

Baptist and Reflector

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

We stated recently that Powell's Chapel Church, in Rutherford County, was destroyed by the storm. Brother J. F. Sanders writes us that it was Holly Grove Church instead of Powell's Chapel. The sympathy which we expressed for the Powell's Chapel brethren should have been extended to the Holly Grove brethren.

Rev. J. M. Anderson has been called to the pastorate of the Third Baptist Church, Knoxville, Tenn., and will begin his work there the first of June. Brother Anderson is known as one of the strongest preachers in East Tennessee. It is understood, we believe, that he is to spend part of his time in evangelistic work, in which he is very successful.

—What was termed the "Booster Edition" of the *Nashville Banner*, issued last Saturday, was one of the greatest editions of any daily paper ever issued in the South. It contained 100 pages and was filled with interesting and valuable information with regard to Nashville and its resources of various character. We congratulate the *Banner* upon the enterprise shown in getting out this edition.

—A prominent brother in another State recently said to us, in sending an article on a doctrinal subject, "The BAPTIST AND REFLECTOR is the forum for sound doctrine." We appreciate very much the compliment. During the twenty years we have been editor of the paper, we have tried to make it the "forum for sound doctrine," and for the discussion of our Baptist principles as well as for information with regard to our mission work; and we are glad to have it recognized as such.

—Rev. J. H. Grime, of Ridgely, Tenn., returning home from Watertown, stopped over in Nashville for a day on business, and gave us a pleasant call. Bro. Grime has recently written a pamphlet on the subject of "Alien Immersion," which is now in the hands of the Baptist Book Concern for publication. He has given special study to the subject, as evidenced in his discussion of the question with Dr. W. J. McGlothlin of the Seminary in the BAPTIST AND REFLECTOR.

—Dr. J. J. Hall, pastor of the First Baptist Church, Fayetteville, N. C., spent several days in the city last week on his return from the meeting of the Southern Baptist Convention, and preached at the First Baptist Church last Sunday, to the delight and edification of those who heard him. Dr. Hall is an Englishman by birth, but has been in this country for many years, and as pastor in Raleigh, Norfolk and Fayetteville, he has been one of the most useful men in the Southern Baptist pulpit.

—A wholesale liquor man of Cincinnati declared, "the dry vote in Michigan, April 5th, will cost the city \$2,000,000." We thought the liquor men claimed that prohibition does not prohibit, and that as much liquor is sold in dry territory as in wet. Taking his statement to be true, however, the loss of \$2,000,000 to Cincinnati will mean a gain of \$2,000,000 to Michigan. More than that, it will mean gain to the homes and schools and churches of Michigan, to the mothers and wives and sisters, to all good people and good causes.

—We told recently about how in Intercollegiate Contests the honor's had been carried off by Baptist boys in Carson and Newman College, Union University, Wake Forest College and William Jewell College. It gives us much pleasure to add Richmond College to this list. In a recent discussion between the representatives of Richmond College and Randolph-Macon the representatives of Richmond came off victorious.

Later.—And now we must add Ouachita, which recently won over Hendrix College at Conway, Ark. We say again, Hurrah for our Baptist boys! Evidently they can beat the world speaking.

—The Murfreesboro Baptist Church on last Sunday unanimously called to its pastorate Dr. L. O. Dawson, of Tuscaloosa, Ala. Dr. Dawson has been at Tuscaloosa for some dozen or more years, and has done a great work there. He has a strong hold upon the affections of his people. His health, however, has not been good of late. He is now off on a vacation. It is earnestly hoped by the Murfreesboro brethren that he will see his way clear to accept the call to that church, and we join in the hope. He will find a wide field of usefulness there.

It is with much regret that we record the death of Dr. D. C. Kelley, of this city. Dr. Kelley had been a Methodist minister for 57 years. He had occupied some of the most prominent pastorates in the Tennessee Conference. He was quite active also in temperance work. In 1890 he was candidate for Governor of Tennessee on the prohibition ticket. For about two years, in 1905-06, he was Superintendent of the Anti-Saloon League for Middle Tennessee, in which he did effective work. For some years he has been the missionary secretary of the Tennessee Conference. We extend sympathy to our Methodist brethren and to his family in their great loss.

—Commenting on the fact that Baptists and Disciples at Detroit, Mich., have been exchanging courtesies, which the *Christian Evangelist* seems to think may lead to the union of the two denominations, the *Gospel Advocate* says: "We would all rejoice greatly if there were no denominations, but only the one church revealed in the New Testament. But the union of denominations in error will never bring 'the unity of the Spirit in the bond of peace' which we all so earnestly desire. God prefers division in error rather than union in error." Two remarks are suggested by the above expressions from the *Gospel Advocate*: 1. It seems that the *Advocate* is not so anxious for Christian union as others of its brethren, and as we have been led to suppose. At least, it seems to be in favor of such union only when everybody else shall unite with it. 2. So the *Advocate* recognizes the Disciples as a "denomination."

—Mr. Adolphus Busch, a St. Louis millionaire brewer, having published the announcement that if a prohibitory law is passed in Missouri, he will leave the State, the *National Prohibitionist* replies very pertinently, "Of course he will, and that is just one of the reasons for the passage of the law." The *National Prohibitionist* thinks that Mr. Busch "must be at least own cousin to the fellow who was thrown out of the window three times before he discovered that he wasn't wanted inside." He may also be kin to the young man who, while in an intoxicated condition, went into a house where a party was being held, without, himself, being an invited guest. The host kicked him out of doors and down the steps. He picked himself up off of the sidewalk and said to a bystander, "I know why they kicked me out of there." "Why?" said the bystander, "Because they did not want me in there," he replied.

—We had a delightful visit last Sunday to Round Lick Church, near Watertown. This is one of the oldest churches in Middle Tennessee. It celebrated its 100th anniversary several years ago. Rev. A. E. Booth is the present pastor. He is greatly beloved by the members of the church, and is doing a fine work there. Since he took charge the contributions for Missions have increased very considerably. The congregation last Sunday morning was a fine one, filling the house. In the afternoon Rev. J. H. Grime, of Ridgely, Tenn., preached a strong gospel sermon to a good congregation. Bro. Grime had stopped over in Watertown on his return from the meeting of the Southern Baptist Convention to visit the family of his wife, formerly Miss Lassie Young. His old friends at Watertown were delighted to see him and hear him again. He is doing a noble work at Ridgely and in Lake County. It

was a pleasure to take a meal in the hospitable home of our friend, Elias Bass.

—As soon as we learned of the acceptance by Rev. J. W. Gillon, of Dallas, Tex., of the call extended to him by the LaBelle Place Church, Memphis, Tenn., we wrote a notice of the fact. It seems, however, that in some unaccountable way the notice was not published. We want, therefore, even at this late date, to extend a very cordial welcome to Bro. Gillon back to Tennessee. He was formerly pastor at Union City, where he did a noble work. His wife was Miss Lucy Conner, daughter of our friends, Bro. and Sister John Conner, of Ripley, Tenn. Bro. Gillon began his pastorate at the LaBelle Place Church on April 1st, and has already taken a strong hold there. It is all the more gratifying to us to have him back in Tennessee because we had something to do with his call to the church. We felt that he was the very man the church needed. We wish him the most abundant success in this important pastorate.

—Returning from the Southern Baptist Convention, we stopped over for a day to visit the famous Mammoth Cave. We had been there twice before, but special courtesies having been extended to editors by the management of the hotel and Cave through the kindness of Dr. W. P. Harvey, President of the Baptist World Publishing Company, we thought that we would avail ourselves of them. Besides, we were anxious to get across Echo River. It is said that the largest and prettiest part of the Cave is on the other side of the river. Both times we were there before, the river was so high that it was impossible to cross it. Again, unfortunately, "we came to the river and could not get across." We enjoyed, however, the visit to the Cave very much. The Mammoth Cave is one of the great wonders of the world, and it is worth a trip across the continent to see it. Everyone who can possibly do so ought, by all means, to go. We shall not attempt to describe it. We have neither time nor space to do so. Nor could we do it justice. It must be seen to be appreciated.

—It seems that on the very last day of the recent Tennessee legislature our temperance friends let the liquor men slip up on them. A number of our friends left the city on the afternoon and night trains of Saturday. All of the liquor men, however, remained at their posts. Then it was that the liquor people got in their work. At 10:30 o'clock on Saturday night the Governor, who seems to have thrown off all disguise and to have come out in the open as the recognized tool of the liquor interests; sent in a message vetoing the Search and Seizure bill, which was intended to secure the enforcement of the prohibition laws. This, despite the fact that, as Governor, he has sworn to enforce the laws. On account of the absence of so many of our friends, it was impossible then to pass the bill over his veto. On the same night the liquor men managed to get in an amendment to the revenue bill, placing a tax of \$300 on detectives. This was intended to prevent the employment of private detectives by the temperance people in any place in the State. The liquor men also managed to get in a provision taking the punishment of those who violate the liquor laws in Nashville out of the hands of Judge Baker, who has shown himself a terror to such violators, and turning them over to the Sheriff. Our friends made the mistake of not watching the liquor men to the last. In dealing with the liquor people it is necessary to start out with the fundamental premise that they are rascals and will take any advantage of you possible. It is the evident purpose of the liquor men to violate the prohibition laws in every way they can, and then claim that prohibition does not prohibit, and thus try to secure the repeal of the prohibition laws. We think, however, that they are going to find themselves mistaken, and at the next session of the Legislature the demand will not be for the repeal of the liquor laws, but for laws which will insure their better enforcement.

Southern Baptist Convention

(Continued from last week.)

Dr. McConnell then spoke briefly, but strongly, on evangelism. He dwelt at length on union evangelistic meetings and spoke disparagingly of them, stating that the Baptists should conduct their own evangelistic meetings.

"I never put my flag under my coat. If there is any of it not good enough for me and my children, I want to quit it. We ought to have evangelistic meetings under our own auspices."

Dr. Wallace, of Baltimore, a Canadian, discussed briefly his report on "Cities and Foreigners."

The Home Mission Committees were closely pressed for time, as it had been previously agreed that the Convention would adjourn at 4 o'clock in order to permit the delegates to attend the memorial services and dedication of a monument to Dr. T. T. Eaton at Cave Hill. All the speakers were confined to three minutes, and the work was carried on in a hurried manner. Just before the close it was decided to have the memorial meeting in the Armory, owing to the hard downfall of rain.

TIME AND PLACE.

The Committee on Time and Place of the next Convention then reported through its Chairman, Dr. W. H. Baylor, of Baltimore. It recommended that it take place in Baltimore on May 14, 1910, and that Rev. W. L. Pickard, of Savannah, Ga., preach the Convention sermon. Rev. W. C. Tyree, of Raleigh, N. C., was chosen as an alternate. It was decided that the report would be debated Monday morning between 9 and 9:30 o'clock.

A pretty little incident was then sprung when Miss Mamie Campbell and J. B. Brengle, who are missionaries among the Indians in Oklahoma, were introduced and they marched to the front of the platform with a young Indian convert, who was dressed in the full regalia of his tribe. Accompanying him was another young Indian in the dress of the civilized layman.

Rev. C. D. Daniels, who conducts the Mexican Missions in Texas on the border line of Mexico, was then introduced and he in turn produced three young converts from that part of the country. Marcos Costillo, one of the young Mexicans, spoke for a few minutes in Spanish, and his words were interpreted by Brother Daniels. They got a rousing reception.

The closing prayer of the session was offered by Rev. John Roach Stratton, of Baltimore.

SATURDAY NIGHT SESSION.

President Joshua Levering, of Baltimore, presided, calling the Convention to order promptly at 8 o'clock.

Many songs were sung by a large chorus choir.

Rev. W. A. McComb, of Mississippi, conducted brief devotional exercises.

HOME MISSIONS.

The exercises were converted into a great mass meeting on Home Missions, Dr. B. D. Gray, of Georgia, being in charge.

Hon. E. W. Stephens, of Missouri, introduced a resolution requesting the United States Government to protect W. M. Morrison and W. H. Shepherd, the two American Presbyterian missionaries, who are under arrest in the Congo Free State, awaiting trial on charges of criminal libel, because of articles they caused to be published on the cruelties that the natives were subjected to.

Dr. Gray then introduced Senor L. Zarrille, a young Italian, who is a convert to the Baptist faith and is now a missionary working among the Italians of Tampa. In broken English Bro. Zarrille told of his work in Tampa and made a fervent appeal for funds to carry it on. At the conclusion \$600 was raised within a few minutes. Mr. Miller, of Arlington, Ga., subscribed \$200; Dr. W. D. Powell, Secretary of the Mission Board of Kentucky, gave \$300, and Miss Chipley, of Pensacola, Fla., also contributed \$100. Dr. Gray stated that other donations could be sent to him in Atlanta, and whether or not the funds were forthcoming we would see that Bro. Zarrille was given a house of worship in Tampa.

Rev. Dr. W. W. Landrum, of the Broadway Baptist Church, who was a former President of the Home Mission Board, was the next speaker. He talked on "The South as a Mission Field," and offered four reasons for the especial advantages it held open to Baptists.

"It is the open door of opportunity to Baptists," said Dr. Landrum, "because already the people of the South in very large numbers are inclined to accept the doctrines. It is a good field because of the success achieved there in the past. The additions to our membership in the South are far ahead of the number of any section of like population on the globe."

"The Baptists of the South are increasing materially and intellectually in some of the States of the South. Baptists not so long ago were poor, but in several of the Southern States they now possess vast wealth which they are consecrating to evangelism and education."

"The Baptist is purely a layman's denomination. We have a mission in the world because we have a message of salvation to the world. Save the South and the South under the captain of our salvation will save America and America will save the world. There is a Baptist atmosphere in the South. In Kentucky there are more Baptists than almost all others. I am proud of Kentucky because she so magnificently endorses the Seminary here today. Her name will be on the lips of the entire South tomorrow."

Rev. Chas. W. Daniels, of Texas, submitted the report of the Committee on "Our Building and Loan Fund."

Dr. D. M. Ramsey, of Virginia, read the report of the Committee on "Our Mountain Schools," which showed a great growth of the work and a strong desire on the part of the boys and girls in the mountains for learning.

Dr. A. E. Brown, of Georgia, Superintendent of the Mountain Mission Work of the Home Mission Board, discussed the work in a brief but telling speech.

A committee on the educational interests, was appointed by President Levering, composed of F. W. Boatwright, of Virginia; A. P. Montague, Alabama; John E. White, Georgia; E. E. Folk, Tennessee, and E. M. Poteat, South Carolina.

On the motion of Dr. B. D. Gray, the State Secretaries of Missions and Secretaries of Home and Foreign Mission Boards were appointed a Committee on Apportionment, which will divide the amount to be subscribed for missions among the States.

Adjournment was had at a late hour with the great audience considerably fatigued, but remarkably patient to the end.

SUNDAY SERVICES.

A more beautiful day never dawned on Louisville than the Lord's Day during the Convention.

The pulpits of nearly all the evangelical churches were tendered the messengers of the Convention both morning and night for preaching, and the citizenry of the illustrious Falls City heard the Gospel from the lips of Baptist preachers as they doubtless had never before.

At 11 o'clock the messengers mixed with the throng and attended services at various points throughout the city, hearing sermons from their favorite preacher.

This scribe heard Dr. A. U. Boone of Memphis at the First Campbellite Church in the morning, who preached a truly great sermon from Prov. 4:16. The attendance was gratifying.

The Laymen's Missionary Movement held a mass meeting at the Armory at 3 o'clock, at which Rev. B. D. Gray, Secretary of the Home Mission Board; E. W. Stephens, one of the most prominent men attending the Convention, and Henry R. Pollard, of Richmond, Va., a member of the Executive Committee of the Convention, spoke.

While the entire exercises were given over to devotional and singing exercises and speeches, in a way it was the most unique of any of the scores of meetings that have been held since the vast assemblage opened. The presence of E. O. Excell and his associate, C. H. Gabriel, who is author of the "Glory" song, which is known to every Baptist in the world, leading the audience in the singing, added a new feature. Then, the 200 or more members of the Seminary Chorus were seated on the great rostrum and sang a number of hymns, led by James A. Sutherland, and Mr. Thomas Brown, of Mississippi, sang "How Firm a Foundation."

The speakers, all of them, seemed to have an exceptional fund of wit, which they interwove into their remarks to more forcibly emphasize the point which they wished to make. The audience was in a responsive mood and hung on to the words of the speakers with the utmost attention.

Mr. S. R. Whitten, of Jackson, Miss., led the devotional exercises and read the parable of the Prodigal Son. This was followed by singing by the audience and the Seminary Chorus. President Joshua Levering, of Baltimore, introduced J. Harry Tyler as the first speaker. He devoted the greater part of his remarks to the various meetings that the Laymen's Movement would have during the coming months.

"Bible Stewardship" was the theme that Henry R. Pollard, City Attorney of Richmond, Va., the next speaker, discoursed upon.

Dr. B. D. Gray, Secretary of the Home Mission Board, and a preacher, was the next speaker. His subject was "America as a Force and a Field." Dr. Gray said he felt out of place, as the other speakers were laymen, and that he was afraid that they couldn't risk but one preacher, so they sandwiched him in. "I feel as if I am between a Gladstone on one side and Cicero on the other. I am very much like the darky who, passing the watermelon patch, cautiously took up two melons, and, as he walked along with one in each hand he spied a rooster, and then he said, 'I sure am in a predicament.'"

Hon. E. W. Stephens, of Columbia, Missouri, was the next speaker. His subject was "Christianity as an Investment." He spoke in a happy and helpful way. He provoked much laughter by replying to Dr. Gray for characterizing him as Cicero.

The Southern Baptist Convention annual memorial meeting in honor of former faithful officers who have died during the year was held at 3 p. m. Sunday in Broadway Baptist Church. Rev. Dr. William Warren Landrum presided and brief testimonial addresses were made as follows:

Deacon Calder B. Willingham, Georgia, by Dr. Lansing Burrows, Georgia.

The Rev. Dr. M. B. Wharton, Virginia, by Dr. J. Ad French, Texas.

The Rev. Dr. John William Jones, Virginia, by Dr. William Heth Whitsitt.

These men whose work for humanity and religion ceased in the past year when their useful lives came to an end, were eulogized in the memorial services. It is the annual custom of the Southern Baptist Convention to commemorate the virtues and the valor of distinguished and noted clergy and laymen with solemn services of tribute on the Sabbath day of each Convention. It was the intention at the memorial to honor the names of four such men, whose deaths have occurred since the last gathering, but owing to the inability of Dr. J. C. Armstrong, of Missouri, to be present, no formal tribute was paid to the memory of Dr. Manly J. Breaker.

The services were characterized with a simplicity and sincerity in keeping with the lives of the men that were honored. The church was about half filled with men and women who had known the men during their lifetime. The deepest interest and reverence marked the services. Dr. William H. Whitsitt talked feelingly of Dr. John William Jones; Dr. J. A. French, of Dr. M. B. Wharton, and Dr. Lansing Burrows, of Calder B. Willingham. Of the three men remembered, two of them, Dr. Jones and Dr. Wharton, spent a part of their lives in Louisville.

Dr. W. W. Landrum, pastor of the Broadway Baptist Church, presided at the services. Dr. D. W. Gwin opened the exercises by reading appropriate Scriptural passages, and was followed by Dr. P. J. Shipman, who offered the opening prayer. The closing prayer was made by Dr. J. M. Frost.

The night hour was devoted to preaching in the leading churches of the city, and a mass meeting on Evangelism at the Walnut Street Church. The speakers at the latter meeting were Rev. Luther Little, of Atlanta, Dr. Geo. W. McDaniel, of Richmond, and Dr. Len G. Broughton, of Georgia. Prof. E. O. Excell, of Chicago, and his assistant, Prof. C. H. Gabriel, conducted a rousing service of song, which was greatly enjoyed.

MONDAY MORNING SESSION.

Promptly at 9:15 o'clock President Joshua Levering, of Baltimore, rapped for order, there being about 500 messengers and visitors present. With the conclusion of the worship of Sunday the messengers had in large numbers departed for home.

Rev. M. W. Barcafer, of Missouri, led the congregation in singing "Nearer, My God, to Thee."

Rev. L. Peyton Little, of Virginia, conducted brief devotional exercises, reading Psalms 23. Prayer was offered by Rev. T. H. Athey, of Columbia.

TIME AND PLACE OF MEETING.

Rev. W. H. Baylor, of Baltimore, re-read the report of the committee, which had been appointed as a special order for the hour.

Dr. Lansing Burrows, of Georgia, submitted an amendment to the report urging that at the future meeting of the body the Convention have the right of way without the distraction of corollary meetings, and that the body meet hereafter on Wednesday afternoon and continue in session throughout the following Monday or Tuesday, if necessary. The amendment was adopted.

Dr. R. T. Hanks, of Texas, introduced a resolution instructing the President, together with two members from each of the great Boards, to change the place of meeting in case the local committee at the place of meeting have difficulty in arranging for the suitable entertainment of the Convention.

Dr. J. R. Stratton, of Baltimore, presented in an earnest and convincing manner the claims of Baltimore, Md., as the place of meeting for the next Convention. It was mentioned that the World's Sunday School Convention is to meet in Washington, D. C., May 19th, 1910, immediately after the adjournment of the Southern Baptist Convention, which will afford the messengers of the Baptist Convention an opportunity to attend the other great meeting. The Convention enthusiastically voted to go to Baltimore.

Rev. V. I. Masters, of Georgia, Editorial Secretary of the Home Mission Board, submitted a resolution in behalf of the editorial fraternity that the Convention

urge upon the State Conventions and District Associations the propriety of giving a good hour in their annual gatherings for the purpose of magnifying the mission of the denominational journal.

Dr. I. P. Trotter, of Mississippi, introduced a resolution to discontinue hereafter the custom of welcome addresses and responses, in view of the fact that the messengers pay their way to the meetings of the body. President Levering ruled the resolution out of order because it conflicted with the by-laws of the body, to which no amendment can be made on the last day of the Convention.

Mr. M. H. Wolfe, of Texas, read a report on Systematic Beneficence, urging the churches to systematize the giving in every line, and spoke briefly on the report.

Dr. Emory W. Hunt, of Denison University, Ohio, was introduced and spoke brief fraternal words for his Northern brethren.

HOME MISSIONS.

The hour having arrived for the further consideration of Home Missions, Dr. B. D. Gray, of Atlanta, Corresponding Secretary of the Home Mission Board, became master of ceremonies and introduced the speakers.

Rev. W. M. Bruce, of Louisville, Superintendent of Hope Rescue Mission, spoke ten minutes in the discussion of the work of the Board in cities and among foreigners. He outlined the destitution in his own city and urged that every city have a rescue mission. Nearly 2,000 depraved men have found Christ during the nine years of its history, and seven have become preachers.

Rev. Alex. Wester, a missionary among the Swedes of the Southwest, spoke, announcing that there are 26,000 Swedish Baptists in America. In Missouri there are 40,000 Swedes, but only 450 Baptists. He spoke words of gratitude to Southern Baptists for their interest and work among the people of his nation. He provoked much laughter when, after quoting what he termed one of the greatest verses in the Bible in his foreign language, utterly unintelligible to everybody in the large audience, he said to the audience in English, "Did you catch that?" Dr. Gray requested that he also repeat the Great Commission in his language.

Dr. M. N. McCall, of Havana, Cuba, Superintendent of the Mission Work on the Island of Cuba, was facetiously introduced by Dr. Gray. He said that the problem in Cuba for Southern Baptists is not the economic problem, but the great work of leading the 2,000,000 souls of Cuba to Christ. He emphasized the great need in Cuba and the bright outlook for great achievements.

Dr. B. D. Gray presented a striking picture of a train load of foreign immigrants which greatly thrilled the audience. The picture contained 460 faces. Enough come annually to populate 4,000 towns of 200 inhabitants in the plains and valleys of the West. He said the city mission problem is getting to be our greatest problem.

Dr. W. W. Hamilton, of Lynchburg, Va., until recently General Evangelist of the Home Board, spoke on the importance of evangelism, and expressed the conviction that the Board ought to send out 50 evangelists. He says evangelism maintained by the Home Board holds forth the whole truth, doctrinally and otherwise.

Dr. B. D. Gray, of Atlanta, spoke instructively of the manner of conducting meetings under the Home Board. He said the meetings were co-operative, but not union. He expressed the conviction that the co-operative meeting will send the convert from the Book to the brook.

LAYMEN'S MISSIONARY MOVEMENT.

Hon. J. Harry Tyler, of Baltimore, presented the report of the commission appointed to consider the work, which made several practical and helpful suggestions urging the extension of the work into every district association and church. It recommended tithing as the minimum basis of giving. Mr. Tyler discussed the report briefly.

Prof. J. T. Henderson, of Bristol, Corresponding Secretary of the Laymen's Missionary Movement, made a ringing, instructive speech on the movement which was greatly appreciated. He outlined the practical workings of the movement, expressing the conviction that no church should give less for the salvation of the world than for home expenses.

Dr. T. B. Ray, of Richmond, gave a word of testimony as to the effectiveness of the movement, stating that they literally saved the day as regards the Foreign Mission Board in preventing a large and embarrassing debt.

Dr. W. L. Pickard, of Georgia, thanked God that the laymen are going after money, but declared that such a course was not the greatest way of development. First the hearts of the people must be enlisted, and then the money will come.

Dr. Geo. W. Truett, of Texas, testified that the most significant factor in bringing the people forward in the benevolent spirit of the gospel in Texas was the Laymen's Movement. He urged that the responsibility resting on pastors for calling out men to do these things is terrible.

Several others related glowing accounts of effective work done here and there through the Laymen's Movement. Among them Hon. M. H. Wolfe, of Texas, President of the movement in that State, recounted the successful triumph of the movement in Texas. His speech was most effective and touched a responsive chord.

W. R. Bobo, of South Carolina, outlined practical procedure in presenting the Laymen's Movement before the churches in a district association in South Carolina.

The closing prayer was offered by Rev. Martin Ball, of Mississippi.

MONDAY AFTERNOON SESSION.

Promptly at 3 o'clock President Joshua Levering called the Convention to order. Rev. R. T. Hanks, of Texas, led the Convention in prayer.

Report of Committee on Enrollment was read by the Secretary. There is present in Class 1, 1,364 and in Class 2, 183. Total, 1,547.

The Committee on Nominations reported through the Chairman, W. F. Yarbrough, of Mississippi. The Secretaries and other officers of the Board were nominated as they are now. So that the same members and officers will conduct the affairs of the Board as heretofore.

Dr. I. P. Trotter, of Mississippi, offered a resolution bearing on the address of welcome. It suggested that it is the sense of this Convention that addresses of welcome and responses be discontinued.

The resolution was lost.

Rev. W. E. Mitchell offered a resolution looking to the printing and distribution of the usual number of minutes.

The Committee on Suggestions and Apportionments reported recommending the sum of \$20,000 for Home Missions and \$27,000 for Foreign Missions for Tennessee.

The total amount for all the States of the Convention is \$343,500 for Home Missions and \$537,500 for Foreign Missions.

The special order for the hour having arrived, "Voices from the field" were heard. Dr. Burrows, the Secretary, read a cablegram from Missionary Whittinghill, dated at Rome Italy. Greetings from Italy Heb. 13: 24: "Salute all them that have the rule over you and all the saints."

Missionary J. C. Owen, of Pingtu, North China, addressed the Convention. He made a strong plea for buildings for schools and colleges.

It is necessary to train the natives to do the work. He undertook to live on half allowance to build a house in Pingtu. The need above all things is houses in which to worship.

Equipment is what is necessary. The converts are loyal and faithful. More men, more missionaries are greatly needed. There is no Baptist work being done in Manchuria, and it is badly needed there. We are losing our opportunity there for the lack of men.

Missionary E. N. Walne, of Mississippi, sends greetings from Japan. He could not be at the Convention on account of nervous prostration. He pleads for men for Japan.

The President of the Convention, Joshua Levering, spoke of the work of Missionary Walne. He has stayed with the work until he could work no more, until his health is regained.

Dr. Willingham said this is not the only case where the missionary has lost his health and should be at home resting, but they do not want to leave the field without a recruit.

Dr. Willingham suggested that prayer be made for men and women on the field. Dr. J. B. Gambrell, of Texas, led in a tender prayer of supplication.

Missionary Joseph Piani, from Brazil, was introduced. He asked the prayers, charities and sympathy of Southern Baptists for his people. Jos. Piani was a Roman Catholic priest, highly educated and an easy speaker. He went to Brazil from Italy as a Catholic missionary and through the influence of a newspaper article was led to see himself lost. He sent for Missionary Canada. They met at midnight. The Lord saved him, and now he is preaching the gospel of His Son.

Dr. J. B. Hartwell, a missionary to China for more than fifty years, spoke. He told how to begin in new places where no other missionary has ever been and told the story of the Cross. His manner of commencing work is not always the same; any way to attract attention. Dr. Hartwell bade farewell to the brethren of the Convention, whom he will possibly meet no more on earth. The scene was touching and moved many to tears.

Dr. J. R. Sampey offered a resolution commending the work to which Dr. B. F. Riley has been made leader. He is appointed Superintendent of the negro work in the great temperance crusade against liquor. The resolution was adopted with great enthusiasm.

The Committee on Vice-Presidents of the Home and Foreign Boards presented a report. It commends the wise and efficient service rendered by the Vice-Presidents of the Boards.

The Convention adjourned till 7:30 tonight. Prayer and benediction was offered by Dr. B. F. Riley, of Texas.

MONDAY NIGHT SESSION.

Devotional exercises were conducted by Missionary T. F. McRea of China. President Joshua Levering rapped for order promptly at 7:30. Evangelist M. F. Ham sang "Down in the Licensed Saloon." Many were weeping as he sang. The great congregation was thrilled. Dr. Edgar E. Folk, of Tennessee, read the report of the Committee on Temperance. It was one of the best, if not the best, reports presented during the Convention. Every paper on the American continent ought to copy it. The facts were presented in a concise manner, and the recommendations are such as everyone should regard, and heed well.

At the conclusion of the report a hearty outburst of cheers was heard from every part of the great auditorium.

Hon. Clinton N. Howard, of Rochester, N. Y., spoke. His subject was "A Ride on the Water Wagon." It was impossible to report it. Simply unreportable. The greatest speech on the prohibition question ever delivered in the South.

The Convention adjourned to meet in Baltimore, Md., 1910. The benediction was pronounced by Dr. E. Y. Mullins, President of the Seminary.

LAYMEN'S MISSIONARY CONFERENCE OF SOUTHERN BAPTISTS.

Standing room was at a premium at the Broadway Church Wednesday afternoon at 2:30 o'clock, when the first business session of the Laymen's Missionary Movement, which was called to order by ex-Gov. W. J. Northen, of Atlanta, Ga. Chairs were placed in the aisles to accommodate the throng.

Directly after the meeting was called to order hundreds of voices united in the Twenty-third Psalm and the Lord's Prayer.

Gov. Northen made appropriate opening remarks.

Dr. J. B. Gambrell, of Texas, the unique unreportable philosopher, was the first speaker and delivered a matchless address on "The Bible View of Laymen." His address abounded with incomparable witticisms and was heartily enjoyed.

Dr. Len G. Broughton, of Atlanta, Ga., who was to have been one of the speakers, was taken ill, and Dr. Carter Helm Jones, of Oklahoma, formerly pastor of Broadway Church, Louisville, was assigned his topic, "The Model Layman of Today."

Dr. Jones stated that anyone who would take Mr. Broughton's place to speak without a moment's notice was a fool, but that he was only going to occupy the gap to some extent, not fill it. "And as I occupied a vacancy in this church for some time, it will not be altogether a new experience for me," he stated.

"The model layman of to-day must have three characteristics. He must be a man of heart, a man of head and a man of hand. What a fine thing it is that so much stress is being laid upon manhood, what a fine thing it is that we have gotten away from that stage where dyspepsia was so often taken for piety.

"The model layman must love his God, his brethren and the world, because it is God's world."

Dr. J. C. Massee, of Chattanooga, followed, and spoke on "The Great Dynamic," and his address attracted much attention.

He said the book of Acts was the second chapter in the great Christian serial story and its historic key is the word "began." He said if he should propose an inspirational slogan for missions it would be a revival of the preaching and teaching of the New Testament and the creed of the Lordship of Jesus.

Dr. W. L. Pickard, of Savannah, Ga., offered the closing prayer.

WEDNESDAY NIGHT.

J. Harry Tyler, of Baltimore, presided at the night session.

Dr. Franklin L. Riley, of Oxford, Miss., conducted devotional exercises.

A committee on Enrollment was appointed, consisting of B. Pressley Smith, H. H. McCulloch, J. D. Cruise and Joseph T. Hayden.

Declaring that God had blessed him with his share of this world's goods and that hereafter he would devote his income beyond his living expenses to the cause of Christ, Joseph N. Shenstone, of Toronto, Canada,

Chairman of the Baptist Laymen's Missionary Movement in that country, millionaire and Treasurer of the Massey-Harris Company, the greatest manufacturing concern under the British flag, electrified his hearers in an address.

In the presence of a packed church, Mr. Shenstone aroused wild enthusiasm with his speech on "Stewardship of Business Talents and Possessions."

Slim of build and past the 55-mile mark, the great Canadian manufacturer of reapers and other agricultural implements modestly and begging pardon for bringing in his personal affairs told of his business success and said it was now his time to render his stewardship to God. He said he had been doing it in a way, but now he was going to make his final account.

He held the audience breathless with his story, which he told with the simplicity of a child.

Chairman Tyler introduced B. G. Lowrey, of Blue Mountain, Miss., President of the Laymen's Conference, who delivered an address on "The Great Commission and the Layman." Mr. Lowrey made an exceptionally able argument for the furthering of the object of the body.

He was followed by J. Campbell White, of New York, General Secretary of the Laymen's Missionary Movement, who said that it was time to put the missionary movement on a permanent basis, and with proper support the evangelization of the world would soon be brought about. He said that 600,000,000 people could be brought to Christ and that there were 600,000 Baptists in the United States he could count on to bring it about.

He said the present contribution was 22 cents a head per year. He maintained that it could easily be made 5 cents per week, the price of a street car fare, which would support a staff of missionaries at an expense of \$2,000 each per year. Continuing, he spoke of contributions that had been made by a Toronto man which had grown from \$142 per year to \$833 per year, and then gone so far as he did not care to tell how much the man was now giving.

He spoke of the millionaire whose plan was to give \$150,000 a year to Christianize one section of Korea. In conclusion he said the real problem of evangelization is here, not in India, nor Africa, or other climes; he said Jesus Christ is going to win, and now is the time to get on the winning side.

A resolution was unanimously adopted urging the Executive Committee of the Laymen's Missionary Movement to continue the employment of Brother J. T. Henderson as General Secretary on a basis that will enable him to devote his entire time to the work. And in furtherance of the objects it was recommended that an offering be made promptly for the purpose of securing the sum of \$5,000 per annum for three years for the maintenance of this work.

Gov. W. J. Northen, of Georgia, pronounced the benediction.

THURSDAY MORNING SESSION.

This session was presided over by Hon. J. H. Tucker, of Asheville, N. C., and the devotional exercises were conducted by Zach Clark, of Georgia.

Hon. Joseph N. Shenstone, of Toronto, Canada, who has dedicated his all to the spread of the Gospel, talked with enthusiasm on the topic, "Progress and Outlook of the Movement," which was the keynote of the day's session.

The morning session was concluded with an address by the Rev. Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary. His subject was "The Seminary as a Factor in the Laymen's Movement."

He referred to the effort now being projected to raise \$600,000 as an endowment for the Southern Baptist Theological Seminary at Louisville. He said:

"The amounts raised in the various States for jubilee endowment are as follows:

Mississippi	\$48,365 31
Alabama	10,708 50
Kentucky	11,109 35
Missouri	250 00
Louisiana	1,307 00
Tennessee	14,423 50
Georgia	6,193 55
Total	\$92,357 21

"The above does not include money raised since the books closed for the fiscal year on April 10. A charitable sum has been raised since that time.

"It will be remembered that W. J. Slayden, of North Carolina, proposed that we find nineteen other individuals who would give \$5,000, and that he, himself, would give \$5,000, thus making \$100,000."

"Progress and Outlook of the Laymen's Movement" was the theme further discussed by representative men

of the Southern States, each speaker being limited to eight minutes.

Among those who spoke were S. R. Whitten, chairman of the Laymen's Movement in Mississippi; Dr. G. C. Savage, of Tennessee; J. T. Henderson, of Virginia; M. H. Wolfe, of Texas; J. Harry Tyler, of Maryland; Dr. J. L. White, of North Carolina; Hon. E. W. Stephens, of Missouri.

Probably the most important matter which came up at the afternoon session of the Laymen's Missionary Movement was the appointment of a committee of one person to each State to superintend the raising of a fund of \$500 each year for the next three years to devote to foreign mission work. These committees were as follows:

B. G. Lowrey, Mississippi; J. F. Brownlow, Tennessee; Thomas D. Osborne, Kentucky; M. H. Wolfe, Texas; C. A. Bobo, South Carolina; E. W. Stephens, Missouri; Ben Cox, Arkansas; Joshua Levering, Maryland, and W. A. Davis, Alabama, with the following States in consultation about the appointment of a committee: Virginia, Louisiana, Oklahoma, Florida, and North Carolina.

Corresponding Secretary J. T. Henderson, of Bristol, presided at the afternoon session. He announced that \$3,500 had been contributed toward paying the expenses of the organization, meaning over \$10,000 for three years.

The Rev. K. H. Basmajian, of Atlanta, formerly of Constantinople, an evangelist, arose and after speaking on his surrender to Jesus Christ, read in Armenian tongue the song "I Surrender All," and singing the verses, he requested the audience to sing the chorus in English.

The entire time has been given over to an open parliament on the following topics: "The Movement in the Local Church," "Relation of Pastor to the Movement," "Work of State and Association Leaders," "Weekly Giving," "Financing the Movement," and "Chips from Conference Workshop."

Hon. R. H. Edmonds, of the *Manufacturer's Record*, submitted the report of the Committee on Resolutions, which was in part as follows:

"Upon the Baptists of the South we believe there has been placed the greatest responsibility that has ever been laid upon any denomination in the history of our religion. Never has any other denomination held such a commanding position in a section destined to exert such a dominating influence in the world's affairs.

"It may be said that out of a total population of about 30,000,000 in the States represented in the Southern Baptist Convention, the aggregate number of members of Baptist churches and of those under the influence of Baptist teachings is at least 7,000,000 or 8,000,000. It is, therefore, under the blessing of God, with in the power of this denomination to become the leading force in the religious life of a section destined to exert a mighty influence in shaping the world's religious and material affairs."

A telegram addressed to J. Harry Tyler was read, as follows:

"Baltimore, May 13.—God bless the laymen and bring the next Convention to Baltimore.—Cabell Woodward."

The Conference was closed with the best results of the session. In a snappy resolution J. Fred Brownlow, of Columbia, Tenn., showed how to raise money. He offered a resolution that one hundred men agree to give (not raise) \$100 a year to the cause. The resolution was adopted by a unanimous vote.

Mr. Brownlow pledged Tennessee, Mr. Lowrey, Mississippi; the Rev. Ben Cox, Arkansas; E. W. Stephens, Missouri, and Thomas D. Osborne, Kentucky, saying he was down for \$100 on his personal account.

In discussing the question of raising money for the support of the missionary movement, in a few remarks, Col. T. G. Bush, President of the Shelby Iron Company, Birmingham, spoke of the needs of the church. He emphasized the fact that money was needed and he was glad to see the honest accumulation of wealth. Riches, he said, are not to be decried if acquired honestly. He believed in paying a man all he was worth, including preachers, who, if they made good at \$1,200, they should have \$5,000 later on. He made a plea for organization and said Birmingham would pledge to do her part. He gave his personal guarantee, and so it went along following in the wake of this business man who said man must settle.

When it had all wound up Kentucky had given \$500, Texas \$1,000, Mississippi \$500, Alabama \$1,500, Georgia \$500, South Carolina \$250. Louisiana, West Virginia, Virginia, Oklahoma and North Carolina are to be heard from.

The benediction adjourned the Conference.

THE SOUTHERN BAPTIST EDUCATIONAL ASSOCIATION.

The sessions of this body were held in Walnut Street Church, Louisville, being called to order at 8 o'clock by President F. W. Boatwright, of Richmond, Va.

When the meeting was called to order by Prof. Boatwright the large auditorium of the church was comfortably filled with men and women interested in the great movement of denominational education in the South. Mr. Boatwright introduced W. H. Harrison, of Louisville, who in a short address of welcome made all of the visitors feel at home.

The response was made by Dr. A. P. Montague, President of Howard College, Birmingham, in a manner that literally "brought down the house." In his talk after the preliminaries of thanking the Louisville people for their generous and whole-souled welcome, Dr. Montague defined the purposes of the gathering of the educators from all parts of the South at the church last night. He told it in a straight-from-the-shoulder manner, of which his first paragraph is characteristic:

"We, as Baptists and as American citizens, have met to discuss questions pertaining to a subject which in importance is second to no other subject of our time—education. Education has been defined as 'the development of the various physical, mental and spiritual faculties.'"

Following Dr. Montague, Arthur Yager, President of Georgetown College, Kentucky, presented the first subject to come before the meeting, "The Denominational College and the Carnegie Foundation." First, Dr. Yager defined the purpose of the Carnegie Foundation Board. He told that the board, composed of many eminent educators of the United States, were trustees of a fund with which to endow the denominational colleges of the country, but that the requirements were such that the school of higher training which held to any certain religious tenets could not partake of this bounty. In other words, a college to receive help from the Carnegie fund must have no definite religious teachings, must refrain from giving any denominational teachings to its students, must not make discrimination as to the beliefs of its trustees other than that they be Christians and must not require its instructors to be of any definite faith.

"Such a thing," stated Mr. Yager, "would make all of the denominational colleges, should they accept the offer under the conditions, mere institutions of learning and deprive them of the primary purpose for which they were intended."

Closing the evening meeting with his address, Prof. R. H. Pitt, editor of the *Religious Herald*, of Richmond, Va., gave a comprehensive talk on "Educational Commissions." The speaker has been a member of the Baptist Education Commission of Virginia for several years, and he talked from practical experience.

The sessions closed at a late hour.

The Southern Baptist Educational Association continued its sessions in Walnut Street Church. President F. W. Boatwright was in the chair.

The two addresses of the morning were mainly technical, and were listened to by the educators with the most careful attention. Dr. Garnett Ryland, professor at Georgetown University, discussed "College Entrance Requirements," and was followed by Dr. F. W. Moore, of Vanderbilt University, who talked on "The Course of Study in a Southern Baptist College."

With the adoption of resolutions looking toward the welding of all Baptist educational interests into one strong association, to which delegated bodies will be sent once each year, the Southern Baptist Educational Association finished its sessions yesterday afternoon at the Walnut Street Baptist Church. This, together with the election of officers and discussions pertaining to things educational, constituted the closing hours of the old Association, which promises to become obsolete with the complete organization of the larger and more important body next year.

The important step looking toward the forming of the new educational organization was taken yesterday afternoon by the appointment of a committee to frame resolutions which would bring about the desired result. On this committee were appointed R. G. Patrick, C. W. Poteat, F. W. Boatwright and W. R. Rivers.

Just at the close of the meeting the committee submitted the resolutions which it had drafted, and they were unanimously adopted by those present. The resolutions which pave the way for the big educational association provide for delegates from denominational colleges giving degrees, from the denominational schools and from district associations. Delegates from the former are to pay \$5 annually, for the second class, \$2. The last division is to pay nothing. The degree colleges are to have three delegates each, the schools two

delegates each and the district associations one delegate each.

The organization is to be known as the Southern Baptist Educational Association and will hold its sessions previous to the Southern Baptist Convention. By-laws and a constitution will be drawn up before the next annual meeting. At that time also the declaration of principles underlying the organization will be announced. The moving purpose of the association will be to raise the standard and the prosperity of all Baptist denominational schools.

In the election of officers yesterday that of President of the present organization went to R. G. Patrick, of Marion, Ala. Upon his shoulders will fall most heavily the task of launching the new educational association that is to supersede the present undesignated society, of which he will remain the head until the next Convention. E. M. Poteat, of Furman College, was chosen as Vice-President and W. R. Rivers, of Conway, Ark., was re-elected to the position of Secretary.

President S. P. Brooks, of Baylor University, Waco, Texas, discussed the subject, "The Denominational College and the Secondary Schools." He dwelt upon the usefulness and the necessity for Christian training of denominational colleges, and then went about telling the most approved manner of injecting new life and spirit into the denominational colleges of the South.

Dr. W. O. Carver, of Louisville, was the last speaker of the day, and discussed the subject: "The Southern Baptist Theological Seminary and the Colleges."

President F. W. Boatwright, of Virginia, added helpful and practical words.

The Conference reached final adjournment with prayer.

PASTORS' CONFERENCE.

NASHVILLE.

Third.—Pastor Yankee preached on "Paul's Post-Graduation," and "A Message Out of a Home." Two letters received; two baptized; two others approved for baptism; two professions; 227 in S. S.

Centennial.—J. N. Booth supplied at both hours. Morning, 1 John iv. 17; good congregation; evening, Matthew i. 23; congregation small owing to the proximity of an evangelistic meeting; 158 in S. S.

Seventh.—Pastor Wright preached, gave an account of the Convention; "The Sinner Fairly Warned." Two received by letter; over 200 in S. S.

North Edgefield.—Pastor Hudson preached on "Echoes from the Convention—a Day of Greater Things," and "Ready Servants." 342 in S. S. After the morning hour the laymen met and organized.

Edgefield.—At the morning hour the pastor preached the commencement sermon of Boscobel College, at night a special sermon for the Young Women's Auxiliary from the subject, "Woman's Place in God's Plan." 403 in S. S.

Immanuel.—Pastor Rufus W. Weaver preached on "The Autobiography of God," and "The Seasons of the Soul." Two received by letter; good congregations.

Howell Memorial.—Pastor Cox preached on "The Convention Echoes," and "The Devil's Chain Gang;" good congregations; two received by letter; 212 in S. S.

Belmont.—Pastor Francisco gave report of Convention at morning service; congregation worshiped with Methodist people at night in revival service. 91 in S. S. Splendid B. Y. P. U.

Grand View Heights.—W. J. Watson preached at both hours to good congregations. Subjects, "Knowing," and "Serving God." 85 in S. S.

Lockeland.—Pastor J. E. Skinner preached on "The Unspeakable Gift," and "The Advantage of Being a Christian." Good services; 142 in S. S.

North Nashville.—A. E. Booth, pastor. Preaching in morning by Rev. S. B. Ogle, at evening by pastor; large congregations at both services; 211 in S. S.; large attendance at B. Y. P. U. One of the young ladies of the church offers herself for work in foreign field. Missionary interest very fine.

South Side.—Pastor Stewart preached on "Victorious Love" and "The Faith of Jairus." One baptized; 105 in S. S.; 60 in B. Y. P. U. Good day.

Mt. View.—Pastor Fitzpatrick preached on "God's Word," and "History of God's People; a Proof of His Existence." Sunday School better than ever before.

Round Lick (Watertown).—A. E. Booth, pastor. Preaching at both hours by Rev. J. H. Grime and Dr. E. E. Folk. Large congregations. Church will do more for missions than for several years.

Delegates to the Fifth Sunday meeting of the Cumberland Association, which meets with Hopewell Church, will be met at Springfield, Tenn. Please write to me if you expect to attend.—P. W. Carney.

Spoke to the Baraca Class of Southside Church in the

morning on "Baraca Methods." In the evening attended a temperance rally of the North Nashville B. Y. P. U. and spoke on "Prohibition in Alabama."—C. E. Crossland.

Murfreesboro.—I. J. Van Ness preached on "Faith" and "Soul Independence."

KNOXVILLE.

Third Creek.—Pastor J. C. Shipe preached on "Echoes from S. B. C.," and "A Man that Couldn't Say No." 135 in S. S.

Rocky Hill.—Pastor F. E. White preached on "Echoes of the Convention," and "Spiritual Literature." 75 in S. S. Two received by letter.

Mt. Olive.—Pastor G. W. Shipe preached on "Paul's Stand for the Truth" in the morning. 136 in S. S.; fine congregation and good interest.

Oakwood.—Pastor Geo. W. Edens preached on "Christian's Vocation," and "Satan as an Angel of Light." 151 in S. S.; three approved for baptism.

Fountain City.—Pastor M. C. Atchley preached in the evening on "Christian Life."

First.—Pastor J. J. Taylor preached on "The Progressive Church," and "Agrippa before Paul." 439 in S. S.

Euclid Ave.—Pastor L. A. Hurst preached on "A Vision of Destitution," and "The Contrast—Saved or Lost." 202 in S. S. Two received by letter.

Island Home.—Pastor J. L. Dance preached on "Convention," and "Repentance." 273 in S. S.; full congregations.

Lincoln Park.—Pastor M. C. Atchley preached in the morning on "Be perfect." One received by letter.

Deaderick Ave.—Pastor C. B. Waller preached on "The Overflowing Cup," and "Thou Art the Man." 811 in S. S.; three baptized; two received by letter; two approved for baptism; great interest, two saved.

Broadway.—Pastor W. A. Atchley preached on "Echoes from Convention," and "Who Can be Saved?" 486 in S. S.; two received by letter; one under watchcare.

Sharon.—Pastor S. G. Wells preached in the morning on "Report of S. B. C.," in Full. Preaching in the evening by F. M. Dowell. Dedication service in the afternoon, with addresses by Revs. A. F. Green, A. J. Oaty, and F. M. Dowell.

Immanuel.—Pastor E. A. Cate preached on "Abounding in This Grace," and "Jacob Heard that there was Corn in Egypt." 140 in S. S.

Gillespie Ave.—Pastor F. M. Dowell. Preaching in the morning by pastor on "Rest." S. G. Wells preached in the evening. 199 in S. S.

Grove City.—Pastor J. Clarence Davis preached on "Love's Ferry," and "Jailer's Conversion." 179 in S. S.; two received by letter. Quite a number of requests for prayer. Large congregation at both hours.

New Hopewell.—Pastor J. N. Bull preached on "God's Love for the Lost," and "Self-denial." 72 in S. S.

Lonsdale.—Pastor J. M. Lewis preached in the morning on "Louisville As I Saw It." T. A. Payne preached in the evening from Psa. 116:1—272 in S. S.

South Knoxville.—J. T. Sexton preached at both services from Job 14:14, and Luke 15:17.

Beaumont.—Pastor J. F. Williams preached in the evening on "Pure Heart." 136 in S. S.; one under watchcare. One deacon ordained.

Bell Ave.—J. H. Sharp, pastor. M. C. Lunsford preached morning and evening on "Abundant Preparation," and "The Walk to Emmaus." 525 in S. S. Pastor in revival at Etowah.

Etowah.—Pastor W. N. Rose is in a revival, with Rev. J. H. Sharp, of Knoxville, doing the preaching. Three fine services yesterday. One received by letter; 184 in S. S. Meetings continue with fine prospects and great crowds attending.

CHATTANOOGA.

Sweetwater.—The S. S. was fine; good interest on the part of all; 290 present.

Niota.—Preaching morning and evening by pastor. Celebration of the Lord's Supper at the morning service. 121 in S. S.

First.—Pastor Massee preached on "The Church and the Great Commission," and "Christian Science and the Bible." Beginning a series of sermons on the "Christian Science Delusion." Pastor preaches Commencement sermon this week at Carson and Newman College. 372 in S. S.

Highland Park.—Pastor Keese preached at both hours on "The Pure in Heart," and "The Entrusted Talents." Excellent congregations. Two received by letter; one by relation. 142 in S. S. Most helpful and inspiring B. Y. P. U.

Central.—Pastor D. P. Harris preached on "There Was a Man Sent from God," and "My Ways Are Not

Your Ways." 110 in S. S. Good congregations at both services. 28 in B. Y. P. U.; good meeting.

East Chattanooga.—Pastor A. P. Moore spoke at both hours, in the morning giving a report of the Southern Baptist Convention; evening subject, "We Need Christ." One conversion at night. Large congregations at both services. 147 in S. S.

Alton Park.—Pastor John Hazelwood preached on "Great Things the Lord hath Done," and "They Had Been with Jesus." 115 in S. S.; one conversion; two received for baptism. Good interest and attendance.

Ridgedale.—Pastor Chunn preached on "The Transformed Life," and "The Opening of God's Book." 47 in S. S. The revival closed, with seven additions to the church. Rev. T. O. Reese did some splendid preaching, the fruits of which will be gathered many days hence. The church gave \$21 for State Missions.

East Lake.—G. A. Chunn, pastor. Rev. Lankford preached at 11 a. m. Two young men from the First Church conducted service at night. 73 in S. S.; four received by letter; three received for baptism; four baptized; good congregations.

St. Elmo.—Pastor B. N. Brooks preached on "Go Forward," and "Infant Salvation." 124 in S. S.; good B. Y. P. U.

Avondale.—Thos. A. Swafford preached in the morning on "Faith and Obedience." Rev. Bradley preached at night on "Our Mission in Life." 53 in S. S. The Mission is very encouraging.

Hill City.—Pastor G. T. King preached on "Starting in Life," and "Wandering in Sin." 113 in S. S.; good B. Y. P. U.

Dayton.—Rev. W. D. Mathis supplied at both hours, preaching on "Leadership of God," and "Obstructions in the Road to Hell." 125 in S. S. Church extended call at close of evening service. It is hoped that Bro. Mathis will accept the call to the work here.

Ogden.—Rev. J. J. W. Mathis preached on "Knowing Christ."

Ocoee.—Bible Conference at Tyner, May 27-30.

MEMPHIS.

First.—Pastor Boone preached the Commencement sermon for the Higbee School in the morning, and at night told of the Convention. One received by letter; 339 in S. S. Good day.

Binghamton.—M. W. DeLoach, pastor, preached both hours on "Active and Passive Faith," and "Space to Repent." Two additions, one by letter and one by statement. Good congregations.

LaBelle Place.—Pastor Gillon preached four times. Twenty-three professions. One addition by profession. Twenty-seven professions first week of meeting. House packed to its capacity.

Bellevue.—Pastor H. P. Hurt preached in the morning, and Bro. Cole, of Virginia, preached at night. Large congregations.

Central.—Pastor Thos. S. Potts preached on "Our Hiding Place," and "The Blinding Power of Sin."

Seventh St.—Rev. I. N. Strother preached at morning hour. The S. B. Convention Missionary, O. T. Finch, preached at night on "Conversion of Saul."

McLemore Ave.—Pastor W. J. Bearden preached on "The Christian's Position Between God and Lost Man," and "What a Man May Do, and Yet be Lost." One received for baptism.

Union Ave.—Pastor D. W. Bosdell preached at both hours. Large congregations. One addition by letter. 204 in S. S.

Boulevard.—Pastor J. R. Wiggs preached on "Church Problems," and "Suffering and Its Rewards." One received by statement.

DID YOU FORGET?

What about the appeal of the orphanage that you read in the BAPTIST AND REFLECTOR two or three issues back? Did you pass it by as unworthy your notice or did you simply forget? In reply to the appeal and the offer to furnish envelopes for churches and Sunday Schools to make offerings, the unprecedented number of one church has sent in a request for the envelopes. Surely our people have simply forgotten. They were thinking about Home and Foreign Missions and the coming of our great Convention and have just neglected the matter. We are needing your help. Will not all our churches and Sunday Schools try to help us as early as possible?
E. K. Cox, Secretary.

Nashville, Tenn.

MINUTES NOW READY.

The Minutes of the Southern Baptist Convention are now ready. Remember the postage is seven cents. It is a splendid volume of information that will be sent free to all who send postage. Send your orders to
W. C. GOLDEN.

= 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.

ANNUAL MEETING WOMAN'S MISSIONARY UNION.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, gathered for its twenty-first annual session in Louisville, May 13th, 14th and 16th.

The change in the constitution which increased the delegation of each State from nine to twenty-one resulted in an exceedingly large attendance. Never have larger audiences attended the sessions of our W. M. U., and never has the spirit of interest and progress been more marked.

The beautiful First Presbyterian Church building was at our service.

The annual address of the President, Miss F. E. S. Heck, was well worth the trip. Our W. M. U. has reached its majority, yet we have no new things to claim. Emphasis, however, should be placed on the rights, privileges, and possibilities of the Union. The standing of the Union, as tested by its vitality, was discussed by her in her own matchless way along the following lines: (1) A vital institution must have a field; (2) It must have a present, active constituency, that will draw others to a like interest with themselves; (3) The future of possibilities must be so large as to be capable of calling out the best abilities of those already enlisted, and of enlisting others;

(4) It should have a flexible organization; (5) It should possess the power of perpetuating its organization.

The year's record, as given by the Secretary, Miss Crane, in her report, was one in which all could rejoice. "But let there be not too much self-congratulation in our hearts; for we have never done quite all we might for the Master, and 'there remaineth yet very much land to be possessed.'"

The Y. W. A. has increased about 50 per cent. in the number of organizations since last year. We now have 992 Y. W. A.'s reporting. Georgia has the largest number, 181.

We have 485 new Sunbeam Bands this year, giving us a total of 2,500. Their gifts reached \$14,874.32. The banner for the largest gifts to Home Missions, offered by Mrs. B. D. Gray, was awarded to the Sunbeams of Kingston, N. C. The amount of their gift was \$41.40. The banner for Foreign Missions, offered by Mrs. O. E. Bryan, of Arkansas, was given to her own Sunbeams, their gifts having reached the amount of \$95.00.

The new work launched last year among the boys has made some progress. Over 100 Chapters have been reported, the first having been formed in North Carolina.

The Margaret Home has cared for more this year than ever before. The largest number present at any time was 12, and for the first time we have had the privilege of caring for the children of a Home Missionary, those of Brother M. N. McCall, of Cuba. It has also served as a resting place for Dr. Hartwell and his daughter, Brother Tipton, Brother Owens and family, and for Brother McCall. Tennessee's apportionment for the support of this institution for this year is \$65.00.

The enrollment at the Training School reached 40, and most of the time the possible limit of 36 in residence at once was reached. Of the \$3,000 needed to pay its annual expenses, the gifts fell short by about \$100. Before making gifts for other purposes connected with the Training School, we are urged to be sure that this necessary fund is supplied. We are glad that Tennessee met her share of the expenses in full, besides making a liberal gift to the Endowment Fund.

We now have \$13,457.24 on our Endowment fund. Most of this has been invested in property in Baltimore, where the Executive Committee hope to establish union offices, and make it "Baptist Headquarters" for Baltimore. The rent from this building furnishes a 5 per cent. interest on the investment, and until the Endowment is completed, will be turned into that fund. The remainder of the Endowment, \$6,542.76, has been apportioned among the States, and we hope to raise it this year. Tennessee's part in this is \$500.00.

One of the pleasures of this meeting was the presence of the Training School girls at all the sessions, and the chorus rendered by them on the first day was beautiful indeed.

Accurate results from Enlistment Month have not been secured. The three States that have reported on this show an addition of 15,000 new members. Six States reported a total membership of 53,206. There are now 9,251 societies reporting to State officers, of which 1,447 have been organized since the last annual meeting.

The use of our excellent literature, the Mission Study Classes, and the institutes held in some of the States have all had their part in contributing to this wonderful report. "We have sought higher things, and although we are conscious of a record vastly below what we should like to see, it is true that we have made advance. May it be that in the coming months we shall be more than

ever 'a people that know their God,' and therefore that 'we are strong and do exploits.' 'For it is God that worketh in us, both to will and to work for His good pleasure.'"

The report of the Treasurer showed a total gift of \$197,143.63, an increase of nearly \$10,000 over the gifts of last year. We increased about \$9,000 on Foreign Missions and about \$1,000 on Home Missions. We are grateful that in our total cash contributions, Tennessee W. M. U. stands fifth in the list of States, having given a total for all objects of \$13,525.53. The Georgia W. M. U. leads with a total of \$30,176.

A visit to our Training School was another of the delights of our trip. Its excellent location on Broadway, its beautiful building, and attractive rooms, with its splendid principal and its bright-faced girls all combined to make an impression not easily forgotten. Truly, inestablishing and maintaining this school our W. M. U. is doing an important and far-reaching work. Attractive and commodious as is this "House Beautiful," it was easily seen that the duty of enlarging it will be upon us by another year. Until then we should concentrate our energies upon completing the \$20,000 Endowment Fund. The curriculum must also be extended and made to include some special medical lectures, and the teaching of the languages necessary for work among foreigners.

The address by the principal, Mrs. McLure, was one of the mountain tops of the meeting. The young ladies are organized into a regular Y. W. A. Their offering to China was \$53.00. During the Week of Self-Denial and Prayer for Home Missions they did without meat for breakfast and dessert for dinner. Then, in view of the probable debt of the Home Board, another week of denial was entered into, with a moneyed result of \$56.85 for Home Missions. Their gifts for the year amounted to about \$135. What an example is this offering to the womanhood of the South!

A change was made in the by-laws, by which the W. M. U. financial year shall end with April 30th, instead of April 20th, as heretofore.

The recommendations of the Home and Foreign Mission Boards set the mark of our effort for this year at \$85,000 and \$115,000 respectively. While these figures are the same as last year, we failed to reach them so far, that in order to reach them for this coming year we must make an advance of 48 per cent. in Home Missions and 19 per cent. in Foreign Missions over what we gave last year. This puts the apportionment of Tennessee at \$8,000 for Home Missions, and \$7,800 for Foreign Missions.

All will be glad to know that there are to be no changes in our official force. We are grateful for the ability and the gracious leadership of our President, Miss Heck; our Corresponding Secretary, Miss Crane; our Treasurer, Mrs. Lowndes, and our Recording Secretaries, Mrs. Johnson and Mrs. Wallis.

Two of our Home Board missionaries were present, Miss Campbell, of Oklahoma, supported by the girls of Virginia, and Miss Barnett, of Florida. A goodly number of our foreign substitutes were present. From North China were Miss Willoughby, Miss Hartwell, Miss Pettigrew, Miss Wilford and Mrs. Owen. From Central China were Miss Kelley and Mrs. Brittain; and from South China were Mrs. Chambers and Miss Whilden.

A part of the Sunday afternoon session was given to these, and so rapidly did the time pass that it was 6 o'clock before the last one had been heard, most of them in three-minute addresses.

Mrs. Brittain's plea for more help-

ers in Suchow was pathetic in the extreme. We have now only one single lady and one single man in that large and important city.

Mrs. Chambers' closing words burned into the hearts of her hearers, "Have you ever had the pleasure of telling a soul the story of salvation for this first time? If not, you have never experienced our sweetest joy."

Miss Kelley stated that when she first went to China the missionaries had to pay Chinese girls to come to their schools. Now they are flocking to them. If we had money enough to enlarge, we could have 800 girls in our school. Now we have eighty crowded into a place made for fifty. What need for enlargement were shown.

Mrs. Owen's gentle plea for greater devotion on the part of the Christians at home touched the vital point. The daily prayer of some of our Chinese Christians is, "O Lord, bless our happy sisters in happy America, and help them to send us more missionaries." Shall we not do our part in bringing about the answer to this prayer?

It was a great privilege to hear Miss Lula Whilden, who has served in China for thirty-seven years. "Sisters, you cannot imagine what it means to work with Jesus for souls in heathen lands." Her work is largely the house-to-house evangelistic work, and as she told from her own experience the beautiful stories of these converted Chinese women, faithful unto death, "living or dying following Jesus," the paltry five minutes allotted her passed all too quickly. Miss Heck spoke her regret at allowing only five minutes to one who has given thirty-seven years of service on the field. Miss Whilden sweetly replied, "I am glad to speak even for five minutes."

Miss Pettigrew is our trained nurse at Hwang-Hien, and has been there seven years. She has been spending the past winter taking some advanced work in Johns Hopkins Hospital in Baltimore. She appeared in a beautiful satin robe, given her by a grateful patient. The insight into our medical missionary work given by her words was helpful and interesting.

Miss Hartwell urged prayer for the missionaries, and prayer for three special objects: Wisdom, tact and spiritual power. These are needed in great measure. She presented to Miss Heck a piece of lace made by one of the Chinese girls. Miss Heck very graciously and thoughtfully had it cut into twenty-four small pieces, and distributed it, one to the Training School, and one each to every leader or member of a Y. W. A. present.

We were glad to greet a number of our Tennessee women at Louisville, but wish there could have been more. Such gatherings are a great inspiration, and a good attendance always means a great impetus to the work for another year. Larger, better and more glorious achievements await us. Shall we not prayerfully and energetically set out now to attain?

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.

The seventh annual conference of the Young People's Missionary Movement will be held at Montreat, N. C., July 2-11, the mountain assembly grounds of the Presbyterian Church, fifteen miles east of Asheville (railroad station Black Mountain, N. C.). "In cool Montreat" has become a popular phrase; and the two commodious hotels and the auditorium provide facilities which were not to be had at Kenilworth Inn; while those objectionable features necessarily present at a hotel for general summer resort will not be experienced at Montreat.

Rev. T. B. Ray, D.D., of the Baptist Church, is the presiding officer this year. In addition to the Mission Board Secretaries, there will be present and take part in the programme President Edwin M. Poteat, of Furman University; Dr. John E. White, of Atlanta; Rev. T. D. Ellis, of Macon; Rev. A. E. Brown, of Asheville; Rev. C. G. Hounshell, of Korea; Rev. J. W. Bradley, of China; Dr. W. H. Park, of China; Prof. J. T. Henderson, Secretary Laymen's Missionary Movement, Baptist Church; Mr. W. B. Stubbs, Secretary Laymen's Missionary Movement, Methodist Church; Dr. Dunbar H. Ogden, Atlanta; Dr. O. E. Brown, of Vanderbilt University. Rev. H. F. Williams, now in the East studying the foreign mission fields, will return in time for the conference and bring a great message.

The work of the conference will be powerful in its educational and inspirational value. Mr. Edmund D. Soper and Mr. Harry L. Myers, General Secretaries of the Young People's Missionary Movement, will lead the Mission Study work through the entire conference. Rev. Ed F. Cook will provide for the Institutes on Methods in the Sunday School and other church organizations. Special Laymen's Institutes will be conducted by leaders from the Laymen's Missionary Movement. Denominational group meetings will be valuable and delightful. The morning and evening addresses will be of the very highest order. Ten days association with the 300 church leaders full of hope, vigor and consecration is an invaluable experience for those who are looking forward and are anxious to help move the interests of the Kingdom upward.

The tremendous value of this conference cannot be overestimated. It represents the concentrated effort of the Mission Boards of all the denominations to provide especially for the training of leaders among the young people, and every church which has taken care in the selection of one or more delegates and secured their attendance at one of these conferences has experienced a large blessing. The church which overlooks this opportunity is not awake; and the pastors and leaders who fail to make faithful effort to secure the attendance of delegates are recreant and must not complain of lack of progress in their churches.

For many reasons the conference of this summer should be the largest in point of attendance and the most effective in its work of any yet held. Definite movement on the part of pastors and leaders toward selecting and securing strong representatives should be begun immediately. All correspondence in regard to the conference should be addressed to Mr. R. L. Wiggins, Jr., 810 Broadway, Nashville, Tenn.

FREE DEAFNESS CURE.

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

CONCERTED PRAYER AND EFFORT.

BY J. CAMPBELL WHITE, GENERAL SECRETARY OF THE LAYMEN'S MISSIONARY MOVEMENT.

Fifty Men's Missionary Conventions in six months, culminating in a National Missionary Congress in April, 1910, is the programme now being arranged by the Laymen's Missionary Movement. It is the most extensive educational effort undertaken by combined Christianity in modern times. That the campaign is on a thoroughly co-operative basis is indicated by the action of the sixteenth annual conference of Foreign Mission Boards in the United States and Canada, held in New York January 13th and 14th, 1909, in the following terms:

"Recognizing the Providential leadings which have brought the Laymen's Missionary Movement into being, and recognizing the wholesomeness of its development since the movement first received the approval of this conference, and appreciating especially the policy of close co-operation with the Boards which this movement has followed in its most successful campaigns, both in the South and in Canada, it is

"Resolved, 1st, that the conference reaffirm its faith in the Laymen's Missionary Movement as one of the most efficient agencies for realizing the great missionary aims and ideals of this conference.

"2nd, that we recognize that the times are ripe for a national campaign in the United States, which shall be inter-denominational in character, and which shall be conducted by the Laymen's Missionary Movement in some fifty or more cities, and we hereby pledge the active co-operation of the Boards and societies in such a campaign."

The spiritual power and enduring results of this national missionary campaign must depend primarily on the degree to which people of faith in all parts of the world claim the fullness of God's blessing upon this effort to extend His Kingdom. The opportunity constitutes an imperative call to prayer. This campaign should mark a new epoch in the history of Christianity.

Canada has already adopted a national missionary programme, looking toward the adequate extension of her aggressive efforts at home, and to the fourfold multiplication of her missionary force and offerings in behalf of the non-Christian world. A number of the largest denominations in the United States have adopted policies during the past two years, calling for the doubling, trebling or quadrupling of their entire foreign missionary operations. Men are being powerfully moved in many parts of the church to give themselves and their possessions as never before to the work of redeeming the whole race. For the first time since the apostolic age there are multiplying indications that the church as a whole is about to undertake seriously her task of preaching the gospel to the whole world.

Prayer is always the primary condition of obtaining spiritual results. The present widespread missionary awakening is the fruit of prayer. "Therefore pray," was the one specific direction given by our Lord to His disciples in view of the white harvest field and the lack of laborers. The greatest evidences of answered prayer in the history of the church have been in connection with aggressive efforts to carry out the Great Commission. It was in an atmosphere of prayer that the Laymen's Missionary Movement had its origin. Its results thus far cannot be accounted for apart from the abundant blessing of

God upon the effort to enlist the church in her primary task of evangelizing the world.

The coming National Missionary Campaign constitutes a loud call for concerted prayer. The churches at home need a new baptism of power. Only thus can they become "the light of the world." The need to be saved from materialism, from commercialism, from rationalism, from formality, from selfishness, and narrowness, and from indifference to the will of God. Thus will they become in very truth "the salt of the earth."

Among the special objects of prayer in connection with this campaign, perhaps the following are the most important:

1. That the Missionary Boards and their Secretaries may be directed into the best use of this unprecedented opportunity.

2. For the Laymen's Missionary Movements, both inter-denominational and denominational, and their Secretaries, that they may be led in giving general direction to the united campaign.

3. For the six summer conferences, where many hundreds of laymen, missionaries and pastors, will confer together concerning their personal preparation as missionary advocates.

4. For the City Co-operating Committees of the Laymen's Missionary Movement, who will have the responsibility of arranging for the fifty or more men's missionary conventions to be held in the leading centers of the United States.

5. That suitable laborers for the fields may be raised up as rapidly as the various Missionary Boards are able to send them out.

6. For pastors and church officers throughout the nation, that they may seize this opportunity of enlisting their congregations in prayer and worthy effort to make Christ known throughout the world.

7. That in connection with this co-operative prayer and effort on the part of all the churches there may come into the Christian life of the nation such spiritual vitality and energy as have never before been experienced.

CHRISTIAN SCIENCE VS. THE BIBLE.

Fleming H. Revell Company has recently published a book by Dr. I. M. Halderman, pastor of the First Baptist Church, Brooklyn, N. Y., entitled, "Science in the Light of Holy Scripture." In the book is the following "deadly difference":

CHRISTIAN SCIENCE.

- Chapter I—"There is no matter."
- Chapter II—"Man is incapable of sin."
- Chapter III—"Man is never sick."
- Chapter IV—"There is no death."
- Chapter V—"Man is co-existent with God."
- Chapter VI—"God is not a person."
- Chapter VII—"The Virgin Mother conceived this Idea of God, and gave to her Ideal the name of Jesus."
- Chapter VIII—"Jesus is not the Christ."
- Chapter IX—"The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the 'accursed tree,' than when it was flowing through His veins."
- Chapter X—"Resurrection; Spiritualization of thought." "His reappearance in Idea."
- Chapter XI—"Another illusive personification, named Satan."
- Chapter XII—"There is no final judgment."
- Chapter XIII—"Prayer to a personal God is a hindrance."
- Chapter XIV—"The claims of the marriage covenant may be relinquished

TERRIBLE CRAMPS

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

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

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

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

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

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

by mutual consent or legally dissolved!"

Chapter XV—"Discovered by a woman and taught by a woman."

Chapter XVI—"The personality of Jesus not to be worshipped."

Chapter XVII—"The Bible was my only text-book."

Chapter XVIII—"The material record of the Bible is no more important to our well-being than the history of Europe and America."

XIX—"Christ was incorporeal."

Chapter XX—"Church of Christ Scientist."

HOLY SCRIPTURE.

Chapter I—"In the beginning God created the heaven and the earth."

Chapter II—"All have sinned and come short of the glory of God."

Chapter III—"They brought Him all sick people."

Chapter IV—"It is appointed unto men once to die."

Chapter V—"As for man, his days are as grass, as the flower of the field so he flourisheth."

Chapter VI—"The express image of His person."

Chapter VII—"When He cometh into the world, He saith—a body hast Thou prepared for me."

Chapter VIII—"Who is a liar but he that denieth that Jesus is the Christ."

Chapter IX—"Without shedding of blood is no remission."

Chapter X—"Jesus saith: 'Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.'"

Chapter XI—"Satan himself."

Chapter XII—"Judgment to come."

Chapter XIII—"For this shall every one that is godly pray unto Thee."

Chapter XIV—"What God hath joined together let not man put asunder."

Chapter XV—"I suffer not a woman to teach."

Chapter XVI—"At the name of Jesus every knee should bow."

Chapter XVII—"Handling the Word of God deceitfully."

Chapter XVIII—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Chapter XIX—"Every spirit that confesseth not that Jesus Christ is come in the flesh . . . is that spirit of Antichrist."

Chapter XX—"Many shall come in My name and shall deceive many."

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PERMANENCE OF THE BAPTIST DENOMINATIONAL INTEGRITY.

A friend sends us the following clipping from the *Literary Digest* of March 4, copied in a Methodist paper, with the request that we make some comments upon it:

"APPREHENSIONS OF THE BAPTISTS."

"The Baptists seem to show some fears concerning the permanence of their denominational integrity. It is noted in *The Baptist Commonwealth* (Philadelphia) that the pastor of the Lincoln Park Baptist church, West Newton, Mass., has recently resigned to become a pastor of a Congregational church, and the matter is looked upon as 'not a mere incident.' Last October this pastor, the Rev. Edwin F. Snell, in delivering his address as the retiring Moderator of the North Baptist Association, 'advocated doing away with baptism by immersion as a prerequisite to membership in Baptist churches.' Mr. Snell, it is said, had already adopted the plan with his own church. But his resignation is looked upon as giving up the issue for which he stood. The Baptist journal thinks 'the issue ought to be squarely faced' by the church at large, 'and some consensus of opinion or conviction secured.' Shall we or shall we not, it asks, admit to our membership those who have not been immersed upon a profession of faith? We read:

"The issue resolves itself into having or not having any condition of membership in an organized church except a declaration of one's faith, or loyalty to Jesus Christ. The issue is between having the ordinances or not having them. The Society of Friends may be right: the ordinances were temporary expedients and when one enters into the spiritual meaning of them the external becomes useless and must be discarded. This is doubtless the idea toward which we are all working. Perhaps the time has come to abolish the ordinances altogether. If their meaning has become so grafted into the Christian consciousness as not to need the form, certainly all will admit that the purpose of the form

has been fulfilled, and the need for it is no longer. All denominations have dissented from this and have accepted and asserted a certain amount of ecclesiasticism as taught by Jesus to be observed. That Baptists have held more rigidly than others to the facts of Scripture is certainly not a fault. If we admit others than baptized believers into our membership we surrender what we have always stood for. When the things for which we have always stood are accepted by the Christian world there may be no need for our existence. We do not believe that day has come. When 'Church' and 'Kingdom' become identical in meaning and coterminous we can all abandon the ordinances and have one organization known as 'The Kingdom.' Till then we believe the Baptists have a mission."

"Without bringing forward any reasons for the Baptist decline in Great Britain the same issue of this journal gives some 'sad facts' which it gleams from the 'Baptist Handbook' for 1909. It says:

"There is evidently a real arrest in the progress of the Baptist denomination in Great Britain. The *London Baptist Times* says it would be more accurate to call it a 'decline.' For the second year in succession there is a very large falling off in the total membership. From 1906 to 1907 there was a falling off of 4,854. The returns for 1908 show a decrease of 5,869. Most ominous of all, the *Times* says, is the very large decrease in the number of scholars connected with the Sunday schools: 115 teachers, and 8,815 scholars. The sitting accommodations in the chapels increased 23,451 during the year; the total number of seats now provided is 1,450,352. Wales shows the largest falling off; the reaction from the revival is the cause. Every Association in Wales, except one, shows a decrease. In Glamorgan-shire, where the Baptists are most numerous, and which was the center of the revival, there was a decrease of 1,835."

"It will be recalled that in the recently published religious statistics for 1908, the Baptists in this country showed a gain of 637 ministers, 61 churches, and 100,303 communicants."

With reference to this, we have two things to say:

1. The fact that Mr. Snell did not carry the whole Baptist denomination with him in his new position, the fact that he did not carry his own church with him, and, so far as we know, did not carry many, if any, other Baptists with him, seems to us to be sufficient to allay any "apprehensions" which anybody may have as to the permanence of the "denominational integrity" of the Baptists. This shows that the Baptists are doing business at the same old stand, where they have been doing business for the Lord for many hundreds of years, and where they will still be found doing business for hundreds of years to come, if the world shall last so long, and that such men as Mr. Snell, when they cease to be Baptists, will simply be sloughed off from the Baptist body, as he was and as a few others like him have been.

2. The decrease in the number of Baptists in England is evidence, not that the Baptist denomination is dying out, but simply that Baptists who do not stand squarely for Baptist principles and who try to compromise with other denominations, for the sake of popularity, will die. This is further shown by the fact mentioned by the *Literary Digest* that in the United States the Baptists showed a gain last year of over 100,000. A large part of this gain, we may say, was made in the South, where Baptists stand strongest and truest for Baptist principles.

It seems to us that the very facts mentioned by the *Literary Digest* with reference to Mr. Snell and to the Baptists of England prove, beyond doubt, the determination of Baptists to stand for their principles, and that, when they do thus stand, they will grow.

MINUTES OF THE CONVENTION.

Thursday, Friday, Saturday, Monday—and no Minutes of the Southern Baptist Convention. We began to wonder what in the world was the matter with Secretaries Burrows and Gregory. Had their hands lost their cunning? Had they forfeited the title of "lightning Secretaries?" While these questions were running through our mind, we learned that the first copy of the Minutes was delivered into the hands of Vice-President B. F. Riley on Wednesday afternoon at 3 o'clock. The Convention, it will be remembered, adjourned at 10 p. m., Monday night. It seems, therefore, the Secretaries still deserve their title. We have now received a copy of the Minutes. It contains, with cover, 340 pages. A large part of it is taken up with the annual reports of the Foreign and Home

and Sunday School Boards. It includes also the report of the Woman's Missionary Union, the Minutes of the Baptist Young People's Union, and also a table of general statistics. From this table we take the following summary: Total membership of Baptist churches in the sixteen States forming the Southern Baptist Convention, including the District of Columbia ---2,139,080. Other American States---1,176,380. Estimated colored membership in South-

ern States ---1,829,683
Total in United States ---5,145,143
Canada, including Maritime Provinces--- 122,305
South America and West Indies--- 54,923
Europe (English Handbook) --- 563,877
Asia (English Handbook) --- 162,582
Africa (English Handbook) --- 15,697
Australia (English Handbook) --- 25,680
Baptist Membership in the world---6,090,207

In Tennessee the number of Baptists is 164,227. Texas has the largest number of white Baptists, 264,280. Georgia comes next with 246,604, Kentucky third with 220,993, North Carolina fourth with 212,879, Missouri fifth with 184,926, Alabama next with 173,655, Tennessee next with 164,227, Virginia next with 141,971, Mississippi next with 137,850, Arkansas with 99,982, Oklahoma with 57,999, Louisiana with 52,736, Florida with 39,812, Maryland with 11,444, and the District of Columbia with 7,265.

According to the Minutes, as compared to the Minutes of last year, there was a growth of 124,000 Baptists in the South over the number last year, a growth of 86,010 over the total number of Baptists in the United States, and a growth of 88,202 over the Baptist membership in the world. There were 1,547 representatives present at the Convention. Of these 165 were from Tennessee.

THE HONOR ROLL AGAIN.

In addition to those brethren named in our issue of May 13th, whose churches paid their way to the Southern Baptist Convention, the following should be mentioned: Dr. J. M. Phillips, Lebanon; Rev. J. R. Chiles, First Baptist Church, Johnson City; Dr. W. A. Atchley and wife, Broadway Church, Knoxville; Rev. E. F. Witt, of Jefferson City (sent by his churches); Rev. L. B. Stivers, Cleveland; Rev. R. C. McElroy, McKenzie, Tenn.; Rev. J. E. Pearce, Rogersville, Tenn. This makes nineteen altogether. This is fine. Are there others?

CONVENTION NOTES.

"The widow's m-i-t-e was commended because it was her m-i-g-h-t."—J. T. Henderson.

"T. T. Eaton was a great Baptist among men, and a great man among Baptists."—H. A. Porter.

The collection of nearly \$115,000 for the Seminary was probably the greatest collection ever taken in the Convention.

Among other things Dr. Stephens said there are four methods of doing mission work, educational, medical, preaching and house-to-house visiting.

The announcement of a contribution of \$5,000 to the Southern Baptist Theological Seminary by Brother John W. Dillard of Memphis was greeted by applause.

The Convention sermon by Dr. E. C. Dargan was plain, thoughtful, evangelical and eloquent. It was one of the best Convention sermons we have heard in a long time.

All of our Southern Baptist exchanges last week were filled up with accounts of the great Southern Baptist Convention and had very little news in them with regard to anything else.

Tennessee was entitled to 161 messengers in the Convention. There were not only that many present, but a good many others. It almost looked like every Baptist in Tennessee was present.

The speech of Dr. L. G. Broughton on the Seminary was like himself, unique, original and inimitable. We are not sure but that it was the most greatly enjoyed of any speech before the Convention.

The following amounts were apportioned to Tennessee: Home Missions, \$20,000; Foreign Missions, \$27,000. The total apportionment was Home Missions, \$343,500; Foreign Missions, \$537,500.

The great Convention came to a fitting close with a monster mass-meeting on temperance. The address was delivered by Hon. Clinton N. Howard of Rochester, N. Y. It was a magnificent effort.

It was a pleasure to again see and hear Dr. J. B. Hart, well, our veteran missionary in China. Though over 70 years of age, he is going back to China to labor the remainder of his days and to be buried in her soil.

It was the greatest meeting in the history of the Convention, with the largest attendance by far, the largest amount of work accomplished and, taken altogether, the best speeches of any Convention so far.

The banquet given at Louisville Hotel on Friday afternoon by the *Baptist World* to the visiting editors was quite an elegant affair, both in menu and in the speeches, and was much enjoyed and appreciated by those present.

The Committee on Entertainment of the Convention did its work well. Dr. M. P. Hunt, Chairman, was in evidence everywhere, and placed all of us under obligations to him by his many courtesies and kindnesses to us.

The re-election of Mr. Joshua Levering as President was a foregone conclusion. He made so admirable and so popular a President last year that no one else was thought of for the position. He is a noble, princely layman.

It was quite an inspiring scene when the Faculty, Trustees and students of the Southern Baptist Theological Seminary marched into the hall. In addition to the 320 students there were about 40 or 50 ladies in the Woman's Training School.

The address of Dr. E. W. Stephens, telling about his trip around the world, was greatly enjoyed. He brought to the Convention his personal observations of mission fields and mission work. After all an ounce of fact is worth a pound of theory.

Of course, the Secretaries, Drs. Lansing Burrows and O. F. Gregory, were re-elected. They make the best Secretaries of any Convention in the world. They have been Secretaries of the Convention for 27 years and are likely to continue Secretaries as long as they live.

But after all, all of these meetings were only sideshows to the big meeting of the Convention. When that was called to order on Thursday night by Joshua Levering, President, all steps had turned to the great Armory Building, and about 4,000 or 5,000 people were packed in it.

Both the *Western Recorder* and the *Baptist World* published daily editions during the meeting of the Southern Baptist Convention containing reports of the Convention. This was quite a feat in religious journalism, for which both papers are to be highly commended.

The enrollment in the Convention was as follows: Class 1, 1,364; Class 2, 183. Total, 1,547. This was the largest enrollment in the history of the Convention. The attendance of visitors was also the largest. There were probably 6,000 delegates and visitors altogether in attendance.

The reports of the Boards were received with much gratification. While there was an indebtedness on both the Home and Foreign Mission Boards, the indebtedness was much less than was feared. Besides, the receipts of both Boards were considerably larger than usual, despite the indebtedness.

A good Baptist preacher, formerly of Tennessee, now of Kentucky, introduced us to his wife at the Convention, and remarked that this was the first time she had ever attended the Southern Baptist Convention. We said to her, "You will never again be ashamed of being a Baptist, will you?" She replied quickly, "I never was."

Sunday was a great day. The weather was ideal. The congregations were large. The various pulpits of all denominations were filled by the visiting Baptist ministers. We venture the opinion that the people of Louisville never heard better preaching on any one Sunday than they heard the Sunday of the Convention.

The solo by Mrs. J. H. Padfield on Thursday night, just after the sermon of Dr. Dargan, was beautiful, appropriate and greatly enjoyed by the large audience.

We felt proud of her as a Tennessean. Mrs. Padfield is now singing in the Fourth Avenue Church, Louisville, while Dr. Padfield is studying in the Seminary and preaching.

On Sunday afternoon there was a large audience at the Armory at the laymen's meeting. Many took advantage of the beautiful weather to visit Cave Hill Cemetery to see the monument of Dr. T. T. Eaton just unveiled, and also the monuments to Drs. Jas. P. Boyce, John A. Broadus and Basil Manly, Jr., the first professors in the Seminary.

It was a matter of great regret that the acoustic properties of the hall were so poor. The Auditorium in Nashville seems to be the only Auditorium large enough to seat a great body of people and yet whose acoustic properties are such that all of them can easily hear. It has been suggested more than once that the Convention should meet here every year.

Rev. A. B. Rudd has been a missionary in Porto Rico for ten years. The island has a population of about 1,000,000. There are now 34 Baptist churches, with a membership of about 1,750. The work seems to be quite prosperous. Brother Rudd is a graduate of the Southern Baptist Theological Seminary, and is an excellent man in every way.

After a sharp fight the committee on time and place decided in favor of Baltimore. It was at first thought that the brethren from St. Joseph would make a contest on the floor of the Convention, but they decided not to do so—we think wisely. The purpose of the appointment of a committee on time and place is to save the time of the Convention.

The memorial services to Dr. T. T. Eaton were to have been held in Cave Hill Cemetery, but a hard rain prevented and they were held in the Armory. The address of Dr. A. C. Dixon was one of the finest addresses of the kind ever delivered before the Convention. The whole occasion was a magnificent tribute to one of the greatest leaders of Southern Baptists.

It was a pleasure on Sunday morning during the Convention to preach for our friend and former school-mate, Rev. J. T. Betts, at Clifton Church, Louisville. This church has a membership of about 250. It is situated in a beautiful suburb of Louisville, and is composed of an excellent class of people. We enjoyed preaching to them. Brother Betts is doing fine work there.

It was a pleasure to take dinner during the Convention with our friend, Col. T. D. Osborne. Col. Osborne is a prominent member of the Broadway Baptist Church, Louisville. He has for many years been on the staff of the *Courier-Journal*, and nearly always attends the Southern Baptist Convention as a representative of that paper. We were glad of the opportunity to become better acquainted with him and his excellent family.

The great Southern Baptist Convention started off with a swing and dash on Wednesday afternoon with four meetings, the B. Y. P. U. A. meeting, the Laymen's meeting, the Educational Conference, and the Woman's Missionary Union—a kind of four-ring circus, all four rings going at the same time and presenting quite a puzzling problem to many of the brethren as to which meeting to attend. All the meetings, though, were well attended.

It was a pleasure to have a number of our Northern brethren with us. Among them were Brethren J. S. Dickerson, editor of the *Standard*, Chicago; Drs. G. W. Lasher and G. P. Osborne, editors of the *Journal and Messenger*, Cincinnati; Dr. Emory W. Hunt, President of Denison University, Ohio; Rev. W. J. Cambron, pastor at Lima, O., and a number of others. Brother Cambron is a Tennessee boy who strayed North some years ago. He is doing a fine work in Ohio. We should be very glad to have him back in Tennessee some time.

The report of the Sunday School Board was received with much gratification. The receipts of the Board, passing the \$200,000 mark, the contribution to Home Missions for the erection of a Baptist chapel in Panama, of \$2,500 for the publication of the Bible in Chinese, of \$5,000 toward the endowment of a chair of Sunday School Pedagogy in the Southern Baptist Theological Seminary, to be called the Basil Manly, Jr., chair, besides contributions to the work of each State in the South—all of these were received with much interest. The discussion of the report of the Board was informal, but inspiring and stimulating.

The great Southern Baptist Convention, the climax of all the year for Southern Baptists, has come and gone. In many respects it was the greatest session in the history of the Convention. The attendance was the largest, both of delegates and visitors, the speaking, on the whole, was well up to the high water mark, and the enthusiasm was well sustained to the end. No Baptist could attend the Convention without having his Baptist blood flow quicker and his Baptist pride rise higher. It is a great thing these days to be a Baptist, and especially to be a Southern Baptist.

RECENT EVENTS.

Be sure to remember the BAPTIST AND REFLECTOR at your Fifth Sunday meetings this week. We hope to receive a good list of subscribers from these meetings.

ty-seven years ago. We are sure that the old friends of Brother Mathis are glad to meet him and greet him again in the State.

Dr. Fred D. Hale, pastor of the First Baptist Church, Wilmington, N. C., has accepted a call to the McKinney Avenue Church, Dallas, Tex. This is a new church, but located in a growing and important field.

The recent death of Bishop C. B. Galloway, of the Methodist Episcopal Church, South, removes one of the most prominent figures in Methodism. He was an eloquent preacher, a strong temperance advocate and a man greatly beloved. We extend deep sympathy to our Methodist brethren in their great loss.

Dr. Arch C. Cree, having finished the special work he was doing for the Foreign Mission Board, has resumed his evangelistic work. He is now engaged in an evangelistic campaign at Newberry, S. C. Brethren wishing his services should address him either there or at Gaffney, S. C., his home address.

Rev. A. E. Riemer, of Mansfield, La., has recently been appointed chaplain of the Louisiana National Guards. Brother Riemer was formerly pastor of the church at Milan, Tenn., and has many friends in this State who will be glad to know of the good work he is doing in Louisiana.

Married on May 11th, at the Maxwell House, Nashville, Mr. Allen M. Parrish, of Glasgow, Ky., and Miss Cornelia Farris, of Cave City, Ky. The editor of the BAPTIST AND REFLECTOR performed the ceremony. Mr. Parrish is a young business man of Glasgow. His bride is quite a sweet young lady. Both are Baptists. We wish them much happiness and success in life.

The annual convention of the Tennessee Sunday School Association will be held in the First Presbyterian Church, this city, June 1-3. An interesting program has been prepared. The Convention is undenominational. Among those on the program, however, we notice the names of the following Baptists: Dr. J. C. Massee, Chattanooga; H. D. Huffaker, Chattanooga; W. W. Pardue, Gallatin; Rev. L. D. Summers, Paris; Dr. George A. Lofton, Nashville; Dr. G. C. Savage, Nashville; C. E. Crossland, Nashville; Dr. J. M. Frost, Nashville.

The *Baptist Standard* says that "Some wise brethren have expressed the view that the Southern Baptist Convention might do well to give recognition to the Southwestern Seminary." The *Standard* thinks that "it would in no way detract from the Seminary at Louisville, but would rather add thereto. It would be a gain to both Seminaries and therefore a gain to all the work." Judging from the fact that the Southern Baptist Theological Seminary has had its largest attendance after the establishment of the Southwestern Seminary, it would seem that there is room for both.

Rev. J. J. W. Mathis, of Mississippi, is having quite a pleasant time visiting the scenes of his boyhood in East Tennessee and preaching and lecturing to various churches, among them the Tabernacle Church, Chattanooga, the First Church, Dayton, and Salem Church, near Dayton, where he preached his first sermon thirty years ago.

The *Word and Way* quotes Dr. H. W. Virgin of Jackson, as saying: "We have just raised \$55,000 to build in Jackson, Tenn., one of the best institutional church edifices in West Tennessee. This sum does not include the old lot and the factory, which are easily worth \$20,000. Congregations helped the church to this action." This is quite gratifying. We imagine, however, that instead of "factory," Dr. Virgin must have said "parsonage" or "pastorium," or "pastory."

THE HOME

FOUR YEARS OLD.

This is my birthday—I'm four years old;
Papa says I'm worth my weight in gold,
And I fancy I must be because I am four;
But mamma says I'm worth a great deal more.
She gave me a ring that she used to wear
When she was little with curly hair,
And with that and a ride and a party, too,
I'm so happy I don't know what to do!
And the morning is only just begun—
Oh, having a birthday is lots of fun!
Were you ever four years old, like me,
With a ring and a ride and a birthday tea?

—Olive Leaf.

THE STORY OF A HYMN.

From Dean Milman's Martyr of Antioch we get one of the loveliest of all funeral hymns:

Brother, thou art gone before us; and
thy saintly soul is flown
Where tears are wiped from every eye,
and sorrow is unknown;
From the burden of the flesh, and from
care and fear released,

"Where the wicked cease from troubling,
and the weary are at rest."

To the many thousands who have listened to Sir Arthur Sullivan's musical version of The Martyr of Antioch, it is needless to say how impressive this funeral hymn is when sung, as it invariably is, unaccompanied. The melody is exquisite in its solemnity, and it is surprising to find that "Brother, thou art gone before us" is in comparatively few hymnals. What could be finer than the subdued triumph of the closing lines:

And when the Lord shall summon us,
whom thou hast left behind,
May we, untainted by the world, as sure
a welcome find!

May each, like thee, depart in peace, to
be a glorious guest,

"Where the wicked cease from troubling,
and the weary are at rest."

The argument of the Martyr of Antioch is given in the preface to Sullivan's adaptation. "Olybius is in love with Margarita, and she returned his love. This, however, was in her heathen days. She is now a Christian, and with her conversion, of which both her lover and her father are ignorant, she, though still not indifferent to him, rejects all ideas of union with a heathen. The piece opens with a chorus of sun-worshippers, preliminary to a solemn sacrifice. The Prefect calls for Margarita to take her accustomed place and lead the worship. During her non-appearance, the priest charges him with lukewarmness in the cause of Apollo, and he vows his intention to put all Christians to death.

"The scene changes to the Christian Cemetery, where one of the brethren is buried, and a hymn is sung over him ('Brother, thou art gone before us'). After the funeral, Margarita remains behind, and pours forth her feelings in adoration of the Saviour. Her father finds her thus employed, and learns for the first time of her conversion.

"The scene again changes to the Palace of the Prefect. The maidens of Apollo sing their evening song. Olybius and Margarita are left together; he tells her of the happiness which will be hers when they are united. She then confesses she is a Christian; he curses her religion, and she leaves him for prison.

"The final scene takes place outside the prison of the Christians on the road to the Temple of Apollo. The maidens of Daphne chant the glories of the god, while from within the prison are heard the more solemn and determined strains of the Christians. Margarita is brought out and required to make her choice. She proclaims her faith in Christ. Her lover and her father urge her to retract, but in vain; and she dies with the words of rapture on her lips:

"The Christ, the Christ, commands me to his home;
Jesus, Redeemer, Lord, I come! I come;
I come!"

—B. A. Jones, Famous Hymns and Their Authors.

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"WHO IS SHE?"

A TRUE STORY.

A New York physician related the following fact:

A few weeks ago I was called to the help of a man who had been mortally wounded in one of the low dance-halls or "dives" of that city. When I had attended to my patient, I looked curiously about me.

The wounded man lay before the bar, against which lounged some ragged old sots. In the next room a few young men, flushed and bright-eyed, were playing cards, while the guadily dressed barmaids carried about the liquor.

But neither the gamblers nor the women nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans.

The proprietor of the dive, a burly fellow, who had been a prize-fighter in his younger days, having seen the police secure the murderer, had gone back quietly to his work of mixing drinks.

Death apparently had no interest or terror for these people.

Suddenly a little, old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked at her uneasily; the card-players hastily shut the door to keep out the sight of her, and the barmaids huddled together in silence; but the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked gently.

"No, no, he is not here. I do not know where he is!" he said hurriedly.

She looked about bewildered. "I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes." The man urged her out of the door. I soon followed, and saw her going into another and another dive and grog-shop along the street.

"Who is she?" I asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of 16 years. They lived happy and comfortable enough till he took to going to pool-rooms, and then to the variety theaters, and at last to these dives here.

"He was killed in a fight three months ago in that very one you were in just now, and was carried home to her, bloated from drink and covered with blood, and dead.

"She's known nothing since. She

only remembers that he came to these houses, and she goes about among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."—Ex.

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.

"I READ THE BIBLE."

These were the words of a Baptist who was asked to subscribe for a Baptist paper. He did not read a Baptist paper, and he would not subscribe for one. He read the Bible. That is what he said, but did he actually read the Bible? It is to be doubted. One who will not read a Baptist paper will not read the Bible. Those who read Baptist papers read the Bible more than those who do not read them. It will be easy to put this statement to the test. Not only do those who read Baptist papers read the Bible more than those who do not read Baptist papers, but they read the Bible more intelligently. They understand better what they read. They get more out of their Bible reading. It is one thing to read the Bible and it is another and better thing to read it intelligently. Moreover, the readers of denominational papers do more with the Bible when they read it and understand it. They live the Bible as others do not. Bible reading is worth little unless it results in Bible living. The paper readers are Bible doers. They incorporate the Bible into their lives and express it in their doing. In the paper they see the Bible in action, expressed in the lives of men and women, and they are thus incited to better living and service. God's revelation of Himself and His methods in the achievements of His people, as recorded in the pages of the right sort of religious paper, constitutes the best and cheapest commentary on the Bible.—Oklahoma Baptist Journal.

NEW BOOKS.

Fresh Water From Old Wells, Robert G. Seymour, D.D., 12mo. Price 80 cents, net, postpaid. American Baptist Publication Society. Had through Atlanta House, 37 South Pryor Street.

These seventeen short chapters gather up the spiritual significance of the events connected with the Biblical wells, and are quite suggestive for aid to the pastor in his prayer-meeting topics. Dr. Seymour does not indulge in overstrained interpretations. His style is fresh and vigorous. Such attractive chapters do not disappoint one: The Wells of Strife, The Well of the Palms, The Well of Sacrifice, The Well of Prayer, The Wells of Salvation.

Sermons That Won the Masses, Madison C. Peters, D.D., 16mo. Price, 50 cents, net; postage 8 cents. American Baptist Publication Society. Had through the Atlanta House, 37 South Pryor Street.

The title of this little volume would suggest a more virile treatment than one really finds. As outline sketches these chapters do not carry any great conviction, though the sermons may have originally won attention. The treatment is exceedingly ordinary and commonplace.

The Why and How of Foreign Missions, Arthur Judson Brown. Illustrated. Price, cloth, 50 cents net; paper, 35 cents net; postage, 8 cents extra. American Baptist Publication Society. Had through the Atlanta House, 37 South Pryor Street.

The wisdom of the selection of this

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book as a text-book of the Forward Movement of Missions is abundantly justified in its perusal. The fundamental questions discussed give the book a permanent interest, while the method easily wins and holds the reader's attention. The charm of this book is delightful. The author tells from firsthand knowledge just the things that the average church member would like to know. The review questions and further references make the plan adaptable to the students' needs. One finds real delight in commending this remarkably clear and practical presentation of the fundamentals and methods of Foreign Missions.

The Character of Jesus. Charles E. Jefferson, D.D. Published by Thomas Y. Crowell & Co. Price, \$1.50 net. Had through Atlanta House, American Baptist Publication Society, 37 South Pryor Street.

The reviewer of this book could wish that every minister might read it. For freshness of vision, new topics, and a vigorous grasp on the personal aspects of Jesus this book deserves cordial acceptance and earnest reading. The unique personality of Jesus is brought more real to one as he comes through these scholarly and spiritual interpretations. The fact that these chapters formerly served as sermons gives them the form of addresses, but does not lessen the interest for the reader. Chapter headings to quicken further desire for acquaintance may be mentioned thus: Jesus' Strength, His Originality, His Optimism, His Generosity, His Enthusiasm, His Humility, His Indignation, His Greatness. There are twenty-seven chapters, and each one is a literary and spiritual feast.

ALBERT R. BOND.

Marietta, Ga.

WORTH WHILE.

"Dear, you were not very kind and cordial to Stella's friend."

"But, mamma, I'll never see her again, very likely, and I met her for only a few minutes. It didn't seem worth while to try to be especially nice to her."

May's mother sat silent a moment, thinking. Then she said, gently, "Yesterday auntie came home from downtown and told us how pleasantly a young girl in a bookstore waited upon her. Do you remember how she enjoyed telling of it and how happy it seemed to have made her?"

"Yes," answered May, reluctantly.

"And last Sunday you were delighted with Miss Innes' lovely friend, and so pleased because she said something pleasant to you."

"Yes, I know."

"And grandma enjoys so much sitting by the window and catching a glimpse of a smiling face each morning, though she has never met its owner. Dear, our lives are made up of such little things. It's always worth while to try to make some one happy, though it's only for a moment. That moment may be multiplied a hundred times in the life of the person to whom it was given. Very few of us can give to others great happiness; but we can lend them happy thoughts, impulses toward better and sweeter things, delight in the love we show them."

And this time May was ready with a hearty "Yes, mamma, I know it's so when I stop to think of it."—Selected.

=Young South=

Mrs. Laura Dayton Eakin, Editor

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Mission Topic for May: "Bible Distribution."

TWENTY TIMES A DAY.

Twenty times a day, dear,
Twenty times a day,
Your mother thinks about you,
At school, or else at play.
She's busy in the kitchen,
Or she's busy up the stair;
But like a song her heart within,
Her love for you is there.
There's just a little thing, dear,

She wishes you would do,
I'll whisper, 'tis a secret;
Now, mind, I'll tell it you;
Twenty times a day, dear,
And more, I've heard you say,
"I'm coming in a minute,"
When you should at once obey.

At once, as soldiers' instant
At the motion of command;
At once as sailors seeing
The captain's warning hand.
You could make the mother happy
By minding in that way,
Twenty times a day, dear,
Twenty times a day.

—Margaret E. Sangster.

Do you know how much I sent Dr. Frost to help distribute Bibles last year? I was almost ashamed to write the check. Just two dollars!

We must have forgotten how much good we could do by scattering Bibles in Jesus' name. But we had so many things on our minds, didn't we?

We must do better, though, this year. The Sunday School Board doubles all we give, you know. Who can measure what one Bible can do? Did you ever think of it? Let us keep the object before us this first month in our minds all this year and let me send Dr. Frost a larger sum by next May.

Read this little story below of what one Bible accomplished in Spain:

MISSIONARY WRAPPING PAPER.

It is related that a Bible colporteur in Spain one day entered a village and offered his Bibles for sale. Among others, he sold a large Bible intended for family use. The village priest heard of his presence and ran to the colporteur. He tore the book out of the buyer's hand, and angrily exclaimed, "These books shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the man.

Six weeks later he was again on the road leading to the selfsame village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk, he hoped the inhabitants would fail to recognize him. To his astonishment, the very first man he met at the city gate detained him with the question: "Are you not the man who sold the Bible?"

"Yes, I am the man."

"Then welcome to our village; everyone of us desires to purchase your book," was the amazing reply. In his utmost astonishment the man inquired: "Are you not the people who a few weeks ago cast stones at me?" "Most

certainly," answered the man; "but a great change has come over us, so that each and every one desires one of your books."

A merchant of the village had picked up the book in the market place, concluding that the paper might be used. Leaf after leaf was torn out to serve as wrappers for salt, sugar, rice, or other groceries, thus entering every hut in the village.

Through this means the people became acquainted with the Gospel and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible, which the priest thought he had destroyed. The village became a center of Christian activity.—Selected.

CORRESPONDENCE.

The great Convention is over! From the accounts in the papers, it was a grand meeting and much was done for God's glory and the good of the world.

We are part of that Convention, humble as we are. Our work was all reported to that body, through the Woman's Missionary Union. Let us take the spirit of that Convention and get a tighter grip and a broader view and go forward at once to doing with all our might what our hands find to do. Haven't we rested long enough? The postman has been rather chary of his visits to 422 Georgia Avenue this week, but take it all together we have done very well in May. Now I want you to take up the various lines of our work in June.

There was so much stress laid on beginning right away and "keeping everlastingly at it," at the Convention. It is too bad to wait until the very last month or last quarter, and then work the poor Secretaries to death, keeping up with our delayed contributions. Let us in our little corner set a good example before the churches and societies, and come up month by month with our gifts to the dear Lord.

And let's begin in June!

Never mind if the amount is small. Send it on and begin right away to gather in more pennies. I wish the Bands especially would, like those young "Athenians," make a point of sending in their offerings every month, or always every quarter. Let's try that in this good year 1909-10. We shall be so happy to know we are helping steadily, systematically, as the days slip away. Who will come first?

Let's run over our chief objects of interest:

There's first of all dear Mrs. Maynard's salary. She is working all the time while she is here at home, turning the hearts of the people with her words and her pen towards the souls of the people of the Orient. She is ours. Don't forget it for a moment. We are working through her. In the fall she hopes to sail away across the wide Pacific with her husband to be again in active service among the Japanese.

Christ says to each one of us, "Go ye into all the world and preach the gospel to every creature." She is our substitute and helps us to obey that last command of the Saviour. Every dime, every quarter you give towards her salary is your response.

You know what a weakness I have for earned pennies. Of course, when money is given to you and you sacrifice to give it to Japan or China or the work in our own country, that is almost as good, but the summer days give you such excellent chances to earn your own money, and say just what you want it to go to.

There are fruits and vegetables to sell. There are the eggs that never fail us. There are the chickens you can raise and sell.

There is no school and plenty of time to make pretty things that somebody will want to buy. Just put on your

thinking caps and decide what you can do.

There's that chapel in Kokura that Mr. and Mrs. Maynard need so much. Your name is on the door of the Sunday School room there now. The little Japanese children are constantly reminded of the "Young South of Tennessee," and are taught to love you for your kindness to them. If this appeals to you, put in the "Kokura Chapel" with all your offerings.

Take these for starters and watch for what the W. M. U. will further assign us to do this year.

There is Foreign work, and Home work and State work. There's the Orphans' Home in West Nashville, and the Margaret Home in South Carolina. There's the Training School in Louisville, where they make the missionaries ready to bear the glad tidings, and the Sunday School Board, who make the Bibles and send out the literature. Let's help them all! Let's do it promptly and steadily!

But you are wondering where are the letters for this week.

I have such a nice one, such a long one! It is post-marked "Paducah, Ky.," and it contained \$2.00, and says just this:

"For the Orphans' Home."

No name is attached. I could wish I knew the "friend indeed" whose kind heart prompted the gift. She has our deepest gratitude for saving the day. The Home has so many mouths to feed, so many to be clothed and shod, that help is always most welcome there. Our Kentucky friend will never give amiss when she sends aid to the Orphans' Home in West Nashville. Is everybody there too busy to tell us how many children there are these days and how they are getting along? We gave them \$185.11 last year. Let's make it \$200, at least, this sixteenth year. What say you?

If you are needing "tools" to work with, order the *Foreign Journal*, the *Home Field* and *Our Mission Fields*. The first two cost 25 cents each and the latter 20 cents for a whole year's visit, and I will order so gladly for you if you will send the proper addresses and the cash.

Did the Boards come out in debt? Yes, I think so. Watch what Mr. Ball says in his report about that. It will soon be paid, though, when the people know it is needed, and this year we'll keep ahead.

Dr. Willingham was sick a few weeks ago and I suspect it was the worry that affected him. We must not let that happen again, ye Southern Baptists! The "Young South" is going to lift its share of the burden from the first. Watch us and do likewise!

That's all for to-day. I'll let the reports rest until the 26th, when we shall finish May.

Faithfully yours,

LAURA DAYTON EAKIN.

Chattanooga.

PROHIBITION YEAR BOOK OUT.

American Prohibition Year Book for 1909. This book is of unusual breadth in its sources of information. It is all new. Its statistics are recent and valuable for reference. While its numerous departments give a quite complete view of this broad subject, our space permits only a few references, almost at random. It shows how the people spend over two billions of dollars annually for alcoholic drinks. It vigorously meets the attack upon the Temperance Instruction law. It treats the three notable articles by Dr. William in *McClure's Magazine*. Liquor revenues in the States are shown to be about 5 per cent. Judge Blair's strong showing of liquor conditions in Ohio is given. Farmers and workingmen, manufacturers and merchants are all ad-

NOT A PARTICLE OF SKIN ON BODY

Worst Case of Eczema Doctor Had Seen in 40 Years—For Six Months Father Expected His Baby to Die—Blood Oozed Out All Over Her Body—Had to Be Wrapped in Silk and Carried on a Pillow—Now She Is Perfectly Cured.

DOCTOR RECOMMENDED CUTICURA REMEDIES

"My little girl was born two weeks before her time and my wife died four hours after the birth of our child and I had to raise the baby on artificial foods. Six months after birth she broke out and I had two doctors in attendance. There was not a particle of skin left



on her body, the blood oozed out just anywhere, and we had to wrap her in silk and carry her on a pillow for ten weeks. She was the most terrible sight I ever saw, and for six months I looked for her to go to her mama, but thank God and his agents, she is alive and well to-day and she will be three years old the seventh of December and has never had a sign of the dread trouble since. "I used every known remedy to alleviate her suffering, for it was terrible to witness. Dr. C— gave her up and then I went to C— F— and got Dr. B— and he and Cuticura Soap and Cuticura Ointment saved her. He recommended the Cuticura Remedies, or said we were right in making use of them. As nearly as I can remember, we used eight cakes of Cuticura Soap and three boxes of Cuticura Ointment; but you must take into consideration that hers was an exceptional case, for an old and good doctor said that it was the worst case that had come to him in forty years. I have always hinged on Cuticura Soap to keep her skin soft and to give her a pure complexion. James J. Smith, Wood and Metal Pattern Maker, Box 234, Buena Vista, Va., Oct. 14 and 22, 1906."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) (in the form of Chocolate Coated Pills 25c. per vial of 60) to Purify the Blood Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Free Mailed Free, Cuticura Book on Skin Diseases

vised of liquor's injuries to them. The liquor interests and their record are vividly shown. The dispensary, municipal ownership, local option, "squatter sovereignty," "saloon-substitutes," the "saloon's social functions," are each carefully treated. An exhaustive showing of legal decisions occupies thirteen valuable pages. National aspects include interstate nullification, canteen, child races and "comity." The book treats the problem of "government revenue" with vigor. Introducing all this are 34 pages of latest scientific facts on abstinence. The work is made doubly helpful by a very complete index.

This book, which is in its tenth year, has a wide sale throughout the world and is by many considered the highest authority on this subject in America. Ministers, lecturers, temperance workers, Sunday School teachers, young people's societies, Y. M. C. A., W. C. T. U., workingmen and legislators will be interested in this compact and careful treatment of the latest phases of the temperance movement.

192 pages; cloth, 50 cents; paper, 25 cents; Lincoln Temperance Press, 92 LaSalle Street, Chicago.

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

AMONG THE BRETHREN.

BL. FLEETWOOD BALL.

Rev. E. G. Butler, of Trenton, Tenn., is assisting Rev. Dan S. Brinkley in a revival of great power in the church at Dickson, Tenn.

Rev. M. K. Thornton, of Starkville, Miss., has been called to the care of the First Church, Bessemer, Ala., and it is believed will accept.

Rev. R. S. Gavin has resigned the care of the First Church, Huntsville, Ala., after a pastorate of three years, to enter the evangelistic work, for which he is eminently fitted.

Rev. O. E. Comstock has been given a touching farewell on leaving the pastorate at Sheffield, Ala., to enter upon work in Arizona.

Dr. J. C. Hiden, who ceases to be supply-pastor of the First Church, Lynchburg, Va., with the arrival of the new pastor, Dr. W. W. Hamilton, is announced to be supply-pastor of Calvary Church, Richmond, Va., for the summer.

Rev. F. N. Butler, of East McComb City, Miss., has been tendered the pastorate of Grace Church, New Orleans, La., and it is thought will accept.

Dr. W. C. Friley, of Huntsville, Tex., becomes President of Louisiana College, Alexandria, La., and takes charge June 1st.

Since Dr. G. W. Perryman became pastor of the First Church, Norfolk, Va., the old building has been sold for a handsome sum. A splendid new building will be constructed on lots recently purchased.

Evangelist Earle D. Sims closed his sixth revival in the vicinity of Tampa, Fla., recently at Burns Mission in West Tampa. There were many conversions and 35 additions to the First Church during the meetings. He pitched his tent immediately for another meeting at West Tampa Heights Mission.

Miss Lessie Davis, eldest daughter of J. H. Davis, of Chesterfield, graduated with high honors from the Lexington Training School last Wednesday night, being valedictorian of her class. She is an unusually bright and accomplished young lady and is a Baptist.

Rev. Leon W. Sloan has just enjoyed a great meeting with the Second Church, Lake Charles, La., in which there were 48 additions, 38 by baptism. Evangelist A. P. Durham did the preaching. The church is in decidedly better condition than ever in its history.

Dr. H. W. Virgin is meeting with signal success in his campaign for a new \$50,000 house of worship for the First Church, Jackson, Tenn. Nashville architects have secured the contract and the work will begin July 1. The new building will cover the lot now occupied by both the old church and the parsonage. All honor to the pastor who does things.

Rev. Luther G. Hastings, a very promising student in Union University, Jackson, supplied the pulpit of the First Church, Jackson, Tenn., during the absence of Dr. H. W. Virgin in Louisville.

Evangelist W. D. Wakefield, of the Home Mission Board, of Atlanta, Ga., is assisting in a revival with the First Church, Columbia, S. C.

Dr. A. J. Barton and wife of the First Church, Waco, Tex., are sojourning in Alamogordo, N. M., on account of the bad health of each. Dr. Barton's decision as to the call to the pastorate of Gaston Avenue Church, Dallas, has not been announced.

Our old college-mate, Rev. Z. J. Amerson, of Ballinger, Tex., was lately robbed of \$250 at Pine Bluff, Ark., while en route to the Convention at Louisville. Pickpockets did the work. The questions in our mind are, where did Zach get all that money, and what did he mean by carrying it all on his

person at once? Verily, it was never intended that Baptist preachers should be rich.

Rev. C. Stubblefield has resigned as Evangelist of the Oklahoma State Mission Board to accept the pastorate of the church at Ada, Okla.

Rev. E. P. West, of Pittsburg, Texas, has been called to the care of the First Church, Chickasha, Okla., and will likely accept that pastorate.

Rev. S. A. Owen, of Whiteville, Tenn., attended the Southern Baptist Convention in Louisville, and before returning visited his child, who resides with its grandparents near Richmond, Va. Oh, that we had a world full of staunch, true men like Sam Owen!

Rev. J. P. Gilliam, of Stephenville, Tex., greatly beloved in Tennessee, has lately accepted the care of the church at Uvalde, Tex., and is on the field. The work begins under most salutary auspices.

After serving the church a little over a year, during which over 100 were added to the membership, Rev. T. J. Powell has resigned as pastor at Rule, Texas. That is not good for a Rule.

Chas. C. Hall, of Lexington, a young merchant, and Miss Sudie Pearson, of Wildersville, a charming young woman, were married Friday evening at dusk while seated in a buggy in front of the Melton House, the writer officiating. May they have a joyous journey through life and reach home at last.

Mary Opal, infant daughter of James Maxwell and wife, residing near Lexington, Tenn., died Saturday morning at 5 o'clock, and was buried Sunday afternoon at Palestine Cemetery, the writer holding the services. May the parents and other loved ones follow God's little lamb into the heavenly sheep-fold.

Rev. H. E. Rice is having the assistance of Rev. T. P. Vandiver, of Phenix City, Ala., in a revival at Merrimack, Ala., in which there have already been 17 conversions.

The First Church, Jacksonville, Fla., of which Dr. W. A. Hobson is pastor, has paid off its last indebtedness of \$10,000 and is happy. Men by the name of Hobson have made a reputation for doing difficult things.

The quartette of editors of the *Baptist Flag* join in the statement: "We are not running a paper in the interest of our enemies." Yes, but to say the least of it, your columns indicate that you are desperately interested in those you are pleased to term your enemies.

Rev. E. L. Wesson, of New Albany, Miss., was lately assisted in a splendid meeting by that gifted man of God, Rev. R. A. Kimbrough, of Blue Mountain, Miss.

Rev. W. A. Todd, a student in the Seminary at Louisville, has been called to the care of the church at Huntsville, Mo., and has accepted.

The *Western Recorder* and *Baptist World*, of Louisville, each published daily papers during the Convention. But neither was a success. The Louisville dailies covered the proceedings of the meetings so promptly and accurately that the religious dailies were left in the lurch.

Rev. John W. Barnett, of Jackson, Tenn., most acceptably supplied the pulpit of the church at Wildersville, Tenn., Sunday, May 16th, and did great good by his soulful preaching. He is a favorite with that people.

Born, to Rev. Dan S. Brinkley and wife, of Dickson, Tenn., recently, a fine boy. The father and mother are happy and prayerful that he will be a preacher. So mote it be.

Flowers for the living is the principle on which some people operate their lives. Dr. H. W. Virgin, of the First Church, Jackson, writes: "Just a word to say, that decidedly the best report of the Convention which I have seen is

that which you have written." We do not know how many reports he has seen, but flatter ourselves that several have passed under his scrutiny.

Evangelist Luther A. Little, of the Home Board, assisted Rev. Alex. W. Bealer, of the First Church, Thomasville, Ga., in a revival just previous to the Convention, which resulted in 68 additions, 41 by baptism.

Dr. A. B. Vaughn, of La Grange, Ga., lately had the assistance of Rev. H. C. Buchholz in a revival, resulting in 33 baptisms. It was one of the greatest upliftments the church has had in recent years.

In a revival with Parker Memorial Church, Anniston, Ala., in which Evangelist C. A. Stewart assisted Rev. J. H. Foster, there were 64 accessions, 52 by baptism. Others will join.

Ben M. Bogard, of the *Arkansas Baptist*, says: "If you don't want to get caught at it, don't do it." Ho, Ho! How true this is, especially when a fellow is trying to get D.D. added to his name! Eh, Dr. Bogard?

The *Arkansas Baptist* is doing some pungent, powerful fighting for State-wide prohibition in Arkansas. All honor to any man or paper that makes it hot for the whiskey devil.

Rev. H. E. Tralle, who lately retired as editor of the *Central Baptist* that he might become Superintendent of the Agoga Class movement among the Sunday-schools of Southern Baptist churches, was misrepresented by the late statement in these columns that he had associated himself again with the American Baptist Publication Society. He avers that he is in a better position than ever to serve the Baptists.

Rev. G. L. Boles, of Wartrace, Tenn., has been viewing the landscape o'er at Lonohe, Ark., having preached lately for the saints there. Such Boles will yield best in Tennessee. Hands off!

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We guarantee our cure. The Kellam Hospital, 1617 W. Main, Richmond, Va.

My work at Alton Park is moving along nicely. Recently I closed a very effective revival in which Rev. W. R. Puckett of Waynesboro, Tenn., did the preaching. A number were converted. Brother Puckett did powerful preaching, as he always does. Some have joined the church and others yet to follow. I have been here a little more than five months and have received into the fellowship of the church 25 members. This is a great field, but, like many others, hard to work. By the help of God I am working it. My Sunday School is on a considerable upward move. As you read this please breathe a prayer to God for Alton Park and her pastor. JOHN HAZELWOOD. Chattanooga, Tenn.

At the Baptist Tabernacle, Chattanooga, Sunday, May 23d, Rev. C. E. Sprague filled the pulpit at the morning service, and the evening service was given over to the Y. M. C. A., and was in charge of Mr. Jno. A. Patten. Speeches were made by Mr. Magill, General Secretary of the Central Y. M. C. A., and Mr. Englehardt, Secretary of the South Side Branch. Much interest was manifested in the work as outlined by the speakers. The attendance at Sunday-school was good, there being present 311. A donation of \$7.09 was made by the Sunday-school to the Baptist Orphans' Home.

For one week a campaign has been

on among the members of the church to raise the church debt. Over \$6,000 have been raised and before another week the full amount of \$6,500 will have been raised and the church cleared of debt. This was a big undertaking for the people of this church, without a pastor to lead in the campaign. But with the help of the Lord a very enthusiastic and faithful people worked night and day with the above results at the end of the four days' campaign.

Program of Fifth Sunday Meeting of the New Salem Association: Instead of having one meeting as they used to have the following is the program; Rev. L. S. Ewton at Gainesboro; Rev. J. F. McNabb, Rome; Rev. W. P. D. Clark, Cookeville; Rev. Frank Nevells, Hogan's Creek; Rev. T. J. Eastes, Brush Creek; Rev. M. W. Russell, Green Valley. These meetings will begin Saturday before the fifth Sunday in May, 1909, and continue Saturday, Saturday night and Sunday. We hope each brother will fill his appointment.

H. NEAL, Chairman.

M. W. RUSSELL, Secretary.

Executive Board Committee.

"THE LIFE LINE."

A booklet every one should read. Especially helpful to the young Christian. Ten important questions scripturally answered. Every Baptist pastor and Sunday-school Superintendent would do well to see that his church or school is supplied with "The Life Line." A few hundred to be sold at the price of 10 cents per copy or \$1 per doz., postpaid. Address W. C. Tallant, Ooltewah, Tenn.

As the sweet fragrance of flowers and springtime, with her green decoration upon the earth, brings hope and gladness, so did the occasion at Tennessee College on the night of May 1st, when the girls showed their hand in presenting May Day in Midsummer Night's Dream. All had delightful time. Something over \$200 was realized for the new library, which we are sure will be a success. The school will close the second of June. Dr. J. J. Taylor, of Knoxville, Tenn., will preach the Commencement sermon. The Baptists can truthfully say that they have the best equipped school in all the Southland. Tennessee College has an enrollment of 253, several States being represented. Baptists are marching on to success.

B. W. COLE.

Rockvale, Tenn.

I notice in your paper of May 6 that you report three Baptist churches blown down during the recent storms. I see you do not report the new Baptist church at Harrison, Tenn. That was blown down and completely demolished along with some 20 or 30 other churches and schoolhouse, but no lives were lost. Our church, Good Springs Baptist Church, at Tyner, will have a Bible study service instead of the fifth Sunday meeting in May, fifth Sunday, Friday and Saturday preceding. Rev. C. E. Sprague of Chattanooga will conduct the service.

T. N. EBLEN.

Tyner, Tenn.

I was at Hillsdale Sunday. The church held a memorial service in memory of Brother Wm. Carroll Johnson, who passed away February 22, having been a Baptist about twenty years. There was an overwhelming crowd present and the supper was observed. I am now on my way to Chattanooga, where I will cross swords with S. A. Pain, of Texas, who affirms all for whom Christ died will be saved independent of the gospel and before and without repentance or faith in Christ.

J. T. OAKLEY.

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OBITUARY.

MURCHISON.—Brother H. C. Murchison was born March 18th, 1848. Died May 9th, 1909. Aged 61 years. He professed faith in Christ at about the age of 16 years and united with the Love's Creek Baptist Church, North Carolina, his native State. At the time of his death he was an active and honored member of Maury City Church, Tennessee. He was teacher of the Bible class, and was indeed a Bible student.

He was married June 11th, 1871, to Miss Betty Straughn. To them was born ten children, nine of whom, with his wife, survive him, all having a hope in Jesus except one, and many prayers are being offered that she may soon be brought in. Truly a good man has fallen, to rise again at the resurrection of the just.

The large host that assembled to pay the last tribute at his funeral attested the high esteem in which he was held in the community in which he lived, labored and died. May God bless the bereaved is the prayer of the pastor.

G. L. ELLIS.

DILLON.—Whereas, God in His infinite wisdom has seen proper to call to his reward our beloved Brother George W. Dillon. Born February 17th, 1838.

Professed faith in Christ and joined Bradley's Creek Baptist Church, September, 1856, at the age of 18 years. Member of this church about thirty-four years, serving as Clerk seven years; was absent from Saturdays' meetings three times during his Clerkship, showing his faithfulness to duty as a child of God. Was at his death member of Lascassas Baptist Church for about nineteen years. Married to Miss M. A. Jennings July 13th, 1865. Departed this life in Murfreesboro, Tenn., April 4th, 1909, 71 years, 1 month and 18 days of age. Bearing his afflictions, which were grievous, with Christian fortitude. Be it resolved by Lascassas Baptist Church, that this church has lost a faithful and efficient member, the Baptist denomination one of its strong defenders and supporters. The community and State a valued citizen, his faithful wife a true and devoted husband, his son and two daughters a loving and devoted father.

Second, that we extend to his bereaved ones our heartfelt sympathy and prayers for the sustaining grace of our Lord to richly abound, to comfort and support them in their dark hours of distress, knowing that he whose labors for the Master were so greatly blessed here has gone to a rich and glorious reward. (He also was one of the Confederate veterans, having served his native Southland for four years, enlisting at the beginning of the Civil War in Capt. Carden's company, Eighteenth Tennessee Regiment. He was wounded during his service as a soldier, was Lieutenant of his company for quite a while. He enjoyed attending the reunions and meeting with his old army friends and tell their trials as soldiers of the Lost Cause.)

Third, that these resolutions be spread on our minutes and published in THE BAPTIST AND REFLECTOR, and copy furnished the bereaved family. Done by order of the church at the May conference, 1909.

J. T. SAUNDERS,
R. H. MARTIN,
H. L. PHILLIPS,
Church Committee.

FONVILLE.—Clear Creek Baptist church has suffered a heavy loss in the death of Brother W. A. Fonville, which occurred on the night of May 13th, 1909. Brother Fonville was born May 24th, 1860, and professed religion in the month of August, 1904. Soon after his conversion he joined Clear Creek Church, where he remained, living a consistent member until God called him home.

His faithful wife and precious children are left desolate and heartbroken. May the grace of God comfort them in this dark hour.

Brother Fonville was a devoted Christian, and always ready to give aid to his church. He was always kind to the poor and needy. No one, except his family, feels more keenly the loss than his pastor. He was a great strength to him, and ready to do what he could for him. His home was truly a preachers' home; but he is gone, and while we cherish his memory and mourn his loss, we can only look up through our tears and say, "Thy will be done."

Some day we expect to meet him again, where parting will come no more.

The funeral services were conducted by his pastor, and his remains were quietly laid to rest in the family grave yard, there to await the resurrection morn. To the bereaved family and relatives we extend our heartfelt sympathy and pray that each one of them may meet him in the sweet bye and bye.

O. F. HUCKABA, Pastor.

CARMICHAEL.—Death loves a shining mark was truly verified in the death of Sister Mary Langford Carmichael at her home near Dumplin, March 1st, 1909, when God in His infinite wisdom saw

ASHEVILLE, N. C.

AND RETURN

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fit to say, "It is enough; come up higher." Sister Carmichael was born July 1st, 1869; was baptized into the fellowship of Dumplin Baptist Church in November, 1880, when only 11 years of age. She was 39 years, 8 months of age when called from this life into the beyond.

She was a devoted Christian, ever taking an active part in the Master's work. When her health would permit she was usually found in her place at church and Sunday School, and though we shall miss her from our midst, God has taken her to a better home, and we must bow in submission to His divine will.

To the bereaved parent we would say, grieve not, for you shall soon meet again, and to her beloved children to live such lives that when you are called from this world you will be prepared to meet her above.

Resolved, That in the death of Sister Carmichael the church has lost a devoted member, and that we extend to the bereaved family our sympathy.

Resolved, That a copy of this be placed on our church record, a copy be furnished the family, and a copy be sent to THE BAPTIST AND REFLECTOR for publication.

Done by order of Dumplin Baptist Church.

OVA E. CATE,
MRS. W. T. ELDER,
MRS. NETTIE MOODY,
Committee.

JONES.—On the 20th day of February, 1909, our Heavenly Father in His infinite wisdom called from this life to the rest that remaineth for the people of God the spirit of our sister, Mrs. Nancy Miller Jones, wife of D. A. Jones.

Sister Jones was born May 4th, 1856; professed faith in Christ and was received into Dumplin Baptist Church in October, 1868, at the age of 12 years. She was married to D. A. Jones November 8th, 1876; died February 20th, 1909.

Sister Jones was for several years an invalid and a good deal of the time unable to attend her church, but as long as allowed she would assemble in worship with the people of her church, and to those who visited her in her home she manifested a sincere Christian spirit.

To the bereaved family we would say, grieve not, but strive to be prepared so that when the summons shall come to you to leave this world you may form a united family in that City of Rest.

Resolved, That we as a church extend to the bereaved family our sincere and abiding sympathy.

Resolved, That a copy of this be placed on our church record, one be furnished the family of the deceased and one be sent to THE BAPTIST AND REFLECTOR for publication.

Done by order of Dumplin Baptist Church.

OVA E. CATE,
MRS. W. T. ELDER,
MRS. NETTIE MOODY,
Committee.

THE WAY OF PROVIDENCE.

BY DEMAREST GLENTWORTH RUBINS.

"Won't you go to church with us to-night, Dave?" pleaded Mary Askron.

"Oh, I guess not, Mary," was the indifferent reply. "I'll just wait at Brown's until meeting is out," and with a sigh she went about her preparations for the cold drive.

He had no objections if his wife and children chose to spend their time going to church, but he preferred to talk politics, crops or other subjects of mutual interest, with a few kindred spirits who were also waiting at the store while their families attended the services. This was the programme of each evening until the special meetings closed at the Pleasant Hill Church.

The crisp, winter days followed in rapid succession, without a break, for several weeks afterward; and then, suddenly, Mary Askron was called to another State, to what proved to be the deathbed of her father. As the whole family could not leave home at that time, Lester was left behind with his father while Grace accompanied the mother. Shortly after her father's body had been tenderly laid away beside his loved ones, Mary prepared to return to her own home.

The evening of the day when they were to start, Dave sat down to read his daily paper, and the first thing that met his startled eyes was the headlines telling of a terrible accident on the road over which his loved ones had to travel. No names were given, so he could not tell if they were among the injured, or dead, or were still alive and well. He staggered to the telephone, but the girl at the exchange knew nothing more than was given in the paper, for all lines were down in that direction. Dropping into a chair he covered his haggard face with shaking hands.

Lester crept to his side, bravely trying to comfort him.

"Jesus will take care of mother, Daddy," he said brokenly. "She told sister and me one time that while she loved us all very, very much, when Jesus wanted her to come to live with Him, she was ready to go, and sometimes we could come, too."

With a groan, his father sprang from his chair and began frantically pacing the floor. What right had he to that assurance? He knew Mary had been praying for him all the years while he had been so carelessly, coldly indifferent, for material things had always seemed of much greater importance. He had prided himself on his morality, his honesty, his uprightness, thinking these all-sufficient, but he found they did not satisfy the need of his heart in this hour of trouble.

Lester presently curled up on the lounge and sobbed himself to sleep, but his father walked the floor for hours. Why should he have to suffer this way, he questioned rebelliously. Had he not contributed liberally to the church, Was he not a good neighbor, a kind husband and loving father?

"Not see Mary or my baby girl again?" he moaned as the leaden hours crept slowly by.

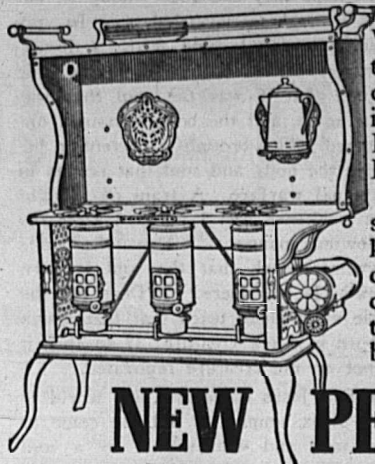
By and by he began to turn unconsciously to Mary's religion for comfort, but that didn't satisfy; he needed something entirely his own, something that would ease the sorrow and lighten the burden that seemed almost too grievous to be borne. His selfish pride began to crumble, bit by bit, and his stubbornness was gradually broken up, and, at last, with tears streaming down his cheeks, whispered the prayer of the penitent the world over: "God be merciful to me, a sinner," and the loving, waiting Father heard and answered the cry of that needy soul.

"Oh, if I could only tell Mary," was his first thought. "But perhaps she will know."

Shortly before daybreak, he mechanically opened the door in response to a knock to find, standing on the snowy porch, his wife and little Grace, and with a cry of joy he caught them in his arms. They had taken an earlier train than they had expected to, and, upon arriving at the home station, had hired a sleigh and driven right out, knowing how worried and anxious he would be should he learn of the accident to the other train.

"I would that you might have been spared those three hours of agony, dear husband," said Mary softly, while her face shone as Dave told her of his decision to henceforth serve his Christ, "but you have made me very happy."—*Journal and Messenger.*

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SOME THOUGHTS.

Perhaps they are queer thoughts, but real thoughts nevertheless. In my reading to-day I came across a discussion on the "New Birth." One side argued that it was the soul that was born again, and the body remained unchanged. This brought a contention between the body and soul that results in perpetual warfare. A train of thought was awakened and I pursued after the following manner: 1. Does the Bible anywhere teach that the soul is born anew? If so, where? 2. Does not the Bible everywhere teach that that which is born is a new creature? If so, then it is not an old creature renovated.

3. Did Jesus come into this world to save souls simply, or did He come to save men and women? If so, a soul apart from a body is not a man, nor is a body without a soul a man; hence in saving men He saves soul and body.

It is a new creature that is born, one that did not exist before, else it would be an old creature renovated.

Being born of Adam, we take the likeness of Adam, possessing the characteristics, the faculties of mind and body that belonged to Adam. When we are born these are all present, and a miniature man comes into existence. Then follows by the use of ordained men growth and development until the stature of the full-grown man is attained. It occurs to me that being born again brings into existence a new creature, with the characteristics of the second Adam; a spiritual babe, with all the faculties in miniature of the well-rounded, perfect man Christ Jesus; that by the use of the means of grace richly provided we will finally develop into the perfect likeness to Him who redeemed us. Such expressions as these abound: "Therefore, if any man be in Christ he is a new creature (creation); II Cor. 5:17; "We are His workmanship, created in Christ Jesus," Eph. 2:10; "Neither circumcision availeth anything, nor uncircumcision, but a new creature" (creation) (availeth), Gal. 6:15; "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin because he is born of God," I John 3:9; "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," I John 5:4. "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever," I Peter 1:23.

Are we not foolish when we try to go beyond what is written, and talk psychology and other things of which we know little?

Isn't it like the Master told us: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:8.

Are we not trying with vain reasonings to avoid the miraculous and mysterious in the new birth? God works it, and, like the blind man, we are conscious of the change, but more we do not know. I would be glad to hear from any on this perplexing matter.

Fraternally,

T. J. EASTES.

Brush Creek, Tenn.

Our congregations Sunday, May 9, were fine. We observed the Lord's Supper at morning service. Morning topic, "The Memorial Supper;" evening topic, "Be Ye Reconciled to God." Four were received into membership, three by letter, one by baptism. We also received four for baptism the Sunday before; 109 in Sunday School. The church voted to send the pastor to the Convention. J. E. PEARCE, Rogersville, Tenn.

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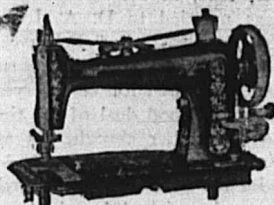
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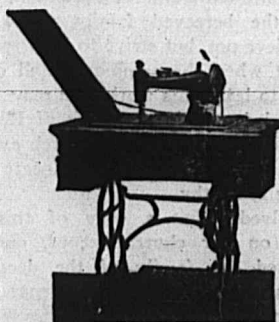
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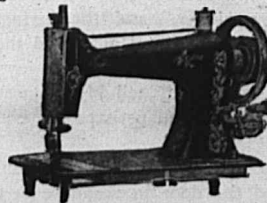
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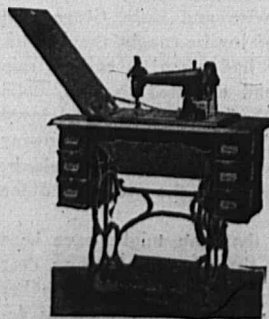
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