

# Baptist and Reflector.

Speaking the Truth in Love

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## SOUTHERN BAPTIST CONVENTION

FIFTY-FOURTH SESSION

### Our Auxillary Bodies Storm Louisville

Cheerfully Louisville stretched out her hands and extended her welcome to the army of the Lord that invaded the gates of the city to participate in the fifty-fourth annual session of the Southern Baptist Convention. The First Regiment Armory, with a seating capacity of 10,000, served as a place of meeting and was convenient in every particular except as to acoustics.

Wednesday afternoon and evening three of the auxiliary bodies, The Baptist Young People's Union of the South, at the Armory, the Baptist Educational Association, at Walnut Street Church, and the Laymen's Missionary Conference at Broadway Church, began sessions, each being very largely attended.

The chief topic at all these meetings was the hand to hand combat that Baptists are waging to subdue a rebellious world of heathen.

While a great many of the delegates arrived as early as Monday, it was not until Tuesday that they began to pour in on every train. By night Tuesday about every third person on the down-town crowded streets of Louisville had on the badge of a delegate. From all of the States in glorious old Dixie they came. Not a few among them had carried the gospel into the Orient and India. The attendance on the Convention was larger than at any previous session. Including visitors, the crowd was numbered at 6,000. The Convention is not essentially a clerical body, for hundreds of the most prominent laymen in the South, men high in the professions, commercial and industrial life, were included among the number of delegates.

The busy Convention reporter would like to be ubiquitous and cover the various meetings for his paper, but being only one insignificant personality, he is compelled to take his choice and report the most interesting meeting to him.

#### BAPTIST YOUNG PEOPLE'S UNION.

In the big Armory the Baptist Young People's Union was called to order at 2:30 o'clock Wednesday afternoon. Following devotional exercises, President W. W. Hamilton, of Atlanta, called the Convention to order, with about 1,500 persons present. The opening prayers were led by Revs. A. E. Brown, of North Carolina, and B. A. Davis, of Kentucky.

It was discovered that some of the appointed speakers were absent. These had arrived, however, and at the conclusion of the opening remarks of President W. W. Hamilton were heard. President Hamilton stated that the slogan of the present meeting was "greater things," and that the efforts of officers and members would be devoted during the coming year to an extension of the work of the young people. Among other things he said:

"The B. Y. P. U. of the South has passed its second summer, and is growing and developing most wonderfully. In fact, we seem to be just getting acquainted with this our young friend. He is closer of kin than we have seemed to realize, and is surprising us with his strength.

"Few of us have realized that we have now about 75,000 of our young people in these organizations already. Think of what it will mean to help these and thousands of others who are coming soon to discover their talents and to learn how to use them. Call to mind the 20,000 and more who are gathering in twenty summer assemblies, and think of the 75,000 or more who are studying missions. Do we really know, can we know, what this means? What tremendous strength, what added power this will give to our churches! What new beauty and sacredness will it give to the

doctrines and practices of God's word and His people!"

"Visions" furnished the subject for an address by Dr. Caleb A. Ridley, of Texas, who delivered a forceful and eloquent address.

"Visions of God and the results is what I am going to talk about," said Bro. Ridley, "but I must first read my text, for without a text a preacher is lost."

This was: "The appearance of the glory of the Lord, and when I saw it I fell upon my face and I heard a voice that spake. He said unto me, Son of man, stand upon your feet. The spirit entered into me and set me upon my feet."

"Why should it seem to be incredible for God to speak to His children without a medium. Nature is full of seeming mysteries. I stand here and speak to you and the undulating air and sound waves bear you my words, which are transformed into thought. We must first get the vision. Then we will do the work Paul's life began with.

"Temporal success depends on our power to see things. It was Watt's power to see that ultimately brought about the harnessing of steam for a motive power. The spiritual success also depends upon the same thing.

"Behind the clouds of suffering and trouble comes the vision of God. No man is a success without it. No man is a success unless he is where God wants him. Every clergyman and even the simple followers of Jesus should be in that position and should hazard everything for God, even their lives. When we have gotten a vision of Him it contrasts our own wickedness. The baptism of the Spirit of God enables a man to do all things, for the power from yonder directs him."

Rev. M. W. Barcafer and wife, of Missouri, sang "He Knows." Dr. H. W. Virgin, of Jackson, Tenn., offered prayer.

"What the B. Y. P. U. Has Done for the Capital-avenue Baptist Church, of Atlanta, Ga.," was the theme that the Rev. John E. Briggs, of Atlanta, discussed. The speaker chose the work of the members of his own flock in this organization to demonstrate the methods used. He said:

"The blessings which have come to our church and community through the Junior and Senior B. Y. P. U. are manifold. The young people's organizations have helped in a great measure to popularize our church in the community. From two hundred to three hundred children and young people from half as many homes are of great help and service to the church and pastor. The young people are enthusiastic and communicative. They are great advertisers. We try to make it so that every member of the Union is proud of the fact. They tell their parents, chums and friends about the church and its work. Thus their minds are turned our way. Soon they come themselves and are frequently enlisted. If they have their church membership out of the city we induce them to join hands and hearts with us by showing them an opportunity for usefulness and service. If they are not Christians they usually accept Christ and obey Him or soon drop out.

"The B. Y. P. U. has helped in finding and developing the talent of our young people. It aids aspiring talented ones to find themselves. How better can such talent be discovered, and, when discovered, developed than here? One is expert in arranging a programme, another a master of committee work, another can play. One has a pleasant address, another social charms.

"The missionary service has been helped and fostered. In the monthly mission leagues the young people learn facts which are the fuel for the missionary fires.

They read and scatter mission literature. In this way the parents and the adults become interested and give money. The young people sometimes give liberal offerings, which become an inspiration to other societies of the church. Returning from young people's conventions they are alive with missionary enterprise. They become liberal givers and support the pastor by speaking in its behalf and keeping down carping criticism. Already two of our members are in China, two are ministerial students and others are contemplating missions or the ministry as a life work.

"The B. Y. P. U. has given us a corps of personal workers who have greatly helped in kindling and keeping alive the evangelistic spirit. Some of them trained in this way are now deacons, workers or heads of families. They are easily enlisted in doing personal work. If not permitted to be as active as in former years, they are sympathetic to the pastor and others who are in the hand-to-hand combat.

"The B. Y. P. U. has furnished a support for the pastor and church in every undertaking. If an evangelistic campaign is to be waged, if the Sunday-school is to be doubled, if cottage prayer-meetings are to be held, if singers and personal workers are desired, if the church building is to be enlarged, if a mission is to be started, or a big collection taken, among the first things is to lay our plans before the young people. Their prayers are requested and their sympathy and co-operation secured. Thus a great step has been taken toward the accomplishment of the desired ends. Never have I been repulsed in a laudable effort or received the cold shoulder from our young people.

"The B. Y. P. U. has furnished an unfailing supply of good material for church membership. I would not say that it is the nursery of the church, but here I find young people in sympathy with our beliefs and practices. They are prejudiced in our favor. They have been taught that they are lost sinners and that Jesus is the only Saviour. After conversion we can go further and tell them what baptism is and their duty to God, to others and themselves. Then, after baptism, as well as before, we teach them the doctrines and beauties and endeavor to lead them into paths of usefulness and service.

"Not only has the B. Y. P. U. been of service to our local church. In a shifting population like ours scores, and in the past fifteen years even hundreds, have moved to other churches in Atlanta, and to other towns and cities, carrying enthusiasm and doing the same work for God in which Providence has placed them. Not in the least advantage is the City Union and the State Conventions, where the young people meet in friendly rivalry, compare notes, generate enthusiasm and solve problems for the spread of the Kingdom. These are the many things which the B. Y. P. U. has done for the Capital-avenue Baptist Church."

President Hamilton called upon Secretary T. J. Watts, of Kentucky, to read the report of the Executive Committee. The report told of the great success that had been met with and of the brilliant outlook. It suggested that the forward movement should be pressed, and that great care should be taken in the elections of State Vice-Presidents. It suggested that an effort should be made to understand and appreciate the "distinctiveness" of the organization. The report finished with the hope that the campaign of organization should be waged until every church in the South had a B. Y. P. U. It also suggested that a discussion of the worthiness of the Union should be pressed with great vigor.

A lengthy report was read from the Educational Committee. Its chief recommendation was the appointment of a secretary to devote all of his time to the work.

Perhaps the most important feature of the report was the recommendation that a Corresponding Secretary be appointed, it having been unanimously resolved at the March meeting of the Executive Committee that one was needed. Without a doubt this Secretary will be appointed, and it will be in the person of Thomas

(Continued on Page 4.)



## GOD'S TENDER LOVE.

Ah, yes I know that God is good  
To sooth us in our pain,  
And though we suffering ones miss much,  
Yet much we also gain.  
But it is hard to suffer on  
Through countless nights and days,  
And oft, forgetting, I complain,  
When I should sing God's praise.

Ah, yes, I know the friends who die  
We never really lose,  
And still their influence blesses us  
Most surely, if we choose.  
But, oh, sometimes I miss them so,  
I almost doubt the love  
Of Him who took them from my side  
To dwell in bliss above.

Oh, yes, I know no danger can  
Overtake me on life's way,  
If I beside my Father walk,  
And His protection pray.  
And yet sometimes I grow afraid,  
So dark the shadows are,  
So dim my faith that I forget  
My God is not afar.

Yet—wondrous love! though I complain,  
Though doubt Him day by day,  
Though grow afraid when He is near,  
And deem Him far away,—  
He soothes me still when I'm in pain,  
In doubt He strengthens me,  
And helps me fearlessly to walk  
The way I cannot see.

—Margaret A. Richard.

## WHAT THE WORLD OWES TO BAPTISTS.

BY A. C. DIXON, D. D.

(Sermon preached in Moody Church, Chicago, April 20th, 1909.)

"This is the love of God that we keep his commandments." 1 John 5:3.

Baptists have been broadly defined as those who practice only immersion for baptism, but they claim that their chief characteristic has always been their contention that only regenerate believers should be admitted to church membership and that baptism was, therefore, only for the regenerate. Thousands have been immersed who are not members of Baptist churches. John Wesley lived and died an immersed member of the Church of England. Henry Ward Beecher, a Congregationalist, had a baptism for immersion under his pulpit. T. DeWitt Talmage, a Presbyterian, had a baptism under his pulpit. And I learn that in the plans for the great Episcopal Cathedral in New York City there is provision for a baptism, that all who so choose may be immersed.

It is evident that the Mennonites who were the immediate historical predecessors of modern Baptists used immersion and affusion for baptism, but they rejected infant baptism, because they believed that all infants were saved without baptism and that a personal confession of faith in Christ should precede baptism. The Anabaptists of Europe were so called because they rebaptized all who had been baptized in infancy after they became old enough to believe in Christ and obey Him for themselves. But it is historically clear that Anabaptists before the year 1609 practiced affusion as well as immersion, leaving the converts to follow their own convictions.

Baptists have differed among themselves in many particulars, but in all branches they have been a unit in their conviction that only regenerate believers should be baptized and that all church members should be born from above, manifesting their high origin by a Godly walk. This strenuous contention has done much to make and keep the Church of Christ spiritually pure.

## BAPTISM AND THE LORD'S SUPPER.

In emphasizing the ordinance of baptism and the Lord's Supper as the moulds of doctrine, Baptists have kept before the eyes of the world the great fundamental facts of the death and resurrection of Jesus Christ. They believe that the Lord's Supper memorializes the death of Christ, while baptism symbolizes His burial and resurrection. They believe that the Lord Jesus ordained these two preachers to proclaim His death and resurrection and they would not change them, lest the preachers be martyred or their message be weakened.

Baptists have always exalted the blood of Christ as the only power for cleansing the soul, alleging that there is no cleansing power in baptism. They have also

contended that the meaning of the Lord's Supper should be kept scripturally pure by keeping clearly in mind that it is intended to memorialize the death of Christ and not to express Christian fellowship, which they would express in many other ways. Baptists believe that the single purpose of the Lord's Supper is to show forth the Lord's death till He comes and they would show their fellowship with other Christians by praying, preaching and working with them rather than by inviting them to the Lord's Supper. They, therefore, have no quarrel with their Methodist and Moravian brethren for having a love feast in which Christian fellowship is shown by eating bread and drinking water or coffee together.

Strict communion Baptists insist upon what they call the logical sequence of the ordinances. They believe that as baptism symbolizes resurrection unto life and the Lord's Supper suggests sustenance for that life, baptism, which is administered only once, ought to come first, and believing that immersion is the only New Testament baptism, they invite only immersed believers to the Lord's Table. But not a Baptist, so far as I know, believes that immersion is essential to salvation or even supplements the blood in its saving power, though some of the followers of Alexander Campbell, who years ago withdrew from the Baptists and formed another denomination, may so believe. Yet most of them deny that they teach baptismal regeneration. Thousands of Baptists, however, hold the views supported by the constitution of the Moody Church that baptism is a prerequisite to the Lord's Supper only in so far as it is an index to an obedient Christian life, and, if one is living a wicked life, though a church member, he should be excluded from the Lord's Table until he repents. Paul said "Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be a partaker of the Lord's Table and of the table of devils." (1 Cor. 10:21). "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." (1 Cor. 5:11).

Though every Baptist church, being independent and congregational, adopts its own creed, or no creed, but the New Testament, if it so chooses, it is wonderful what unanimity of belief as to the fundamentals of Christianity prevails among the millions of Baptists. His Bible is the infallible authoritative word of God. Christ is His divine Saviour and Lord; he believes in salvation by the atoning blood and in the new birth through the regenerating power of the Holy Spirit.

Here and there is a preacher or a college professor who has been carried away by modern currents of unbelief, but he soon finds himself lonely. The Baptist millions are true to the creed of the dying and risen Christ which they magnify in baptism and the Lord's Supper.

## CHAMPIONS OF LIBERTY.

Baptists have always been champions of civil and religious liberty. John Smyth, who founded in 1609 at Amsterdam, Holland, the first Baptist church of modern times, was once a rector of the church at Gainsboro, England, and the reading of the Bible led him to become a "Separatist" with John Robinson and William Brewster. He was with the company of pilgrims who fled from England to Holland in 1606 and separated from them because he ceased to believe in infant baptism. In the literature of the day he was called a "Se-Baptist," because he baptized himself before he proceeded to baptize others on confession of their faith.

Roger Williams took ground in advance of his Puritan compeers on the subject of personal liberty. He believed that the magistrate had no right to meddle with the individual's religious belief, that every one has a right before the law to be an atheist, Jew or Christian; that in religion we have only to do with God, and the State must keep its hands off. For these radical views Roger Williams was banished from the colony and it was their purpose to return him to England, but with a dark lantern in his hand he escaped from Salem and went to the present site of Providence, Rhode Island, where he founded the first Baptist church in America, and the first commonwealth on earth in which there was absolute civil and religious liberty. The framers of the constitution of the United States caught the spirit of Roger Williams, and, as a result, we have a country which has been the refuge of the persecuted and oppressed of all nations.

## MISSIONS.

The principle of strict obedience to every command of Christ has made Baptists for the most part enthusiastic missionaries, though a misinterpretation of the sovereignty of God caused some churches to stand aloof from the modern missionary movement. When young William Carey stood before a ministers' meeting in

London and asked them whether Christians were under obligation to take the Gospel to the heathen, Dr. John Ryland, a learned minister, said "Young man, sit down. When God wants to convert the heathen, He will do it without your help or mine." But the young man could not be suppressed, because the spirit of obedience to Christ's command had taken possession of his soul. While he cobbled shoes, there was before him an open grammar, and he mastered three or four languages, believing that they would help him in giving the Gospel to the heathen. He drew a rough map of the world, blackening pagan lands with charcoal, and hung it upon the wall of his cobbler's shop, that he and others might be constantly reminded of the millions who had never heard of Christ. He preached to the English Baptist Association on the subject "Expect great things from God; attempt great things for God." Andrew Fuller, the great theologian of his day, was convinced and the first English missionary society of modern times was founded in his study at Kettering, October 2, 1792. A collection was taken amounting to £13, 2s., 6d., and the great Foreign Missionary Movement was born. Carey went himself as its first missionary and Henry C. Vedder does not exaggerate when he says: "William Carey, village cobbler, school master, preacher, missionary, scholar, was one of England's greatest men, doing more to make the India of to-day than Clive or Hastings, and contributing to the making of England hardly less than John Wesley. The great missionary enterprise begun by him had results so extensive and powerful not only upon his own people, but upon the whole Christian world that it is hardly possible to fall into exaggeration or hyperbole in describing their character and diversity."

The heroism of Adoniram Judson in preaching the Gospel to the Burmese, translating the Scriptures and suffering unutterable agonies in prison at Oungpenla is equaled only by the greater heroism of his wife, Ann Hasseltine Judson, who with her infant child followed him and ministered to him in prison by supplying him with food and cheering him with words of hope.

The "Lone Star" Mission in the Telegu field reads like a romance. During the great famine, Dr. John Clough, who had some knowledge of engineering, took a contract from the government for building a canal, that he might give the natives work and keep them from starving. And while he fed their bodies he also fed their souls by preaching to them every day, and when the year closed ten thousand converts had been received into his church.

## LITERATURE.

The literature of the world has been enriched by Baptist writers. John Bunyan, the immortal dreamer, whose "Pilgrim's Progress" stands next to the Bible in the extent of its circulation, was a Baptist, though he was pastor of a church, which, like the Moody Church, left each member free to follow his own convictions in the matter of baptism. John Foster, the great essayist, once widely read, was a Baptist. John Milton, the poet and statesman, is said to have been a Baptist in principle, though it has not been proved that he was a member of a Baptist church, as was John Howard, the philanthropist.

There is a long list of Baptist hymn writers from Felix Mantz, who in 1527 gave his life for his faith, to S. F. Smith who wrote our national hymn, "My Country 'Tis of Thee." Benjamin Beddome, who wrote "Did Christ O'er Sinners Weep?" was a Baptist. So was Samuel Stennet, who wrote "Majestic Sweetness Sits Enthroned Upon the Saviour's Brow" and "On Jordan's Stormy Banks I Stand." The author of "Oh Could I Speak the Matchless Worth Which in My Saviour Shines" and "Awake My Soul in Joyful Lays And Sing Thy Great Redeemer's Praise" was Samuel Medley, pastor of a Baptist church in Liverpool. John Fawcett, was pastor of a little Baptist church in Bradford, England. On the death of the famous Dr. Gill, he was called to be his successor in a London pastorate and accepted the call. Six loads of furniture were on the wagons ready to start for London when Mr. Fawcett's weeping people invaded the empty parsonage, begging him not to leave them. "O, John, John," exclaimed Mrs. Fawcett, "I cannot bear this. I know not how to go." "Nor I either," said the good man. "Nor will we go. Unload the wagons and put everything in the place where it was before." The people wept and shouted joy. A letter was at once written to London saying that it was impossible for him to come to them. Out of this experience was born the hymn—

"Blest be the tie that binds  
Our hearts in Christian love."

Edward Mote, another Baptist preacher, wrote "On Christ the Solid Rock I Stand." Oliver Holden the author of "Coronation" was a Baptist.

Lydia Baxter, who wrote "The Gates Ajar," was a Baptist. Among the modern Baptist Gospel song writers are Robert Lowry, who wrote "Shall We Gather



## THE THINGS THAT COUNT.

Not what we have, but what we use;  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near by, not things afar;  
Not what we seem, but what we are—  
These are things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true;  
Not what we dream, but good we do—  
These are the things that shine like gems  
Like stars, in Fortune's diadems.

Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after Time shall cease.

—Clarence Urmy.

At the River?" "One More Day's Work for Jesus" and "Where Is My Wandering Boy To-Night?"; William H. Doane, who wrote the music of "Safe In the Arms of Jesus," "Pass Me Not, O Gentle Saviour," "Rescue the Perishing," "Jesus, Keep Me Near the Cross;" and Annie S. Hawks, who wrote "I Need Thee Every Hour," which Mr. Doane set to music."

## PREACHERS.

Among the Baptist preachers whose ministry has blessed the world is Christmas Evans, of Wales, whose impassioned eloquence swayed the multitude and won thousands to Christ; of whom Robert Hall said "His one eye was so brilliant that it would light an army through a forest on a dark night." His last words, as he passed from earth, were "I have labored in the sanctuary fifty-three years and this is my comfort that I have never labored without blood in the basin." Just before his last breath he seems to have had a vision of the chariot which God had sent for him as He did for Elijah and he exclaimed "Wheel about, coachman; drive on," and into the glory he went.

Charles H. Spurgeon whose preaching stirred London and in printed sermons went to the uttermost parts of the earth, and Alexander McLaren, of Manchester, famous as the greatest biblical sermonizer of the century, were Baptist preachers. So F. B. Meyer, whose preaching and writing have circled the globe and A. J. Gordon, of Boston, whom Mr. Spurgeon called a titanic expounder of God's word.

I close with a quotation from the last words of Sir Henry Havelock, the hero of Lucknow, who was not only a Baptist, but so spiritual and aggressive in his religion as to win to Christ many of his soldiers who were known as "Havelock's Saints" and were in the habit of going from a prayer-meeting to battle. As he lay dying, November 22, 1859, he said to Sir James Outram at his side "For more than forty years I have ruled my life that when death came I might face it without fear. I am not the least afraid; to die is gain. I die happy and contented." Then turning to his son, he said in a tender voice "Come, my son, and see how a Christian can die." He had shown how a Christian could live and now it was an easy matter to show how a Christian could die. The Christ who died for him, was buried and rose again, in whom he trusted, had helped him so to live that death was the consummation of a noble life on earth and the beginning of eternal life in heaven. Thus may we live; and, if the Lord tarries, thus may we die. He who lives thus shall never die.

## KILLING THE PREACHER.

BY DR. J. B. CRANFILL.

Recently in Texas we have had quite an active and aggressive agitation against race horse gambling at our various State and County fairs and in favor of the prohibition of the liquor traffic. Very naturally the leaders in both reforms have largely been preachers of the Gospel. Of course some laymen have rendered valiant service, but the active hand-to-hand fighting has been chiefly done by ministers, with the result that all over the State the age-old hue and cry against prophet, priest and preacher has been revived and the wailings of the anti-clericals are heard with vibrant note on every side.

This is nothing new. The first man murdered in the world was one who, with self-sacrifice and love, offered the best he had to God. He is known in the inspired pages as "Righteous Abel." In the highest sense Abel was a preacher and proclaimed God's truth

both by precept and by example. Cain who, out of his selfish heart made an evil offering to God, raised a great cry against his brother Abel, which eventuated in the first murder chronicled among the sons of man. This same thing has gone on ever since. The first thing that vaunting, aggressive and defiant sinners meditate, is the murder of the preacher by one means or another. This same spirit persecuted Noah, threatened Lot, mouthed at Abraham, urged Job to curse God and die, cast Daniel into the den of lions, threw stones at David, put out the eyes of Samson, exiled Elijah, oppressed Elisha, beheaded John the Baptist, and crucified the Saviour. It martyred every one of the twelve Apostles and at last exiled John, the Revelator, to the Isle of Patmos, and afterwards cast him into a caldron of boiling oil. It has been the final refuge of the devil in all ages of the world. Wherever the faithful man of God has held the stainless banner of righteousness aloft and rebuked sin and sinners, this spirit, with the poison of the serpent, has raised its hydra head to stifle his outcry against sin and wrong-doing, and has at last sought his very life.

In our own times evidences are not wanting that this same diabolism stalks abroad to do its deadly work. It took the life of Haddock, the Martyr to Prohibition, and less than six months ago it assassinated Senator E. W. Carmack, the courageous leader of the Prohibition forces of Tennessee.

The devil demands that a preacher shall be a simpering, sexless dispenser of sillabub and froth, who spends his life droning out the supplicatory Psalms and dispensing the skim-milk of nothingness to the gaping multitude. Whenever a preacher promulgates a declaration of independence and essays to point his finger at wrong and denounce it—then the preacher has entered politics and the mob, with the old-time familiar cry, barks at his heels and cries out, "Crucify him! crucify him!"

The other day a gentleman, whom I have known for years, grew very ardent as he discussed with me this very question. He said that the way the preachers were going on in Texas, they would drive everybody from the church and that so far as he was concerned, he was further from being a Christian than he had ever been in his life. It transpired further on in the conversation that this gentleman had not been inside a church in twenty years. He is one of the type who become so greatly concerned for religion when the preachers find their voice and begin to cry aloud against the abomination of desolation standing where it ought not. What are the preachers going to do about it all? If they are true to Christ and His cause, true to the people whom they serve, and true to their own manhood, they will continue with true energy their fight against the forces of evil, counting not their lives dear unto themselves, but standing by the right, even if, like the immortals of an elder day, their heads shall pay the forfeits of their righteous deeds. A cringing, cowering, cowardly preacher is the sorriest spectacle ever beheld by men or angels, and any minister of Christ who could be bulldozed into silence in the face of a great public wrong and who would allow padlocks to be fastened on his lips when the interests of the people were at stake, would be more than all that could be said about preachers as a class by the foulest mouthed vulture that ever blew his carrion breath upon the preacher's name and fame.

For one I stand with the ministers of Christ who have the nerve to do their duty. If the devil has his way, he will kill them all, but, thank God, their lives are in higher hands and no preacher will leave this world until his work is done. Of course the brewers, the distillers, the gamblers, the touts and toughs, as well as the "business men" who count the dollar greater than the lives and souls of men, will cry out against God's ministers, but their condemnation is his greatest praise. For one I exhort all the ministers of Christ to stand their ground and to preach the truth about every evil that rears aloft its tortuous head.

Dallas, Texas.

## KERNELS OF TRUTH.

No. II.

BY REV. O. C. PEYTON.

David pleads "Cast me not away from thy presence." We see clearly what he most values by what in this prayer he deprecates. There were many sore temporal calamities that might have made him tremble. Saul, his predecessor, had been sorely punished for his disobedience. Nathan, the prophet, had bought home to him his awful sin. His child was to die and the sword was never to depart from his house. Yet, he does not pray. "O let me escape the rod—do not deprive me of my throne—do not bring my family into disgrace."

Such petitions many would have offered. But David begs "Cast me not away from thy presence."

The worst evils are spiritual evils. And these are peculiar to our times. Temporal judgments were common under the law. Then offenders were often punished immediately, sensibly, visibly. Lot's wife, Miriam and Uzzah are cases. But, under the Gospel, inflictions are spiritual. Men are given over to a hard heart, a reprobate mind, a seared conscience, to vile affections, to strong delusions, to believe a lie. The spirit of slumber falls upon them. The word and the ordinances become barren and unprofitable. Error so bewitches them that they cannot obey the truth. Yet, they are easy. Such judgments do not alarm. They stupefy.

Oh! be assured that it would be a thousand times better to lose all substance, to be aracked with incessant pain, to never have another moment of ease, to find life a torture—than to have God cast you away from His presence. David's prayer shows his realization of the value of God's presence. Let it be the prayer of our hearts!

## NOTES FROM TEXAS.

I have noticed with sadness of heart the death of Prof. J. W. Meadows, of Laneview, Tenn. I knew him when he was just a farmer boy, and in conversation with him one day in the cotton field I said, "Jimmy, why do you not attend school and educate?" He replied, "I can never be anything but a farmer, for I do not know anything else." "But," I replied, "you need education even if you never try to be anything more than a farmer." He took the matter to heart, and that fall he attended school at McKenzie, against my protest, however, for I was anxious for him to attend the Southwestern Baptist School, at Jackson, Tenn. He spent that year at McKenzie and came home and said, "Brother Roney, you are right; I ought to have gone to Jackson to school, and from now on I shall take your advice," and he did. His ultimate graduation and success in founding Laneview College is too well known for me to say anything further on that subject.

Prof. Meadows has wrought well, and has proven that any young man with honor and industry can make a man of himself. God bless his brother and sister and mother (if living; the last I heard from her she was living). I knew the family, and they are pure, good people. Again I say, may the Lord bless and help his family and all friends in being submissive to God's will.

Before this is in print I will have resigned my work in Texas and will return to Tennessee or Kentucky. I am waiting for a place to locate, where I can work for my Master. If I were back there I would not have to go into the papers to make known the fact that I could be secured. But I am in Texas, and want to get back home, and I will rejoice greatly when that day dawns that will let me leave here with a call back home, where I can get down to work and study and pray, and visit the people.

I read an article by Dr. Lofton in the *Western Recorder* on "Easter." I trust he will put it in print and that every Baptist in America will read it and never be guilty of insulting the Holy Spirit again with Easter service in a Baptist Church. Dr. Lofton has written a fine article, and it will do good, if put in tract form.

I move that Dr. Folk's articles on "Baptist Principles," addressed to his son, be published in book form, and that every reader of the REFLECTOR take at least one copy. This will make it easy to publish, and then many who are not subscribers to the paper will buy the book.

Let all the preachers that read this remember that the writer is homesick and will appreciate any good word or work you may say or do for him in the way of getting settled in a pastorate. If you have never been from home and felt the sting of being away from your early day friends, you may not know just how to sympathize with a brother in this condition. But if you have felt the pang yourself, you will not need that I urge you to assist me in this matter.

Yes, I hope to attend the Convention at Louisville, and if I do, I will see many whom I have not met in many years. This gives me joy to even anticipate a meeting with yoke fellows of gone days.

The way our people in different States are falling behind in their contributions to Home and Foreign Missions is simply distressing. What is the matter with our Baptist hosts? Certainly we are gratified at the phenomenal growth of our mission fields. Again, I say, what is the matter? I greatly fear we are doing too much work in the towns and cities and not enough in the country. In another article I will write on this subject.

W. S. RONEY.

Elmo, Texas.



## Southern Baptist Convention

(Continued from Page 1.)

J. Watts, who is at present Secretary of the B. Y. P. U. The report also stated that it was the belief of the Executive Committee that a campaign of organization should be carried on in every Southern State until a B. Y. P. U. shall be founded in every church. Especial stress was laid in the founding of these organizations in villages and rural districts.

Other points were touched upon, the whole of which showed that the outlook for work on behalf of the young people was never brighter, and the forward movement, which was inaugurated last year, would be pressed as much as possible.

### WEDNESDAY NIGHT SESSION.

President W. W. Hamilton, of Georgia, called the Convention to order promptly at 8 o'clock.

Rev. M. W. Barcafer and wife, of Missouri, led the singing enthusiastically.

Dr. J. M. Frost, of Nashville, conducted helpful devotional exercises.

Dr. Geo. T. Webb, of Chicago, Corresponding Secretary of the Baptist Young People's Union of America, was introduced and extended a cordial greeting in behalf of the National organization.

Dr. O. C. S. Wallace, of Maryland, discussed the theme, "To Obey is Better than Sacrifice." He said that he wished to remember that the meeting was an assemblage of young hearts. "In our younger years," said the speaker, "we make our adjustments to people and principles. It is the young that migrate and build up our new lands. Migration among the middle aged and old persons is most always from compulsion. The young men are the pathfinders.

"Recently a New England theological professor said that he didn't believe in the mere immersion. There is no mere immersion in the Baptist Church. Immersion, as we teach it, as we practice it, and suffer for it, is a part of a great principle. Because many have failed to discern this they think that it is a twig and not a tree, and suppose that we would have done with it.

"Jesting with respect to immersion, which is the symbol of the resurrection of Christ, is many times sacrilegious and too often blasphemous. A puddle of water is often the occasion for the time-worn jest about baptism. We have lost something in this realm of triviality and levity.

"The fundamental principles of our faith are contained in the sentence, 'To obey is better than sacrifice.' Every distinctive principle of the Baptist flows freely from these principles. All we teach is in that sentence.

"There are certain ones among us that are refined and nice. Some are fastidious. Their parents have made money, and, perhaps, they have gone to college and think it is inartistic to go down under the water. They think that it offends their artistic taste. From these fastidious persons often comes the suggestion that we have a baptism that is more artistic. The idea is unbaptistic.

"We are often given to boasting. Our fathers used to brag. It reminds me of the young Greek who appeared before a great philosopher and said he was the greatest swimmer in Greece. To this the wise man replied that a goose was a strong swimmer. The lad then said that he could dive down deeper than all others in Athens, and to this the philosopher replied that a bullfrog could do likewise. To this rebuke the boy said he could kick higher than all others, but the wise old man told him that a jackass could kick higher. The philosopher was merely trying to make him strive for something higher and something worth while. We have made a great name for ourselves, but have we lived up to a higher plane of ethics than others? To obey is better than to sacrifice. It is better than founding a college. It is better than writing a book. To obey is the test of the Baptist. If we obey we will sacrifice."

"The World's Heathen and Southern Baptist Young People" was the subject discussed by the Hon. E. W. Stephens, of Columbia, Mo., who recently returned from a trip to the Orient. He said:

"We live in the day of the open door. It stood closed or ajar for nearly 6,000 years, but it has swung wide open within the last hundred years. In science, in commerce, in education, in statesmanship, and especially in religion never were opportunities as wide and full as they are today. It is an inestimable blessing to live in this twentieth century. Every one of you is a many times multiplied person if you take your ancestors of a century or more ago as the unit. Your facilities of happiness and usefulness have been multiplied a thousand fold.

"Look at the comforts of living, the conveniences of the home, improved architecture, furnace heat, the sewing machine, electric lights, the steam car, the automobile, the modern hotel, the improved methods of education, the facilities of commerce, labor-saving machinery of all kinds, the railroad, the newspaper, the telephone,

the discoveries of medicine, the anti-toxines, the anesthetics, skilled surgery, the better sanitation, the higher intelligence of the people and the better methods of business. Of the twenty great inventions thirteen were made in the nineteenth century. Let us look at the world. It is at peace, and is likely to remain so. There are no wars or rumors or clouds of war. Nearly all parts of it can be reached within two months by ship or rail, or within a few hours by wire. The fields are white. The laborers are few.

"But the appalling situation of the age is its heathenism. Of the 1,500,000,000 of people in the world, 1,000,000,000 are heathen, and of the remaining 500,000,000 not over 150,000,000 are professing Christians. Notwithstanding the fact that Christianity has brought the greatest of all blessings to mankind and is today the hope of the world, after 2,000 years it can claim as its professed followers only one-tenth of the human race.

"Notwithstanding that missions are one hundred years old there have been only three million converts to Christianity in heathen lands, and two millions of these have been within the past twelve years. But the progress of the past decade, especially of the last five years, has been such as to warrant hopes for a spiritual revolution in the near future, such as has never been dreamed.

"It will be interesting to take a survey of heathen conditions and of the work of missionaries among them. There are five distinctive heathen religions, Shintoism, Buddhism, Confucianism, Hinduism and Mohammedanism.

"The first form of heathenism which one encounters in the Orient is Shintoism, the ancient religion of Japan. It is a religion of ancestral worship and also inculcates a profound reverence for the emperor. There are said to be 200,000 Shinto temples and shrines in Japan. Some of these temples are very handsome and yield enormous revenues. Their forms of worship consist of ringing a bell, casting a coin or clapping the hands, and is a long and devout ritual. Their reverence for the emperor leads to the intense national patriotism of Japan, in marked contrast with China. Vast numbers of the people believe in this religion.

"An observer of the forms of worship and of the creeds, such as there are of these heathen religions, is impressed with their similarity to the Hebrew religion, to Christianity in many respects. For instance, the three greatest heathen temples—the Altar of Heaven, at Peking; the Temple of the Sun, at Baalbeck, and the Parthenon, at Athens—are all in construction and design modeled after Solomon's Temple. Not only are there the two rooms answering to the Holy Place and the Holy of Holies, but the altar of sacrifice in front and the blood of animals poured out for the sins of the people."

The exercises closed at a late hour.

### THURSDAY MORNING.

The Baptist Young People's Union continued its sessions in the Armory. President W. W. Hamilton, of Georgia, rapping for order, there being an attendance of 1,600.

Sang, "What a Friend We Have in Jesus."

Dr. C. S. Gardner, of Kentucky, conducted the devotions. Prayers were led by Revs. S. M. Gupton, of Tennessee, R. Van Deventer, of Georgia, and Everett Rawlings, of Virginia.

The first address upon the program was to have been delivered by the Hon. J. H. Tucker, of Asheville, N. C., but he was not present, nor was the next speaker on the program, the Rev. Dr. T. B. Ray, of Richmond, Va. The presiding officer introduced Mr. R. H. Coleman, of Dallas, Tex., who spoke on the subject, "The Encampment Idea."

Mr. Coleman delivered an interesting and animated discourse dwelling chiefly upon the advantages of gathering together large numbers of Christian people at summer resorts conducted under Christian auspices. He described several of these as conducted in Texas and other Southern points, and urged that the B. Y. P. U. as a body encourage such enterprises.

Mr. Coleman detailed at some length the many advantages, social, educational and otherwise, that young people can enjoy at a moderate expense at these summer encampments. He also spoke of the advantage to be gained by the study of the Bible as an accompaniment of these encampments. In this connection, as illustrating the ignorance of the Scripture even among those raised in Christian families, he related how a member of a Southern church was recently asked by her pastor what he should read about from the Bible, and she replied, "Read me that chapter of Acts where Moses spoke to David from the stomach of the whale, and said, 'You almost persuade me to be a Christian.'" This incident caused much merriment, and the more

thoughtful portions of Mr. Coleman's discourse were also received well.

Dr. T. B. Ray, of Richmond, Va., Educational Secretary of the Foreign Mission Board, spoke. To learn about the Mission cause is more important than to get money for it. Dr. Ray said that Southern Baptists today need leaders more than anything else. Every preacher can solve this problem with the organization of a mission study class. The speaker outlined the study courses of the Foreign Mission Board and spoke at length of this special department of the work.

Through the chairman, Dr. H. W. Virgin, of Jackson, the Committee on Nominations reported, suggesting the following officers:

President—W. W. Hamilton, Lynchburg, Va.

First Vice-President—W. D. Moor, of Oklahoma.

Second Vice-President—W. Russell Owen, of Maryland.

Third Vice-President—R. H. Coleman, of Texas.

Recording Secretary—Landrum P. Leavell, of Mississippi.

Treasurer—T. J. Watts, of Kentucky.

Vice-President for Tennessee—E. H. Rolston, Chattanooga.

These were elected.

A beautiful flag was presented to the B. Y. P. U. of the South by President Hamilton in behalf of F. H. Schmidt, of Danville, Va.

Hon. J. H. Tucker, of Asheville, N. C., discussed the topic, "Is the B. Y. P. U. Worth While?" He answered the objection to the B. Y. P. U. that it multiplies machinery. There is much machinery about a watch or a mogul engine, but it is necessary to do the work. Put everything you learn into practice. We have the greatest work that was ever committed to the hands of man to do. We need machinery to do the work. Study the Word and get all the machinery back of it possible, and then do the thing. In the Sunday School we teach the boys and girls, while in the B. Y. P. U. we are training them to do things for God. This is the difference between the two institutions, one teaches and the other trains for service. Mr. Tucker's speech was replete with apt anecdotal illustrations and beautifully pathetic sketches, which were heartily enjoyed.

Prof. L. P. Leavell, of Mississippi, offered the closing prayer.

### THURSDAY AFTERNOON SESSION.

President W. W. Hamilton, of Georgia, called the Union to order promptly at 2:30 o'clock. Led by Rev. M. W. Barcafer, of Missouri, the great audience sang with mighty volume, "Shall We Gather at the River?" and "The Way of the Cross Leads Home." Prayer by Dr. Geo. E. Stephens, of Cincinnati.

Dr. W. C. James, of Richmond, Va., conducted devotional exercises, speaking briefly on "The Living Christ," after which he offered prayer.

President Hamilton read a note sent from the audience, as follows:

"It is one question to see and another to hear. Won't you protest against the umbrella-shaped hats? We can't see six feet in front of us."

When the reading was finished there was a general removal of headgear.

Another written request came to the Convention that special prayer be offered for the emancipation of Louisville from the curse of the liquor traffic. Dr. H. Beauchamp, of Texas, and Mr. R. H. Coleman, of Texas, offered prayers.

Dr. L. J. Van Ness, Editorial Secretary of the Sunday School Board of the Southern Baptists, was scheduled to be the next speaker, but he kindly gave way a part of the time allotted to him to George T. Webb, the General Secretary of the International B. Y. P. U., who makes his headquarters in Philadelphia.

"I am always glad to attend a meeting of the Southern B. Y. P. U.," said the speaker. "There is a ring in your message and a heartiness in your greeting that touches my heart."

"This movement is worth while, inasmuch as it binds the young people to the church. That is the young people's mission. It is not so much that the young people are helping the church as it is the recognition that the church is giving them."

Rev. I. J. Van Ness followed with an address on "B. Y. P. U. Literature." He said in part:

"The Baptist Young People's Union is just coming into its own. What was known as the Young People's Movement did bid for awhile to sweep us into a new era. It is intensely amusing to read over the Convention proceedings of the last dozen years and see the predictions of our learned brethren. Fulfillment did not wait upon their words. The movement receded with its enthusiasm lessened and its predictions unrealized."

"Today there is no 'movement,' but something better, a clear recognition of the need and the true mission of the B. Y. P. U. No doubt the movement



is responsible for the clearer insight of today and the test of every Baptist agency in service, and the B. Y. P. U. has met the test."

In concluding, he said: "So far as education is concerned, we must remember that the characteristics of this period of activity is that these young people are now making their own the things they have been taught by others. They are finding themselves, not only in the ways of working, but in their ideas."

A brief informal conference was held at the close of Dr. Van Ness' address.

Mr. Arthur Flake, of Winona, Miss., who was recently chosen a Field Secretary of the Baptist Sunday School Board, spoke on "Looking on the Field." His talk was based on the command of Jesus in John 4:35. He said in part:

"We are to study missions not only with the Bible as the basis, but we are to study the history and needs of the nations of the earth. To expect intelligent people to make large contributions to missions without knowing the fields and the conditions of the people is in a manner unreasonable and unbusinesslike."

"We look on the field through the lives of the missionaries of the long ago and of modern times. It gives us strength and comfort to be reminded of the power of God to uplift the dark corners of the earth. The gospel is the power of God unto salvation to every one that believeth."

The session closed with singing "We'll Work Till Jesus Comes."

Benediction by Dr. J. M. Frost, of Nashville.

It was doubtless the most largely attended session the B. Y. P. U. of the South has known in its history.

#### THE CONVENTION.

Coming from South and North, from East and West, representatives of the churches of Jesus Christ, comprising the Southern Baptist Convention, the largest religious body in the world, Thursday night passed the portals of the Armory, and 5,000 strong sang the battle hymn of the churches, "All Hail the Power of Jesus' Name," in sonorous notes which stirred the spirit far more than the call of bugles going by.

There was no roll of drums to announce this great army, but there was the indomitable spirit of the church militant, which has accomplished more than any army the earth has ever known, and which seeks the peaceful conquest—the evangelization of the entire world within the present generation.

It was a gathering of men and women which caused the vivid words which have sounded down the centuries to arise involuntarily to the lips of the onlooker—"Put on the whole armor of God. Stand, having girded your loins with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace, withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one; taking the helmet of salvation and the sword of the Spirit, which is the Word of God."

There were those present who, if the truth were known, were the equals of that wonderful man, Dr. John A. Broadus, so intimately connected with the history of the Southern Baptist Theological Seminary—a man who lived in Louisville on \$600 a year because of the work he was able to accomplish, when he was offered \$10,000 to go to another field.

Coming slowly up the crowded aisle, his magnificent stature and superb head still towering above the younger generation, came that "grand old man," Dr. J. B. Hawthorne, of Richmond, Va., who when he spoke in a voice still vibrant and thrilling with the fire of spirit, showed that his old-time sway over the hearts of an audience was not lost.

Swaying banners of this same army of the church militant bore such inscriptions as: "He does most to Christianize the world, who does most to Christianize America," and maps of the world showing in blocks of uncompromising blackness that part of the world which has not yet heard the call of the church.

#### RADIATED HAPPINESS.

It was a crowd which radiated happiness—and hope—and enthusiasm—that was evidenced in the singing of the hymns. This was no carefully rehearsed festival chorus, but it is doubtful if any more fire and spirit, sonorous beauty and clarity ever entered into the strains of music than did last night when the waves of sound reverberated to the arching roof of the Armory and floated out across space.

The Convention was called to order at 7:30 by Hon. Joshua Levering, of Baltimore, President of the last Convention, and following the reading of the Scripture lesson, Psalms 3, by Dr. George W. Truett, of Texas, a most eloquent prayer fell from his lips.

The regular business of putting the Convention on a working basis then begun, and to facilitate matters it

was ordered that the calling of the roll be dispensed with, and that the enrollment of delegates be concluded, and that the names of those whose cards had already been deposited with the Secretary up to 7 o'clock be recognized as constituting the Convention.

#### ELECTION OF OFFICERS.

All the choices were unanimous, 1,309 ballots being cast for each officer by the Secretary, Dr. Burrows. Mr. Levering was placed in nomination for the Presidency immediately following the opening prayer of Dr. Truett. Mr. Levering's was the only name offered to the Convention for the Presidency. Dr. Burrows was instructed to cast a ballot for all the delegates registered and in their seats. Through an error Dr. Burrows declared Mr. Levering elected by 1,109 votes, where it should have been 1,309.

Nominations to fill the four offices of Vice-President were then received. Dr. J. B. Marvin, of Louisville; T. J. Bush, of Alabama; Dr. B. F. Riley, of Texas; Hon. H. R. Pollard, of Richmond, Va.; J. A. Scott, of Oklahoma City, Okla., and A. Gatliff, of Kentucky, were placed in nomination.

Upon motion the name of H. R. Pollard was withdrawn, and again on motion the name of A. Gatliff was withdrawn.

It was then ordered by unanimous consent that the ballot of the Convention be cast by the Secretaries for the four remaining nominations, which was done, and the following Vice-Presidents elected: J. B. Marvin, Kentucky; T. J. Bush, Alabama; B. F. Riley, Texas, and J. A. Scott, of Oklahoma.

The Secretaries of the Convention, Lansing Burrows, D.D., of Americus, Ga., and Oliver Fuller Gregory, D.D., of Staunton, Va., were renominated, and it was unanimously ordered that the vote of the Convention be cast for them.

Thus for the twenty-eighth consecutive time these two men were re-elected to that important post. Without opposition, also, George W. Norton was chosen as Treasurer, and Dr. W. P. Harvey as Auditor.

Upon the election of Mr. Levering again to preside over the destinies of the Southern Baptist Convention, a committee consisting of Dr. W. E. Hatcher, Dr. W. W. Landrum and Dr. W. L. Pickard was appointed to escort Mr. Levering to the rostrum. After being delivered by the escort of honor to the front of the platform, Mr. Levering made a pleasing little talk of thanks in which he promised to preside to the best of his ability and good judgment.

#### WELCOME ADDRESS AND RESPONSE.

The Convention now being organized and equipped with heads, Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, arose and began the delivery of the address of welcome. Dr. Mullins' cheering words of greeting were a masterpiece of Kentucky good will and hospitality, couched in the most chaste language and sprinkled and interpolated with a delicious vein of humor. Dr. Mullins talked on the glories of being a Baptist, the past good and the future hopes of the religion, and then greeted the delegates and their friends in the name of Louisville, Kentucky, and all the Baptist institutions of Louisville, "that are and that are to be."

Dr. Mullins told of the man who, when he first came to Kentucky, not knowing his connection with the Baptist Seminary, boasted of the three greatest things in Kentucky—"The biggest tobacco market in the world, the biggest distilleries in the world, and—the greatest theological seminary in the United States."

Dr. Mullins analyzed minutely the reasons why the present Baptist Convention was most truly indicative of the spirit of the great Baptist Church of today. He paid tribute to the loyalty, zeal and truth of its members, and warned against the dangers of material sources, including the rapidly growing wealth of the South.

The response to Dr. Mullins' address of welcome was in the hands of Dr. J. L. White, of North Carolina. Dr. White was just getting into motion with his address and firing up steam, when a voice from a remote corner of the Armory called out:

"Louder!"

#### TWO WAYS OF LOOKING AT IT.

Dr. White stopped speaking and raised his right arm. Then he answered:

"Quieter!"

A ripple of laughter spread over the hall at Dr. White's bit of instantaneous repartee. Dr. White praised the Southern Baptist Theological Seminary, the good works of the Baptists, the officers of its Convention and the hospitality of the people of Louisville and of Kentucky. His talk was short and to the point. In closing, he said that the two visions before him were the vision of richly endowed denominational schools and the vision of missions large in numbers and well equipped in training so that they might Christianize

the world that lies before every one. Dr. White ended with this strong sentence:

"You Baptists, not to your tents, but to your tasks."

#### ENTERTAINMENT COMMITTEE ACTIVE.

The Rev. M. P. Hunt next took the speaker's stand and informed the delegates where they could find all the conveniences provided for them by the Entertainment Committee. He told everybody what they wanted to know—the hundred and one little bits of information about the big Armory and the environs of the Convention hall, and it seemed that the Armory had been converted into a veritable little city, for surrounding the convention hall proper, which has been partitioned off with canvas, there is a veritable main street of a city. Postoffice and telegraph office are here, hundreds of glass coolers of refreshing, sparkling water, booths where one may obtain information relative to every branch of the publishing departments, committee rooms and lunch rooms.

The most enthusiastic burst of applause came when M. P. Hunt told of the fact that difficulty in securing hotel accommodations was due in large measure to the races. "But we hope we won't have races the next time, either here or elsewhere in the world," concluded Dr. Hunt. Then came the applause.

The personnel of the speakers afforded a striking study in contrasts and similarities. Here was the alert, vibrant, keen, incisive man of today; here the veteran with the stability and strength of years of right living; here the progressive youngsters, and here the conservative minister with the habits of thought of a generation ago, but with the enthusiasm for the work which was the dominant characteristic of the members of the Convention.

#### CONVENTION SERMON.

By appointment at the last Convention, Dr. E. C. Dargan, of Macon, Ga., delivered the annual convention sermon to an audience of not less than 6,000 people. Dr. Dargan began by asking the different parts of the audience if they could understand him distinctly, and learning that they could, he went ahead with the entire audience paying the closest attention.

The sermon was one of the most able ever heard in this city. A masterpiece of literature itself, and with the earnestness and eloquence which he delivered it, it had a noticeable effect on that great audience. The subject of his sermon was "The Place of Christ in Modern Life," and his text, "Jesus Christ, the same yesterday, today and forever." He said in part:

#### IS UNCHANGING.

"This is a great utterance. What Christ was, that He is; and what He is, that He will ever be. That saying places Him at the ever-shifting center of history. As past and future from opposite directions converge on the present, so do they converge on Christ."

"It is necessary to emphasize the large and influential place which science fills in thought and life of modern times. Since the latter part of the eighteenth century the progressive mental forces among men have been under the dominating and driving impulse of the scientific ideas. Religious leaders have been sometimes frightened and angered and led astray by the claims of iconoclastic 'science,' and some men of science have been too hasty to conclude that their partial knowledge was really all there was to know and have attacked religion too harshly."

#### SCIENCE GROWING RESPECTFUL.

"But now at last all things are beginning to look better. Science is more respectful to religion, and religion is more friendly to science. And so it has become possible on both sides to consider the true place which our Lord Jesus Christ occupies in regard to the science of our times."

"One of the most heartening indications of true progress in our modern life and thought is what is called the 'ethical note.' It is not new; it is the glory of humanity that moral action is one of its most cherished and firmly entrenched principles. The swing of thought from creed to conduct is one, and the subtle or open advocacy of the doctrine of salvation by character another. Now there is no need to despise or even deprecate creed into the supposed interest of conduct. It is surely no difficult mental feat to establish a clear and consistent relation between what we ought to believe and what we ought not to do. It is only the half-thinkers, intellectual poseurs, of whom there is a multitude, who sniff at doctrine in their condescending laudation of conduct."

#### BESET BY LITERALISM.

"Granting that the moral teachings of Jesus Christ exhibit the highest character and rest upon the ultimate principles of right, the question arises: 'Are these teachings applicable among our modern conditions?' Here we are beset by the extreme of literalism on the

(Continued on Page 8.)



## MISSIONS

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

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

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

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

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

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

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

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

DR. A. J. HOET.

South Knoxville Church Presents their Retiring Pastor, Dr. A. J. Holt, with a Beautiful Silver Set.

After the regular monthly business session of the church, Thomas H. Rose took the chair and James C. Ford, Esq., presented in an eloquent, and yet a pathetic speech, Dr. and Mrs. A. J. Holt with a most beautiful silver tea set. The auditorium was comfortably filled with the church members and a number of the brethren spoke on the resolutions.

The entire congregation was visibly affected at the thought of Dr. Holt's leaving. No pastor was ever more dearly loved by a church than is Dr. Holt by this people. The church and community are loath to give him up.

The resolutions were unanimously adopted by the church.

Our honored and beloved Pastor, Dr. A. J. Holt, has been with us for nearly four years. His wise administration of the affairs of the church, his firm stand and leadership, his unflinching devotion to the best interests of the church, and over and above all his forceful and eloquent preaching of the Gospel, have, altogether, strengthened and built up our community and our church. Our church stands closer together and is stronger than ever before in its history.

We have had at least 250 conversions and many additions during his pastorate.

Our Sunday School is in better condition than ever before, the attendance larger, the work more efficient and all the departments of the church are active and prosperous. We have built a Pastor's home, second to none in the State, which cost about \$5,000.

Whereas, the First Baptist Church, of Lake City, Fla., has extended to Brother Holt a call to take charge of the work of the Lord in that field and, whereas, Dr. Holt has accepted the said call, and has tendered his resignation, thereby severing his relations as pastor of the South-Knoxville Baptist Church,

Therefore, Be it resolved, That while we are loath to give Brother Holt up, we believe that his sole object in tendering his resignation as pastor of this church and accepting the call tendered him, is to further carry on and advance the work of the Kingdom of our Master.

That we appreciate the splendid work and progress that our church has been able to make and the influence for good and the upbuilding of the cause of our Master, which has been brought about by Brother Holt's wise counsel, splendid management and unswerving devotion to duty as our pastor.

That Brother Holt came to us as pastor at a period in the history of our church when it specially needed a great and good man, who had grace and moral courage to stand up at all times for the right; and for the best interest of the church and the cause of Christ.

That we commend Brother Holt, not only to the church that has called him, but to all the people of Lake City, Fla., as the highest type of a man, a ripe scholar, a splendid preacher, a sympathetic pastor; one who is always ready to speak kind words, to do generous acts, to up-lift and place humanity upon a higher plane of Christian usefulness.

That these resolutions be spread upon the Minutes of our church and a copy be given Pastor Holt, and one to each of the daily papers published in Knoxville and the BAPTIST AND REFLECTOR for publication, and that a copy be mailed to the Clerk of the First Baptist Church of Lake City, Fla.

J. C. FORD,  
R. M. JOHNSON,  
JAMES C. JOHNSON,  
Committee.

### THE CAUSE FOR CANCER.

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

The Fifth Sunday Meeting of Unity Missionary Baptist Association will meet with the Toone Baptist Church on Friday night before the Fifth Sunday in May.

7:30 p. m., Introduction Sermon, J. A. Carmack, Alternate W. A. Gaugh.

Saturday—9 a. m., Devotional Exercises, Rev. J. W. Barnett. 9:15 Organization. 9:30, "On Whom Does the Evangelization of the World Rest?" Give reason for your answer. U. A. West, Dr. J. W. Conger. 10:30, "Is there any incongruity between the doctrines of Election, Free Moral Agency, and Human Instrumentality?" If not, Barnett, T. R. Hammons. 11:30 Ser-



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mon, Dr. C. P. Malone. 2 p. m., De-harmonize them. W. A. Gaugh, J. W. votional Exercises, Bro. Bates. 2:15, "Why Should the Apostle Pluralize Baptism in Using the Expression 'The Doctrine of Baptism' in Heb. 6:2?" Dr. G. M. Savage, W. H. Jordan, Bro. Bates. 2:45, "The Design of Baptism," Rev. J. D. Campbell, J. N. Varnell. 3:30, "Practical Religion," E. Z. New-som, J. H. Turner. 7:30, Devotional Exercises, W. A. Gaugh. 7:45, "The Efficiency of an Education For Christian Work," Dr. J. W. Conger, Dr. G. M. Savage.

Sunday—9 a. m., Sunday School Mass Meeting, and "How to have a good live Sunday School," led by O. G. Cearley, Dr. J. M. Curry, Dr. J. H. Mitchell. 10:15, "Unity Association and Its Needs," Geo. S. Price, R. W. Smith. 11:15, Missionary Sermon, Dr. G. M. Savage, Alternate W. A. Gaugh. 2 p. m., "Bible Doctrine of Repentance," J. A. Carmack, T. R. Hammons, J. W. Barnett. 2:45, "The Security of the Believer," U. A. West, W. H. Jordan. 3:30, Lecture by Dr. G. M. Savage on his trip to the Holy Land. Preaching at night by some one.

We hope the brethren will come prepared to do the best work of their lives in a meeting of this kind. We invite, and urge the lay members of the churches to attend.

JAS. R. SWEETON,  
Chairman Executive Board.

### A FAMILY DOCTOR IN YOUR HOME.

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.

Program of the Fifth Sunday Meeting of the Friendship Association to be held with Friendship Church at Friendship, Tenn., May 28-30.

Friday Night—8 p. m., Introductory Sermon, J. T. Upton, T. J. Sanders.

Saturday—9:30 a. m., Devotional Service, J. B. Hill. 10 a. m., "Scriptural Forgiveness," H. D. Clift, T. E. Williams. 10:30 to 11:30 a. m., "Will the Heathen?" J. W. Bell, W. L. Howse. C. D. Wood, T. J. Sanders. 11:30 to 12 a. m., "What Will be the Consequences if We Fail to Give the Gospel to the Heathen?" J. W. Bell, W. L. House. 1:30 p. m. Devotional Service, T. E. Williams. 2 p. m. "The Need of Co-operation in All Our Denominational Work," J. T. Upton, J. H. Jones, Tracy Avery. 3 to 3:30 p. m., "Why Baptists

Baptize Believers Only," C. A. Ladd, C. D. Wood, T. J. Sanders. 3:30 to 4 p. m., "To What Extent Should a Christian Engage in Worldly Amusement?" S. P. Andrews, W. L. Howse, J. B. Hill. 3:30 to 4 p. m., "Is it Possible For a Child of God to so Apostatize as to be Finally Lost?" J. B. Hill, H. D. Clift. 4 p. m., "Is the Christian Religion Making Any Progress in the World?" W. L. Howse, T. E. Williams, H. D. Clift.

Saturday Night—8 p. m. Sermon, T. J. Sanders, W. L. Howse.

Sunday—9:30 a. m., Sunday School Mass Meeting led by Prof. Allen, of Halls. 11 a. m., Sermon on Missions, by C. D. Wood, W. L. Howse.

Come one, come all, and let us have a great meeting. Especially do we urge upon all the churches sending messengers, as we want to discuss some things that are of vital importance to us as Baptists.

J. T. BARKER,  
Pastor.

A special invitation is given to the editor to be present, come.

J. T. B.

### BETTER THAN SPANKING.

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

### CLINTON COLLEGE COMMENCEMENT.

Friday evening, May 21, 1909. Entertainment by pupils of Primary Department.

Saturday evening, May 22, 1909. College comedy, "After the Game."

Sunday morning, May 23, 11 a. m. Commencement sermon by Dr. C. M. Thompson, of Louisville, Ky.

Monday evening, May 24, 8 p. m. Pupils' Recital; Departments of Music and Expression.

Tuesday evening, May 25, 8 p. m. Alumni address by Rev. Elmer Atwood, of Alpine, Texas.

Wednesday, May 26. Campus Day. Address by Dr. A. U. Boone, of Memphis, Tenn.

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## "SERVICE" AND THE THEATRE.

The editorial paragraph on the front page of your April 29 issue has been called to my attention.

It was perhaps fortunate that the BAPTIST AND REFLECTOR did overlook the article in *Service* on the subject of "The Theatre and Christian Young People," for the *Baptist Standard* has made a very great mistake in criticising the article as it has done. The editor of the *Standard* has probably read only one paragraph of Dr. Calley's article, in which he expresses not his own opinion, but the common opinion of today, and so stated it.

He proceeds, however, in the latter part of the article, to express his own opinion and give his direct advice to young Christians in the strongest possible fashion, so that the criticism offered against Dr. Calley and *Service* is entirely unjust, and deserves the most humble apology from every paper that has offered criticism. I enclose herewith, a copy of the paragraphs in Dr. Calley's article in which he expresses his own opinion or offers any advice to young people on the theatre question. We shall be glad to hear from you through your columns or directly, as to whether you agree with Dr. Calley's view or not.

GEO. T. WEBB.

Philadelphia, Pa.

[As we stated, we had not seen the article in *Service*. We were surprised at the expression of such sentiments by it as indicated by the *Baptist Standard*. The paragraphs, a copy of which Dr. Webb enclosed to us, are certainly all right. Evidently the editor of the *Standard* must have read the article in *Service* rather hastily. Ed.]

Program of the Fifth Sunday Meeting of the Sweetwater Association to be held with Cane Creek Baptist Church, Monroe County, May 28, 29, 30, 1909.

Friday—10:30 a. m., Organization. 11:00 a. m., Introductory Sermon, W. R. Haun, F. M. Dixon. 1:00 p. m., "Objects of the Fifth Sunday Meeting," S. J. Parks, W. A. Ghormley. 2:00 p. m., "What Should Baptists render unto the World?" F. M. Dixon, A. J. Anderson. 3:00 p. m., "Exegesis of Matt. 16:18-19," T. R. Waggener, J. J. Tallent.

Saturday—9 a. m., "Needs of Sweetwater Association," H. C. Pardue, W. C. Dodson. 10:00 a. m., "Woman's Work," E. A. Cox, Miss Ponie Cook. 11:00 a. m., Sermon, S. J. Parks, J. L. Haun. 1:00 p. m., "Menacing Features to the Observation of the Christian Sabbath," W. Morris Harrison, N. M. McDaniels. 2:00 p. m., "Can the Heathen be Saved Without the Gospel, and Should We Send it to Them?" H. E. Parsons, H. C. Pardue. 3:00 p. m., "Qualifications of Deacons, and should they be deposed, and for what reasons?" J. E. Johnson, T. R. Waggener.

Sunday—9:00 a. m., Sunday School Mass Meeting. Leader to be appointed by Moderator. 11:00 a. m., Missionary Sermon, E. A. Cox.

## 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.

Program of the Fifth Sunday Meeting to be held with Bell's Baptist Church, May 28, 29, 30, 1909.

Friday—7:45 to 8:00, Devotional Exercises, J. H. Oakley. 8:00 to 9:00, Sermon, W. M. Wood.

Saturday—10:00 to 10:15, Devotional Exercises, J. W. Wood. 10:15 to 11:15, "What is the Sin Against the Holy Ghost, and Who Can Commit It?" J. T. Early, M. E. Ward, O. F. Huckaba. 11:00 to 12:00, "Some Needs in Our Sunday Schools," H. W. Virgin, C. E. Wauford, J. H. Anderson. 12:00 to 1:30—Dinner Recess. 1:30 to 1:45, Devotional Exercises, T. R. Holcomb. 1:45 to 2:45, "Our Responsibility to Give the Gospel to a Lost World," W. T. Ward, J. H. Anderson, H. C. Jameson. 2:45 to 3:45, "Church Discipline," E. G. Butler, A. U. Nunnery, M. L. Lennon. 8:00 to 9:00, Sermon, J. H. Bell.

Sunday—9:30 to 9:40, Devotional Exercises, Supt. W. R. Wilson. 9:40 to 10:40, "How to Teach the Sunday School Lesson," J. H. Anderson, A. W. Prince. 11:00 to 12:00, Sermon, C. H. Bell. 12:00 to 2:30, "Some Features of Christian Education," Chas. Stewart Young, J. W. Conger. 8:00 to 9:00, Sermon, A. U. Nunnery.

P. S.—If you cannot serve please let W. M. Wood, Chairman of the Executive Board, Humboldt, Tenn., know at once. Some of our brethren have not filled previous engagements, but it is hoped that each one on the program this time will be present, and prepared to discuss subjects assigned.

## 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.

## THE PARENTS' PROBLEM.

Boys are a problem. Many parents have admitted it, in irritation, grief, despair, or utter bewilderment, according to their various nature. There is a certain age which the term "hobbledehoy" seems to express better than any other, at which boys are in everybody's way, including their own. G. Stanley Hall, who writes about it in Appleton's Magazine, calls it the "awkward age." Nor is mere awkwardness the worst of it, in many cases.

"In the last few years," he says, "I have received several hundred letters from parents and friends who do not understand how tardy the development of the ethical nature is prone to be in boys." The burden of these is: "My boy is well grown, is a good student in school, is healthful, but is an incorrigible liar." Or, "My boy is all right otherwise, is very obstinate," or "very profane," or "loathes school and is a chronic runaway." The parents or relatives are at their wits' end, ready for almost any desperate remedy.

Dr. Hall holds that one trouble with the American boy is that he has been left too much to the women. The "hoodlum" play tricks on passersby, swagger and bully each other; but these are nurseries where the criminals of the future are being reared.

Yet no one, according to Dr. Hall, is more easily influenced than a young boy, if one goes at it in an understanding way. "To the right influence he yields himself almost with abandon." But how is the father to supply this influence—how is he to deal with this strange, young, puzzling restless bunch of energy, shooting all at once out of childhood into manhood?

To establish a level confidence—that is the secret. The boy, lately quite indifferent to the affairs of grown-ups,

begins to be interested in the world in which men live. He begins to reach up to man's estate. Powers stir in him which he comprehends dimly or not at all, but which make him very curious. This is the time when he needs "moral fatherhood." Intimate talks with his father, in which the man not talking down to the boy, not talking for effect, not indulging in reserves—shall share with the boy the lessons he has learned in the school of life. These are what boys crave and need. "It is not enough," says Dr. Hall, "to induct the boy sometimes into the father's business methods." Little by little the father should share with his son his views on men and morals, politics, religion, ways of spending time and money, civic duties, how to keep well—and not only that, but also his thoughts and experiences concerning women, marriage and parenthood. He should be told his father's errors and mistakes and the heredity he has to grapple with. Talks like these, says Dr. Hall, more than anything else, stimulate and flatter a boy and wake him up to think and do his best—*Montreal Witness*.

The construction work of the Alaska-Yukon-Pacific Exposition is now virtually accomplished, and the installation of exhibits will be finished two weeks before the opening of the fair on the first day of June.

As the exposition city stands today, it may be truthfully said it is the most beautiful exposition ever built. The natural surroundings cannot be surpassed, and in architectural design harmonizes delightfully with its settings. The collection of exhibits represents every country of importance on earth, and the rarest art specimens in existence are to be seen in the building of Fine Arts.

In many ways the Alaska-Yukon-Pacific Exposition differs widely from previous expositions; it is the first world's fair to be completed on the date specified; it exploits especially those countries to which but small attention has been given before, Alaska, Yukon and the lands bordering on the Pacific Ocean, and it will prove to the world that it is possible to conduct a great exposition without permitting the sale of intoxicating liquors within its grounds. No spirituous liquors will be permitted on sale within a two-mile radius of the exposition.

The United States Government has taken an exceptionally active interest in the Seattle Exposition, and the enormous central building is the largest yet built by the Government at any exposition. About this building are grouped the more important structures of the fair, and radiating in every direction extend avenues on which front the various State, county, foreign, religious and civic buildings and club houses.

The Baptist headquarters building is located in the northeast corner of the exposition grounds, and occupies a slightly and commanding position, overlooking the blue waters of Lake Washington, the snow-clad mountains of three ranges and many miles of inland sea of Puget Sound. In the buildings are found rest rooms, reading rooms, a general information department and telephone connection with all parts of the city and vicinity.

The grounds and lawns surrounding the building are beautifully developed, and Baptists from all over the world will be accorded a hearty and cordial welcome. The building has been designed and built by the Baptists of the State of Washington, for the comfort and convenience of all visitors.

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# Baptist and Reflector

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## Southern Baptist Convention

(Continued from Page 5.)

one hand, and that of repudiation on the other. As usual, the truth lies between.

"We must not omit one other important matter in this connection, and that is our duty as Christians to assert and maintain the rightful place of Jesus in the ethical life of to-day. That duty is enforced upon us by two considerations which require fuller notice than can be given here. The current confusion as to moral standard and the awful laxity in moral practice characteristic of our social life to-day.

"The need of taking and holding this high ground is terribly emphasized for us in the hideous immoralities which such teachings as have been indicated condone and encourage as they exist among us. We need be no hopeless pessimist to open our eyes and see the festering sores of our modern sins. They infest our whole social life, polluting our pleasures, cankering our politics, corrupting our business, defiling our homes, ruining our youth, debauching our men and women!

### SOCIETY NEEDS SAINTS.

"This is no time to listen to the voice of the academic charmers, charming never so wisely when they insinuate into the minds of eager youth the insidious and all too welcome doctrines of living as they like. It is a time for prophets in the pulpit and saints in the social life, for the voice that cries aloud and the salt that has not lost its savor."

Dr. Dargan took up the spiritual phase, prefacing it with the statement that there is a general recognition of a decided recoil from the materialism which marked much of the philosophic and scientific thought of the nineteenth century. He stated, however, that there were evils and perils even in such a healthy recoil that the reaction may go too far.

### SCIENTISTS INVADE FIELD.

"One thing of primary importance here, as well as of deep and apparently ever-deepening interest, is the relation of Jesus to religious experience. It is almost startling, in view of conditions existing after the middle of the last century, to see how leaders of thought are beginning to recognize religious experience as a field for scientific induction and generalization. We greet the inductions with some degree of hope, but are naturally somewhat cautious yet as to the generalizations. We hail the entrance of science upon this task. Truth will bear investigation, and religious experience is certainly one of the most important possible departments of research."

His peroration was sublimely delivered as follows:

"Thus, O Jesus, do Thy people here assembled accept and hail Thee the same yesterday, and to-day, and forever. While tumultuous to-day crowds with stress and strain into yesterday, and swiftly gathering yesterdays lengthen into forever past, we come round again to face forever future and still we see and salute Thy commanding presence amid them all. 'Thou art the same, and Thy years shall not fail.' O incomparable teacher, we would think Thy high and holy thoughts after Thee! O matchless guide, we would follow Thy strong and confident leadership in pursuit of purity and righteousness! O Divine Saviour, perfected through Thy human suffering, we would trust Thee alone for salvation and immortality! To Thee we bring our baffled yet eager minds for truth on things beyond our ken; to Thee we bring our wayward and oft bewildered hearts for help in daily duty; to Thee we bring our hurt and sorrowing souls for healing from sin and for hope of life evermore! Here at Thy pierced and hallowed feet we rest until the day dawn and the shadows flee away."

### LITTLE RIFLE.

Dr. R. J. Willingham, of Virginia, submitted a verbal report in behalf of the Committee on Order of Business, which provoked quite a little discussion.

Dr. G. C. Savage, of Tennessee, submitted a resolution in the form of an amendment, providing that the various organizations of the Convention seek more closely to relate their work before the permanent order of business was adopted. He thought a permanent order of business ought not to be adopted so soon in the session.

The report of the committee as originally presented provided that on Saturday afternoon the entire time be given to the interests of the Home Mission Board. The Rev. Henry Alford Porter, pastor of the Walnut Street Baptist Church, gained the floor and moved an amendment to the regular order providing that the Convention adjourn at 4 o'clock Saturday afternoon in order that delegates might attend the unveiling of a monument recently erected in Cave Hill Cemetery to the memory of the late Rev. T. T. Eaton, formerly pastor of the church whose pulpit he now occupies, editor of the *Western Recorder* and an honored officer of the Convention for many years. The chairman of the committee explained that no request had come to the committee to this effect, and therefore no provision had been made for the event. He thought his committee would willingly make Dr. Porter's suggestion a part of their report, but that he favored the hour of adjournment as 5 o'clock instead of 4 o'clock. The Rev. William E. Hatcher, of Virginia, thought the hour should be fixed at 4 o'clock, in order that there might be plenty of time.

The Rev. Lansing Burrows, one of the Recording Secretaries, objected to the adoption of the report on the ground that it was verbal and not written. Dr. Willingham, who made the verbal report on behalf of the committee, explained that the committee had had but a few minutes to get up a report, and that Mr. C. H. Ryland, the chairman, was in the committee room committing it to writing.

### DR. RYLAND RELIEVES SITUATION.

Just at this moment, when half a dozen delegates were upon their feet and there was general confusion, Dr. C. H. Ryland, of Richmond, Va., emerged from a committee room at the end of the hall, bearing the formal document in his hand. It was transmitted to the Secretary, who read it to the Convention, and on motion it was adopted by the body without a dissenting vote.

President Joshua Levering, of Maryland, appointed the following Committee on the Work of the Sunday School Board of the Convention: Rev. T. W. O'Kelly, of Missouri; Rev. R. G. Bowers, of Arkansas; Rev. Livingston Johnson, of North Carolina; Rev. E. L. Grace, of Virginia; Rev. Martin Ball, of Mississippi; Rev. J. D. Chapman, of Georgia; Rev. Z. T. Cody, of South Carolina; Rev. Preston Blake, of Alabama.

The Committee on Digest of Reports of Vice-Presidents consists of Rev. C. V. Edwards, of Louisiana, Chairman; Rev. R. B. Headen, of Georgia; Rev. J. S. Corpening, of South Carolina; Rev. Ryland Knight, of Virginia; Rev. O. C. Peyton, of Tennessee, and Rev. B. F. Whitten, of Mississippi.

The Convention was adjourned with prayer by Dr. W. E. Hatcher, of Virginia.

### FRIDAY MORNING SESSION.

Fair and beautiful weather characterized the second day of the Convention. By 8 o'clock the vast audience which had assembled in the First Regiment Armory was engaged in singing lively and spiritual hymns under the leadership of Rev. M. W. Barcafer, of Missouri.

Dr. W. L. Pickard, of Georgia, conducted helpful devotional exercises. Prayers by Prof. J. T. Henderson, of Virginia; Drs. R. Van Deventer, of Georgia; R. J. Willingham, of Virginia, and T. S. Potts, of Memphis, the latter praying for the help of the Lord in the salvation of the cities.

During the devotions an animated service of Scripture quotations was indulged in by not less than 35 or 40 brethren. Often two or more would be on the floor at once quoting passages. It was thrilling to the fullest measure.

Dr. E. C. Dargan, of Georgia, read the report of the Commission on Systematic Benevolence. The commission outlined a tentative plan whereby the money for the mission boards will come in a steady stream throughout the entire year rather than on the last days of the convention year.

Drs. W. C. Golden and A. C. Cree, of Nashville, are members of the commission from Tennessee.

### REPORTS OF THREE BOARDS.

The hour having arrived for the report of the three great Boards of the body, Dr. R. J. Willingham, of Richmond, Corresponding Secretary of the Foreign Mission Board, took the platform and for twenty minutes read an abstract of the Board's annual report. It was listened to with the utmost interest. It summed up what was considered one of the most important

year's work in foreign fields in the history of the Convention. The following was in the report:

### FOREIGN MISSION BOARD REPORT.

"Our God has graciously blessed us during the year in the work which we have been doing for Him, and in presenting our annual report we gratefully acknowledge His manifold mercies and continued blessings. The past year has been the best that we have ever had in the number of converts on the foreign field. As can be seen from the statistical table, we have had 2,905 baptisms in our various missions. When we remember that in 1893, after we had been working for forty-eight years, we had only 2,923 enrolled in all of our churches on the mission fields, and now have 2,905 baptisms in one year, we surely should praise God and take courage."

Especial attention was called to the Baptist College and Seminary at Shanghai, China, which now has about 90 students. Other work of the Board was especially emphasized. The report further says:

"It is just ten years since we last met in Louisville, Ky. We think it well to let our people get some idea of the increase in our work in that time, and so we give some data that will be interesting. In 1899 we had on the foreign field 82 missionaries and 128 native workers—or, in all, 210 workers; 100 churches; 57 houses of worship; 845 baptisms were reported for the year; a total membership in all of our missions of 5,347. The contributions for the work in 1899 aggregated \$109,267.43. This year we report 231 missionaries, with 375 native workers, a total force of 606 workers; 259 churches; 162 houses of worship; 2,950 baptisms; total membership, 16,596; receipts, \$460,797.62. This comparison cannot bring out the very great improvements which have been made on the field in facilities for work such as hospitals, schools, theological seminaries, publishing houses, etc.

"The past year has been one of glorious advance with us. We have had hundreds more conversions and baptisms than in any former year. Our receipts have gone \$58,000 ahead of any previous year. Our work in the foreign fields has been greatly strengthened. Improved facilities have been provided for the workers and the work. We have entered on a new era. The heart of God's people ought to be thrilled, and with renewed zeal and consecration they should press forward.

"With the marvelous openings that are presented to us in foreign fields, the outpouring of God's spirit upon the workers, scores in the homeland asking to be sent out to the work, we present our report to the Convention and ask the brethren prayerfully to advise the Board as to what course it shall take for the coming year."

### HOME MISSION BOARD REPORT.

Dr. B. D. Gray, of Atlanta, the universally popular Corresponding Secretary of the Home Mission Board, read excerpts from the report, as follows:

"A bright thread of gratitude and gladness runs all through the report of the Home Mission Board for the fiscal year 1908-1909. And this characteristic of the report illuminates even the numerous necessarily formal and detailed statements which characterize such a report."

Perhaps the secret of this attitude of the report is expressed most clearly in these words of its introduction: "It is with gratitude and joy that the Board presents this report. Our joy is for the great work done and our gratitude is for the noble way in which Southern Baptists have advanced in liberality to this work, notwithstanding a year of unusual financial stringency. That such substantial advance should be made in such a year we take to be the summons of the Lord and of the brethren to push forward to larger things than ever in winning our homeland to Christ."

### OPTIMISM JUSTIFIED.

"The Board's optimism seems fully justified, in the financial returns, in fine results which have attended the work, and in the growing interest which is evident in all sections of our Zion in home mission work. The amount raised in the various States during the year has been \$283,436, which represents an increase in all of the States except two. The percentage of increase over last year was 14, and this in the midst of a financial stress in which it would not have been discouraging if the contributions had only equalled those of last year. While the year's total is gratifying, the report deprecates the delay in sending in the funds. Three-fifths of the entire amount came in during the last month, and about one-third of it in the last two days of the fiscal year. The consequent interest on account of the Board for the year was more than \$3,000.

"The work of the year shows the following results: There have been 24,628 baptisms by the missionaries of the Board, and more than 4,700 additions to mission



churches. This is a considerable increase on the large number who were taken into the churches last year as a result of the labors of the missionaries of the Board. A comparison with the reports of other domestic mission boards will show that these results surpass those of any similar organization in America. The entire number of baptisms by the missionaries of the Board since 1845 has been 192,607. It is an impressive view of the scope of the present work of the Board to note that slightly more than one-third of all the baptisms it has reported from 1845 until now have been administered this year!

"During the present year 316 churches and 959 Sunday Schools have been organized and 368 houses of worship built or improved.

"When these general results are presented in more detailed statement the fact is revealed that there has been no single phase of the work which has not in the past year been abundantly blessed."

Especial attention was to the departments of work east and west of the Mississippi, mountain schools, literature and evangelism. The report in closing says:

"The report includes a few recommendations. As to the work for cities and foreigners, it recommends larger activities through the Board, and more efficient attention from local churches. As to the woman's work, it recommends that of the about \$85,000 which the Baptist women of the South appropriate for Home Missions each year, \$35,000 be given especially to mountain mission school work. It is further recommended that a larger amount of money be raised for church building work—not less than \$100,000. About \$85,000 was thus expended this year. At a cost of \$3,000, \$54,000 were stimulated in Oklahoma for building thirty churches last year.

"The report closes with the following words: 'With our forces better organized than ever before, with our wealth increasing in a fabulous manner, with our people rapidly increasing in intelligence and power, we are able to rise up in the spirit of the Lord to take this land in His name. By all the mercies of the past and by all the prospects of the future, let us essay the holy task.'"

#### THE SUNDAY SCHOOL BOARD REPORT.

The eighteenth annual report of the Sunday School Board was read in part by Dr. J. M. Frost, of Nashville, Tenn., the Corresponding Secretary. The year just closed was a banner one. Dr. Frost read the following excerpts from the report:

"This year surpasses all others in the Board's history, and will be remembered for its financial record. After steady advance for thirteen years our annual receipts (1903) passed the \$100,000 mark—only five years ago. But now the receipts at the end of this five-year period have reached and gone beyond the \$200,000 mark—exceeding the receipts of last year by \$26,281.80, and giving the splendid total of \$205,362.17. This increase is entirely healthy, and comes simply from an immense growth in the volume of business, which is beginning to tax our large building to its full capacity.

"It is interesting and gratifying to note in this connection that the cost of conducting this business has not increased in the same proportion as the advance shown in every department. The circulation of the periodicals has about doubled in these five years, and they give something like 90 per cent. of all the business and receipts. In administration and management we aim at the greatest economy consistent with safety, enlargement and effective aggressiveness."

The total cash gifts for the year from the Board were \$54,584.85. They were apportioned as follows:

The Home Mission Board.....	\$ 2,500.00
The Foreign Mission Board.....	2,500.00
State Boards for Sunday School work .....	3,550.00
The building fund.....	19,000.00
The guarantee fund.....	4,000.00
Permanent Bible fund.....	2,000.00
The Sunday School lectureship.....	250.00
The chair of Sunday School pedagogy.....	1,250.00
The Board's field work.....	13,245.48
W. M. U. expense fund.....	400.00
Special for Seminary endowment.....	5,000.00
Other denominational work.....	889.37

Special stress was laid by the report upon a fund to be used in permanently endowing a chair of pedagogy in the Southern Baptist Theological Seminary. Concerning the offer of the Board for this cause, the report says:

"The Board offers to give \$1,000 for every \$2,000 paid in by the Sunday Schools, to the aggregate amount of \$60,000. And in the first payment it has anticipated the gifts of the Sunday Schools and paid to the Seminary \$5,000 in cash, hoping thereby to make it more effective. Moreover, the Board has requested that the sum of \$60,000 be used to endow permanently the Chair of Sunday School Pedagogy, and that the chair,

when endowed, shall be named in honor of Basil Manly, Jr., in memory of him as a former professor in the Seminary and in recognition of the distinguished services which he rendered the Sunday School cause when, through his leadership, the Convention, in 1863, appointed its former Sunday School Board and set a new record in Sunday School work. This seems to us a service altogether worthy of commendation by our people, and we shall rejoice in joining his name with this new undertaking. It befits Basil Manly, Jr., and his name will give the achievement a crown of glory."

All of these reports were referred to special committee asked for by the Corresponding Secretaries.

With Hon. J. A. Scott, of Oklahoma, presiding, the

#### WORK OF THE SUNDAY SCHOOL BOARD.

was considered after a report by Dr. T. W. O'Kelley, of Missouri, emphasizing special features of the report.

This report was discussed by Dr. T. P. Bell, of Georgia, who plead for a recognition of the superior excellencies of the Board's publications.

Drs. W. E. Hatcher, of Virginia; W. D. Nowlin, of Kentucky; R. E. Chambers, of China; W. L. Pickard, of Georgia; E. Y. Mullins, of Kentucky; H. Beauchamp, of Texas; Byron H. DeMent, of Kentucky, also spoke, and the inspiring discussion was closed with an address of power from Corresponding Secretary J. M. Frost, of Nashville.

Great enthusiasm was aroused by all of these speeches and the efforts of the talkers promise to give a great impetus to the work. All of the addresses came from the foregoing men with a zeal and earnestness that promises a big forward step for the important work of the Boards. Many of the speakers urged the raising of the thousands of dollars needed to permanently endow the chair of pedagogy in the Seminary. This is considered the most important work of the entire Convention, as such a chair is expected to bring untold results for the cause.

Rev. J. H. Wright, of Nashville, was the Tennessee member of the Committee on Foreign Board Field Work and Finances; Dr. Gilbert Dobbs, of Brownsville, on Foreign Board Papal Fields; A. B. Hill, of Nashville, on Systematic Beneficence.

Dr. H. A. Porter, of Kentucky, led the closing prayer of the session.

#### FRIDAY AFTERNOON SESSION.

President Joshua Levering, of Baltimore, was in the chair.

Several delightful songs were enthusiastically sung in the devotional exercises, which were conducted by Dr. Jeff D. Ray, of Texas.

#### FOREIGN MISSIONS.

The special order for the hour being reports of the special committees appointed to consider the work of the Foreign Mission Board, Dr. J. L. White, of North Carolina, read a graphic report on

#### PAPAL FIELDS.

It read in part as follows: "The spirit of the papacy is autocratic; the spirit of this age is democratic; between these two the conflict is on, and throughout the Catholic world the battle line is being closely drawn. In all the Catholic lands immense numbers who are still nominally claimed by Rome have long ago repudiated her authority only to plunge into the most heartless unbelief and the most reckless living.

"In four Catholic fields, Italy, Mexico, Brazil and Argentina, we have eighty-nine missionaries. A most interesting feature of our Italian work is the church of seventy-nine members in Tunis, in North Africa. This church occupies a most important field and gives great promise for the future. There is no ground for discouragement with regard to our work in Italy, but there is one situation which we must face if we are to make ourselves felt in any large or telling degree."

#### PAGAN FIELDS.

Hon. E. W. Stephens, of Missouri, next read the report on "Pagan Fields." The report was in part as follows:

"The agencies of civilization are turning the people of China and Japan from their ancient religions. There is also a golden opportunity all over Asia and in the heart of the Dark Continent. The native ministers and churches are growing stronger daily. In Africa there were 117 baptisms last year, with only three missionaries in the field. Our missionary force ought to be so increased so we can push into the interior of China and Africa.

"Japan is being well covered, and there is great hope for the work here. The greatest need in Japan is trained native teachers. This need is being supplied by the native seminaries.

"China is our oldest and greatest missionary field. China will make the greatest trophy of all the world. The missionaries here meet throgs anxious to embrace the faith. There are 174 native workers of all

kinds in one canton alone. Many of our churches are strong, active and self-supporting. Millions of pages of Bibles and tracts are being sent out. There are three seminaries and enrolled in them are 122 students.

"There is gratifying progress in all the pagan fields. The greatest need is a publishing house, and there is an eminently practical scheme on foot to start such an institution."

Dr. B. G. Lowrey, of Mississippi, read the report of the Committee on the Editorial and Educational Work of the Board.

Dr. W. H. Smith, of Virginia, Editorial Secretary of the Foreign Mission Board, spoke, discussing the importance of current mission literature.

"The current literature of missions is of immense importance," said Dr. Smith. "There is enough of this literature produced every year to work wonderful good if it could only be gotten into the hands of the people. I believe the pastors should help this literature get into the hands of the people. They seem to be the key to the situation. The pastor is the man to solve this problem. The literature can be circulated by the women and the laymen, yet more help must be found somewhere. I wish we could all go home and begin a circulation of tracts and papers that would startle the natives. We must have a better system for the collection of missionary funds, but we will never have this until more of the religious literature is read by all the people.

"It is the denominational press which carries information on this point. There is nothing that wields so great an influence as this current religious literature."

Dr. Junius W. Millard, of Georgia, submitted the report of the Committee on Field Workers and Finances of the Foreign Board.

"The per capita gifts have increased from 7 cents to 22 cents," he said. "However, there are things that are extremely humiliating. Ten thousand one hundred and eighteen churches gave practically nothing. Eleven thousand churches gave very small amounts.

"We wish to commend the field workers. Information must be disseminated. Every church should be urged to give something. Every pastor should see that each member of his flock contributes. Let us each give 50 cents this year for world-wide evangelization. Let these subscriptions be taken at the first of the year and not at the last moment, thereby causing much worry and trouble."

#### MISSIONARIES INTRODUCED.

The feature of the session was the introduction, one by one, of the returned foreign missionaries and the volunteers who are about to enter the field. R. J. Willingham, the Secretary of this Board, called them to the front of the stage, introduced them and expatiated upon their valor as soldiers in bringing about the evangelization of the world. The Chautauqua salute was given the field workers as they stood by the side of Dr. Willingham. The finest kind of hushed enthusiasm greeted the missionaries, and the handkerchief salute was not given once, but manifold times. A spirit of conquest of pagan and papal lands filled the Armory and seized hold of the 1,500 delegates with a zeal and enthusiasm which was not to be denied. When Dr. Willingham called for volunteers to push the work in foreign lands twelve hands were raised. Among the twelve were women and men—young people all, ready to vigorously take up the labors and strong in their determination to give up their home and friends for benighted mankind.

#### RETURNED MISSIONARIES TALK.

Intermingled with the reports of the special committee were talks by some of the more important of the returned missionaries. All the reports and addresses on the subject of Foreign Missions were in a hopeful key. Great strides have been noticed during the year and it was reported that the converts were coming in shoals in all lands. The only criticism offered was on the small per capita donations for use in foreign fields. The average last year was 22 cents. There were more than 10,000 churches which contributed nothing. Emphasis also was laid by the speakers upon the necessity of systematic beneficence and the relegating of the habit of coming up with the year's money for Foreign Missions at the last moment. The value of religious tracts and current literature was dwelt upon at length.

The missionaries introduced by Dr. Willingham were: J. B. Hartwell, fifty years in the service; C. W. Pruitt, Miss Jessie Pettigrew, a trained nurse; J. C. Owen and wife, T. C. Britton, Miss Mary E. Williford, Miss Linnie Hopkins, in Mexico; Mr. and Mrs. R. E. Chambers, T. F. McRea, Dr. P. S. Evans, Miss Anna Hartwell, Miss Lula Whilden, E. A. Jackson, Miss Willie Kelly.

The volunteers were: Miss Janie Lisle, Miss Floy

(Continued on Page 12.)



## THE HOME

### TROUBLE IN THE TREETOP.

"Little Bird, Mother Bird, why in such a flurry?"

"We must move, Father Bird—move right in a hurry!"

"Mother Bird, Mother Bird, what can be the matter?"

Are not all our children daily growing fatter?

Has a cat discovered us? Tell me, now, pray do!"

"Did you hear Miss Betty? Wouldn't tie her shoe!"

Said: "I won't! I won't! I won't! O, Father, Father Bird, I cannot have my children learn such a dreadful word!"

Yesterday my little ones heard Miss Betty cry!

Spoke about the 'funny noise'—they'll be sure to try!

All my darling birds say 'I won't' and cry!

Truly 'tis enough to set my feathers all awry!"

"Tut, my little Mother Bird, teach them how to sing!

They'll find it sweeter far, my dear, to make the bird-notes ring.

Foolish little Mother Bird. Now who ever heard

Any little singing bird say a naughty word?"

—Children's Magazine.

### WHICH DID YOU WIN?

Little Boy was in a very serious frame of mind; in fact, he was quite gloomy and dejected. To be sure, his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But to-day no sympathy appealed to him, no cheerful encouragement won so much as a shadow of a smile. The hopeful, merry Little Boy had entirely disappeared.

Mother, whose experience with little boys had warned her of occasions when it was a case of "do-better-do-nothing-at-all," as Hans says in the Grimm story, waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly, Little Boy said it:

"Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard and not get mad or cheat or say bad words. And not one fellow did. And the other fellows did—like fury. I guess they swore. And they won, and we were licked. God was on their side, all right, and it's not fair."

Ordinary comfort and explanation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care anything at all about it. God was on the side of might—not right. This was self-evident, and did not admit of explanation; and who wants comfort for injustice? Not Little Boy. After a while father came in, and before Little Boy saw him, mother had presented the case.

He thought carefully a moment. Then his cheerful voice was heard.

"Well, my boy, I hear you won out to-day."

"Well, then," in a voice of awful solemnity, "you heard wrong, 'cause we didn't; we were licked."

"Oh! but I heard that there were two contests; which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the big, important thing; you didn't beat the other fellows, but you beat yourselves, and conquered all the anger and unfairness and bad language. Congratulations, old fellow. You won out, and I'm proud of you."

Little Boy's face was slowly undergoing a change. It was growing once more interested, happy, hopeful. "Why, that's so, dad," he said joyfully, after a minute; "I didn't see that. And God was on our side after all, wasn't he?"

"Greater is he that ruleth his spirit than he that taketh a city," said the father, with a smile.

That night when Little Boy said his prayers, this is the way he ended his petition: "And please, God, excuse me for the way I thought about you this afternoon. I didn't understand."—*Congregationalist*.

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

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

### IT KIND O' SPILES YER LIFE.

"Margaret, do you know of anyone who wants a place for general housework?" asked Mrs. Williamson, stepping out into her sunny kitchen.

"And is it fer wan of yer friends yer askin', Mrs. Williamson?" said Margaret, looking up from her breadboard with the smile which always lighted up her face when her young mistress appeared.

"Yes, it is for those friends who dined with me Wednesday evening. Do you know of anyone?"

"Well, if it's fer that young married lady, I think I do. Katie Dunn is lookin' fer a home; she can't stand her place no longer."

"Oh, that wouldn't do!" exclaimed Mrs. Williamson. "I wouldn't take a servant from anyone else, Margaret, you know I wouldn't."

"No, mum, of course not; but I think Katie's give notice already. She told me she was going to leave."

"Why, is the work too hard for her?"

Margaret laughed her hearty, contagious laugh. "Oh, no, Katie isn't afraid of hard work, no more than I am, but she likes a home. Where she is now the lady never speaks to her, hardly, from morning till night, or if she does she speaks kind o' cross-like. That friend of yours looks like she is kind and might take a little interest in a body; yes, I think Katie'd like to work for her."

"Ye know, Mrs. Williamson," she continued, "it ain't that we minds hard work, but when folks never has a kind word fer ye all day, somehow it—well, it kind o' spiles yer life."

"Yes," assented the young mistress, "I suppose it does;" and she thought to herself, as she went back into her library that sometimes, even in these

days, the servant problem may be solved by the woman who offers a "home" instead of a "place."—*The Standard*.

### ALASKA-YUKON-PACIFIC EXPOSITION.

It is exceedingly gratifying to note that the great moral wave which has swept the Nation for sometime now will find positive expression at the Alaska-Yukon-Pacific Exposition, which opens in Seattle June 1st. Heretofore, it must be admitted, the different expositions have not reflected the real moral status of the country as they should. There has been more of the hilarious pleasure than of the truly morally educative, in the purposes of the shows.

The Seattle show is different; besides giving the visitors all the pleasure that is necessary, there is a direct attempt to impress his mind with the great effect of the religious undercurrent. First, by setting aside days to be devoted to every form of religious effort, secondly, to keep the exposition grounds free from any stigma that might prejudice the visitor against the real motives which are educative in most every sense; and thereby to demonstrate once and for all that Seattle and the Northwest are as righteous as any other section of the country.

In detail there will be twenty special days set aside for religious conventions such as missionary conventions, church societies, leagues of all kinds and various institutions that desire to reach a large body of people at one time and impress them with the work they are doing. The churches of Seattle have, through the assistance of the exposition authorities, decided to keep open house from the opening day of the fair until the close. In addition to affording a place for hourly worship they will give assistance to all conventions in the form of sub-meeting places.

The International Convention of the Epworth League, which convenes at the Exposition from July 6th to 12th, will be the largest and most important gathering of all. That is to say, numerically it will be the largest. There are others that will be just as important, though smaller in numbers; for instance, Washington Children's Home Society Day, June 8th; Western Washington Christian Missionary Society Day, June 23; Inter-Mountain Religious Convention, July 12; Watch Tower Bible Tract Society, July 22d to 25th; Women's Christian Temperance Union Day, July 28th; Christian Church Centennial Day, September 1st, and many miscellaneous conventions from the Northwest and Central States.

The Seattle churches will hold sub-meetings for all the conventions, being presided over by Seattle ministers and officers of the conventions, thus giving direct co-operation between society and church.

The exposition company has arranged for special guards, whose duties will be to see that there is no overt act committed of any character that would not be tolerated in any public place. The amusement centers have been prohibited from exercising any form of pleasure that does not meet with the same approbation the country over. The visitor may, therefore, feel secure in his person.

It is the mind that will be reached at the Alaska-Yukon-Pacific Exposition,

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and its development from the artistic and moral side more particularly sought.

### EMPRESS EUGENIE'S WEDDING DAY.

Even on her wedding day, the Empress Eugenie received a sign of ill omen, according to Clara Morris in the *Woman's Home Companion* for May. The market women of Paris presented her with a mountain of violets on the day of her marriage to Louis Napoleon. Miss Morris says:

"And those market women—they boiled over! They yelled and pushed and crowded into the palace gardens. They screeched and screamed for the Empress, until at last a window opened, and Eugenie stepped out on the balcony and ever eager to please, she held in her hands a great mass of the violets the market women had sent her.

"Then suddenly one old fish wife shrieked out at those of the committee, 'Pigs! Idiots! It is the flower of sorrow you have sent to her!' While quick another raved out, 'It is the color of mourning that you send the bride of the Emperor! Violets, purple violets to a bride! Pigs! Idiots! Devils! It is an omen—a sign of evil!'

"And then the fight began! Oh, *mon Dieu!* They are terrible! They tear one another like wild beasts! The gendarmes try hard to make order, when a voice up above us says out clear and gentle, 'Oh, soldiers, don't hurt them!' And the idea that any soldier on earth could hurt a *dame des Halles* was so funny that everybody stopped fighting to laugh. And they laugh and laugh, and wipe off the blood, and slap the gendarmes and say, 'Don't hurt us, messieurs—don't!' And they dance and shout, and the beautiful Empress stands now by the Emperor, and bows, and throws violets to the crowd, and all below cry 'Vive l'Impératrice!' And she smiles and smiles, and so retires. But that old witch was right! Yes, madame, though the violet was the flower of the Bonaparte, it is the flower of sorrow, not fit to send a bride! It was an omen, and given at the Tuileries, it pointed to Chiselhurst!"

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## =Young South=

Mrs. Laura Dayton Eakin, Editor

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Chattanooga, Tenn.

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Mission topic for April, "The Press as a Missionary Factor."

### BIBLE TERMS.

Here is a handy table, which it would be well for you to cut out or copy for reference in your Bible studies.

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighth inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was eight dollars.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven-eighths gallons.

An omer was six pints.

A cab was three pints.—*Sel.*

### FOR SUNBEAMS.

Some Bible Questions for Sunbeams.

Who wrote the Bible?

Holy men taught of God.

Why was it written?

To make us wise unto salvation through faith which is in Jesus Christ.

How many divisions of the Bible?

Two; Old and New Testaments.

Give an easy method for remembering the number of books in each. "Old" has three letters; "Testament" has nine letters—thirty-nine books in the Old Testament. Multiply the two together and we have twenty-seven, the number of books in the New.

How many authors and books in the Bible, and how long in making?

36 A-authors.

66 B-books.

16 C-enturies.

What is considered the grandest chapter?

Twenty-sixth chapter of Acts—Paul's defense before Agrippa.

Which is called the Shepherd psalm?

The twenty-third Psalm.

In what Psalm does each verse end alike?

The 136th Psalm.

What was the first book printed in movable type?

The Bible.

What verse is sometimes called "the little gospel?"

John 3:16: "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish."

Will you have your Band learn these questions and recite them in concert?

L. D. E.

### CORRESPONDENCE.

I do not often see a copy of the *Western Recorder*, but some one sent me one this week, and in it I find the fol-

lowing kind notice of our work this last year:

"The 'Young South' of Tennessee, which had a beginning under the guiding hand of Mrs. Nora Graves Hailey, now of Texas, has raised over \$1,000 for missionary work of all kind, including the full salary of Mrs. Nathan Maynard, the Young South Missionary. We congratulate these splendid young Tennesseans and also their peerless leader, Mrs. Laura Dayton Eakin."

I want you to share with me the pleasure it gave, and so I copy it here. It was in the W. M. U. column. You will join me in thanks to whom ever thought so well of the efforts of the Young South. I hope we shall report TWELVE HUNDRED DOLLARS for our 16th year. What do you say? Shall we try for \$1,200? If all of us will do our very best we can easily accomplish it. Let's make this resolve. We will not wait until the last of the year, but go on steadily from start to finish.

Of course, one has the right to rest a bit after a strenuous month like April, but don't rest too long. Let's pull ourselves together and begin right now to climb the hill.

There's the berries to pick and the vegetables to sell. The hens are in the prime of their laying. Schools are closing fast and your time is your own. Put in the hours for God! Don't make life too easy for me! I want to hear from a dozen or so every week. Always mail your letter by Tuesday of each week, as my "copy" goes in Wednesday. Let's make a great summer of this one in 1909.

I've been getting in many receipts of late. From Baltimore, the headquarters of the W. M. U., whom the Young South serves, this message comes: "I enclose the receipts for your checks for the Training School and the Margaret Home with many thanks for the money."

"I would have written earlier, but have been in a perfect rush for three weeks, preparing my annual report. The work is so heavy at the close of the year. I hope to see you at Louisville."

—Elizabeth C. Lowndes.

They call Mrs. Lowndes the "Perfect Treasurer," but even she is overburdened at the last. "We must try to do better than that another year, and send money every quarter to the school and the Margaret Home."

Dr. Gray, of the Home Board, Atlanta, says: "Yours with enclosure, \$98.18, has given the Young South credit for that amount on our books. We thank you very much for the money and for your help in training our people in Christian giving."—B. G. Gray, Cor. Sec.

Altogether we gave \$198.18 to Dr. Gray during the 15th year. Let's make it \$250 at least this year.

I wonder if you have all heard of the sorrow that has come to Miss Crane, the Corresponding Secretary of the W. M. U. She has recently lost her mother. I am sure she has your sympathy. She writes me that she has sent boxes and programs to Mrs. R. E. Downing as requested last week, and ends with these appreciative words:

"I am delighted to hear the Young South did so well."

Our work you know is all reported to her through the Executive Board at Nashville, and she is most kind in supplying us with boxes, fish, literature, etc.

Dr. Smith, of Richmond, writes me that the *Journal* is going to Mrs. Geneva Henderson at Bells, and I hope she gets it regularly now. Be sure to report all failures to receive *Journals* or *Home Fields* immediately. If you wait several months, it is hard to trace where the fault lies.

And now let's hear from our young Athenians:

"Enclosed please find \$1.14 for the Orphans' Home, West Nashville. It is donated by the Mission Band."—Willie Dodson, Treas.

This is one of our most systematic Bands. They give regularly and always tell just where to place their money and I like that! Please thank the Band, Willie, and beg them to stay by us another year, and may the other givers profit by their example. The Athenians of Old Greece were great to plan and great to execute, and they rarely failed. Hurrah for the modern Athenians of East Tennessee!

And that's all!

Won't you wake up to the fact that the 16th year has begun and do your best to end May grandly?

Thanking you for the past, and hoping much for the future, I am

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

First two weeks, May, 1909.....\$52 89

Third week, May, 1909.

For Orphans' Home—

Mission Band, Athens, by W. D.

Tr. ....\$ 1 14

Total .....\$54 03

Received since April 1, 1909.

For Foreign Board .....\$30 23

" Home Board ..... 8 70

" State Board ..... 2 00

" Orphans' Home ..... 7 14

" Kokura Chapel ..... 5 96

Total .....\$54 03

### DRINK STATISTICS FOR NEW YORK.

Miscellaneous and Quotable Facts on the Situation.

Thirty thousand licenses, including hotel, saloon, store, pharmacist and a few others.

Eighteen million dollars received from licenses during last year.

Two hundred and forty-three breweries and thirty-five distilleries.

Twelve hundred deaths occurred during 1907 directly from alcoholism.

"Drink crimes" caused 150,000 arrests.

Seventy-nine per cent of all arrests made by police in 1907 result of drink.

Twenty-seven thousand insane in hospitals; 75 per cent result of drink.

Eighty per cent of all pauperism result of drink.

A hotelkeeper in a village of 1,200 said \$15 a day was the average receipts from the bar. In larger places and cities \$25 a day would be a very moderate average estimate. Taking that for the State, with nearly thirty thousand drinking places, the daily drink bill for New York State would be about \$750,000. For a year this would be, reckoning 300 days, Sundays and a few others omitted, \$225,000,000.

Two billion dollars is estimated as the nation's drink bill. New York has about one-tenth the nation's population. One-tenth, the nation's drink bill on this basis would be about \$200,000,000, about the same as above.

During the twelve years that the Raines law has been in existence the total receipts of the State from the liquor traffic has been about \$178,000,000—not so much as the people waste on it every year.

One drinking place to every 300 men, women and babies—largest ratio in the United States.

One drinking place to every sixty voters.

More saloons in New York City than

## MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

### Try Cardui.

south of Mason and Dixon's line.

According to the budget for 1908 New York City pays the following sums:

Police .....\$14,350,499.49

Public charities..... 2,287,944.59

Bellevue and allied hos-

pitals ..... 926,202.00

Department of corrections 1,175,145.50

Coroners ..... 157,300.00

Courts—magistrates, po-

lice, special, etc..... 1,673,620.00

Charitable institutions ... 4,167,349.40

Total .....\$24,738,060.98

At the lowest estimate half of this (\$12,369,030.40) results from drink.

The City Comptroller reports the following receipts from the liquor traffic in New York City:

New York County.....\$ 3,793,504.98

Kings County ..... 1,761,693.91

Queens County ..... 249,189.53

Richmond County ..... 89,490.97

Total .....\$ 5,893,879.39

Balance, showing loss in

New York City due to

drink .....\$ 6,475,151.10

Grand total .....\$12,369,030.49

Nine hundred and thirty-three towns

in New York. Three hundred and

twenty-nine have full license; 296 par-

tial license; 308 no license, nearly one-

third; 46 per cent net increase for no

license in last five years.

New York cities have no rights in

voting on the saloon. Temperance

forces are agitating for this right, led

by the Anti-Saloon League.

Hopeful facts: Six thousand churches

almost solidly against the saloon. Min-

isters and church people alert and active

as never before.

Law enforcement better: Twelve

times as much money collected in fines

and penalties last year as in average for

1896-1901.

One thousand eight hundred and

seventy-five less Raines law hotels than

two years ago.

Not a bill favorable to liquor traffic

gone on statute books in last five years.

Last winter search and seizure law,

mandatory imprisonment law and oth-

ers helping law enforcement were

passed.

The nation awakening and the sa-

loons actually going by thousands.

—*American Issue.*



## Southern Baptist Convention

(Continued from Page 9.)

White, Miss Lettie Spainhour, Miss Jewel Leggett, A. B. Langston, E. B. Clark.

Prof. B. G. Lowrey, of Mississippi, spoke on the general topic of Foreign Missions, and said:

"I don't believe there is a saved man on earth who is anti-missionary at heart. When he says that he is not in favor of missionary work he is not a converted man. You may as well talk about an honest thief as to declare that this is not true. The saved man is a missionary because he wants other people to realize what he has realized and to know what he knows."

"The key to the situation is the enlightenment of our people. Brother pastor, go home and lead laymen into your study classes. A laymen's missionary meeting can help with the evangelization if they are instructed and taught how. Mission study classes will supply this missionary information."

Dr. T. B. Ray, of Virginia, Educational Secretary of the Foreign Mission Board, followed in a speech explaining the maps and charts on the wall of the First Regiment Armory.

"There would be twelve preachers in Georgia of all denominations if there was the same distribution in Georgia as in foreign lands," he began, holding up a map to illustrate.

"Of these twelve, there would be but one and one-half Baptists. In Texas there would be two Baptist pastors and twenty-five preachers of all denominations. There are more churches that didn't contribute this year to missions than last year."

The charts all had to do with Foreign and Home Missions and delineated pictorially the table brought out in the reports of the Boards and the committees of the Boards.

Dr. R. J. Willingham, of Virginia, the great-hearted, great-brained, greatly-beloved Corresponding Secretary of the Foreign Mission Board, related his experiences in pagan and papal fields and ended by introducing Rev. C. W. Pruitt, a missionary from China and one of the most successful in that country, who spoke with much enthusiasm.

"Our church in China has a native pastor, Tsang," he said. "He knows nothing about paganism, but what a worker and baptizer he is! Another one of our workers is a woman, Mrs. Kao by name. An attempt was made by her pagan husband and family to drive what they called Christian nonsense out of her head, but it was no use. She saw Christianity and she found it. There will be great opportunities when the Panama Canal is opened and leads people to the Orient."

Dr. P. S. Evans, son-in-law of President Levering, a medical missionary, gave a talk on missions. His wife, a daughter of a millionaire, with all the comforts and pleasures of a large city, renounced everything in her Baltimore home and journeyed to the Far East with Dr. Evans. Dr. Evans went over the same ground as the speakers who preceded him, except that he emphasized the need of training native physicians to be Christians.

President Joshua Levering, of Maryland, announced the Committee on Nominations, of which Rev. C. B. Waller, of Knoxville, was made the Tennessee member.

President F. W. Boatwright, of Richmond College, Richmond, Va., offered to the Convention and had endorsed and accepted the resolution passed Thursday afternoon by the Southern Baptist Educational Association in session at the Walnut Street Baptist Church, providing for a newer, larger and more comprehensive organization which is to be a delegated body at all Conventions following the one next year.

Dr. R. J. Willingham, of Virginia, offered the closing prayer.

### FRIDAY NIGHT SESSION.

At 7 o'clock the great Armory, the meeting place of the Convention, was alive with a throng of people.

An inspiring song service was conducted by Evangelistic Singers M. W. Barcafer, Mordecai F. Ham and others.

Rev. John E. Briggs, of Atlanta, Ga., conducted the devotional services. As on the opening night, the 200 voices on the platform sang church hymns with fervor and feeling. The services lasted thirty minutes and were impressive.

Ten minutes were devoted to the quotation of scriptural passages by the delegates rising in all parts of the audience.

An inspiring feature was the introduction of several brethren as fraternal messengers from the Northern Baptist Convention, whose sentiments were happily voiced by Dr. W. J. Cambron, of Lima, O.

### FOREIGN MISSIONS.

From every conceivable angle Foreign Missions were

boosted at the two sessions of the Convention, afternoon and night. It was a day devoted almost entirely to the missionary work in foreign fields, outside of the hearing of a report of the Home Mission Board and the report of the Sunday School Board. Speaker after speaker took the floor to lend encouragement to the furthering of evangelization in foreign fields.

Probably twenty-five men in all attacked the mission problem from all sides. Such a presentation of the missionary idea has never been witnessed in Louisville. Returned workers talked upon their experiences in the field. Laymen who have visited the battleground of the missionaries and fired with the zeal of the labor urged and exhorted the 1,500 delegates and the 3,000 visitors upon the necessity and the value of Foreign Missions.

### CONVERTED TO SPIRIT OF MISSIONS.

After the storm of words and the flow of ideas, it is hard to believe that any one could have entered the convention hall in the morning and left it at night who was not thoroughly converted to the spirit and the idea of Foreign Missions. The subject was driven home with sledge-hammer blows of oratory. The appeal was direct. It was forcible. That it carried its point and won its fight would be hard to deny.

### DOZEN VOLUNTEER AS MISSIONARIES.

It was not entirely necessary to await the effect of the foreign mission talk in time to come. There were tangible evidences of its immediate hold upon the audience. When volunteers, who would surrender their lives for devotion to the benighted and the heathen, were called for, a round dozen hands were raised and the pledge of undying fidelity to the mission cause was delivered to them then and there. When support for the missions was asked, it came spontaneously and rushing. One man held up his hand as a pledge of supporting a missionary at \$600 a year in a foreign land. More than ten signified their intention of giving up \$100 a year toward the support of native missionaries. An appeal of such weight and moment for the foreign missionary work as was witnessed yesterday will, in the opinion of the leaders of the Convention, give it an impetus like it has never had before.

Dr. S. J. Porter, of Virginia, Field Secretary of the Foreign Mission Board, took up the discussion of Foreign Missions as the first speaker of the evening.

"There was a debt this year of \$30,000 in the Foreign Mission fund," Dr. Porter began. "If the 10,000 churches which contributed nothing had sent \$3 each we would be out of debt. A great missionary crusade among Southern Baptists is needed and I think coming. What we should do is to bring up the reserve forces and begin to do business in a big way for the Lord."

Dr. T. S. Potts, member of the Committee on Time, Place and Preachers, moved to make the report of his committee a special order of business for 10 o'clock. President Levering ruled the motion out of order. Dr. Potts held a short conversation with the President, after which nothing more was heard of the motion for the time being.

### HON. E. W. STEPHENS SPEAKS.

Hon. E. W. Stephens, of Missouri, who read one of the reports in the afternoon, spoke, as a layman, on Foreign Missions last night. He had just returned from a voluntary trip around the world, on which he visited most of the foreign missionary fields. He was on fire for the work.

"I saw the missionary fields to find out whether it was a matter of sentiment," said Mr. Stephens. "I wanted to see if the people you have sent away are practical, and if they obtain results. The great problem of the day is missions. If we want to solve the destiny of mankind and bring about international peace, the best method is through the gentle use of missions."

"Representatives of the Prince of Peace preceded the battleship fleet around the world, and made its peaceful passage possible. There are no fakes; no frauds in the missionary work. The workers are practical to a high degree. The missionaries I met were happy, bright, promising and attractive. I never saw a missionary who wanted to lay down his arms and give up the fight."

"The Sandwich Islanders one hundred years ago were cannibals. Now the islands are termed the 'Pearl of the Pacific.' The first culture taken to Japan was taken there by missionaries."

### OPPORTUNITY IN CHINA.

"There is a great opportunity in China. Here is a Chinese trowel. It was given to me by a Chinese preacher, and with it I laid the cornerstone of a Baptist seminary in Shanghai. The way to reach the Chinese is through the Chinese."

"The four practical ways of doing mission work is educational, medical, preaching and house-to-house visitation. In Burmah the Baptists have a seminary. That is truly Baptist land."

Dr. Z. D. Cody, of Greenville, S. C., spoke on "Our Duty to Advance."

"If we adopt a policy of cutting the work to fit the income," Dr. Cody began, "then the work will decrease. Increasing work has increased the contributions. We have the finest system in the world for killing Secretaries by causing them to give too much of their attention to collecting funds when all their interest should center in the work abroad."

"I urge the Southern Baptists not to enter into the programme which divides up the world among the denominations of the globe. Our share of the world would cost us millions a year to take care of. We have not the money for such a project; we cannot possibly enter into it. We must go ahead by gradual degrees and cannot afford to jump into this elaborate programme for the evangelization of the world by the various Christian denominations. I would not rush in where angels fear to tread."

### EYES TURNED TOWARD AMERICA.

"There are 600,000,000 human beings opening their eyes and turning them to America. The educational work of missions is giving these people their hopes. There has come into our colleges a new spirit of life. The young desire to fit themselves to do a man's work. All these young people show interest in foreign mission work and many committed themselves to it."

"This state of affairs is a revolution in life. It is not ephemeral, you may be sure of that. This movement is increasing and where one drops out two come in. The young people are coming by the hundreds and saying, 'Send me.'"

"The hour for advance has come. The grip of God has seized men. This is emphasized by the Laymen's Movement."

### MISSIONARY FROM CHINA.

Rev. T. C. Britton, missionary to North China, continued the train of foreign missionary work. His address was principally reminiscent and narrative of conditions and experiences as he found them.

"I want to tell you of one or two of those Chinese Christians," began Brother Britton. "One night after the congregation was dismissed we again prayed, and it was then that I began to love the Chinese. A band of Chinese Christians called upon me as I was leaving and told me to take their thanks to the country which had done so much for them."

### R. E. CHAMBERS TALKS.

Rev. R. E. Chambers, missionary to South China, delivered the last of the foreign mission talks. Brother Chambers is the head of a publishing society in China, but talked mostly upon the missionary work done.

"Wonderful changes, political, social and religious, are taking place in China," said Brother Chambers. "The Government has changed, Americans are welcome, turbulence and strife is at an end there. Now is the golden opportunity for missionary work in China. The conditions are ideal and the time is ripe. The missionary field there is well equipped for pushing on the Christian religion. Our Christian women are making educated, upright Christian Chinese women."

"The hospitals are doing much to spread Christianity. The medical missionaries are eminently worth while. Their skillful handling of surgical cases often lets in the first ray of Christianity. Let our word be, 'Amplius,' 'enlarge.' The canvas is before you. You must furnish the colors."

The session closed at a late hour, much of the audience having left, owing to the difficulty in hearing the speeches on account of the noise and poor acoustics of the hall.

### SATURDAY MORNING SESSION.

With President Joshua Levering, of Maryland, in the chair, the sessions of the third day of the Convention began promptly at 8:30 o'clock.

The singing of many old-time hymns was indulged in heartily.

Dr. J. H. Gambrell, of Texas, conducted devotional exercises, reading Luke 16 and commenting helpfully thereon. Rev. J. R. Farish, of Mississippi, offered prayer.

Dr. Lansing Burrows, of Georgia, Statistical Secretary, presented his report.

### SOUTHERN BAPTIST THEOLOGICAL SEMINARY JUBILEE.

With a spontaneous outburst of enthusiasm that told in a measure of the love that the graduates of the Southern Baptist Theological Seminary have for their Alma Mater, thousands of dollars poured into the coffers towards the proposed \$600,000 endowment fund yesterday morning in the big Armory when the Golden Jubilee of this famous institution was celebrated. Its history, the story of the man, Dr. James Pettigrew Boyce, who founded it; the wonderful work in the winning of souls it was instrumental in and the great work of its future were told in eloquent words, and



when the subject of endowment was broached the generosity of the givers was so great and came with such enthusiasm that it nearly took the breath away from those that had planned it.

In the history of the Southern Baptist Convention no scene was more inspiring. In anticipation of the celebration of the birthday of this famous institution thousands of delegates and the faithful of the Baptist faith gathered in the Armory and every seat available was taxed before the meeting opened at 8:30 o'clock. When the services were once on there were hundreds standing in the rear who could barely catch a word of the addresses, yet who apparently were satisfied to be present and participate in the exercises.

Preceding the exercises at the Armory the faculty, trustees, students and alumni of the Seminary assembled at Norton Hall and at 8:30 o'clock marched in a body to the Armory, where they occupied seats on the great rostrum. At the entrance to the Armory forty young women, connected with the training school, were in waiting, and these followed the delegation from the Seminary into the auditorium and took seats upon the rostrum.

Following the devotional services Dr. Mullins made a preliminary statement as to the Seminary, and read a letter from Misses Elizabeth F., Fannie W. and Lucy G. Boyce, of Washington, D. C., who sent a life-size portrait in oil of their honored father, who founded the Seminary. The portrait was presented to the Seminary. It is by Wilhelm Funk. The picture is life-size and it was placed in a prominent position and wreathed with white flowers.

The presentation was made by Dr. E. C. Dargan, of Macon, Ga., formerly a member of the faculty. In his address he traced the movement of the fifty years of the Seminary and was followed with the closest attention. He paid a high tribute to the memories of Dr. Boyce, Dr. Broadus and Basil Manly, Jr., and William Williams, early and great men of the Seminary. Three thousand students had been instructed there, he said. They had gone to all parts of the world spreading the Gospel. He said that it had been the main supply of preachers and missionaries in all that time, and he paid particular attention to its influence for and service to the denomination. Then followed his words of presentation to the Seminary of the portrait of Dr. Boyce, while the Convention stood. He spoke in the highest terms of the greatness of soul and greatness of brain of Dr. Boyce.

It was an indescribably impressive scene when Drs. Lansing Burrows, of Georgia, and A. J. S. Thomas, of South Carolina, stepped to the portrait and withdrew the veil that the vast throng might see the likeness of their old-time teacher and friend.

Dr. J. B. Marvin, of Louisville, a trustee of the Seminary, and one of its most enthusiastic supporters, then replied to Dr. Dargan in behalf of the Seminary, receiving the gift. He said:

"James Pettigrew Boyce, preacher, patriot, statesman, scholar, leader and founder of the Southern Baptist Theological Seminary, was chosen of God.

"Thirty years ago I fell under the charm of this man, big of body, big of heart, big of brain. Among my most cherished possessions is the remembrance which clings like a sweet savor of my acquaintance with him and his family. He was my friend, my neighbor, at times my patient, in every relation admirable. I am compassed about by a goodly company who, with one accord, will agree with me that to have known him was in the deepest and truest sense a liberal education. To him could be justly accorded the greatly coveted and well-deserved title of the true physician, the friend of man.

"On behalf of the Board of Trustees of the Seminary I accept, with the expression of our grateful appreciation, this gift of the Misses Boyce—well befitting this occasion—of this portrait of their beloved father, and our honored founder and first President. May the God of Boyce, of Broadus, of Manly, of Williams, grant grace and strength to their successors, that they may walk and work worthy of their vocation."

When Dr. Marvin had concluded, Dr. Mullins arose and suggested that the audience sing the famous "Glory Song." The Seminary students on the big platform and the entire audience stood up, and they alternated in singing the chorus. Some of the delegates believed that the daughters of Dr. Boyce were in the audience and several voices requested that they go to the platform. Then it was that Dr. Mullins stated that they were not present because of an illness in the family.

In response to the call of Dr. Mullins for every former student of the Seminary in the hall to rise to his feet, it is estimated that fully a thousand men stood up, and they wildly cheered.

Dr. Len G. Broughton, of Atlanta, pastor of the largest Baptist church in the world, and one of the most elo-

quent preachers of the Baptist faith, then delivered an address on "The Seminary's Value in the South." With refreshing and characteristic humor he held sway at the beginning of his address, and repeatedly he convulsed the Convention with laughter.

Dr. Broughton spoke at length of the need of the church keeping up its fight against sin.

"It is necessary," he said, "for the church to have in the pulpit men and women who are trained for their work."

The need of a ministerial training both as a scholar and a business man was emphasized by Dr. Broughton.

His address easily eclipsed anything that had been heard by the Convention up to that time.

Dr. Mullins then followed, outlining the work of the Seminary, its needs and the work it may do in the spreading of the Gospel if the additional endowment of \$600,000 is completed. If the endowment is completed the Seminary buildings may be maintained and many other improvements are needed. He told of the great task of the faculty and the need of enlarging the endowment to increase their salaries, which rank low compared to those of instructors in other seminaries.

Among other things he said that the Seminary needed is a director in the library and assistance in the classroom. Dr. Mullins referred to a communication from Dr. R. J. Willingham, of Richmond, Va., Corresponding Secretary of the Foreign Mission Board, in which he informed him that the Seminary must have 500 students if the Board is to be supplied with a sufficiently large number of missionaries for the foreign fields.

Dr. Wm. E. Hatcher, of Richmond, then announced that a collection would be taken for the Seminary, and especially for \$60,000, to endow a chair of pedagogy.

At the adjournment it was announced that \$113,176 had been subscribed. Of this amount \$30,000 was subscribed by Louisville Baptists, while from other parts of Kentucky \$12,000 was given. The Norton family of this city, G. W. Norton, Miss Lucy Norton, Miss Mattie Norton and Mrs. Minnie Norton Caldwell, each gave \$5,000. This announcement when made by Dr. E. Y. Mullins, resulted in a manifestation of great enthusiasm and in a few minutes pledges for subscriptions of \$5,000 each were received from twenty-six different people, among them Mr. J. W. Dillard, of Memphis. This was begun by Mr. W. J. Slaten, who agreed to be one of twenty to give \$5,000 each.

The students of the Seminary of the past two years subscribed \$10,000, while Mr. T. G. Bush, of Alabama, donated \$2,000, which caused Dr. Hatcher to remark facetiously that he wished the country was filled with Bushes like that. Numbers gave pledges for \$500, more for \$100, and still others for sums ranging from \$25 to \$245.

Dr. W. E. Hatcher, of Virginia, who engineered the collection, was never happier in his remarks than on this occasion, and his witty sallies of good humored mirth were heartily enjoyed. Behind the entire proceedings was the master-hand of Dr. E. Y. Mullins, whose well-laid plans had conducted the gracious results.

After numerous, sundry and awfully tedious announcements, a closing prayer of thanksgiving for the successful services of the morning was offered by Dr. R. J. Willingham, of Virginia.

#### SATURDAY AFTERNOON SESSION.

Amid a terrific downpour of rain the thousands of visiting Baptists in Louisville began to throng the First Regiment Armory early in the afternoon, and long before President Joshua Levering, of Maryland, called the body to order at the appointed hour, 2:30, the Auditorium was about full.

One of the first matters which came up before the Convention following the devotional exercises, conducted by Rev. H. C. Carlton, of Oklahoma, was a resolution ordering the Minutes of the Baptist Young People's Union of the South printed, together with the Minutes of the Southern Baptist Convention. Lansing Burrows, Secretary of the Convention, made a strong speech against it. He stated that complications would arise from joining the two Minutes.

Dr. W. W. Hamilton, of Virginia, President of the B. Y. P. U. of the South, made the request.

"I understand that a great many of the delegates to the B. Y. P. U. Convention have already left the city," said Dr. Burrows. "They should be here. This Convention cannot be interfered with, no matter how admirable the auxiliary organizations are. Like the laymen, they should all be under this roof. This is the place for them instead of attending these glee clubs and listening to hurrah speeches. It is like the old father and mother who raised a large family who made up their minds to get married and then come into the old home and take the best furniture in the house and go off by themselves."

The motion was voted down, but Dr. Burrows relented and at his suggestion a motion was carried pro-

viding that an abstract of the Minutes should be printed.

#### HOME MISSIONS.

The special hour having arrived for the reports of the several committees on the work of the Home Mission Board, Dr. B. D. Gray, of Atlanta, Corresponding Secretary of the Board, took charge of the exercises.

That the Southern Baptist Convention is careful not to get into an entangling alliance was evident by the report of the committee as to whether the Home Mission Board should join the Home Missions Council, which is composed of various denominations. The report was made and without a dissenting voice it was decided to adopt the recommendations of the committee which "deemed it inadvisable to form any relations with the Home Missions Council, which can in any way abridge its freedom, warp its policy or embarrass its action in the future."

Dr. W. E. Hatcher, of Virginia, submitted the report which was as follows:

"Our Home Mission Board, having appealed to the Convention to define the relations which it should bear to the Home Missions Council, located in New York City, and representing many of the Christian denominations of the country, respectfully recommends that this Convention should make the following deliverance for the guidance of the Board:

"First—That we rejoice heartily in the courtesy and fraternity which have always marked relations between our Board and kindred organizations in the past, and most sincerely desire that the spirit of neighborship and kindness shall always continue.

"Second—We desire also that our Board shall have ample liberty for conference and for such concert of action with the Home Missionary Boards so far as it may deem proper for the maintenance of kindly relation and good understanding as to the vast and unspeakably important work of home evangelization.

"Third—We feel it is to be of the utmost importance, however, to remind our Board that the people who make this Convention hold doctrines set forth in the Scriptures, which are held only in part or not at all by many of our brethren of other organizations who are engaged in Home Mission work. These doctrines we hold only as we find them in the Scriptures and they constitute very largely the reasons for our denominational existence, and we cannot look with approval upon any alliance upon the part of our Board that could possibly imperil these doctrines.

"Fourth—We deem it necessary to say further to our Board that we can not justify its entrance into any relations with other Boards which can possibly circumscribe our independence or liberty as to the field which we are to occupy or the methods which we are to adopt in carrying forward the work which we feel the Lord has committed to us. Our churches, which make up the body, are independent of each other so far as their internal government is concerned and therefore cannot be lined up in any sort of federation that can subject them to external authority to commit them to any special line of policy.

"Fifth—It is a matter of honest regret that our honored brethren of other denominations seem unable to get our point of view as to our attitude and spirituality as a denomination. We do not mention this in a mood of critical or censorious complaint against any, for we love all, but we deem it essential to say to our Board that we can do none other than to maintain our position in such a manner as will leave to us the broadest freedom in proclaiming our distinctive doctrines and in establishing churches of our faith wherever we can. We feel it is our duty to lead the people as far as possible in accepting Christ, to adopt those doctrines which we believed to be of the gravest importance, though often overlooked by many brethren whom we love and honor. We believe in charity but we believe that the highest type of charity is that which sweetly, graciously and courageously seeks to present to the people the whole counsel of God.

"Sixth—We do, therefore, with the utmost earnestness and yet with the most cordial good will and brotherly kindness to all, say to our Home Board that we deem it inadvisable to form any relations with Home Missions Council, which can in any way abridge its freedom, warp its policy, or embarrass its action in the future."

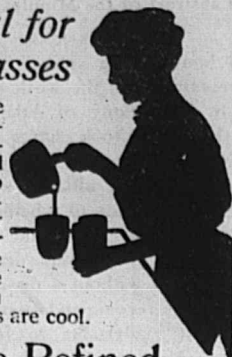
Dr. F. C. McConnell, of Missouri, read the report of the Committee on Evangelism, and Dr. O. C. S. Wallace, of Maryland, that of the Committee on Cities and Foreigners. He predicted that three things would come to pass in the future—the rapid development of the resources of the South, growth of the cities and large increase of number of foreigners. "We cannot stop it, and we would not stop it if we could," he said. He declared that it was "more urgent that the gospel be extended to the Chinaman running the laundry around the corner than the Chinese in China."

(Continued next week.)



## Best Seal for Jelly Glasses

The way to be certain of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly on the contents of each glass after jellies are cool.



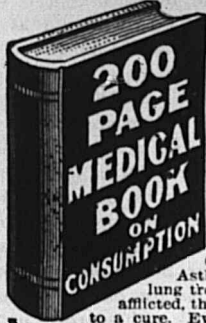
## Pure Refined PARAFFINE

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## OBITUARY.

MORRISON.—Bro. J. H. Morrison was born August 25, 1870, died January 24, 1909. Was married to M. C. Griggs, February 26, 1893. Brother Morrison professed faith in Christ 11 years ago and was baptized into the fellowship of Green River Baptist Church by Rev. R. J. Wood. Since then, till God called him home, he has lived a consistent Godly life. Always a regular attendant at the services of his church and an attentive listener to the proclamation of God's word. He was the eldest child of Bro. John L. Morrison and wife. Besides his sorrowing parents, he leaves a brother, two sisters, a loving heart-broken companion and seven children to mourn his loss. The writer conducted his funeral before a large crowd of people, using as a text Acts 11:24, "For He Was a Good Man," and never could a text be applied with greater justice than in the life of Bro. Morrison. At the conclusion of the service, which was one of the most touching I ever conducted, the Woodmen of the World Lodge, of which he was a member, laid his body away to await the resurrection morn.

May the loving Father whom he trusted comfort the bereaved ones and guide his companion in rearing their children, and may we all endeavor to follow the example he so nobly set before us. W. R. PUCKETT.

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## A BATTLE WITH SIN.

By EVANGELIST T. O. REESE, NASHVILLE.

It is a fact, a curious fact, that this old world, swung out into space by the hand of the Creator, beautiful and grand, has ever been the scene of carnage and death. Savage tribes make war a pastime, and civilized nations equip and train armies to clash in deadly combat. Spots of earth here and there are reddened with human blood; nations are impoverished, wounded and sometimes almost devastated. But then has come a time of calm and peace. "Flags are furled, cannons cease to roar, drums are hushed, swords are returned to rust for awhile in their scabbards, and comity and commerce usurp for a season the reign of combat and cruelty."

But the war with sin never ends. Sin—what a word. It only has three letters, one syllable, but it is the biggest word in any language and is written in black letters all over this "terrageneous globe;" for man is a sinner wherever you find him. Sin is the most terrible fact in the universe of God.

I propose to cause your sins to line up and pass before you in single file. Will you take your place on the grandstand of repentance and watch the procession? Here they come—sins of youth and old age; sins of thought and desire; sins of omission and of commission; sins against light and knowledge; sins against body and soul; sins against God and man. All these sins fall into companies and regiments, and we have a host of armed iniquities before us equal to any that ever struggled on a battlefield. They wheel and march and fire. See the couriers of death dash up and down the line of battle! Who can go forth against this great host? One man against a million armed and determined

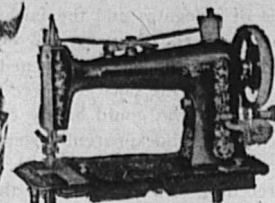
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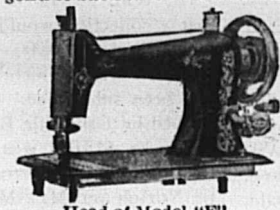
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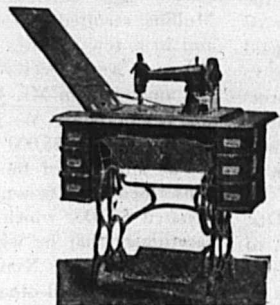
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sins! Who will come to the rescue of helpless man?

Arise ye angry seas, and smight the host! Strike ye forked lightnings and consume the foe! But the sea is powerless; the waves strike the shore and recede unable to help. The lightning sheaths its glittering sword in a black scabbard of the midnight cloud and we are left to fight the battle single handed and alone. Looked at from the standpoint of man we must go down in utter and hopeless defeat; but looked at from the standpoint of God, who has never forsaken the helpless and the

weak, victory is certain, absolutely certain for, thank God, Christ is no longer in the tomb, but at the right hand of power making intercession for us.

Those of you who have read of the battle of Waterloo, remember how Blucher came up just before night and saved the day. At 4 o'clock in the afternoon it looked gloomy for the English. Ponsonby and Picton were dead on the field—sabers broken, flags surrendered, Scotch Grays annihilated. Only forty-two men left out of the German brigade. The English army falling back, retreating. Napoleon rubbed his hands and shouted, Aha! Aha! We'll teach that little Englishman a lesson. Ninety chances out of a hundred are in our favor. This is magnificent! Magnificent! He even sent messages to Paris, stating that he had won the day. But just before sundown Blucher came galloping up, and the worn and discouraged soldiers were nerved to almost superhuman energy by this timely and powerful aid, and charged upon the enemy, and he who had been the conqueror of Austerlitz became the victim of Waterloo. That name which had shaken all Europe and filled even America with alarm—that name went down, and Napoleon, muddy and crazed by defeat was seen feeling in the dark for the stirrup of his saddle to mount and resume the battle.

Sin is a cruel and unrelenting foe; sin is an imperial Tyrant, and has straddled himself athwart the path of every man and opposed his progress into a high and victorious life, but just as the darkness of night was about to settle down upon us, Jesus, the Captain of our salvation, rides up on the white horse of victory, backed by all the forces of heaven, and victory is certain unless the chariots of God are unwhipped on the streets and the hosts cherubic, seraphic, and deific lies dead on the plains of heaven. Sin, it is true, has had its Austerlitz of triumph, but in the coming of Jesus Christ has met its Waterloo of defeat. Sin having lost its crown and crazed with disaster, is seen feeling in the dark for the stirrup on which to mount, not to resume the contest, but to skulk away into the pit from which it came up, and a shout goes throbbing up to heaven, "Victory through our Lord Jesus Christ."

There will be two Fifth Sunday Meetings in Cumberland Association in May. The one will meet with Hopewell Church and the other with Lone Oak Church, below Clarksville.

The one which meets with Hopewell begins Saturday morning, May 29, 1909. 9:30 a. m., Devotional Exercises, W. F. Shannon; "Obligations of Church Members," by D. K. Witt and A. H. Rather; Sermon by J. H. Wright, Alternate L. C. Kelley. Dinner. P. M. Devotional, G. W. Featherstone. "Laymen's Movement," C. D. Graves. "Foreign Missions," J. B. Shelton. "How to Build Up a Country Sunday School," L. C. Kelley and Robt. McPhearson.

Sunday, May 30—Sunday School at regular hour. Sunday School Mass Meeting, led by Prof. Wm. McNeily. Sermon by E. E. Folk, on "Scriptural Baptism." Alternate Robt. McPhearson. Dinner. Devotional Exercises, Dixon Payne. "Who Ought to Attend Sunday School?" Prof. Wm. McNeily. "State Missions," Robt. McPhearson and Jesse Clayton. "Home Missions" L. C. Kelly. "Qualifications of a Sunday School Teacher," A. H. Rather and Harry McNeily.

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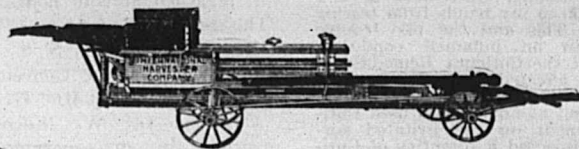
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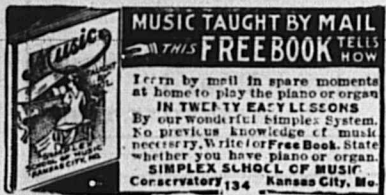
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### PASTORS' CONFERENCE.

#### NASHVILLE.

Immanuel—Pastor Weaver preached the third in the series upon "The Autobiography of God." In the evening the representatives of the Student Volunteer Movement spoke upon Foreign Missions. Three received under the watch care of the church.

Seventh—Brother S. C. Reid preached at the evening hour on "How to Lead Souls to Christ." A good service.

Calvary—Pastor Woodcock preached at the morning service on "Giving" and at night on Ps. 31:1. Two approved for baptism. 43 in S. S.; 20 in B. Y. P. U.

Third—Pastor Yankee preached on "Walls of Protection" and "Christ Looking for the Best in Man." Spoke at the Confederate Soldiers' Home. Three professions among the soldiers. 223 in S. S. Good day.

Whitsitt's Chapel—Pastor Fitzpatrick preached in the morning on "Elders." At Smith Springs in the afternoon on "Communion."

Greenbrier—Bro. S. H. Price supplied for Pastor Carney Saturday, Sunday morning and evening. One accession by letter.

#### KNOXVILLE.

First—J. J. Taylor, pastor. Preaching in the morning by R. C. Medaris. Preaching in the evening by Rev. Fugate, of Virginia. 435 in S. S.

Bell Ave.—Pastor J. H. Sharp preached at both hours. Subjects, "Satan's Hindrances" and "Living Water." Preached annual sermon before Park City High School at 2:30. 470 in S. S.; 5 baptized.

Middlebrook—J. F. Green, pastor, preached at both hours. Subjects, "Baptism" and "The Prodigal Son." 155 in S. S. Sunday-school had Children's Day. Bro. H. A. Kirby assisted at communion service.

Grove City—Rev. J. C. Davis, pastor. Preaching in the morning by Bro. Sentell. Preaching in the evening by the pastor. Subject, "The Foolish Virgins." 190 in S. S.

Gillespie Ave.—F. M. Dowell, pastor, preached at both hours. Subjects, "Repentance" and "Come Thou and All Thy House Into the Ark." 197 in S. S. One profession. Great interest among the saved. Start on the new building again this week.

Meridian—J. N. Bull, pastor, preached at both hours. Subjects, "Christ in the Garden" and "The Fourth Commandment." 82 in S. S.

South Knoxville—A. J. Holt, ex-pastor, preached at both hours. Subjects, "The Surprises of Heaven" and "God a Rewarder." 201 in S. S. Ex-pastor summoned from the Convention to attend the funeral of Mrs. G. A. Parker.

Oakwood—G. W. Edens, pastor, preached in the morning. Subject, "Obedience." 157 in S. S.

Deaderick Ave.—Preaching in the morning by Rev. Fugate. Preaching in the evening by R. C. Medaris. 748 in S. S.

#### MEMPHIS.

LaBelle Place—Pastor J. W. Gillon preached at both hours. Fine audiences. One conversion. One addition by letter. Meeting begun. Two services each day at 3:30 and 8 p. m.

Bro. Koonce preached at the Poor House. One conversion.

Boulevard—J. R. Wiggs, pastor, preached at both hours. Subjects, "Christian Attainments" and "God and Man."

Bellevue—Pastor H. P. Hurt preached at both hours. Large congregations.

Central—Pastor Thomas S. Potts preached at both hours.

Binghamton—M. W. DeLoach, pastor. Rev. W. J. Bearden preached at 11 a. m. on the "Bible" and Rev. Ed. Sandling preached at 8 p. m. on John 3:16. Pastor is assisting Bro. Bearden in meeting at McLeMore Ave.

Endora—Pastor J. C. Greenoe preached at both hours. Communion service in morning. Evening subject, "Lord Teach us to Pray."

McLeMore Ave.—Rev. M. W. DeLoach preached morning and evening. Four conversions. The meeting continues.

We had a great day Sunday at Middlebrook Church. Pastor preached to a crowded house at both hours. We observed the Lord's Supper and Children's Day. Had dinner on the grounds. Everybody enjoyed themselves. We are repairing our house of worship, and are getting along splendidly. Our Sunday-school is doing fine under the wise leadership of Bro. J. M. Dance as superintendent. Rev. H. A. Kibby delivered a fine address in the afternoon to the children, which was highly appreciated. No pastor has a more loyal and consecrated set of brethren than there are at Middlebrook. Pray for us. To Him be all the glory. I am happy with such a people. A. F. GREEN.  
Knoxville, Tenn.

## HURRY! MEN, HURRY!

Lay in your spring and summer supply of men's hosiery now while you can get \$3.00 worth for only \$1.40 cash. The failure of a big South Carolina hosiery mill enables us to offer readers of the BAPTIST AND REFLECTOR, **twelve pairs** of the well known "Sun Brand" socks, regular 25c quality (retail price \$3.00) for only \$1.40, delivered postpaid to any address in the United States. This is actually less than it cost to manufacture them. In black only, lisle finish, **fast color guaranteed**. Double heel and toe, very durable. Sizes: 9 1-2, 10, 10 1-2, and 11. Assorted Sizes if desired. No orders for less than one dozen pairs. Only 5 cases (5,000 pairs) left. Hurry your order to us for your spring and summer supply as they will go fast at this price. Send money order, check, or registered letter to **Clinton Cotton Mills, Station D, Clinton, S. C.**

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### OUR TRI-STATE BAPTIST MEMORIAL HOSPITAL.

The gifts for the hospital: from the Central Baptist Church, Memphis, have now reached the splendid sum of \$10,500. I feel grateful to God and the noble pastor and generous people for this beautiful gift. JOHN N. LAWLESS.  
Memphis, Tenn.

#### NOTICE.

The Fifth Sunday meeting at Mercer has been postponed on account of some conflict with the commencement exercises of the school at Martin and Jackson.  
T. E. MERCER.  
Mercer, Tenn.

In my letter to the BAPTIST AND REFLECTOR of last week, headed, "Somerville," I should have said the fourth Sunday in May instead of June when speaking of the ordination of two deacons at Somerville by Bro. J. H. Oakley.  
JOHN J. SMITH.  
Jackson, Tenn.

There will be conveyance for visitors to Ministers' Meeting at Una, at Wharf Avenue and Murfreesboro Road and Easton Station at 8:30 o'clock, Friday morning, May 28. Call for Horton and S. N. FITZPATRICK.

### EDWARD EVERETT HALE TALKS OF OLD TIMES.

Edward Everett Hale in *Woman's Home Companion* for May reminds us that he has seen the world progress from stage coach to airship. Dr. Hale enjoys nothing better than to tell how things were when he was a boy. Among other entertaining things in this particular article mentioned here, he says: "Let us now tell of the annual journey to which we children in a large family looked back every year as to the great event of the year. My father's father and mother lived in Westhampton in Massachusetts, the town where he was born. We lived in Boston and the distance between us and Westhampton was

about 110 miles. We children expected to make the journey every summer to see Westhampton, our grandfather and grandmother, our uncles, aunts and cousins. To compass this visit, an open carriage such as we then called a barouche came around to the house in Boston at 6 o'clock in the morning. Two trunks were fastened on it behind, or perhaps one trunk swung by straps from the hinder axle. On the back seat of this barouche sat my father and mother and one of the smaller of us children. On an opposite seat sat two, and on the higher driver's seat, with Fullam, sat one or two more.

"At Framingham, where we dined, and at Worcester, where we slept, we children reveled in the delights of country taverns. In those days we did not say much about 'hotels.' From Worcester, on the second day, we 'tried the adventure,' as Amadis would say, of a longer drive to Northampton. Those hills of Worcester County and Hampshire are not mole hills, and you will see that the horses did well if by night on the second day we were at Northampton. The next morning, ten miles more carried us to grandpa's house.

"Today, if I chose to take the same journey, I should go to Northampton in two or three hours, more or less, and take the same charming drive to the dear old house in an hour more."

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

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