the big Convention.

But still better, I now have about forty assistant pastors—let me illustrate: I was passing the home of one of our consecrated lady members the other day and she called to me and said she had been reading and had decided to give \$4 for missions. Who can read the BAPTIST AND REFLECTOR and not be a missionary? Brethren, it's easy to get subscribers to it when you know how.

Miss Ponie M. Cook, of Athens, has recently organized a W. M. Union in our church, and also a Sunbeam Band with fifty members. Both of these organizations promise much for the future. Our Sunday School, with W. J. Sample Superintendent, assisted by a corps of faithful teachers, is doing splendid work and we expect much from it. The Ladies' Aid gave a free social at our new pastorium a few nights since that was a decided success, about 125 being present. These good women always succeed. Pastor J. H. Sharp, of Bell Avenue Church, Knoxville, has been secured to assist us in a meeting, beginning the third Sunday in May. We are praying for a great harvest.

I have been on this field about ten months, and have baptized 82 into the fellowship of this church and Coghill, besides receiving a large number by letter. In all this work I have had the support of a loyal band of workers. We are hopeful and are going on to better things. To God be the praise and glory.

W. N. ROSE,  
Missionary Pastor.

Etowah, Tenn.

## OUR TRI-STATE BAPTIST MEMORIAL HOSPITAL.

The gifts from the Central Baptist Church, Memphis, now amount to more than \$9,000.

I was in to see a physician and ask him for a gift for the hospital, and found this beautiful motto above his desk:

"Somebody did a golden deed.  
Somebody proved a friend in need,  
Somebody sang a beautiful song,  
Somebody smiled the whole day long,  
Somebody thought 'tis sweet to live,  
Somebody said, 'I'm glad to give,'  
Somebody fought a valiant fight,  
Somebody lived to shield the right—  
Was that somebody you?"

With this as a motto, of course, he made a gift to the hospital. Faithfully yours,  
Memphis, Tenn.

JOHN N. LAWLESS.

## JUBILEE ALUMNI BANQUET. Final Announcement.

Places for the Jubilee Alumni Banquet, May 12th, will be reserved for Seminary men until May 1st. After this date other friends will be admitted. Plates are \$1. Everything points to a great occasion. Plates should be reserved at once. Tickets can be had on arrival.

LEONARD W. DOOLAN, President.  
W. J. MCGLOTHLIN, Secretary.

Our church here has again done great credit to herself. We have just finished our offering to Foreign Missions and have nearly \$1,400. This represents about \$4.75 per member. The Young Woman's Auxiliary gave \$100, the salary of a native preacher.

Columbia, Tenn.

T. H. ATHEY.



## PASTORS' CONFERENCE.

## NASHVILLE.

Central—Pastor celebrated his 21st anniversary; large congregations; night subject, "The Wages of Sin." Fine S. S. and B. Y. P. U.; 1 baptized and 3 received for baptism.

Third—Pastor Yankee preached on "Victory Through Our Lord Jesus Christ," and "A Faith That Will Bring You No Shame." 222 in S. S.

North Edgefield—Pastor Hudson preached at both hours; subjects, "Glorying In the Cross" and "A Contrast." Four received by letter; two for baptism.

Edgefield—Fine congregations at both hours; very large communion service; over 400 in S. S.; three received by letter.

Seventh—Pastor Wright preached on "The Word of God the Christian's Weapon" and "Losing the Life to Save It." One profession; one received by letter; good day.

Howell Memorial—Pastor Cox preached at both services; subjects, "Well Founded Activity," and "The Reason Jesus Could Do No Mighty Works at Nazareth." Good congregations and good S. S.

North Nashville—Pastor A. E. Booth preached at both hours; subjects, "Christ the Pattern of Living" and "Fellowship With God." 214 in S. S.; large attendance at B. Y. P. U.; large congregations; good day.

Lockeland—Pastor J. E. Skinner preached on "Christ the Christian's Strength," and "Two Reasons Why Salvation is by Faith." Two received by letter; 133 in S. S.

Belmont—Dr. Golden preached at morning hour; subject, "Leaning on Jesus;" pastor preached at night on "Pentecostal Power." Good services; good day.

Calvary—Pastor Woodcock preached at the morning service on "Elijah and Obadiah," and at night on Rom. 3:24. One conversion; 46 in S. S.; 15 in B. Y. P. U.

South Side—Brother J. N. Booth preached in the morning and Pastor Stewart at night on "The Parable of the Mustard Seed." Good day. The new church house will be opened next Sunday with a formal service at 3 p. m.

Murfreesboro—I. J. Van Ness preached at both services to good congregations, on "Washing the Disciples' Feet—An Example" and "Sincerity." 261 in S. S.

## KNOXVILLE.

Oakwood—Pastor George W. Edens preached at both hours. Subjects, "The Tongue" and "Hearing and Heeding." 149 in S. S.

Lonsdale—Pastor J. M. Lewis preached at both hours. Subjects, "Sowing in Tears and Reaping in Joy" and "Weights and Besetting Sins." 248 in S. S.; one received by letter.

Third Creek—Pastor J. C. Shipe preached at both hours. Subjects, "Remembering Christ" and "The Question of the Lepers." 132 in S. S. Observed the Lord's supper.

South Knoxville—Pastor A. J. Holt preached at both hours. Subjects, "Separate Me Barnabas and Saul for the Work Whereunto I Have Called Them" and "What is Man?" 190 in S. S.; 65 in B. Y. P. U.

Island Home—Pastor J. L. Dance preached at both hours. Subjects, "What Jesus Taught About Salvation" and "Why I am Not a Christian." 242 in S. S. Full congregations.

Meridian—J. N. Bull, pastor, preached at both hours. Subjects, "Let the Redeemed Say So" and "Third Commandment." 81 in S. S.

Glenwood—Pastor F. E. White preached at both hours. Subjects, "The Message of the Organ and Choir," and "The Church and Its Life." 55 in S. S. Pastor attended S. S. honor roll service in afternoon at Sharon Church.

Union Grove—Pastor S. G. Wells preached in the morning. Subject, "Paul's Victories." No preaching in the evening, pastor attending honor roll S. S. Service in afternoon at Sharon. Fine examinations.

Middlebrook—A. F. Green, pastor, preached at both hours. Subjects, "The Straight Gate" and "The Prodigal Son." 85 in S. S.

Ballard's Chapel—Pastor J. F. Williams preached in the morning. Subject, "Wise Choice." 50 in S. S. Several requests for prayers. J. F. Williams called as pastor.

Grove City—J. Clarence Davis, pastor, preached at both hours. Subjects, "The Boy That Stayed at Home" and "Believing the Lie" 175 in S. S.; 8 approved for baptism. Great service for men in afternoon. Sermon by Dr. Waller; 8 professions.

Broadway—W. A. Atchley, pastor, preached at both hours. Subjects, "Love for God's House" and "True Worth." 500 in S. S.; 2 baptized; 3 received by letter; 3 approved for baptism.

Bell Ave.—J. H. Sharp, pastor. Preaching in the morning by J. M. Anderson. Subject, "Faithful Unto Death." Pastor preached in the evening. Subject, "Seek-

ing the Savior." 451 in S. S.; 10 baptized; 2 received by letter; 1 restored; 8 approved. Meeting closed.

Etowah—No services on account of revival at M. E. Church. Pastor Rose sick, but hopes to attend Convention at Louisville. 152 in S. S.

Euclid Ave.—Pastor L. A. Hurst preached at both hours. Subjects, "True Brotherhood" and "Grieving The Holy Spirit." 168 in S. S.; 4 professions since last report.

Gillespie Ave.—Pastor F. M. Dowell preached at both hours. Subjects, "The Possibilities of a Live Church" and "Jesus Passing By." 178 in S. S.; 2 received by letter.

Concord—Pastor T. L. Cate preached at both hours. Subjects, "The Communication Between Heaven and Earth" and "Christian Armor." 58 in S. S.

Madisonville—Pastor G. W. Shipe preached at both hours. Subjects, "The Natural and Spiritual Body" and "The New Birth." 76 in S. S.; 4 received by letter; 2 approved for baptism. Large congregations.

Deaderick Ave.—Pastor C. B. Waller preached at both hours. Subjects, "Three Unshaken Pillars" and "The Man Who Sold Out." 808 in S. S.; 4 received by letter; 1 approved for baptism; great crowds; great interest among unsaved; 7 professions.

## CHATTANOOGA.

First—Pastor J. C. Massee preached at both hours. Subjects, "Results of the Filling With the Spirit" and "The One Man in Whom Satan Had Nothing." One addition. Ten received the hand of fellowship; 387 in S. S.

Central—D. P. Harris, pastor, preached at both hours to good congregations. Subjects, "The Triumphs of Faith" and "If Any Man Have Not the Spirit of Christ, He is None of His." One by letter; 109 in S. S.; 39 in B. Y. P. U. Second Sunday in May Roll-call day.

Highland Park—Pastor Keese preached at both hours on "The Gospel the Power of God" and "Real Freedom Through the Truth." Excellent attendance and fine S. S. One received by letter, one baptized. Observed the Lord's Supper. Good B. Y. P. U.

Tabernacle—Dr. Joseph Kemp, of Edinburgh, Scotland, preached morning and evening to large audiences. In some respects the greatest services we have ever had for deep spirituality; also a very large attendance at Sunday School.

East Chattanooga—Pastor A. P. Moore spoke at both hours. Subjects, "Finding and Bringing" and "We Would See Jesus." Two by letter. Pastor preached at curtain pole factory at 3 p. m. Good service; 143 in S. S. Outlook hopeful.

Ridgedale—Pastor Chunn preached at 3:15 on "The Kingdom of God Not in Word, But in Power." 55 in S. S.; 2 baptized. Good congregations. A splendid service. Revival service begins next Sunday. Pastor will be assisted by Rev. T. O. Reese, State Evangelist.

Alton Park—Rev. W. R. Puckett preached at both services. Subjects, "The Resurrection of the Body" and "The Great Physician and His Remedy." Great interest. House overflowed at night. Two received for baptism. 112 in S. S.

Hill City—Pastor King spoke at both hours. Subjects, "Profitableness of Godliness" and "Fishers of Men." One baptized; received one by letter. Good interest at both services. Good B. Y. P. U. and S. S.

## MEMPHIS.

Binghamton—Pastor M. W. DeLoach preached at both hours. Morning, "The Consideration of Christ," and at night, "The Heavenly Visitor." Large crowds at both services.

Bellevue—Pastor H. P. Hurt preached at both hours. Two for baptism; 2 baptized; 1 by letter.

Blythe Ave.—No services on account of carpenters finishing interior and house was in no condition for use.

LaBelle Place—Pastor J. W. Gillon preached at both hours. Good audiences. Four additions by letter.

Rowan—J. H. Morris (supply) preached at both hours. Subjects, "Sowing and Reaping" and "Office Work of the Holy Spirit."

Seventh Street—Pastor I. N. Strother preached at both hours. Subjects, "Church Discipline" and "The Wife and Mother."

McLenore Ave.—Services morning and evening. Children's day rally a fine service. Pastor W. J. Bearden preached in the evening. Subject, "Good Soldiers of Jesus Christ." Good congregations.

First—Pastor A. U. Boone preached in the morning and Dr. George S. Sexton, of Houston, Tex., attending the Methodist Conference, preached at night. Two by letter. A great day.

Boulevard—Evangelist T. O. Reese, of Nashville, preached at 11 a. m. from Gal. 6:7-8. Theme, "Sowing and Reaping." At 3 o'clock in the afternoon he preached

a doctrinal sermon from Matt. 16:18. At the evening hour on "Salvation by Grace." Large crowds and many forward for prayer. Four approved for baptism during the day.

Union Ave.—Pastor D. W. Bosdell, assisted by Rev. Raleigh Wright, closed the special meetings with the night service. Twelve additions since last report.

Central—Pastor Thomas S. Potts preached morning and evening. Subjects, "Peace" and "A Reasonable Thing." Two additions for baptism; 3 baptized.

## CLEVELAND.

Inman Street—Pastor Stivers preached at both services. Subjects, "Encouragement for the Worker" and "The Heavenly Land." Good interest. 45 in S. S.

Sweetwater—Preaching in the morning by Pastor E. A. Cox. Subject, "The Lord's Day, the Christian Sabbath." No preaching service in the evening because of the baccalaureate sermon for the High School being preached at the Presbyterian Church. 262 in S. S. Fine B. Y. P. U. at 6:15 p. m.

## JOHNSON CITY.

Roan Street—Pastor Davis preached. 203 in S. S. 62 in West-Market Mission; 2 approved for baptism; 2 by letter since last report.

First—Pastor Chiles preached; 125 in S. S.; 89 in East Mission S. S.; 2 additions since last report.

## SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention meets in Louisville, Ky., Thursday, May 13th. The Laymen's meeting is one day earlier. Sale of tickets begins Monday, the 10th. No tickets will be sold at the reduced rate after the 8 o'clock train Thursday night. This is railroad verdict, and we cannot help it. Be sure to remember it.

Are you going to the Convention, and if so, do you desire to be a delegate? Send in your name for enrollment. We have sent out 97 cards of registration to date. I think, however, we will have room on our delegation for all who desire to go. If your Association has appointed you, be sure to go on that basis, but in that case, take along a copy of your minutes.

We came within \$974 of reaching our apportionment for Foreign Missions, but are behind on our apportionment for Home Missions \$1,742.

Yours in service,

W. C. GOLDEN.

## OUR ORPHANAGE AGAIN.

For the last two or three months our Home and Foreign Mission work has had the right of way, and it was fitting that it should; but now I would call the attention of the Baptists of Tennessee to the fact that our contributions for the Orphans' Home have fallen behind during this period. We are still feeding the children, and caring for them as at other times, but our account is beginning to be overdrawn. Now, cannot a number of the churches and Sunday Schools help us out? Some Sunday Schools give one collection each month to this cause, others give the fifth Sunday collections to the Orphanage. It is no trouble to interest the children in this work of raising funds for the little ones that have no father or mother to care for them; the Secretary will be glad to mail envelopes for offerings for the Home to any church or Sunday School desiring them. There are many individuals that will read this who can send us a small gift without waiting for some one to ask them to contribute at church or Sunday School.

We feel that the task of caring for the fatherless is one well worthy of the most earnest support of every Baptist in Tennessee, and that if you could see what we are doing here for the children you would feel thankful for the privilege of making brighter these young lives, some of whom at least would have been very dark indeed without the help and training received here. Send at once to the Secretary, who will send you-by-return-mail as many envelopes as you can use in your church or Sunday School for this purpose. Suppose you give the children in your school the envelopes one Sunday and ask them to see how much they can raise during the following week; you will be surprised in many cases to see what they can do. If we could get as much money for these children as the Baptists of Tennessee spend for tobacco, we could readily support twice as many as we have. Now, the appeals from the Home have always met with hearty response, and we feel sure that this one shall not be in vain. Send your contributions to W. M. Woodcock, of Nashville, Treasurer, as he has charge of all funds.

Yours for the children,

E. K. Cox, Secretary.

Nashville, Tenn.



## = MISSIONS =

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

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

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

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

**Orphans' Home**—C. T. Check, 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.

### MISSION SUBJECT FOR MAY.

#### THE PRESS AS A MISSIONARY FACTOR— BIBLE DISTRIBUTION.

The translation of the Bible into five hundred and thirty-four of the languages and dialects of the earth is the greatest single literary achievement of all history. That has laid the foundation for all the missionary work that has been built upon it.

#### THE ANVIL OF GOD'S WORD.

Last eve I paused beside a blacksmith's door,

And heard the anvil ring the vesper chime;

Then, looking in I saw upon the floor  
Old hammers worn with beating years  
of time.

"How many anvils have you had," said I

"To wear and batter all these hammers so?"

"Just one," said he, and then, with twinkling eye,

"The anvil wears the hammers out, you, know."

And so I thought, the anvil of God's word,

For ages skeptics blows have beat upon,

Yet, though the noise of falling blows is heard,

The anvil is unharmed, the hammers gone.

#### THE FIRST BOOK.

The printing press in 1450 issued its first book, a Latin Bible. The mariner's compass and the steam engine soon followed, guiding man and giving him a new motive power. And so, just as Luther's hammer was heard nailing his theses to "All Saint's" door, God was loudly calling all saints to rally about the reformed standard and give the Bible to the common folk; and to go on swift keels and wheels to the very bounds of the earth with the message of salvation.

#### FIRST AMERICAN BIBLE.

The first Bible printed west of the Atlantic was the famous Indian Bible, translated into the native tongue by John Eliot, which has now not one living reader.

Eliot likewise created for his beloved children of the forest a new literature, translating a catechism, psalter, grammar and primer, followed by "Baxter's Call."

#### BAPTISTS AND THE BIBLE IN FOREIGN LANDS.

Japan, the land long closed against the missionaries, was opened through finding a leaf of the Bible on the waters of the Sea of Japan. Soon after the gates were opened Baptist missionaries were on the field.

In 1853 a gentleman of high rank found a page of the New Testament in the waters of the Japanese sea and learned through an interpreter that it told the story of the true God. This was one of the incidents that led to the opening of the Nation to foreign commerce and the changes that have come in Japan are very clearly traceable to the influence of the Bible. In no land have our missionaries a warmer reception than in this growing island Nation.

Mr. Jones, who was sent to Siam by the Baptists of the United States, laid the foundation for the Bible in Siamese. He completed the New Testament in 1844, but was not able to finish the Old Testament when his health failed.

The first work attempted on behalf of the Chinese was by the English Baptists. Dr. Joshua Marshman, in India, began the study of the Chinese language in 1806, the year before Morrison went to China, with the intention of translating the scriptures into that language. After fifteen years of labor he completed the New Testament. This work was followed by the labors of others, but the Baptists have always had a large part in the work in China.

Africa is still a scene of horrors, but even in this dark continent the Bible has gone in its divine power and the black men have been made white of heart, gentle in spirit, forgiving instead of murderous, and these men who are supposed by many to be beyond hope, are found seated and in their right mind as a result of the Bible's mighty work.

#### BIBLE WORK OF SOUTHERN BAPTISTS.

The Southern Baptists worked with the Baptists of the North until 1845. The organization of the Southern Baptist Convention with its Bible Board appointed in 1851 was the channel of work for the Southern constituency. In 1852 the Bible Revision Association was organized in Memphis, Tenn., "to aid in conjunction with the American Bible Union in procuring a pure version of the English Scriptures." The Foreign Mission Board was made responsible for the Bible work in foreign fields and they have right nobly done their work. In the natural development of things the Sunday School Board with headquarters in Nashville, Tenn., has become responsible for a large share of the Bible work in the home land.

# ROYAL

## BAKING POWDER

Makes delicious hot biscuit,  
griddle cakes, rolls and muffins.

The only Baking Powder  
Made from Royal Grape Cream of Tartar

#### ZEAL WITHOUT KNOWLEDGE.

The practical value of educational missions may be inferred from an incident in the work of certain missionaries in Central Africa. They gave themselves wholly to evangelistic work without any effort at education, under the mistaken idea that proclaiming the gospel to those who had not heard it was the beginning and the end of missionary endeavor. After years of faithful preaching, the gospels were translated into the native language when it was discovered that none could read.—*Wilson S. Naylor.*

#### A ROYAL GIFT.

One hundred and sixty printing presses are conducted by the Protestant mission boards in various parts of the world, and they issue annually about four hundred million pages of Christian literature and the word of God.

The Empress Dowager of China, on her sixtieth birthday, was presented a copy of the New Testament bound in silver and gold, by ten thousand Christian Chinese women. The Emperor, because of the interest the gift excited in the palace, purchased a copy for his own use.

#### EYE GATE AND EAR GATE.

Bunyan has taught us how important are eye gate and ear gate, if we would enter the City of Mansoul, and it is not improbable that more knowledge finds entrance through eye gate than any other.

Books hold to missions a vital relation, not only as the treasures of the great facts of the world's religious condition and history, but as the records of missionary history and biography, sacrifice and service, heroism and achievement. Books are the memorials and monuments, without which the very memory of such lives and labors would perish; for, though lasting impress is often left on living human beings, even converts die, and tradition is too untrustworthy to be the custodian of such priceless memories.

Our libraries are the true "catacombs" the dwelling-places of the dead; for in their books authors perpetually abide among us, living, breathing, speaking, acting, and moving on mankind.

It is of prime importance, especially to young people, to form habits of systematic, careful, thoughtful reading. Those who properly appreciate the value and virtue of a good book will not neglect this open door to the highest culture, in the companionship of the wise, the great, and the good.—*A. F. Pierson.*

#### NEWSPAPERS IN CHINA.

The newspapers of China are at once an evidence and an instrument of the Nation's regeneration. They are a fearless fighting force for the new day. They attack the ancient abuses, and set forth the claims of the new order. They portray the nature of the "Western learning," and show its advantages for

China. These editors are patriots, and their honor will be great in a coming day. Already they share with the new schools the distinction of being the most effective public educators. In the leading cities of the Empire may be found public reading halls, where the day's newspaper is read to those who cannot read for themselves, and there lectures upon modern sciences are given. In Peking there is even a comic journal, devoted to progress and reform, which the same city is published a woman's fearlessly caricatures existing evils. In daily, which is a powerful factor in bringing about the new order.—*Missionary Review of the World.*

#### THIS WILL INTEREST MANY.

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

#### NEW SALEM S. S. INSTITUTE.

On Thursday night, April 22, according to appointment, the Sunday School Institute of New Salem Association convened at Grant, Tenn., with the Buena Vista Church, and after devotional exercises, conducted by the pastor, Elder L. S. Ewton, organized by electing Brother Ewton Moderator and T. J. Eastes, clerk. We proceeded to the discussion of the program, which was completed with one exception.

At 11:00 o'clock on Friday, the Institute suspended business to engage in the ordination of two deacons. Brethren G. R. Hearn and E. A. Kennedy. Sermon by Brother S. M. Gupton; examination by Brother M. W. Russell; prayer by T. J. Eastes; laying on hands by Presbytery; charge by Brother J. F. McNabb. Adjourned for a sumptuous dinner, prepared by the sisters and ladies of the community. During the recess the executive committee of New Salem Association held a session and transacted the business for which they were called.

At 1:30 the Institute was called to order by Moderator. After singing and prayer, proceeded to the work of the program.

The discussions were profitable and inspiring. A vein of deep devotion ran through the whole meeting. A new impetus is given to the Sunday School work in this Association. We missed several Sunday Schools which were not represented. We believe they missed a great opportunity. The meetings were spiritual from beginning to end.—*Ad-*



journed to meet at Linwood on Wednesday night before the fourth Sunday in June, 1909.

The Church, immediately after the adjournment of the Institute, repaired to the creek, where the pastor baptized two candidates, and then each of us went on our way rejoicing.

Thus closed our first meeting. All felt helped. We pray that the Sunday School interest and our meetings may become more helpful.

T. J. EASTES, Secretary.

#### 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.

HOHENWALD.

Thinking that a few lines from this section would be of interest to some of the many readers of the BAPTIST AND REFLECTOR, I send this brief report of the prospect on our field of mission work. Of course, the work here at Hohenwald is in its incipency, and the progress is very slow, yet we can see nothing to hinder us from succeeding, for the "truth is mighty and will prevail." We have at last secured the lumber and started to make our seats, and it will take over one month for me to make them. It will be a great joy to us to get in our new building, if we can do it with all debts paid. I wish that all the churches that promised money at the Association last fall for this work,

would send it to Brother J. R. Brownlow. He wrote me some time since that not one-half of it had been paid in. Brethren, this is a debt you owe the Lord, and it should be paid.

The work at Nunnally will succeed. We intended to finish the house this spring and hold a meeting there. There is some good Baptist material that will be gathered in soon. As to Centerville, I can't tell what the result will be. There are a few faithful sisters that are trying to hold the work together. At Cross Roads, the work is moving along quietly. That is one of the best little country churches to be found anywhere. They are always ready to respond to all of our denominational work. We rounded up our work here yesterday with an offering to Home and Foreign Missions.

This is a great field that is white unto the harvest, and we earnestly request the prayers of all that the Lord will abundantly bless us in all our work.

J. H. HULL.

Missionary State Board.

Hohenwald, Tenn.

#### ANNOUNCEMENT.

I am informed that the Executive Board for Duck River Association, at their recent meeting, elected me Sunday School Secretary for the above Association.

Now let me say to the brotherhood, that as your co-laborer in this great work, I will be just as effectual as you give me opportunity.

Let us labor together for the glory of God. Train your children in the Sunday School work and thus you make them "meet for the Master's use."

The next generation will see you in the life of your children. You want them to be honest; you want them to be

high-minded, sober, true, noble and good.

God has given them to you to be as gurgling fountains, the wandering Rambler, the unfolding bud, along the uneven pathway of your onward journey. Do you want them to respect you in their childhood and honor you in your declining years? If so, take them by the hand on the Sabbath morning, lead them along the street, through the woods or around the lane to the "House of God." They will find the "Good Samaritan" there. They will be cared for.

Oh! thou mighty Sabbath School, Eternity alone can reveal the harvest from the seeds that thou hast planted.

Christ has said, "occupy until I come." Brethren, let us muster our forces in line of battle and fight the fight of faith. If you need my service in organizing new schools, or if your school needs reorganizing, notify me. I want to help you put our work on a higher plane of activity and usefulness.

Yours for the S. S. of D. R. Association.

F. M. JACKSON.

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

#### 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.

#### SALEM ASSOCIATION.

The Fifth Sunday meeting of the Salem Association will be held with the Baptist Church at Burt, Tenn., beginning at 10 o'clock Friday morning before the Fifth Sunday in May.

1. Devotional exercises conducted by D. Atnip.
2. Organization.
3. Introductory sermon by E. H. Marcrom.
4. Need of a deeper personal consecration among church members, and how to obtain it. L. W. Beckwith, D. C. Taylor, J. C. New.
5. What are the relationships between the saved and Jesus, and the duties growing out of them? Jas. Davenport, J. H. Williams, W. W. Gray.
6. How can a church attain to a higher state of Christianity? E. H. Marcrom, Dr. M. H. Grimmett, W. E. Wauford.
7. A scriptural church. S. M. Gupton, S. Robinson, G. E. Henley.
8. The relation of baptism to salvation. Jas. Davenport, T. M. Givan, L. W. Beckwith.
9. Associational missions. J. H. Williams, Wm. Vickers, B. M. Cantrell.
10. If the church as a body fails to discharge its duty to God and man, does that excuse individuals from performing their respective duties? S. Robinson, S. M. Gupton, Jas. Davenport.

A query box will be opened from time to time during the session. From 10 to 11 o'clock Sunday morning will be devoted to Sunday School work. 11 to 12 sermon by some one selected by deacons and pastor of church. Burt is situated five miles south of Woodbury, Tenn.

#### HICKS' CAPUDINE CURES SICK HEADACHE.

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

#### SOMERVILLE.

On Sunday afternoon at 3 o'clock, April 18th, I preached to a large and attentive audience at Somerville. The

#### WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

church was to have ordained two deacons, but as a message was sent to the pastor, Rev. J. H. Oakley, of Jackson, that they could not attend to it on account of the absence of one of the candidates, and as I was to preach the sermon anyway, Brother Oakley declined to go, supposing that I could fill the appointment, which I did. But upon arriving, I learned that they had sent a second message, stating that the candidates to be ordained could both be there. Brother Oakley failed to receive this second message, hence, his reason for not going. Quite a large number from Whiteville were present, expecting the ordination services; and also a number from Jackson intended going, until they received the above named message. As it was, I had a fine trip, which I am still enjoying, and I must say that there isn't a better people anywhere than at this humble church. They have a noble pastor, whom they all love. While I had a very pleasant time myself, I regretted that the pastor did not accompany me, so as to carry out the ordination service.

Brother Oakley is to have this service on the fourth Sunday in June, and to say that he shall have a glorious time is putting it mild, for that is a progressive field and there are prospects for a great future at that place.

May God's richest blessings rest on this people and their beloved pastor, is my unceasing prayer.

JOHN J. SMITH.

Jackson, Tenn.

#### COMMENCEMENT.

Will Mayfield College closes its 30th year May 18th, 1909. This year has been the most prosperous in its history.

The baccalaureate sermon will be preached May 16th, at 11 a. m. by Rev. M. R. Cooper, of Kennett, Mo. Brother Cooper is one of the ablest ministers in southeast Missouri, and we are expecting something interesting. Don't fail to hear him.

Gold and Silver Medal Contest 17th, at 7:30 p. m.

Graduating Exercises 18th, at 7:30 p. m.

Board of Trustees meet 19th, 9:30 a. m.

A. F. HENDRICHs.

Marble Hill, Mo.

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NATIONAL  
BISCUIT  
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All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

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## DENOMINATIONAL LITERATURE.

The *Baptist Chronicle* objects to the consideration of the question of denominational literature by the Southern Baptist Convention, as recently suggested by the *Religious Herald* and seconded by the BAPTIST AND REFLECTOR and other papers, on the ground that it would "necessitate sooner or later a denominational organ. This would be a new complication of the paper problem. 'Which paper shall be the organ? Who shall be its editor? How often shall the organ be elected? and what shall be its remuneration?' These are some of the questions on the surface. Beneath the surface there are not simply questions, but grave problems. Doctrinal soundness would have to be threshed out."

Again, the *Chronicle* says:

"This does not, however, tell all the story. What a lot of 'pulling behind the curtain' there would be for favorable mention. The Committee on Denominational Papers would soon come to be the most important of all the committees. There would be nearly as much, or more interest centered on this committee as there is now on the nomination committee, and if the Convention should ever decide to adopt a Convention organ then the 'log rolling' for the place might become a special feature."

The *Chronicle* misses the whole point of the suggestion by the *Herald*, as we understand it. It is not proposed to have a "denominational organ," nor is it proposed to endorse any paper by name. The doctrinal soundness of any particular paper will not be a question for consideration at all. The only thing considered will be the question of the importance of our denominational papers to the denomination, and consequently the importance of having our pastors and other leaders of the denomination use their influence in extending the circulation of these papers. Each

State will be left entirely free to have its own paper, and if there should be several papers in the same State, that would be a matter for the brethren of that State. The only thing the Convention would do would be to put its stamp of approval upon our denominational literature in general. We again heartily second the suggestion.

## SAM DAVIS.

The bronze statue of Sam Davis was unveiled to the public on April 27, in the presence of an immense concourse of people, numbering perhaps some 5,000 or 6,000. The ceremonies were simple, consisting of a prayer by Dr. J. H. McNeilly, of this city, a brief presentation address by Maj. E. C. Lewis, and a more extended address of reception by the Governor. The grandniece of Sam Davis pulled the string which caused the flags draping the statue to drop aside, the band played Dixie, and the people cheered enthusiastically.

Who was Sam Davis that he should have been thus honored? We have told the story in these columns before, but it will be of interest to tell it briefly again. He was born in Rutherford County, near Smyrna, in 1842. At the breaking out of the war, while hardly more than a boy, he entered the Confederate Army. When a company of scouts was organized by Gen. B. F. Cheatham, Davis was chosen one of the number, "because of his coolness and daring and power of endurance." Capt. H. B. Shaw was in command of the scouts. In November, 1863, when he was about to be captured near Pulaski, he gave to Sam Davis some important papers revealing the Federal plans. Davis attempted to escape with them, but was pursued and captured. The papers having been found upon him, he was brought before Gen. G. M. Dodge, then in command at Pulaski, who asked Davis where he got those papers. Davis refused to tell. Gen. Dodge reminded him that it was a very serious matter, and that if Davis would not tell where he got the papers, it would be the duty of Gen. Dodge to call a court-martial and, under the rules of war Davis would probably be hanged as a spy. Davis still refused to tell. A court-martial was called. He was tried, found guilty, and sentenced to be hanged on November 27, 1863. Just before he ascended the scaffold he was again offered life and liberty if he would tell where he got those papers. Capt. Shaw, who had given them to him, was then in prison at Pulaski under the name of Coleman. Davis had only to speak the word and Shaw would perhaps have been hanged and Davis would have gone free. But, drawing himself up, he said bravely, "If I had a thousand lives I would lose them all here and now before I would betray a friend, or the confidence of my informer." And so they hanged him, hanged him by the neck until he was dead—hanged his body, but they could not hang his soul. His soul goes marching on. And now, after nearly fifty years have passed by, the people of Tennessee have erected a monument to his memory, which for all time shall tell to the world the story of the young scout, who sacrificed his life rather than betray a friend, and who put duty above even life itself. The monument will stand as an object lesson to the youth of this and other States, telling them that principle is above personal interest, self-sacrifice better than self-preservation, and that it is better to die for the sake of honor and duty than to live a traitor to the cause one has espoused. Are the Sam Davises all dead in Tennessee? We do not believe it. While the glorious opportunity of martyrdom came to him, there are thousands and thousands of other youths in this State who, under similar circumstances, would lay down their lives rather than betray a friend or be false to a trust reposed in them.

So striking is the story of Sam Davis, that Ella Wheeler Wilcox, the Northern poetess, has written the following poem about him, which we think is one of the most beautiful and most stirring poems in the English language:

"When the Lord calls up earth's heroes  
To stand before His face,  
Oh, many a name unknown to fame  
Shall ring from that high place!  
And out of a grave in the Southland,  
At the just God's call and beck,  
Shall one man rise with fearless eyes  
And a rope about his neck.

For men have swung from gallows  
Whose souls were white as snow,  
Not when they die nor where, but why,  
Is what God's records show.  
And on that mighty ledger  
Is writ Sam Davis' name—  
For honor's sake he would not make  
A compromise with shame.

The great world lay before him,  
For he was in his youth.  
With love of life young hearts are rife,  
But better he loved truth.  
He fought for his convictions,  
And when he stood at bay  
He would not flinch nor stir one inch  
From honor's narrow way.

They offered life and freedom  
If he would speak the word;  
In silent pride he gazed aside  
As one who had not heard.  
They argued, pleaded, threatened—  
It was but wasted breath.  
'Let come what must, I keep my trust,'  
He said, and laughed at death.

He would not sell his manhood  
To purchase priceless hope;  
Where kings drag down a name and crown  
He dignified a rope.  
Ah, grave! where was your triumph?  
Ah, death! where was your sting?  
He showed you how a man could bow  
To doom and stay a king.

And God, who loves the loyal  
Because they are like him,  
I doubt not yet that soul shall set  
Amid his cherubim.  
O Southland! bring your laurels;  
And add your wreath, O North!  
Let glory claim the hero's name;  
And tell the world his worth."

## THE LEGISLATURE.

The Fifty-sixth General Assembly adjourned last Saturday night, or more properly, Sunday morning. This session of the Legislature has been a stormy one. There has never been assembled on Capitol Hill a General Assembly which deserved, and which is receiving, we are glad to say, the appreciation of the people to a greater extent than the one which has just adjourned. The members came fresh from the people. They had a duty to perform in behalf of the people, and they did it, in the fear of God, but not of man, regardless of favor or flattery, whiskey, money, patronage or any other influence which might be brought to bear upon them. We never saw men so earnest, so determined, with so much backbone.

The main measures passed by the Legislature, it will be remembered, were the laws prohibiting the manufacture and sale of liquor in Tennessee, and also the election laws, insuring pure and honest elections in this State. These measures were all passed over the veto of the Governor. Besides the principal prohibition laws, there were several subsidiary measures which also passed. Two of them failed, however, in the last hours of the Legislature. One, known as the Search and Seizure Bill, passed both Houses, but was vetoed by the Governor. The other, regulating soft drink establishments, failed for want of a constitutional majority, after many of the temperance members had gone home.

The evident purpose of the liquor men and their friends is to violate the prohibition laws in every way possible, and thus try to bring them into disrepute. They will then say, "We told you so. Prohibition does not prohibit. You had better repeal your prohibition laws." We wish to say very frankly to the liquor men and their allies in this State that they need hug no such comforting delusion to their bosoms. No liquor law in Tennessee has ever been repealed, and none will ever be repealed. The prohibition laws are on our statute books, and they are there to stay. The liquor men may just as well move on to some other State. If they persist in violating the present laws, then they are going to get themselves into trouble. And if the present laws are not stringent enough, the next Legislature



will pass laws which are sufficiently stringent to secure the enforcement of our present laws.

All honor to the members of the Fifty-sixth General Assembly—or, at least, to the majority of them. They have done nobly. As they return to their homes we shall expect the people to say to them, "Well done, good and faithful servants." Now let the laws be faithfully enforced, and let us have an era of peace and prosperity and happiness in this State.

#### RECENT EVENTS.

We had a visit last week from Brother J. T. Williams, of Una. He reports the church at Una in good condition. The Sunday School is increasing under the efficient superintendency of Bro. C. B. Harwood.

Dr. W. P. Hines, of Lexington, Ky., will leave on May 10th, in company with his wife, on a trip to Europe, Palestine and Egypt. We wish him a delightful voyage and a safe return.

The *Baptist World* says that "Secretary W. D. Powell will report at Ashland in June for State Missions and church building over \$50,000!" Think of it! "Where did he get it?" Powell always could beat the Jews raising money.

As our readers know, Rev. T. T. Thompson has resigned the pastorate of the church at Paragould, Ark., to become agent of the Tri-State Memorial Hospital in that State. He has an important but difficult task before him. But if anybody can succeed at it, Thompson can.

Rev. Charles T. Beall is now in Nashville. After leaving Carson and Newman College, where he made a fine record, he was pastor at Rockwood, and did a good work there. He is an excellent man. We commend him very cordially to some church in need of a pastor.

Rev. George W. Shepherd has resigned from the evangelistic force of Kentucky to accept a call to Lakeland, Fla. Brother Shepherd was formerly pastor of *Imman Street Church*, Cleveland, and has many friends in Tennessee who will wish him much success in his new field of labor.

At the Baptist Pastors' Conference in Memphis last week, when Rev. Raleigh Wright was present, Dr. A. U. Boone made the interesting statement to the conference that he had been instrumental in the conversion of Brother Wright and had baptized him. Brother Wright responding said that he felt towards Dr. Boone very much as Timothy towards Paul.

The new house of worship of the Baptist Church at Mullins, S. C., was dedicated on April 25. The *Baptist Courier* says: "The house stands on the main street of the town, centrally located, and is the most conspicuous building in the place. It is of brick, with stone finishings, and will seat in the main auditorium between four and five hundred." Rev. B. K. Mason is the efficient pastor of the church.

Through the efforts of Dr. W. P. Harvey, President of the Baptist World Publishing Company, special excursion rates during the Southern Baptist Convention will be granted from Louisville to the Mammoth Cave and return for the low price of \$3.25. We should think that a good many would be glad to take advantage of these low rates to see one of the great wonders of the world.

As a result of simultaneous meetings held in Griffin, Ga., 175 have been received into the fellowship of the various churches of Griffin, and the meeting is still in progress. Dr. R. R. Acree, the beloved pastor of the First Baptist Church, Griffin, was assisted in the meeting by Evangelist H. C. Buchholz. Among the others converted was the Mayor of the city, who united with the First Church.

We are under obligations to Senator James B. Frazier for a copy of the "Congressional Directory of the 61st Congress, First Session." It contains the names and addresses and sketches of all the Senators and Representatives in the 61st Congress, together with their committee assignments and other official information. We are glad to notice, by the way, that both Senators Frazier and Taylor, of Tennessee, have very excellent committee assignments.

Rev. Earle D. Sims recently closed a meeting at a mission point in Tampa, Fla., in which there were 50

professions and 33 additions to the First Baptist Church. A lot was purchased and a chapel erected and equipped at a total cost of \$2,500. Brother Sims has begun another meeting in Tampa, making the fifth he has held successively in that city. So far, there have been over 250 additions to the churches in Tampa as a result of the meetings he has held there.

Rev. Thomas Dixon, father of Dr. A. C. Dixon, of Chicago; Thomas Dixon, Jr., of New York, and Rev. Frank Dixon, of Washington, died on May 1, at the home of his daughter, Mrs. Delia Dixon Carroll, Raleigh, N. C. He was nearly 90 years of age, having been born Dec. 25, 1820. He had been actively engaged in the pastorate of Baptist churches in and around Shelby, N. C., for more than 60 years, and, if we mistake not, was pastor of one church that long. His death was due to the infirmities of old age.

At the meeting of the State Board of Missions of Florida last week, Rev. S. B. Rogers was unanimously elected Corresponding Secretary of the Board in place of Dr. L. D. Geiger, recently deceased. Brother Rogers has accepted the position and will enter upon his work at once. He is the present beloved President of the State Convention. He is a brother of the lamented T. S. Rogers, of Greenville, Tenn., who was Moderator of the Holston Association at the time of his death, and one of the best laymen in Tennessee.

Our friend, Rev. W. Y. Quisenberry, was in Nashville a week or two ago. He came in the interest of the Southern Baptist Theological Seminary, of which he is now the agent, to assist in the endowment which is planned for the Seminary. He spoke in the morning at the North Edgefield Church, and at night at the Immanuel Church. On account, however, of the pressure in connection with the Home and Foreign Mission Boards, it was thought best that he should postpone his work for the Seminary here until a more convenient season, probably until fall.

Dr. William Ashmore, the veteran missionary to China, died in Toledo, Ohio, on April 21st, in his 85th year. The funeral was held at Granville, Ohio, on April 23d. Dr. Ashmore was one of the greatest missionaries of the world. He ranked with William Carey, Adoniram Judson, Robert Morrison, Matthew T. Yates and R. H. Graves. He had accomplished a noble work at Swatow, China, where he labored for nearly 60 years. He was a man of great intellectual power, missionary zeal and deep Christian convictions. Failing health compelled his return to this country several years ago.

We had the pleasure last week of visiting the Methodist Training School, this city. Rev. J. E. McColluch is the efficient principal. He is assisted by a competent corps of teachers. There are now about 90 students in the school. The school bought out several handsome residences opposite the Capitol. A convenient auditorium and gymnasium combined has been erected. Besides preparing for missionary work in foreign lands, the students do evangelistic work in Nashville, thus giving them fine training, while, at the same time, they are accomplishing much good. The Training School is on the order of the Baptist Woman's Training School at Louisville.

We enjoyed a visit last Saturday and Sunday to Alexandria, in DeKalb County. The church at Alexandria was organized about 21 years ago, following the debate between Dr. J. B. Moody and Mr. T. W. Brents. It was organized with 24 members. Now it has 169, showing a healthy growth. Rev. G. A. Ogle is the present beloved pastor. We preached Saturday afternoon, Sunday morning and Sunday night to good audiences, especially on Sunday morning. The congregations were exceedingly attentive, and we hope that good was done. It was a pleasure to share the hospitality of Brethren Sam McMillan, J. A. Walker, J. S. Rowland and Liv Tubbs.

Rev. F. H. Funderburk, of Doyle, has been quite ill for about two months, first with a severe case of pneumonia and then with an abscess resulting from the pneumonia. He was operated on last week at St. Thomas Hospital, this city. We are glad to say that the operation was quite successful and he is getting along nicely. The doctor thinks that he will be able to return home in a few days. Brother Funderburk is pastor at McMinnville and at Doyle. He is also teaching in Doyle College. He is a graduate of Furman University, S. C., and of the Southern Baptist Theological Seminary. He was studying for the Ph. D. degree and expected to go North this summer for the

purpose of standing his examination and taking the degree. We hope that he may soon be fully restored to health and strength.

On last Sunday Dr. G. A. Lofton celebrated his 21st anniversary as pastor of the Central Baptist Church, this city. Addresses were delivered by George Stuart, Superintendent of the Sunday School; W. L. Looney, President of the Young People's Union; W. G. M. Campbell, representing the Girls' Dorcas and Preacher's Aid Societies; and Prof. J. E. Bailey, senior deacon. During the 21 years 1,500 members have been received into the church and \$90,000 contributed. During the past year there have been 43 additions by baptism and 19 by letter. The loss during the year was 50. The present membership of the church is 520. Dr. Lofton is one of the ablest theologians and strongest preachers in the Southern Baptist pulpit. He is greatly beloved not only by the members of his church, but by many friends throughout Tennessee and all over the South, who will join with us in hoping that his useful life may be spared many more years.

A disastrous storm swept over Tennessee on the night of April 29th, resulting in the destruction of a vast amount of property and the loss of from 75 to 100 lives. The counties most affected by the storm were Hickman, Giles, Williamson, Franklin, Rutherford, Wilson, DeKalb and Putnam. The greatest damage was done at Pulaski, in Giles County; Franklin, in Williamson County; Decherd, in Franklin County, and Statesville, in Wilson County. So far, we have heard of three Baptist churches that were destroyed—the Smith's Fork Church, near Statesville; Greenville Church, at Greenville, and Powell's Chapel, near Walter Hill. All three were excellent houses, comparatively new. Powell's Chapel church had just been completed and was dedicated on the fifth Sunday in last May. The beautiful new church at Decherd was blown from its foundations. We extend deep sympathy to the stricken and suffering and sorrowing people everywhere, and especially to our Baptist brethren. We hope that they may soon be able to rise and build.

We mentioned last week that several places were asking for the meeting of the Southern Baptist Convention next year, among them St. Joseph, Mo. Dr. T. W. O'Kelley, pastor of the First Baptist Church, St. Joseph, writes us that while Missouri is disputed territory, so far as the Northern and Southern Baptist Conventions are concerned, the St. Joseph churches all fell into line with the Home and Foreign Mission Boards of the Southern Baptist Convention more than a year ago. He thinks that if the Southern Baptist Convention could meet at St. Joseph it would help wonderfully in swinging all of that section into line. St. Joseph, he says, can well take care of the Convention. It has a new hotel costing half a million, an auditorium which cost a quarter of a million and seats 6,000. The St. Joseph brethren are going to Louisville to do their best to secure the Convention next year. St. Joseph is a city of about 100,000 population, located northwest of Kansas City. We imagine that it will be largely a question with the Convention between going East or going West. If it goes East, the probability is it will go to Asheville. If it goes West, we do not know that it could find a better place than St. Joseph.

The annual catalogue of the Southern Baptist Theological Seminary for the year 1908-09 has just been received. It shows a total number of 315 students enrolled during the session. They represented 27 States and nine foreign countries, including Brazil, Canada, China, England, Australia, Bulgaria, Japan, Sweden and Syria. As naturally to be expected, the largest number came from Kentucky, 49. Georgia comes next with 30, Mississippi 26, North Carolina 25, Alabama 20, South Carolina 19, Virginia 17, Missouri 16, Tennessee 15, Indiana 11, Louisiana 10, Illinois 9, Arkansas, Texas and West Virginia 8 each, Florida, Ohio and Oklahoma 6 each, etc. Of the 315 students, 255 were from colleges. The number of colleges represented was 109. Wake Forest College, North Carolina, sends the largest number, 24, followed by Mercer University, Georgia, with 27, Mississippi College 17, Richmond College, Virginia, 16, Furman University, South Carolina, and Howard College, Ala., 14 each, Georgetown College, Kentucky, and William Jewell College, Missouri, 13 each, Baylor University, Texas, and Bethel College, Kentucky, 8 each, University of Mississippi 5, Carson & Newman College, Moody Bible Institute and Ouachita College 4 each, etc. The catalogue gives full information with reference to the course of study in the Seminary. Let any one who is interested write to Dr. E. Y. Mullins, President Southern Baptist Theological Seminary, at Louisville, Ky., for a copy of the catalogue.



## THE HOME

ONE LESS AT HOME—ONE MORE  
IN HEAVEN.

One less at home!  
The charmed circle broken—a dear  
face  
Missed day by day from its accustomed  
place,  
But cleansed, and saved, and perfected  
by grace!  
One more in heaven!

One less at home!  
One voice of welcome hushed and ever-  
more,  
One farewell word now spoken; on the  
shore,  
Where parting comes not, one soul  
landed more—  
One more in heaven!

One less at home!  
Chill as the earth-born mist the thought  
would rise,  
And wrap our footsteps round, and  
dim our eyes;  
But the bright sunbeam darteth from  
the skies—  
One more in heaven!

One more at home!  
This is not home, where, cramped in  
earthly mould,  
Our sight of Christ is dim—our love  
is cold;  
But there, where face to face we shall  
behold,  
Is home and heaven!

One less on earth!  
Its pain, its sorrow and its toil to share;  
One less the pilgrim's daily cross to  
bear;  
One more the crown of ransomed souls  
to wear,  
At home in heaven!

One more in heaven!  
Another thought to brighten cloudy  
days,  
Another theme of thankfulness and  
praise,  
Another link on high our souls to raise  
To home and heaven!

One more at home!  
That home where separation cannot be  
The home where none are missed  
eternally,  
Lord Jesus, grant us all a place with  
thee,

At home in heaven!  
Southern Churchman.

### A CHARMING GIRL.

Gertrude was her name, and she was  
"in her teens." There are many girls  
more beautiful as to face and feature  
than was she, but her charm lay in her  
sweet nature. Politeness in her was as  
natural as was her breath. It was her  
"loving kindness" that set her apart, as  
it were.

"There are many things that I've never  
had to teach Gertrude," said her  
mother to a friend. "For instance, as  
how to act in company. I've never  
known her to ignore her host and hos-  
tess, as is the way with some girls. She  
invariably greets them first on entering  
a home, and sees them last on leaving it."

Perhaps if I should give you a brief  
outline of how Gertrude appeared at a  
house party, you might more fully com-  
prehend the grace which rendered her  
charming. There were some middle-  
aged and some elderly people in the  
party. She did not pass these people  
by (as some of the other girls did), but  
was as entertaining to them as to the  
young folks, finding young hearts and  
often enthusiastic ones in unexpected  
places. Neither did she interrupt her  
elders, nor talk while anyone was sing-  
ing or playing.

One of the most attractive ways she  
had was her tact in helping the hostess,  
whoever she might be, entertain. She  
appreciated the fact that it was due to  
one's hostess as a guest to be as bright  
and agreeable as one knows how to be.  
A friendly nod to this one, a smile to  
that one, a kind word for everyone, a  
deed of courtesy when the opportunity  
offered, a small attention which made  
some shy one feel at ease, these and  
similar acts revealed her lovable char-  
acter.

One day, while Gertrude was giving  
an "Afternoon Tea" on the piazza of  
her home to a few friends, she had  
some unexpected callers. They were  
two country cousins, unused to city ways  
and were somewhat embarrassed when  
they found the eyes of a dozen or more  
fashionably dressed young ladies regard-  
ing them. For a moment, and only a  
moment, they felt as if they wished the  
ground would sink under their feet.  
But Gertrude, in her gracious courtesy  
came to their relief. She was not  
ashamed of them. Why should she be?  
She welcomed them cordially and intro-  
duced them to her friends, and in her  
genial way:

"These are my cousins, the dearest  
girls! It was at their home that I had  
such a lovely visit last summer."

The "country cousins" felt relieved of  
their embarrassment after such an in-  
troduction, as you can well imagine.  
They had a thoroughly good time, and  
went home more than ever in love with  
their cousin Gertrude.—Exchange.

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

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

### THE TWO APPLE TREES.

"I have been looking at these two  
trees, boys," said Mr. Moore one bright  
Saturday morning, "and as there seems  
to be about the same amount of apples  
on each one, I have decided that if you  
want to gather and market them for  
yourselves, you may do so."

"And have the money for ourselves?"  
they asked eagerly, and in unison.

"Yes, and you may also take old Billy  
and the light wagon to draw them to  
town this afternoon."

Before he had ceased speaking, John,  
the elder boy, had begun to climb one  
of the trees, and Mr. Moore, without  
further comment, walked away.

The other boy also walked away, but  
in different direction.

John meanwhile secured a good foot-  
hold in the center of the tree, and was  
giving it a vigorous shaking, which sent  
the apples to the ground in showers.

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annum, compounded quarterly.

Presently the brother returned carry-  
ing a ladder and a basket.

"Oh, ho," cried John, "you don't mean  
to say that you intend to pick those ap-  
ples off the tree? This is the way to do  
it," and he gave his tree another ener-  
getic shaking. "Why, don't you know,"  
he went on, "if you stop to pick those  
apples off it will take you all day long?"

"Can't help it," was the answer; "that  
is the way they are coming off, and the  
only way."

"But, you'll not be ready to go with  
them to town this afternoon."

"Then I'll go some other afternoon."

"But you can't stay out of school."

"I can be examined Monday at noon.  
Don't worry, I'll find some way to get  
my apples to market, and they'll bring  
me a good price when they do get  
there."

John continued his protestation, but  
his brother persisted in doing his work  
in his own way. Therefore, it was  
nearly sundown, and John had been  
gone several hours when the brother  
took the last apple from the tree.

When John returned from town soon  
after, he jingled his coins in his hands  
merrily, and asked with a laugh:

"Don't you wish you had some?"

"How much did you get a bushel?"  
asked his brother.

A few minutes later when they en-  
tered the barn together, where the  
brother's apples were carefully stowed  
in baskets, John exclaimed:

"What in the world did you do to  
those apples? They look as if they  
had been polished."

"Oh, just a cloth and a little rubbing  
did the job," was the answer.

"Who would believe that the trees  
which bore those apples and John's were  
exactly alike?" said Mr. Moore, com-  
ing into the barn at this moment.

John looked grave.

"But what's the use of all that trou-  
ble? They'll not bring you any more,"  
he said scornfully.

"Wait and see," said the brother.

On Monday evening, when the young-  
er brother returned from the village, he  
counted out his money, and he had re-  
ceived just double the amount that John  
had been paid for his apples.

"I did not know," said John, "that  
taking a little trouble would make so  
great a difference about the very same  
thing.—CLARA J. DENTON, in *Michigan  
Christian Advocate*.

## DEAF 25 YEARS

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## 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 May: "The Press as a Missionary Factor."

Did you ever think of the value of printer's ink to Missions? Even in this little corner, what has it done? The \$1,100 we raised this 15th year all came from the use of the Young South page in this paper. The \$12,000 the Young South has given to Missions since I began to lead the work, all came from your pens and mine, week after week on this page.

Let us study this month of what the Press, blessed by God, can do to further His work in the world. L. D. E.

### CORRESPONDENCE.

You have read, doubtless, how the Young South was able to send out to the Boards over the \$1,000 we aimed at. Our annual receipts footed up \$1,056.11. Every cent of that has been distributed.

But there is more to follow. Guess how many letters there are today? Just nineteen, and these must have a chance. So I shall supplement the checks I sent off last Saturday, April 24, with all you have given up to today, April 27, 1909.

Just listen, now, to these late comers and join with me in thanking them one and all. These begin our sixteenth year.

No. 1 is dated Englewood, and says: "Enclosed find \$3 to be divided as follows: \$1 from the Zion Hill church to the State Board, and the same to the Foreign and Home Boards. We hope the indebtedness will be met by the last of the month."—Chesnut Farm.

That begins the new year beautifully for us.

Kingston comes next in No. 2, and brings \$1.50 for the Foreign Board from Mrs. G. W. Weaver. We prize both the money and her prayers for the Young South.

The next, No. 3, comes from Kentucky and brings \$1 for Mrs. Maynard and the Home Work, from a "Lover of Jesus."

God knows who is so kind to the Young South.

No. 4 reports a new Band in Morristown:

"I have reorganized my class of 12, into a Mission study class, called 'The Joy-Bearers.' Our motto is 'Lend a Helping Hand.'"

"The children are very enthusiastic and we want to contribute to the Young South. We want to work first for the Orphans' Home in West Nashville. We will send our offerings every quarter."—Mrs. S. M. Holsinger.

This is a good example for all teachers to follow. May they, indeed, bring "joy" as they grow up. We shall hope to hear from them often this year.

No. 5 comes from a "lonely mother," whose children are married and gone far away. She sends \$1 to be used where it is most needed, and says I must not say from whom it comes. Shall I put it in that chapel at Kokura?

And No. 6, too, brings \$1 for State Missions and withholds her name. Both these are from Tennessee.

No. 7 will show you how Young South

members develop as the years go by. It bears date Gallatin:

"As you know, I've been a member of your Band since I was a little tot. I now have a Sunday-school class of six little girls, and I am trying to cultivate a missionary spirit in them, as my mother taught me. They wish to join the Young South as the 'Willing Workers.' Their names are Myra Dulin, Virginia Seay, Eva Mitchener, Florence Scott, Katie Mai Lawrence, and Esther Escue. Please find enclosed \$1 for the Kokura Chapel. We hope to send more next time, and we pray this small gift may save some souls. We send our best wishes."—Grace Smith, Teacher.

Isn't that lovely? Miss Grace's picture is in the S. S. room at Kokura that the Young South built for Mrs. Maynard in the long ago. She was only a tiny girl, then. Now, she leads others in the same blessed work. May God give her great success. Can I help you with boxes, or leaflets? If these girls work as willingly as Miss Grace and her sister have ever done, they will do much for Missions.

No. 8 is from Etowah:

"Miss Ponie Cook recently organized a Sunbeam Band here with the pastor's wife, Mrs. W. N. Rose, as leader. Our pastor says we must start right, so we enclose \$1 to be divided between the Home and Foreign Boards. We have about 50 enrolled, and others will join, and we intend to send our offerings through the Young South."—R. Sella Sharp, Secretary.

We gave your officers last week, and we welcome you heartily to our ranks. May you grow and prosper. Let us help you if we can.

Petersburg sends No. 9.

"Enclosed you will find 75 cents from Fred Marsh, Gileo Gray, Susie and Roy Scott, members of the intermediate class of Petersburg S. S. Please give it to Japan. We earnestly pray that our small offering may bring some soul from darkness to light. We hope to do more in the future."—Mary Talley Muse, Teacher.

I like "Missionary Classes." Much good can be done that way. Keep it up bravely.

No. 10 brings greetings from Bluff City:

"Find enclosed 60 cents from my grandmother, mother and me, for Mrs. Maynard. My grandmother is in her 80th year. She lives at Jonesboro, and reads the BAPTIST AND REFLECTOR. We unite in best wishes for the Young South. I am just twelve years' old."—Murray C. Shoun.

I like a Band of three generations. May the oldest enjoy the work until God calls her home, and the others be ever faithful in her footsteps. Not only those of four-score, but those just beginning life come to the Young South. Read No. 11 from Talbott:

"Here is my first offering, \$1. Use it where it is most needed. When I have a name for myself, I want to join the Young South, and help more in this great work. I shall soon be two months old, and my mother thinks I am a very dear little girl, and hopes I may live to send you many more offerings."—Baby Bettis.

We quite agree with Mrs. Bettis. Suppose you take my name—Laura Dayton Bettis? Don't you think that will do nicely? Shall I put this first gift in God's house at Kokura, in Japan?

In No. 12, Mrs. J. R. Austin, Alamo, Tenn., sends \$1 for the chapel in Kokura. We want to push that line with all our might now.

A new friend at Lynnville comes in No. 13.

"I saved my Sunday eggs for five Sundays and added a little to what they brought. I have a fine little class at S. S., and hope to accomplish good with

my five little girls. I have a hen setting on fifteen eggs. I call her 'Japan,' and hope to get some more money from her brood.

"If I cannot cross the ocean,

And preach in foreign lands,

I can help another brother

By holding up his worthy hands.

"I enclose \$1.25 for the Foreign Board, and I pray God to bless it to some dark benighted soul."—Viola May.

You see she found something to do. May your work grow and you be blest in it. We shall hope to hear again when the chicks are ready to broil, if not before.

No. 14 comes from Walter Hill:

"That \$54.29 must come anyhow. Enclosed you will find \$2 to help us out. Send it on to Drs. Willingham and Gray. That debt must be raised or we are disgraced."—Mrs. Sue E. Short and Daughter, Powell's Chapel.

Rejoice with us, that our promise was more than met. This shall go on tomorrow.

Brush Creek, that never fails us, comes with \$3 in No. 15, \$2 for the Foreign Board and \$1 for the Home. Will Mr. Neville please tell the S. S. how much it is appreciated?

I was looking for No. 16 to come from those two faithful classes in Sweetwater S. S., taught by Mesdames Thomas and Forkner. They send this time \$3.13.

"Japan" thanks each little giver. Will Mrs. Lowry tell them so?

And then No. 17 from Dayton brings

### SIX DOLLARS

for Missions from the Sunbeams. It is not too late and helps wonderfully. I'll send the boxes with pleasure. Use a little mucilage to hold them together at the bottom.

No. 18 goes ahead some!

"Enclosed you will find

### NINE DOLLARS

from Liberty S. S., Lauderdale County; \$6 for the Orphans' Home, and \$3 for the Missionary in Japan. We hope it may do much good."—Mrs. J. T. White.

That's fine. Please express our warmest gratitude to Liberty, S. S.

A member of Little Hopewell church does better still and sends

### TEN DOLLARS

for Foreign Missions, the last for the first week of our new year. May God bless the kind heart that prompted so generous an offering.

No. 19 comes from Mrs. Rowe, who was formerly at Kokura, but is now at Nagasaki. She has been ill and not able to write for a long time. "Baby Ruth" has a little brother, two months' old.

Now, I haven't heard from all I expected to, but I am very proud and thankful, that so many were so loyal at the last.

All that has come in this week shall go tomorrow to Dr. Willingham, Dr. Gray and Mr. Woodcock, and help to throw the balance on the right side.

Remember that they need money just as much in May as they did in April. Do your best this beautiful, sunshiny, flowery May.

Most gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

First week in May, 1909.

For Foreign Board.

Zion Hill Church, by Chestnut

Farm ..... \$ 1 00

Mrs. G. W. Weaver, Kingston..... 1 50

Lover of Jesus, Kentucky ..... 1 00

Etowah Sunbeams, by R. S..... 50

Miss Muse's S. S. class, Peters-

burg ..... 75

Shoun Band, Mt. City, by M. C.... 60

Viola May, Lynnville ..... 1 25

Mrs. Short and Daughter, Walter

Hill ..... 1 00

## FIFTEEN YEARS OF KEEN SUFFERING

Rheumatism Developed Burning, Painful Sores on Legs—Tortured Day and Night—Tried All Kinds of Remedies to No Avail—Wife Had Debility and Pains in Back.

### BOTH USED CUTICURA AND ARE WELL AGAIN

"My husband had been a great sufferer with rheumatism for nearly fifteen years. At first it was in his bones, but after a while it was in the flesh and finally running sores broke out on his legs, from below the knees to the ankles. There are no words to tell all the discomfort and great suffering he had to endure night and day. He used every kind of remedy and three physicians treated him, one after the other, without any good results whatever. So one day I happened to read about Cuticura Remedies. I asked him if he would not try them. 'No,' said he, 'it's no use, I've spent enough money now.' The next day I ordered five dollars' worth of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. He began to use them without confidence but after three weeks all the sores were dried up. The burning fire stopped, and the pains became bearable. After three months he was quite well. Two years later the pains and sores came back after he had been working hard and had taken cold. But as soon as he used Cuticura again it cured him. Two years ago I used Cuticura Pills for general debility. They did me a great deal of good and made me well. Three months since I had pains in my back and Cuticura took them away, too. I can prove this testimonial at any time. Mrs. V. V. Albert, Upper Frenchville, Me., July 21, 1907."

### A Single Treatment

Consisting of a warm bath with Cuticura Soap, a gentle application of Cuticura Ointment, and a mild dose of Cuticura Resolvent or Pills, is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure of torturing, disfiguring eczemas, rashes, itches, irritations, and inflammations of the skin and scalp, from infancy to age, when all else fails.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Pills (25c. per vial of 60), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mail free, Cuticura Book on Skin Diseases.

Brush Creek S. S., by J. F. N.,

Supt. .... 2 00

Primary Classes, Sweetwater S.

S., by Mrs. Lowry..... 2 00

Dayton Sunbeams, by Mrs. C..... 3 00

Liberty S. S., Lauderdale Co., by

Mrs. W..... 3 00

Members of Little Hopewell

Church ..... 10 00

For Home Board—

Zion Hill ch., by Chestnut Farm 1 00

Etowah Sunbeams, by R. Sharp.. 50

Mrs. Short and daughter, Walter

Hill ..... 1 00

Brush Creek, S. S., by J. F. N.,

Supt. .... 1 00

Dayton Sunbeams, by Mrs. C..... 3 00

For State Board—

Zion Hill ch., by Chestnut Farm 1 00

Tenn. Friend ..... 1 00

For Kokura Chapel, Japan—

Willing Workers, by Grace Smith,

Gallatin ..... 1 00

Baby Bettis, Talbott..... 1 00

Mrs. J. R. Austin, Alamo..... 1 00

Lonely Mother, E., Tenn..... 1 00

For Orphans' Home

Liberty S.S., Lauderdale County,

by Mrs. W..... 6 00

Total ..... \$46 23

Received First Week in May, 1909.

For Foreign Board.....\$28 73

" Home Board ..... 6 50

" State Board ..... 1 00

" Kokura Chapel, Japan..... 4 00

" Orphans' Home, West Nash-

ville ..... 6 00

Total ..... \$46 23



## CANCER OF THE BREAST.

The breast is the most frequent location for Cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Bye, a noted Cancer Specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

## AMONG THE BRETHREN.

The students of Mississippi College and Hillman College, Clinton, Miss., are to be treated royally at commencement. Dr. C. S. Gardner, of Louisville, is to preach the sermon to the former, and Dr. T. J. Shipman, of Meridian, to the latter. Dr. S. P. Brooks, of Waco, delivers the annual address.

Rev. I. G. Murray, of Yorkville, S. C., well known in Tennessee, writes, "The Yorkville Baptist Church, like all other first-class churches, will send its pastor to the Southern Baptist Convention and pay the freight."

The Decatur Baptist College, Decatur, Tex., loses its President, Prof. J. B. Tidwell, who becomes Endowment Secretary of Baylor University.

Rev. H. L. Riley declines to accept the care of the church at Landrum, S. C., in connection with his duties as principal of the Spartan High School. Dr. Broadus was wont to say, "A preacher is a man who preaches."

Dr. G. W. McDaniel, of the First Church, Richmond, Va., is to preach the commencement sermon of Greenville Female College, Greenville, S. C.

Rev. I. A. Halley, of Fifteenth Avenue Church, Meridian, Miss., is being assisted in a gracious revival by Rev. Martin Ball, of Winona, Minn.

Rev. John F. Vines, of the First Church, Anderson, S. C., lately assisted Rev. H. C. Martin in a revival with Orr Mills Church, near Anderson, which resulted in 59 accessions by baptism, 9 by letter and 9 received under watch care.

Evangelist Henry M. Wharton, now in a revival at Lake Charles, La., has been called to the care of Brantley Memorial Church, Baltimore, Md. He left this church ten years ago. It is believed he will return.

Rev. Martin Ball, of Winona, Miss., is to be assisted in a revival there beginning June 10th by Evangelist H. A. Hunt, of the Home Mission Board. A great meeting is expected.

Rev. John E. Briggs, of Capitol Avenue Church, Atlanta, Ga., has been called to the care of Fifth Avenue Church, Washington, D. C. It is believed he will accept.

Rev. J. G. Hunt, field editor of the Christian Index, has resigned that position to accept duties with the Educational Board of the Georgia Baptist Convention.

Rev. W. C. Tallant, of Grand Island, Fla., has moved to Ooltewah, Tenn., and is ready for work.

In the recent revival at the First Church, Macon, Ga., in which Dr. E. C. Dargan was assisted by Dr. Geo. W. Truett, of Dallas, Tex., there were 22 accessions by baptism.

Rev. J. G. Cooper, of Buena Vista, Tenn., is to conduct a meeting with the church at Hollow Rock, beginning Aug. 15th, in which the writer will assist.

The First Church, Charleston, S. C., has organized a Sunday School at the Charleston Navy Yard, and Rev. B.

Lacy Hoge will preach there twice a month.

The Florida Baptist Witness of last week was a touching memorial edition in honor of the late Dr. Lorenzo Dow Geiger, Corresponding Secretary of the Florida State Mission Board. He was one of the Lord's truest servants.

Rev. S. B. Rogers, of Gainesville, Fla., has been elected Corresponding Secretary of the State Mission Board of Florida, succeeding Dr. L. D. Geiger. He brings to the work superb qualifications.

Rev. Bryan W. Collier, of Chipley, Fla., lately had the assistance of Rev. John A. Wray in a revival which resulted in 17 accessions to the church.

Rev. D. M. Green, of Calvert City, Ky., one of the pioneer preachers of that section, died a few days ago, after a notable and exceedingly useful service for the Lord. Rev. N. S. Castleberry, of Benton, Ky., his son in the ministry, preached the funeral sermon.

Evangelist Earle D. Sims lately held a gracious meeting at Garrison, a suburb of Tampa, Fla., resulting in 50 professions, 33 being added to the First Church. A beautiful chapel was erected, completed and equipped at a cost of \$2,500.

Dr. H. E. Tralle resigns the editorship of the Central Baptist, St. Louis, Mo., becoming effective May 1st, to enter the Sunday School work of the American Baptist Publication Society. The Board of Directors of the paper will announce plans for the future this week.

Rev. J. Q. Partee, of the First Church, Marshall, Mo., was treated to the expenses of the trip to the Southern Baptist Convention by his church. Royal church!

The American Baptist Publication Society has discontinued its New York branch owing to the nearness of the house in Philadelphia.

J. W. Jelks, of Macon, Ga., singing evangelist with Evangelist J. H. Dew, has accepted the position of assistant pastor to Dr. T. W. O'Kelley, of the First Church, St. Joseph, Mo.

Rev. E. H. Robinson has resigned as pastor of the First Church, Leadwood, Mo., and will be succeeded by Rev. J. M. Pepper, of Louisville, who takes charge June 1st.

Rev. J. P. Chrisp, of Martin, Tenn., preached for Rev. Andy Potter, of Martin, at Spring Creek Church, near Mansfield, Tenn., most acceptably last Sunday.

In the revival at the First Church, Joplin, Mo., in which Evangelist J. H. Dew is assisting Rev. R. M. Inlow, 45 joined the church during the first week.

Spring Hill Church, near Paris, Tenn., of which Rev. D. T. Spaulding is pastor, held a unique service Sunday. It was a reunion service of the preachers who have gone out from that body. Those present were Revs. L. M. Matheny, of Beech Bluff; Andy Potter, of Martin; M. E. Doran, of Whitlock; J. W. McMunn, L. D. Summers and James H. Greer, of Paris. An immense crowd was present.

Evangelist D. P. Montgomery lately assisted Rev. J. T. W. Givens in a revival with the Second Church, Joplin, Mo., which resulted in 37 conversions and 28 accessions, 22 by baptism.

At last accounts the meeting in the church at Georgetown, Ky., of which Rev. B. A. Dawes is pastor, had resulted in 121 additions. Dr. J. W. Porter, of the First Church, Lexington, Ky., has been doing the preaching.

Rev. Edwin L. Averitt has become pastor of Oakdale Church, Louisville, Ky., succeeding Rev. S. N. Mohler.

Rev. J. V. Turner, in the Seminary

## Jacksonville, Florida Farms for \$75 Each On Terms of \$5 a Month

THE Jacksonville Development Co., (capital \$500,000) one of the largest financial institutions in Florida, with Judge W. B. Owen, Vice President Commercial Bank its president, and leading capitalists of Florida its directors, is now opening to desirable investors one thousand Jacksonville farms of five acres each, at the special profit-assuring price of \$75 each (\$15 an acre), on terms of \$5 cash down and \$5 a month, without interest or taxes until paid for. Investors buying more than one tract will get them adjoining. Thirty-foot street in front of each farm. Titles absolutely perfect. These lands are among the most desirable in Duval County.

### Adapted to all high-priced Market Crops

and are within eight to twelve miles of the city's center and within a few minutes of the city limits. A million dollar bond issue election has been called to extend hard-surfaced roads throughout the county. This done, and these lands will jump to from fifty to one hundred dollars an acre. Jacksonville is the fastest growing city in the world, with thousands of Northern and Western homeseekers turned this way. The one thousand farms now opened by this corporation will be quickly sold, and we suggest immediate application accompanied by initial payment of \$5 for each five acres desired.

Leave the selection to us and we will guarantee the best available at the time order is received. If the order cannot be executed, the money will be quickly refunded.

### JACKSONVILLE DEVELOPMENT CO., JACKSONVILLE, FLORIDA.

Col. John M. Stephens, President of the Union Savings Bank, writes:

"Permit me to congratulate you upon the great work that the Jacksonville Development Co., is doing in this city and community, in providing homes for our people in such a way that they possibly could not have them if it were not for your Company and its liberal plans."

Dr. H. Robinson, President Commercial Bank, writes:

"Officered as the Jacksonville Development Co. is, by some of our leading citizens, it must be gratifying to its customers to know that they are dealing with a strictly reliable corporation."

"The Advertising Manager of the Religious Press Syndicate has been personally over the ground here advertised; has studied and looked into every feature of the proposition offered by the Jacksonville Development Company and can state that the proposition is a most attractive one and offered by an institution that is noted for its conservatism and unquestioned reliability. Farm lands all around the Jacksonville farms offered by the Jacksonville Development Co., are being offered and readily sold at an advance of from 25 to 100 per cent. greater prices than the Jacksonville Development Co., is now allotting its Jacksonville farms. The property is in the suburbs of Jacksonville, one of the most rapidly growing cities in the world today."

at Louisville, Ky., has accepted the position of evangelist of the State Mission Board of Arkansas, to begin work June 1st.

Rev. C. C. Edwards, in the Seminary at Louisville, Ky., has accepted the care of the First Church, Meggett, S. C., to begin work June 1st.

The church at Demopolis, Ala., has called Rev. J. A. Cook, a student in the Seminary at Louisville, and he accepts, to take charge June 1st.

Rev. W. H. Sledge, of Prestonburg, Ky., will assist Dr. W. D. Nowlin, of the First Church, Mayfield, Ky., in a revival, beginning the latter part of May. We expect large results.

Dr. R. A. Fox, of Paris, Tenn., for many years a successful dentist, was lately licensed to preach by the First Church, Paris, and preached for that church Sunday, April 25th. He is one of the purest, best men this writer ever knew.

Dr. E. B. Pollard, of Crozier Theological Seminary, is to preach the commencement sermon of Georgetown College, and Rev. M. E. Dodd, of Paducah, the sermon before the Christian societies. They ought to make Dodd a D. D.

Richard W. Stewart, of Lexington, Tenn., a deacon in the church there, who for several years has been in the Government employ in Washington, D. C., was brought to his Southern home last week on account of feeble health. He is a good, true man whose recovery is most earnestly desired.

The Alabama Baptist produced a picture last week of Rev. L. H. Brock baptizing 35 converts at Pineapple, Ala., April 4th. Drs. W. B. Crumpton, J. B. Hawthorne and W. A. Whittle were baptized in the same pool.

Dr. J. L. White, of Greensboro, N. C., is assisting Rev. R. L. Motley in a gracious revival with the First Church, Salisbury, N. C.

Rev. T. B. Justice, of Franklinton, N. C., has received a hearty and unanimous call to Benson, N. C., which he accepts.

Rev. E. T. Thorn is happy over the

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**Learn Dressmaking At Home.** You will teach your own satisfaction, and equip you to command a good income. Or you can start in business for yourself. Many women nowadays are earning \$100 a week—\$5,000 a year. One woman, the head designer of Chicago's largest retail dry goods house, is said to receive \$10,000 a year. Salaries of \$25,000 to \$50,000 a week are common. **Become a Graduate Dressmaker.** The regular Diploma of this College is issued to all who complete this course of lessons. These Lessons will teach you how to make your own clothing and enable you to dress far better at one-third the usual cost. They teach you how to DESIGN, DRAFT, CUT, FIT, MAKE, DRAPE and TRIM any garment, including children's clothing. This College is endorsed by leading Fashion Magazines—McCall's, Pictorial Review, etc., etc.

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This book will be sent to you free. At an expense of thousands of dollars this College has published 100,000 of these copyrighted books to advertise the AMERICAN SYSTEM OF DRESS-MAKING, and while they last—will send you a copy FREE! Write for it today! One copy only to each woman! Requests filled in the order received.

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**EUROPE**—Free tour for organizing party for 1910. Begin NOW. Profitable vacation employment. **UNIVERSITY TOURS, Wilmington, Del.**

effects of a meeting with the church at Columbus, Ky., in which he was assisted by Dr. A. U. Boone, of the First Church, Memphis, in which 11 joined the church.



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After years of practice a doctor of national reputation has prepared for home use, a pocket medicine case well filled with concentrated, guaranteed remedies for neuralgia, colds, fevers, colic, headache, earache, toothache, constipation, biliousness, etc., with full directions for taking. The price is within reach of everybody, and should be in every home. Write today for complete information. Keepwell Remedy Co., Dept. R, Bee Building, Omaha, Neb.

### ANNOUNCEMENT.

The fourteenth annual convention of the Baptist Young People's Union of the South, auxiliary to the Southern Baptist Convention, will be held in Louisville, Ky., May 12th, 13th, 1909. The meetings of the body will be held in the Armory Building, where a strong and helpful programme will be carried out. The complete programme appeared in the columns of this paper some days ago. It is hoped that a large attendance will be had from the beginning to the close of the convention. Young People's work in the South has entered upon a new day of prosperity and usefulness. The Baptist Young People's Union is to mightily achieve along the lines of its purpose through the coming years. It has received the imprimatur of the Southern Baptist Convention; indeed, that body has instructed its Sunday School Board to extend to it a helping hand in all the ways that may be needed for its furtherance. The Executive and Educational Committees, of the Southern B. Y. P. U. will make interesting reports to the convention. We trust that all who attend the Southern Baptist Convention will come early and avail themselves of the information and inspiration to be derived from the Southern B. Y. P. U. programme. This note is especially addressed to such as are interested in young people's work. The first session begins Wednesday, May 12th, at 2:30 p. m.

THOS. J. WATTS,  
Chairman Programme Committee.

### HAVE YOU SYSTEMIC CATARRH?

Vitæ-Ore, which is advertised on the last page of this paper on free trial to those who need it, is recommended for Catarrh of any part of the system. Hundreds have used it for Catarrh with splendid results. If you need it, send for a \$1.00 package on thirty days' trial. Don't pay a penny until you are benefited.

The Cannon Street Baptist Church, situated in the northern portion of Charleston, S. C., has recently purchased a fine corner lot, where they contemplate at an early date the erection of a modern church building. As this will mean a change of their present name when they begin to use the new building, the church last Sunday unanimously adopted the name of "The Boyce Memorial Baptist Church" for the proposed house of worship, in honor of James Pettigree Boyce. Dr. Boyce was born in Charleston and partly educated here. It was here he edited the "Southern Baptist," where he in an editorial outlined the policy which was afterward adopted by the Seminary when it began its work in Greenville. Our State Mission Board, which has helped us for a number of years, has given us the right of way to canvass our State for help to get sufficient funds for the above. I am sure there is a large number of Dr. Boyce's friends everywhere who also will wish to have a share in erecting a suitable memorial in the honor of this great and good man.

AUG. J. NIELSEN, Pastor.  
Charleston, S. C., April 29, 1909.

### DON'T TRUST TO LUCK.

If you are real sick or simply don't feel right in any organ of your body, don't trust to luck to get well. Don't expect to wake up some morning and find all your troubles gone. You must use a right kind of medicine, one that helps to make the body well. The Vitæ-Ore advertisement on the last page of this paper offers a chance for every reader to try this well known medicine without a penny risk.

### A PRACTICAL CONFERENCE.

A New England pastor said that he did not have to decide each year or two whether he would take a vacation, for his church closed automatically the first of July. The people simply quit going to church. So with many prayer meetings, Sunday Schools, and Young People's Societies. As the material thermometer rises, the spiritual thermometer in many places falls. Why is it? Can it be remedied? D. L. Moody believed that summer is the best time for city evangelization. Was he right? If so, what methods must we use? Can the attendance in church, Sunday School and prayer meetings be kept up during the summer? If so, how? Is it practical in all places to have open-air services and tent meetings? Do they pay?

These and kindred questions will be answered at the Third Annual Conference on Summer Evangelism and Open Air Work, to be held in the Moody Church, Chicago, May 12th, 13th and 14th, 1909.

R. A. Torrey, world-wide evangelist, who has had large experience in these things, will be present through the conference, and Arthur J. Smith, who has charge of a tent campaign in New York City, and who has recently returned from a study of open air work in Great Britain, will also speak.

Miss E. Stafford Millar, of Australia, mighty as a soul-winner, will give her message. So will Melvin Trotter, of Grand Rapids, Mich., Harry Monroe, of the Pacific Garden Mission, Chicago, and other specialists in evangelistic, pastoral and mission work.

We earnestly invite all Christian workers who wish to make their lives count the most for Christ all the year round to attend this conference.

For information concerning board, etc., write Mr. A. F. Gaylord, 80 Institute Place, Chicago.

A. C. DIXON,  
Pastor of Moody Church.  
JAMES M. GRAY,  
Dean of Moody Bible Institute.

Again I am happily situated. In February I received a unanimous call from Providence Church, near Franklin, Ky. This is a splendid church and awake. We raised \$39 for missions in a few minutes last third Sunday, and the Ladies' Aid will add to that from \$7 to \$12. We have large congregations. No one could expect to find a dead church, however, that had for its pastor A. H. Huff, of Portland, Tenn. Yesterday I received also a unanimous call from Lake Spring Church, just five miles from the other church, and, indeed, a sister church, being so much alike. The Lord is gracious to me, and I am happy in His work. In spite of all the hills of life, 'tis good to be here."

S. B. OGLE,  
No. 2 Tenth Street, Nashville, Tenn.

I was at Friendship Saturday and Sunday. Fine crowds and delightful services both days. Lord's Supper observed Sunday. The church has purchased a new organ and sent between \$50 and \$100 for missions.

J. T. OAKLEY,  
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Besides his famous addresses delivered at the Tennessee Centennial, which were commented on as among the best examples of modern oratory, the book contains his other remarkable addresses and orations, his "Sentimental Story" and the following lectures: "The Fiddle and the Bow," "Castles in the Air," "The Old Plantation," "Visions and Dreams," "Love, Laughter and Song," "Paradise of Fools."

Price delivered, \$1.75. Sent free, postpaid, with every two-year subscription to *Taylor-Trotwood Magazine* at \$3. *Taylor-Trotwood* alone one year, \$1.50. Note: *Taylor-Trotwood* is the only standard literary all-Southern magazine published. Edited by Bob Taylor, Trotwood Moore, and Thorne Jacobs.

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## OBITUARY.

WILSON.—Bertha Evaline Wilson was born March 10, 1896 and died Feb. 18, 1909, aged 12 years, 11 months and 8 days. She professed faith in Christ a few months before her death, for which we should rejoice. May the Lord bless the entire family in the thought of meeting Bertha in heaven some sweet day. The friends of Brother and Sister Wilson sympathize with them in their affliction. The funeral was conducted by the writer in the presence of a large audience.  
DANIEL QUINN.

MILTON.—On the 14th day of September, 1908, the spirit of Sister Charles Milton left its tenement to go to its promised rest. Sister Milton was widely known and universally loved for her Christian virtues. In all the walks of life she never forgot her obligation to let her light shine before the world, and for this reason she was regarded by all who knew her as an everyday Christian. Her death was a shock and a source of sadness to the church, the community and to her family. She left a loving husband, five girls and one little boy to mourn her loss, who have the sympathy of the church and a host of friends in their heart-stricken sorrow.

Resolved, That these Resolutions be spread upon the minutes of this church, a copy sent to the *Lenoir City News* and also to the BAPTIST AND REFLECTOR for publication.

Committee—

MARY L. WILLIAMS,  
NELLIE WITT,  
C. M. DUTTON.

MOSS.—On the 14th day of July, 1908, the death angel took from our midst Brother M. D. Moss, who was a beloved member of the First Baptist Church, of Lenoir City. Brother Moss had been a member of the church 32 years. His death was keenly felt in our midst. He left a loving wife and a host of friends to mourn his loss. Yet in this sore bereavement we have this blessed assurance that Brother Moss had prepared to meet the Great Judge over thirty-two years ago. We believe when he came to the pearly gate the welcoming applause was, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Resolved, That these Resolutions be spread upon the minutes of this church a copy sent to the *Lenoir City News*, and also to the BAPTIST AND REFLECTOR for publication.

Committee—

MARY L. WILLIAMS,  
NELLIE WITT,  
C. M. DUTTON.

McNIEL.—John A. McNiel was born in Claiborne County, Tenn., Oct. 30, 1842. Departed this life April 21, 1909. Joined the Baptist Church at Little Sycamore, October, 1855, when 13 years old, where he remained living a consistent and devoted member until his death. After he was grown and somewhat advanced in life he was set apart by the church to the office of deacon. He has served as Moderator of the Cumberland Gap Association. He was firm and unflinching in his religious convictions contending for the doctrine and principles of the church, regardless of what others might think or say. The Bible was his guide. His desire was to follow its teaching. As a citizen he was highly respected, and will be greatly missed. He will be missed in the church and Association. He will be sadly missed in the home. The vacant seat he will never occupy in the home on earth again. He was a kind and loving husband and father, willing to make any needed sacrifice for the family. He leaves a wife, three daughters,

# What are you doing towards making your home attractive?

Would you not gladly provide for it a form of entertainment that at very little cost and no trouble would make your home brighter, more cheerful and more interesting?

Then buy an

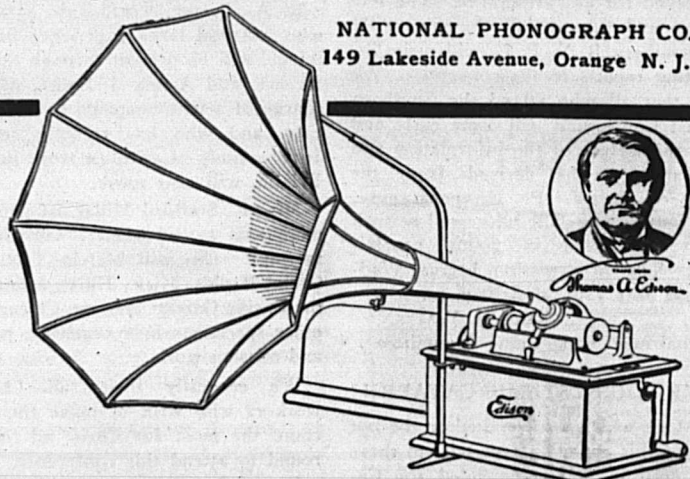
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The wonderful invention of Thomas A. Edison, an instrument planned and perfected for the sole purpose of so multiplying the songs of great singers, the music of famous bands and the jokes and stories of great entertainers, that everybody may enjoy what otherwise would be the pleasure of the few.

Consider the attraction such an instrument would mean in your home, bringing it in touch with all that is popular and best in music and songs.

How could your hours of rest be better and more profitably spent than by listening to a song by a prima donna or a music comedy favorite, a rousing march by a band of distinction or a monologue by a man who has made the whole country laugh?

There is probably an Edison dealer near you who has the new Edison Phonographs and all the latest Records. Ask to hear them. Learn about the Amberol Records—Mr. Edison's latest invention—Records that play twice as long as the standard Edison Records and longer than any other Record of any kind. If there is no Edison dealer near you, write us for a complete catalogue of Edison Phonographs and Records.



NATIONAL PHONOGRAPH CO.  
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**BRAND NEW**  
**\$300 Piano for \$195**

A saving of exactly \$105. That is what comes to you in actual cash credit if you become a member of the

**Mississippi Valley Piano Club**

Membership limited to one hundred. We buy the instruments for all the members, in one order and thereby receive a large discount from the manufacturers that they do not allow on smaller orders. That is the secret of a brand new \$300 high-class piano for \$195. You get the piano as soon as you join the club and you pay for it practically on terms of your own making—either cash down or

**On Small Monthly Instalments**

These pianos come from the factory of a celebrated maker and are used by musicians of prominence all over the country. They are particularly noted for their easy, responsive action, velvety touch, and brilliant tone and marvelous durability. We guarantee them and thereby give you absolute protection. Come in and try one. Mississipp Valley Club, of them or fill out the attached coupon and mail it to us. P. O. Box 67, Memphis, Tenn.

If you have an old piano to sell, we'll buy it. Write today. Gentlemen—enclose the coupon properly signed. You may send me full description of your piano plan

**Reuben Brothers**  
Memphis, Tenn.

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This excellent Song Book contains the best old songs; the best modern songs; and the best new songs. On its pages are represented 87 music writers. On its pages are represented 117 hymn writers. Much care has been taken and large expense incurred in making this book. It contains 224 pages, 261 songs. It will serve you as well as the large and expensive hymnal. It is just the book for S. S. It is just the book for revivals. It is just the book for prayer meetings. It is just the book for all services of the church.

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Limp Cloth Binding, 1 Copy, 20c; 12 copies, \$2.30  
100 copies, \$16.00  
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ADDRESS

Baptist and Reflector, Nashville, Tenn.



## ECZEMA CURED

NO MATTER HOW LONG STANDING  
NO CURE, NO PAY

The American Remedy Company, of Asheville, N. C., have a new and wonderful discovery, **SANARE CUTIS**, which they guarantee to cure any case of eczema of no matter how long standing, and will refund the money in every case where it fails. It is perfectly clean and does not stain, and retails for 50c per package. You do not know us and we do not know you, therefore we do not ask you to send the full amount. We are willing to risk you one-half the amount, and you will risk us for the other. Send us one-half the amount (25c) in postage stamps, and we will send you the treatment by mail. After using it, if you are not entirely satisfied, notify us, and we will return the money you sent us, and of course if you are satisfied with the treatment after giving it a trial, you may send us balance. 25c. We make this liberal offer because we know that every one who uses it will recommend it to their friends. Everything that has been placed on the market for the cure of eczema has been a failure, and we realize that we could not afford to go to the expense of advertising a remedy of this kind without we knew it was far superior to anything ever placed on the market, and that it will actually cure old chronic cases of eczema.

## Consumption Book

200 PAGE MEDICAL BOOK ON CONSUMPTION FREE

This valuable medical book tells in plain, simple language how Consumption can be cured in your own home. If you know of any one suffering from Consumption, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless. Write at once to the **Yonkerman Consumption Remedy Co., 3092 Water Street, Kalamazoo, Mich.**, and they will gladly send you the book by return mail free and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

a son, one brother and sister, with a number of relatives to mourn his loss. A few days before his death, while talking with a gospel minister he said: "I know that if this earthly tabernacle be dissolved, I have a building of God eternal in the heavens." Shortly before he passed away, while dying and looking up, as if gazing on heavenly scenes, he began to pleasantly smile. A few moments more, and his spirit was gone. To the bereaved wife we would say, cheer up, husband has just fallen asleep in Jesus. Children, Jesus will soon come and wake up father, never more to sleep. His spirit has gone to join kindred spirits in the glory land of bliss. He'll be waiting and watching to welcome the broken ties to that sweet home by and by. Farewell, dear uncle, until the Master calls us to meet thee.

NEPHEW.

### TWO PREVENTIVES AGAINST MOTHS.

Take one-fourth of an ounce each of ground cloves and caraway seed, one ounce of dried common salt, one half pound of lavender flowers free from the stalk and one half ounce each of dried thyme and mint. Mix well together, and put in cambric or silk bags. These scent bags, if placed among cloths, will preserve them from moths and give a pleasant odor.

If you are troubled with moths in the house, try putting blotting paper well saturated with turpentine in the drawers, among the furs and bedcloths, or wherever there is any danger of the moths working their depredations; it can even be put along the edges of carpets. Turpentine is the best preventive of moths I have discovered.

—*Woman's Home Companion* for May.

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 241, Notre Dame, Ind., U. S. A.**

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The Convention Teacher	\$0 12
Bible Class Quarterly	4
Advanced Quarterly	2
Intermediate Quarterly	2
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Children's Quarterly	3
Lesson Leaf	1
Primary Leaf	1
Child's Gem	6
Kind Words (weekly)	13
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	8
Bible Lesson Pictures	75
Picture Lesson Cards	25
Superintendent's Quarterly	15
B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each	6
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J. M. FROST, Secretary

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Because it gives you the opportunity to test the machine thoroughly in your own home absolutely without cost.  
Because it saves you all the profits of agents and dealers, thus saving nearly one half of the cost.  
Because every machine we send out is thoroughly tested and fully guaranteed for a period of ten years.  
Because our machines make friends for us wherever they go and are our best advertisements.

#### Description of Our Beautiful New "Southland" Models.

Models A, B, and C, are built by expert machinists of long experience and superior skill. The materials used are selected with greatest care from the best that the market affords. The woodwork is of the best seasoned oak. Highly polished. Color, golden oak. Models A, B and C are full family size with the requirements of the home. The shuttle is cylindrical and self-threading, being hardened, ground and highly polished. The bobbin holds a large quantity of thread. The feed is simple, strong and positive. The stitch regulator is located on the front of the bedplate. The needle is self-setting. The upper tension is self-threading and has a simple tension release. The automatic bobbin winder is positive and fills the bobbin quickly and smoothly. The face plate is easily removed for cleaning and oiling. The presser bar lifter has two lifts, one high and one low, and the presser foot is easily removed for putting on the attachments. The head is both graceful in design and beautifully finished with attractive decorations. The bright parts are all polished and handsomely nickel-plated. The dress guard acts also as a belt holder, and the belt always remains in position on the balance wheel of the stand.

**Model A** Drop head. Automatic Chain lift. Full family size. High-arm head. Stand of latest ribbon type, handsome and durable. Woodwork of golden oak. Piano finish. Ball bearings. Patent dress guard. Five drawers. Covered by ten-year guarantee. **\$20.00**  
Sold by agents for \$30 to \$35. OUR PRICE, freight prepaid.

**Model B** Drop head. Hand lift. Otherwise the same as Model A. Golden oak, piano finish. Full family size. High-arm head. Handsome stand of latest ribbon type, very durable. Patent dress guard. Ball bearings. Five drawers. Ten-year guarantee. **\$18.00**  
Sold by agents for \$25 to \$30. OUR PRICE, freight prepaid.

**Model C** Box cover style. Otherwise identically the same machine as Model B. Guaranteed for ten years, and with proper care will last a lifetime.  
Sold by agents for \$25 to \$30. By selling direct to the people we can offer it for—**\$18.00**  
OUR PRICE, freight prepaid.

**Attachments Free** The prices quoted above include a complete set of attachments, consisting of ruffler, tucker, four hemmers, binder, braider, shirrer, foot-hemmer, bobbins, oil can, screw driver, paper of needles, thumb-screw, gauge, book of instructions, and written guarantee.

We sell needles and parts to fit any machine. Write for prices.

**SOUTHLAND SEWING MACHINE CO., Louisville, Ky.**

## COUPON

SOUTHLAND SEWING MACHINE CO.,  
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Dear Sirs—Ship me freight prepaid one Model—Southland Sewing Machine on three weeks free trial. If I do not like it I will return it at the end of three weeks, you to pay freight both ways. If pleased I will send you \$— within three weeks from date machine was received.

Name

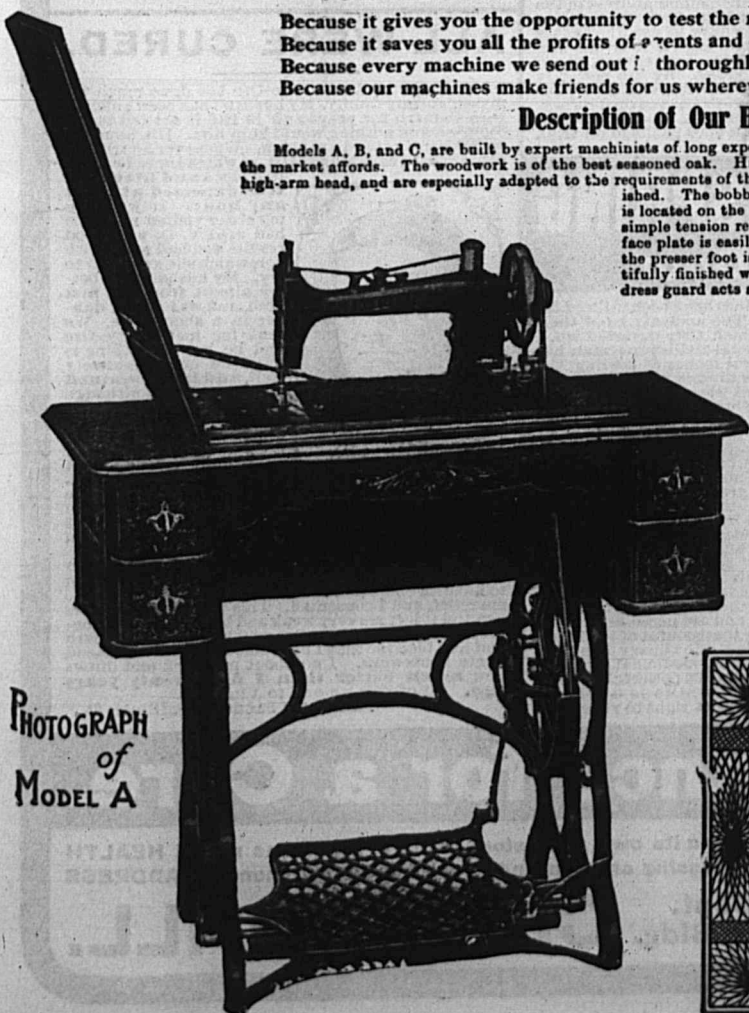
P. O.

County

State

Nearest Freight office

County



PHOTOGRAPH  
of  
MODEL A



# Common Sense

## Your Own Mind and Brain

Must tell you that Vitae-Ore **MUST** do good work, your own common sense prove to you that it could not be sent out on trial, the user to be the judge of its benefits, unless we could depend upon it to satisfy, unless we were sure of our ground, unless we were sure of it. This large advertisement has cost us **MANY DOLLARS**. We have had many more such advertisements in this paper and in most of the important papers of the United States, month after month, year after year. Your common sense must tell you that we could not put out these big advertisements, could not pay for them year after year, could not keep on sending Vitae-Ore on **THIRTY DAYS TRIAL**, the user to be the judge, and not pay a penny until benefited, unless people paid us for Vitae-Ore. You read our offer on this page, read that you need not pay us one penny unless Vitae-Ore benefits you, read that **NO ONE** need pay unless it helps, and your common-sense must tell you that it must help or we would not get our pay. Vitae-Ore is a common-sense remedy, it does its work in a common-sense manner and is offered to sick people, is offered to **YOU**, in a common-sense way. Read our trial offer and send for a package on trial. If it helps you, pay for it. If it does not help you, don't pay a single penny—not a cent. What does common sense say?

## Don't Stay In The Chains

Of disease when thousands are becoming free men and women. Don't sit back and hesitate, don't question, delay or refuse, when the right step now, may mean **LIFE**, everything to you. It costs you nothing to try. You take no risk. The Vitae-Ore offer, here, on this page, is waiting for you to accept it—an offer that offers freedom to you—freedom from Kidney Tyranny, from Stomach Torture, from Heart Fear, from Rheumatic Clutches, from Bowel Enslavement, from Catarrh Oppression, from Nerve Decay, freedom to enjoy life and its duties. How can you ignore it? How can you remain in disease-slavery? If you are sick and ailing, weak, debilitated, worn out, feeble, if the organs of your body are not working rightly, in proper harmony, if your mind is not strong and clear because of bodily ill-health, if your food does not feed you, if your sleep does not rest you, if your blood does not strengthen and sustain you, how can you continue to suffer when a trial of Vitae-Ore is yours for the asking, when a word today will start you on the road thousands have followed to success? Read our liberal **TRIAL OFFER**, the offer which has made Vitae-Ore famous; read what Vitae-Ore is and then follow the promptings of plain, everyday **COMMON SENSE** and send us the coupon for a package on trial.

## ITS CURES PROVE IT

DENVER, COLO.—For over two years I suffered untold misery with my stomach; I was unable to eat anything without it distressing me, in fact, I could get scarcely enough nourishment to keep me alive. I did not do an hour's work for over three months. I tried two different doctors, but got no relief from either and was then urged to try Vitae-Ore, and sent for a trial treatment. Before I had taken half of the package I could eat anything and was able to go to work before the trial package was entirely exhausted. After taking three packages I could call my cure entire and complete. I gained in weight from 135 to 162 pounds in that time. We have never since been without Vitae-Ore in the house and find it invaluable not only for Stomach Trouble, but also for Sore Throat, Colds, Catarrh, Rheumatism and Neuralgia; as a blood maker and blood purifier it has no equal.



It has also performed a like wonder in the case of my sister-in-law, who lives with us. She was all run down, had no color in her face, could not eat or sleep and was so weak that she could hardly get about the house. She had Catarrh and Rheumatism and what little blood she had, seemed nothing much but water. She began to improve at once from Vitae-Ore and after using three packages her weight increased 15 pounds. She never in her life looked or felt better than she does now. She is working again regularly, sleeps well and eats anything put on the table. My wife and I are sure that Vitae-Ore saved her life, as it made mine worth living.

P. J. DYK, 589 S. Emerson St.

## Permanent Cures.

Cures with Vitae-Ore are like a house built on a rock, in their permanency, in their positiveness, in their completeness. First is created a structure of health in the blood, a substantial basis for all else to rest upon. Then the edifice is built naturally, stone after stone, day by day, nerve, tissue, muscle and ligament are placed in a normal, healthy, natural condition, the drains put in thorough working order, the parts cleansed, healed and purified, and the completed work is then turned over to the tenant's hands. The foundation is right, the work is right, and it lasts. Dosing stops—there is nothing to require it. Suffering ends—there is nothing to cause it. Vitae-Ore strikes the disease at its root. Its cures are permanent and for this reason it itself is a permanent remedy, one that has come to stay, that is growing in popularity and selling more rapidly from year to year, curing with permanent cures, satisfying with permanent satisfaction.

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### Just Say The Word

and we will send you a full sized \$1.00 package of Vitae-Ore, enough for one month's continuous use. We want to send it on thirty days' trial. We don't want a penny—we just want you to try it without any risk, just want the word from you telling us to send it to you. We are glad to send it to you in this way, for this is the way we sell Vitae-Ore to the sick. We take absolutely all the risk—we take all the chances. You don't risk a penny. All we ask is that you use Vitae-Ore for thirty days, see what it does for you and pay us \$1.00 for it if it has helped you, if you are satisfied that it has done you positive, actual, visible good—benefit that you know and can feel. Otherwise we ask nothing, we want nothing and you pay nothing. Can you not spare a few moments to write OUR name and address on an envelope and YOUR name and address in the coupon, so we will know you want to try Vitae-Ore? Cannot you spare a few moments each day for thirty days to use it? That is all it takes. Cannot you spare this little time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness. You are to be the judge. We are perfectly willing to trust to your decision, to let everything rest with your honor and judgment, as to whether Vitae-Ore has earned its pay. Read what Vitae-Ore is, read how it brings a healing mineral spring to your door and send today for a \$1.00 package on trial.

## Use Vitae-Ore For

Rheumatism and Lumbago, Kidney, Bladder or Liver Disease, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, LaGrippe, Anemia, Bloodlessness, Piles, Sores and Ulcers, Constipation and Other Bowel Troubles, Impure Blood and Worm-Out, Debilitated Conditions. It will not cost you one single penny if Vitae-Ore does not benefit you. **YOU ARE TO BE THE JUDGE!**

## Cut Out This Coupon

Theo. Noel Co., Vitae-Ore Bldg., Chicago, Ill.  
I have read your large advertisement in the **BAPTIST AND REFLECTOR** and want you to send me a full-sized One Dollar package of Vitae-Ore for me to try. I agree to pay \$1.00 if it benefits me, but will not pay a penny if it does not. I am to be the judge. The following is my address, to which the trial treatment is to be sent by mail, postpaid:

Name \_\_\_\_\_  
Town \_\_\_\_\_  
State \_\_\_\_\_  
Street or Rural Route \_\_\_\_\_

## A MINERAL SPRING At Your Door

Since the beginning of time mineral springs have been utilized for their healing and restorative powers. The ancients knew their value and had favorite springs, to which they resorted when feeble in health. Although in our artificial civilization, man has gotten far away from nature and natural modes of healing, the medicinal value of mineral waters has always been recognized and they are depended upon as curatives when other means fail. Doctors do not deny their value, but voluntarily acknowledge it when their prescriptions fail to benefit, by sending patients to mineral springs. The curative forces found in mineral waters come from the natural mineral deposits through which the waters force their way and the mineral from such deposits, if oxidized by exposure to the air, would no doubt become soluble in water and make mineral waters of great power. The name Vitae-Ore means "Life Mineral" and the original Vitae-Ore, founded by Theo. Noel and first offered by him to the sick in the year 1880, came from a natural mineral deposit, possessing, when mixed with water, curative virtues of a high order. Vitae-Ore in its improved form is a combination of substances from which many world-noted mineral springs derive medicinal power and healing virtues. It consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring and are necessary for the creation and retention of health. Each teaspoonful of the liquid made from Vitae-Ore, drunk in a half glass of ordinary drinking-water, makes a mineral water equaling in medicinal strength and healing value, many glasses of the world's powerful mineral waters, drunk fresh at the springs. Vitae-Ore is a mineral spring, condensed and concentrated, brought right to your door.

## ALL WERE CURED.

INDIANAPOLIS, IND.—Vitae-Ore has done much for myself and my family. My husband has been afflicted with Catarrh for years and in 1900 it settled in his Stomach and nothing would help him. His Stomach would hardly stand anything. Whenever he tried to eat it caused coughing spells, at which times he vomited blood and his death was expected at most any hour. It was then my sister visited me. She had used V.-O. with good results and had some with her, which she gave him to try. My husband got better almost from the first dose, and was out of danger in a short time. We sent for more Vitae-Ore and he kept on taking it until he got completely well, and has remained so ever since, although over 67 years of age.



About that time my son took very sick and the doctors called it Quick Consumption and said he could not get well. We gave him Vitae-Ore and he grew well and hearty. He was then 26 years of age and now is past thirty-two, is married and has two beautiful and healthy children. I, personally, suffered for several years with Female Trouble until doctors told me that I had to have an operation as the only thing that could give me relief, and I consented. This was over ten years ago and it left me very weak and but very little benefited. It was the Vitae-Ore which gave me strength and new blood so that I have since been able to attend to my housework. I go about my work and duties now much better than I did twenty years ago. All of this we owe to Vitae-Ore.

Mrs. EMMA SACHS, 923 S. Illinois St.

## Don't Miss this Chance for a Cure.

A Month's Trial of Vitae-Ore, the "Common-Sense Remedy," will tell to you its own plain story, a story which has meant **HEALTH** and **COMFORT** to thousands of suffering men and women and proven a blessing on farm and ranch and in town homes. **ADDRESS**

**THEO. NOEL CO.,** B. R. Dept. Vitae-Ore Bldg. **CHICAGO, ILL.**