

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

—We are beginning to climb the June Hill. Will you not give us a lift?

—The *Missionary Review of the World*, recently said: "Gradually the exclusion, fanaticism, bigotry and medievalism of Mohammedanism is being broken down."

—The next denominational gathering is the Baptist Encampment at Estill Springs, June 21-28. Are you making your arrangements to go? If not, you ought, by all means, to do so.

—Since January 1st, about 4,500 saloons have been put out of business in the United States. The saloons in Tennessee, which will be abolished after July 1st, are not counted in this number.

—Have you read "John Jasper," by Dr. William E. Hatcher? If not, you ought to read it, by all means. It is unique, inimitable. The price is \$1.00. You may have it with the BAPTIST AND REFLECTOR for 75 cents extra.

—Mrs. Hettie Green, of New York, is said to be the richest woman in the world. She recently confided to a friend that she is the "loneliest woman in the world." Money does not necessarily bring happiness.

—A traveler declared that one could distinguish people by their manners: Give a glass of wine with a fly in it to a Spaniard, and he will hurl the glass, wine and all, against the wall; to a Frenchman, and he will daintily remove the fly and drink the wine; to a German, and he will drink the wine and leave the fly; and give it to a Russian, and he will drink it fly and all.

—William McKinley once said: "Liberty does not mean lawlessness. Liberty to make our own laws does not give us license to break them. Liberty to make our own laws commands a duty to observe them ourselves and enforce obedience among all others within their jurisdiction." Read this paragraph over again and then show it to any friend, if you have such, who is in favor of converting liberty into license.

—In Indiana out of 55 counties which have recently voted on the question of saloons, 51 have voted dry, abolishing about 1,000 saloons. In April, 27 counties of Michigan, voted on the question, 20 of which voted dry, thus abolishing 589 saloons in one day. Twelve more counties are to vote in Indiana between this time and June 9th. Of these 12, the probability is that ten, at least, will abolish saloons. And so it goes. Thank the Lord.

—A monument to Rev. R. E. Paulk was unveiled at Liberty Church, near Florence, Ala., on May 22nd, in the presence of about 600 people. Brother Paulk was a zealous and consecrated Baptist minister. A correspondent of the *Nashville Tennessean* says, "He was a power for good during his ministry in this county, and his memory is much revered, especially in the rural districts." It is fitting that a monument should be erected in honor of such a man.

—It is announced that the Nashville Railway & Light Company has filed an application for an amendment to its charter, asking permission to construct a net work of electric car lines all over Davidson County. These interurban lines have proven very profitable in Indiana and Ohio and other States. They furnish quick and cheap transportation both for passengers and freight, and have the effect of building up the country as well as the city. We hope that all of the electric lines contemplated may soon be built.

—The first Baptist preacher in Louisville was Squire Boone, brother of Daniel Boone. He preached there in 1775. Since that time the growth of Baptists in Louisville has surpassed that of all other denominations, and also of the population, there being in Louisville twenty-six churches, thirty-six Sunday Schools, 7,433 scholars, 14,124 church members; contributions, \$107,080.81; church property, \$640,850. Other property, Parr Rest, Orphans' Home, Seminary, etc., make a total of \$3,000,000.

—It is said that in the Presbyterian denomination one denominational paper goes out for every 3.6th member; Congregationalist, one for every 5.4th; Episcopalian, one for every fifth; Jewish, one for every 5.8th; Methodist, one for every eighth; Disciples, one for every ninth; Baptist, one for every 9.5th; Lutheran, one for every eleventh, and Romanist, one for every fifteenth member. We are ashamed of the showing made by Baptists. Are not you? Shall we not try to remedy the situation by getting more Baptists to read more Baptist papers? Will you not help to do so?

—Says the *Religious Herald*: "We find this interesting and thrilling incident leading the column of secular news in the latest issue of our esteemed contemporary, the *Western Recorder*: 'J. W. Henry, of Montgomery County, sold a fine jack to Missouri parties recently for \$1,300.' We are not strict constructionists as to the scope of the religious journal, but this goes a little beyond us." We are afraid that the editor of the *Herald* is a little hasty in his conclusion. The animal in question was probably of the Baptist persuasion, which gave the item a denominational aspect.

—The *Examiner* tells about a Jesuit, Rev. G. Bartole, formerly editor of the *Civiltà Cattolica*, who has been converted to Protestantism. He was in India at the time of his conversion. Having written an article attacking the claims of the English Church, the editor to whom he sent it said to him: "Don't you know that the passages in your article which you cite from Cyprian are all spurious? Is it possible that your teachers did not know that? The *Examiner*, says that 'these questions forced him to open his eyes to other errors of Romanism. Now he is lecturing to crowds in Rome.'"

—The *Journal and Messenger* having said that the *Watchman* made an effort to rank Dr. Hovey "among those who believe that without baptism there is no remission of sins," the *Watchman* replies: "This is exactly the opposite of our statement, which was that while Dr. Hovey placed an emphasis on baptism similar to that given it by the Disciples, neither he nor they teach that 'without baptism there is no remission of sins.' This was supported by an extract from the *Christian Standard* which explicitly denied that the Disciples believe in baptismal regeneration." Will the *Christian Standard* and others of our Disciple papers accept this interpretation given by the *Watchman*? While they all deny that the Disciples "believe in baptismal regeneration," they all contend that "without baptism there is no remission of sins." To a Baptist it may seem a distinction without a difference, but not so to our Disciple brethren.

—We were surprised to see the following paragraph in the *Biblical Recorder* last week: "In the absence of Editor Folk from the office, the BAPTIST AND REFLECTOR copied, without giving credit, the great sermon which Dr. A. C. Dixon sent to the *Recorder* on 'What the World Owes to Baptists.'" We presume that the above paragraph was written in the absence of Editor Moore from the office, attending the Southern Baptist Convention. As a matter of fact, the sermon by Dr. Dixon was sent to the BAPTIST AND REFLECTOR, as well as to the *Biblical Recorder*. It seems also to have been sent to a number of other papers, as we have noticed it in several others. We had certainly as much right, therefore, to publish it without credit as the *Biblical Recorder* had.

The reason why it happened to be published in the *Recorder* a week before its publication in the BAPTIST AND REFLECTOR was because of the crowded condition of our columns that week. Besides, we did not know it was to be published in any other paper, or we should perhaps have got ahead of the *Recorder*.

—Our readers will remember that several years ago the Trustees of Columbia University, Washington, D. C., changed the name of the school to the George Washington University, and at the same time changed its character from a Baptist institution to an undenominational institution. They thought that by doing so they would be able to secure a large endowment for the school and also a much larger patronage. We and other Baptist editors protested against the action at the time, but were powerless to accomplish anything. Now it seems that everything is not working smoothly in the University. Instead of the large endowment, which was expected, the total amount raised so far has been only \$15,000. The course of the Trustees also has had the effect of alienating the sympathies of the alumni and other former friends of the institution, and there seems to be a strong prospect that the school cannot run much longer as now constituted. If the result of the present troubles shall be to throw the University back into the hands of Baptists, we confess that we shall not feel very sorry.

—It is stated that there are now outside of China eleven cities with over a million inhabitants—London, New York, Paris, Chicago, Berlin, Vienna, Philadelphia, St. Petersburg, Moscow, Constantinople and Calcutta. At the beginning of the nineteenth century Europe boasted of only twenty-one cities having over one hundred thousand inhabitants. As now, London was the most populous, having, in 1801, nearly one million inhabitants, while Paris had five hundred thousand, Brussels sixty-six thousand, Berlin one hundred and seventy-two thousand, Vienna two hundred and thirty-one thousand, Madrid one hundred thousand, Naples three hundred and fifty thousand, Rome and Milan one hundred and seventy thousand each, St. Petersburg and Moscow one hundred thousand each. A learned French professor compares the above figures with the population of the most celebrated cities of antiquity. He says: "The Rome of Augustus had eight hundred thousand inhabitants, Carthage seven hundred thousand. In the middle ages Paris and Milan had two hundred thousand inhabitants, Florence only ninety thousand, Venice one hundred and ninety thousand, Antwerp two hundred thousand." London had in 1377 no more than 20,000 inhabitants.

—We recently received from two friends, one in East Tennessee and the other in West Tennessee, a copy of what purported to be a "letter from Christ." The letter is evidently a fraud upon the face of it. In order to be sure about the matter, though, we sent a copy of the letter to Dr. W. J. McGlothlin, Professor of History, in the Southern Baptist Theological Seminary, and have received a reply from him, in which he says: "I never saw or heard of the enclosed letter before. As you say, it is obviously a fraud, a very modern and clumsy one at that. Some of the marks of fraud are such phrases as 'I command you to go to church,' when the word 'church' was not used of the house of worship for two or three centuries after the time of Christ. The identification of the Sabbath, the seventh day, with the Lord's day, the first day, is another mark of fraud. The two days have always been kept perfectly distinct in Christian literature until quite recently. It makes the keeping of the Sabbath a means of obtaining forgiveness of sins, which is anti-Christian. The use of 'Saturday' as the name of the seventh day was impossible in the time of Christ. He called it the Sabbath, not the heathen name of Saturday; so also the use of the term 'Good Friday.' There are other marks of fraud, but these seem to me enough." We would advise our friends to pay no attention either to this letter or to any one like it.

I WONDER.

BY LAURA BURNETT LAWSON.

Once,
In the joyous trustfulness of youth,
I deemed each beating heart a well of truth,
Nor could my simple nature then believe
That human lips could smile as they deceive.

Then,
Entered not my untried soul the thought,
That men's beliefs could e'er be sold or bought,
That honest effort could be laughed to shame,
That artifice was oft a step to fame.

Once,
Dared I even think that sterling worth
Would rise triumphant o'er the wrongs of earth,
Would hold her throne above the sordid throng,
That laurel wreaths would rest where they belong.

Then,
Thought I surely right could but be might,
That merit ne'er could fail to win the fight
'Gainst grosser aims. That honest worth somehow,
In time, would wear the crown upon her brow.

Since,
I have found hearts are not always true,
That honest effort often fails her due,
That men are bought, that worth stands back, afeared,
Right yields to might, and merit waits unheard.

Now,
Wonder I, if in my trustful breast
Hath crept a tiny canker of unrest,
Of spite, or envy. Could such puny spot
Mar thus my vision—give the world such blot?

Or,
Can it be that in that distant day,
When souls are bared and gildings fall away,
Each earthling finds such measure of his worth
As shames the justness of rewards of earth?
Washington, D. C.

WHEN I HEARD HENRY WARD BEECHER.

BY DR. J. B. CRANFILL.

It must have been on the last speaking tour that Beecher ever made that he spoke in Texas in 1885. At that time I was publishing the *"Gatesville Advance"* and went from Gatesville to Waco to hear the distinguished orator. Beecher looked very much like his printed pictures. He was slightly older in his appearance than any of his pictures indicated, and looked larger than one would think who had only seen his portraits. When I heard him he was an old man, but he preserved with remarkable freshness the zeal and energy and fire that had characterized him in all his platform work.

His subject when I heard him speak was, "The Reign of the Common People." It will be remembered that Beecher had relaxed somewhat in his views on certain phases of Bible teaching. I think he never in any wise repudiated the Holy Scriptures, but his views of their interpretation changed, and the speech to which I listened was distinctly flavored with what was then known as the "new theology," but which now enjoys the distinction of being called the "higher criticism."

One of the things that I remember with greater clearness than anything else about this greatest of all orators to whom I have ever listened, was the difficulty of keeping pace with the development of his oration. Almost every separate sentence that he uttered itself contained matter and virility enough for a whole address, and when, after an hour and a half of intense interest, he closed his speech, I found myself with a bursting headache, and it took me an hour or more to descend to plain terrestrial things again.

The development of his topic was a glorification of our great democracy. He magnified the individual, and his tribute to the great masses of our American citizenship was one of the most splendid outbursts of genuine patriotism and eloquence that I have ever heard. Proceeding step by step from the times of ancient tyranny, when men were governed by autocrats and kings, and coming on down to the day when our forefathers met in Independence Hall and signed the Declaration of Independence, the matchless orator, with flaming oratory, mirrored the progress of the world and bowed to the liberated man as an apotheosis.

He did not touch at all upon the question of human slavery was yet a very sensitive one with us down here, work know well that he had devoted the strength of his manhood to the anti-slavery agitation. It was his sister,

Harriet Beecher Stowe, who wrote "Uncle Tom's Cabin," and it seems that the whole Beecher family had learned, while playing at their mother's knee, to abhor and abominate the doctrine that one man should own another. Perhaps Mr. Beecher, on this first and last speaking tour in the South, felt that the question of slavery was yet a very sensitive one with us down here, and twenty-four years ago it was even so. It had been but twenty years since the Emancipation Proclamation, and thousands of the flower of Southern manhood still had upon them fresh memories of the wounds and bereavements which came to them on Southern battle fields. While, as stated, Mr. Beecher did not expressly discuss the question of human slavery, the entire trend of his address was to demonstrate man's capability for self-government, and to magnify that clause in the Declaration of Independence which says that all men are created equal.

I have been favored with the privilege of hearing many of our greatest platform men. In some respects I think Dr. B. H. Carroll, our own beloved Texan, has no living equal, and certainly the golden-hearted George W. Truett, in his own peculiar sphere, has perhaps never been excelled. I recall also as vividly as if it were yesterday, the time when I listened to the burning words of John McNeil, the Spurgeon of Scotland. He was visiting America, and I heard him at the Haymarket Theatre in Chicago, during the World's Fair. He was in a class all by himself, and it is difficult to compare such a man as he with any other orator. I never counted President Cleveland, nor President Roosevelt in the list of orators, though I have heard them both. Cleveland was a great man, much greater as a writer than as a speaker. The same is true of President Roosevelt. He is pleasing as a speaker, but has none of the gifts of the orator. D. L. Moody was a tremendous man, in the pulpit or on the platform. It is difficult to describe him. He had none of the tricks of oratory, but a sublime eloquence breathed forth from his pulpit utterances and was both entrancing and inspiring. Among other American pulpit orators I have heard George C. Lorimer, John A. Broadus, J. B. Hawthorne, Warren A. Candler and Len G. Broughton, and time would fail me to tell of the distinguished lawyers and politicians I have been privileged to hear.

It has also been my pleasure to listen to such wonderful men as William J. Bryan, Henry W. Grady, Bill Nye, Robert J. Burdette and Sam Jones. Mr. Bryan, all things considered, is perhaps the most effective orator now in the public eye. One beauty, too, about his platform work is that it is all done to a purpose. He is a man of exceptional purity of life, and when he assumes the role of public teacher, he makes every word count for moral and civic righteousness. Henry W. Grady, in his day, was unique. One of the greatest calamities that ever befell the South was his untimely death. Nothing, I think, has ever appeared in print or been spoken from the platform that excelled his great oration at the New England dinner when in a day his fame spread round the world. Bill Nye was not an orator. He was simply a humorist, and I laugh yet when I think of the drollery and quaintness of the speech I heard him make before he fell a prey to the great white plague. Bob Burdette spoke in Waco when I lived there on "The Rise and Fall of the Mustache." It was a humorous and yet a philosophical analysis of the first three ages of man. It was really a remarkable address, but Burdette did not and does not class with any of the great orators I have named. Like Bill Nye, he occupies a place apart, and it is no reflection upon him to say what here is said. While he was in Waco he was my guest, and I asked him who was the funniest man in America. He answered immediately, "Mark Twain." For years and years I have desired to see and hear Mark Twain, but that privilege has not yet been mine. Sam Jones was one of the greatest platform masters I have ever heard, and yet from one viewpoint he was not an orator at all. He possessed some qualities, however, that were peculiar to himself, and his bright, incisive and compelling epigrams will linger with us many a year.

While all of the men whom I have named were great, no one that I have mentioned approached Henry Ward Beecher. Without the slightest reservation, I declare that he was the greatest orator I ever saw or heard. His Waco address must have been a tremendous speech—a speech akin to Lincoln's oration on the battlefield at Gettysburg, or Sargent S. Prentiss' outburst of eloquence when he heard of the death of LaFayette—to have burned itself into the brain and heart of the young Texas boy that I was when I traveled fifty miles to hear the world-famed preacher.

There are many kinds of eloquence and many types of speakers. One of the most eloquent things of which I ever heard was the heart-softening answer that a little girl made to a stranger. She was carrying on her bending back her baby brother, who was almost as big

as she was. The stranger said, "How in the world can you carry that great big, heavy boy?" The little girl responded, "He's not heavy. He's my bruvver." That was eloquence incarnate and personified. It seems to me that Beecher blended in his great oration all the elements of eloquence and oratory. Perhaps this country will never see his like again. Certainly no man of the century in which he lived was his equal on the platform or in the pulpit. I have often heard Dr. Carroll say that Henry Ward Beecher's father, Lyman Beecher, was the greatest of all the Beechers, and I do not controvert the statement, but in this estimate of the elder Beecher's greatness, I am sure he took into account many other factors in the equation than simply the one of the comparative greatness of the father and son as pulpit and platform men.

I never have regretted the time and trouble that I took to hear Henry Ward Beecher. It really formed an epoch in my life, and all the sights and sounds and scenes of that day, now twenty-four years ago, are as fresh upon my mind and heart as they were when I hurried next morning to catch an early train for home. Dallas, Texas.

CONVENTION CONCLUSIONS.

BY A. U. BOONE, D.D.

It is not my purpose to find fault with any individual in the following lines. I do not pretend to say that any one in particular is to blame for certain conditions in the Southern Baptist Convention; but I came away from the recent session at Louisville entirely convinced that some changes ought to be made in our customs, organization and policy. In this article I will make mention of three:

I. We must not allow our Mission Boards to be money getters. It is a shame that our brethren Willingham and Gray should be compelled to give so much energy, thought and time to that which others ought to do. The Southern Baptist Convention is big enough to meet its obligations without allowing the Boards to go into the begging business. The brethren composing these bodies, with the secretaries, have a sufficient burden in the matter of administration. Why should they have additional worry at any time, much less in connection with the closing days of the conventional year? In State convention, district association, fifth Sunday meeting, missionary society and local church, let the word go down the line that we are able, and that we ought by all means to do our own soliciting and collecting. Surely the State Mission Secretary, the Board's Vice-Presidents, the Pastors and the churches should not wait for the word to come from Richmond and Atlanta in the way of strong appeals and special agents; but beginning now the work should commence and the money should begin to move on to meet the obligations of the Boards as they fall due. Everybody knows that this is the wise way and the correct way. "If ye know these things, happy are ye if ye do them."

II. Something ought to be done to make our convention meetings more representative, and hence, more interesting. Every year the same brethren figure conspicuously, brought forward in some way, while hundreds of modest and competent men are overlooked. A daily paper in Louisville stated that there had been no change in the leadership of the Convention for ten years. It was an innocent observation on the part of the *Courier Journal*, but it was none the less true and suggestive. The good brethren, who are usually in the front are all worthy and noble men. Be it far from any of us to question their sincerity or ability, but in the recent session of the Convention there was scarcely a new note, or the sound of a new voice, and it is so from year to year. Some of our noblest and best men were before the body once or twice too often, while others of equal consecration and capacity were not heard at all. On Sunday, in more than one instance, the same brother was put up to preach both morning and evening. Of course, this was because of the popularity of these same brethren, and doubtless it was by especial request; but a Convention is not compelled to grant every request that may come before it, nor is a pulpit committee. It is reported that the most popular man in the Convention refused to preach but one time, and it is presumed that he made the refusal on the ground that "there were others." It is hoped that the committee on order of business for the next session, which includes the President of the Convention, may be able to remedy this condition by way of arranging program, appointing chairmen of committees and giving some more attention to men and localities.

III. The Convention is too large. To show something of its growth I may recall that we met in Broadway Baptist Church, seating 1,200 people, in 1887, and it was large enough. We met in the Warren Memorial Presbyterian Church, seating 2,000 people, in 1899, and it was large enough. This time a hall seating 5,000 was

FORGET IT.

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark, whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a spot in the life of a friend
(We all have such spots concealed, world without end),
Whose touching his heartstrings would play on and
Till the shame of its showing no grieving could mend,
It's a pretty good plan to forget it.

If you know a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

If you know of a thing, just a least little sin,
Whose telling would cork up a laugh, or a grin
Of a man you don't like, for Lord's sake keep it in!
Don't, don't be a knocker, right here stick a pin,
It's a pretty good plan to forget it.

—Selected.

too small. These are gratifying figures as to our great growth, but the body is too large to be deliberative. Men cannot hear and they cannot be heard from the floor. It seemed a little queer to hear a leader say: "The brother who leads in prayer will please turn his face to the audience so that he may be heard." It also seemed to a countryman that the matter of "merchandise" was carried most too far in some particulars in what was, for the time being, "Our Father's House." And again, some of the orderly saints must have felt just a little awkward in being ordered about by the police force. The good brethren, at Louisville, were under great disadvantage because of the burning of the building in which they hoped to entertain the Convention. But after all, the Convention is too large. What shall be the remedy? Shall the representation be cut down? It was thought the 'pay plan' would adjust this matter, but it has not. If the basis of representation is altered there is some danger lest we will defeat the very thing for which some of us have been working, and that is to induce more of our country pastors, and laymen, to attend the meetings. Hundreds ought to go, who could, and do not. As I see it, a division is imperative. Many a tear would fall over the very thought of a division, but tears have fallen at bridal altars when the performance seemed to be, and was, for the best. Our Convention is not, and cannot be, a deliberative body. A mass meeting has its place, but we need something else. Moreover, the work is getting entirely too large for our Home and Foreign Mission Boards. Both Boards should be allowed to give more attention to details. The work is too extended now. The Sunday School Board might supply two Conventions, and I am not sure that it would be a bad idea to have that as a connecting link. Then if we want a larger meeting for fraternal reasons, and if we would hold American Baptists in close fellowship, we will all join the General Baptist Convention of North America. That will do as a great mass meeting occasionally, but when it comes to the detailed business of doing the Lord's work we need to divide into workable bodies. I might go on and suggest a line of division, but that may better be left for another time, if not for another writer.

Memphis, Tenn.

ECHOES FROM THE FAR NORTHWEST.

BY REV. J. W. SLATEN.

Allow a former Tennessean and exile to send congratulations to the Baptists of Tennessee for the signal victory won in the campaign for Home and Foreign Missions. Though I am in the extreme corner of the nation, I send an echo of joy over the Rockies and across the plains to dear old Tennessee for what is being accomplished by the dear brethren for the Master's Kingdom, and lost souls at home and abroad. While I am away out here in the great Northwest, in the midst of the golden wheat fields of Washington, I am keeping in close touch with the Kingdom movements of my native State, and how? Why, through the BAPTIST AND REFLECTOR, of course. I consider the BAPTIST AND REFLECTOR one of our leading denominational journals and in the front ranks in the defense and pro-

pagation of the Baptist faith. I have enjoyed reading Bro. Folk's articles on "Baptist Principles," and suggest that he put them in book form for more permanent service to the denomination. Such material should not be lost to the world. I thank God that we have a few editors and preachers who are not afraid to speak out in no uncertain sound on the tendencies and evils of the times which not only endanger Christendom, but threaten the very sacredness of the Baptist cause, both in America and all the world. I have reference to the encroaching of interdenominationalism and Pseudoism being introduced into our churches by some who sail under Baptist flags but who are really "liberals" and traitors in the camps. The mission of Baptists is to bring the world into acceptance of the New Testament principles and teachings, and unless we do that it will never be done. Therefore, we should contend earnestly for "the faith which was once for all delivered unto the saints." (Jude 3.) Baptists alone can contend for the like precious faith; for to us has it been committed to keep, and to keep the faith means to propagate it by preaching it, by writing about it and contending for it against all odds without compromise with error.

This precious faith has been given into the Baptists' hands to preserve till He who gave them the commission to evangelize and teach all nations. (Matt. 28:19-20.) returns to judge the world in righteousness by the standard of the truth committed to us. And how shall the nations be prepared to stand before the King of righteousness if we fail to give them the truth as it has been given to us? While I am far away from the scene of my childhood and teaching, I want all the brethren to know that I have not departed from the faith which our Saviour, Peter, James, Paul, and so many thousands of the early Christians gave their lives to maintain. In fact, I have not only been bought and washed by the blood of Jesus, but I am a minister of those blood-bought principles and belong to the long line of succession of the same faith that led them to the martyr's fires, the axman's block, the whipping post, the flesh-hooks, the prison cells, the dangers of despair. But thank God, I am not alone; for as God told Elijah, He has more than seven thousand who have not yet bowed the knee to the Baal of Pseudoism and interdenominationalism, and I have a glorious and desirable company with which to march down the corridors of time to a most glorious reward.

O brethren of Tennessee, and of the South, lift up your heads, open your mouths and sound out the old gospel, contending earnestly for the faith; for did you know that you are the Gibraltar of Baptist faith? All the world is looking to you for the truth as to no other part of the universe. Be firm unto the end, stand "pat" on the old lines, not allowing the new theories, alienism, "baby dedication," unionism, infidelity, higher criticism, liberalism, Pseudoism, interdenominationalism, etc., to sweep you from the foundation of truth for which our fathers died. Hail, thou Baptist hosts, the mighty army for the truth! Let the echo ring around the world, "Victory for the truth and Jesus." Truth will prevail!—Selah.

Oakesdale, Wash., May 20, 1909.

WHAT IS THE UNIT OF CHRIST'S KINGDOM?

BY J. B. SEARCY, D.D.

It was predicted by the Prophet Daniel that the God of heaven would set up a kingdom that should stand forever.

The angel that informed the Virgin Mary that she should conceive and bear a son, said: "And he shall reign over the house of Jacob forever and of his kingdom there shall be no end." Luke 1:31. John the Baptist preached, "Repent ye, for the kingdom of heaven is at hand." Jesus himself said, "The time is fulfilled, the kingdom of God is at hand, repent ye and believe the gospel." These scriptures seem to prove that Christ has an actual kingdom on earth, that he has a government in this world, though not of this world.

"A kingdom," must have a king, laws, and subjects; Christ is the King, the New Testament is our statute, or book of laws.

Baptized believers are the subjects through whom Christ carries out the work of his kingdom. But what is the unit of this kingdom? Authority to execute the law of Christ's kingdom must rest secure where there are two theories extant. One is that it rests with the individual believer, and the other is that it rests with the church. Both cannot be right.

If the Lord has committed to each individual Christian the authority to execute the laws of his kingdom—to preach and administer the ordinances and discipline disorderly members, such instruction ought to be found in the New Testament. Who will undertake to show it? Can we believe that Christ has required certain things to be done without designating by whom the set

thing should be done? There is a growing tendency in these days to make the individual the unit of the kingdom, hence the disposition to break away from church organization and do independent evangelism, or take a position where the whole truth cannot be preached, and the ordinances administered as Christ commanded, as did Dr. A. C. Dixon. This theory is bringing forth its fruit in developing advocates of baptism without church authority, as does Dr. J. J. Taylor, teaching that responsibility of orderly baptism rests with the individual baptized, and not with the party baptizing. It would be quite as reasonable to say the right observance of the Lord's Supper rests with the one who partakes of it and not with those who administer it. Once the theory should prevail, all restrictions around the sacred supper would fall into chaos. It is the firm opinion of this writer that a church, and not an individual, is the unit of Christ's kingdom on earth. To this institution Christ committed the keys of His kingdom. Each church is fully authorized to execute any and all the laws of the kingdom. The idea of assembly is essentially in the word church. There can be no assembly without more than one person, so one person could not be a church. But a company so small as two or three gathered together in the name of Christ would constitute a true church. To each church Christ gives authority to execute all the laws of His kingdom. Every such an assembly is builded together for an habitation of God through the Spirit, and is the house of God, the church of the living God, the pillar and ground of the truth. This institution is of divine origin and will perpetuate the glory of God through all the ages.

"I love Thy church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand."

KERNELS OF TRUTH.

BY REV. O. C. PEYTON.

We have the promise of the presence and the power of the Holy Spirit, and there is nothing so necessary to us as the fulfillment of that promise. If dead, He only can quicken us. If dull, He only can enliven us. If dark, He only can enlighten us. If cold, He only can warm us. If ignorant, He only can instruct us. If wavering, He only can establish us. If in doubt, He only can satisfy us. If in perplexity, He only can direct us. If guilt is on the conscience, He only can purge it. If there are sorrows, He only can soothe. The Holy Spirit will do all that is necessary *within* us, as Jesus did all that is necessary *without* us. How necessary, then, is the presence and the power of the Holy Spirit. He is promised to us by the Father. He was given to Jesus for us and He is imparted by Jesus to us. The promise of the Spirit is plain. We cannot misunderstand it. It is positive and, so, we may plead it with confidence. It is to all who ask—to all who go to Jesus that they may drink. Lord, fulfill this blessed promise to us! Give us the Spirit! We would walk in His light, act under His influence and be sealed by Him to the day of redemption.

Jefferson City, Tenn.

I will send you an account of our revival at Euclid Avenue, which closed last Tuesday night. Rev. J. M. Lewis, pastor of Lonsdale Baptist Church, was with us for a little over two weeks and did all of the preaching, to the delight of all who heard him. Brother Lewis knows no compromise with sin, but preaches the old-time gospel with earnestness and power. He knows how to cheer the faithful workers and knows as well how to skin the grumblers and kickers. We had a very fine meeting. There were twenty-three professions and several renewals. We did not count the renewals, as they had been counted before. There were fifteen additions. I baptized nine in the Tennessee River on last Sunday evening in the presence of a large crowd. I think that this meeting did great good. Our church seems to be encouraged and hopeful. I hope to meet many of the brethren at the convention in Louisville.

L. A. HURST, Pastor.

Knoxville, Tenn.

I have returned from a visit to Florida, where I did some fishing and had a good rest, which I needed after last fall's work. I also preached some. The Lord blessed me with some good services. Some were made happy because they found the Lord as their Saviour.

I am back at home, ready for the Lord's service, with the exception of my papers, which have been sent to Florida, one of which is the dear old State paper, THE BAPTIST AND REFLECTOR.

W. C. TALLANT.

Ooltewah, Tenn.

BAPTIST HAPPENINGS IN ALABAMA.

S. W. Raley has gone from Andalusia to DeRoche, Ark.

C. J. Bentley, after a short, but successful pastorate at Wylam, in Birmingham District, has accepted the care of the Avondale Church, same District.

This latter field gives to Brother Bentley unlimited opportunities for the best there is in him; and he will succeed.

J. A. White, for several years at Pratt City, Birmingham District, has moved to Thomasville, South Alabama, and is already doing great things for God there.

A. B. Metcalfe has moved from Fayette, Ala., to Albertville, same State.

D. W. Morgan moves from 21st Street Church, Birmingham, to Fayette.

E. B. Farrer, Louisville, Ky., and one of the Home Board Evangelists, has accepted the pastorate of the Pratt City church.

J. M. Smoke has resigned the Brookwood Church, Birmingham District.

J. S. Wood goes from Moundville to Billingsley and Marbury—a fine field.

W. M. Olive resigns an important field in the Shelby Association to take up the Hunter Street Church pastorate, Birmingham District.

J. G. Dobbins, after a pastorate of several years, and one of marked success, has resigned at Greensboro to accept the call to Orrville.

J. F. Gable, after three years' work, has resigned the Bessemer work and accepted call to Abbeville.

M. K. Thornton has been called to the Bessemer work, and he has accepted. Bro. Thornton comes from Starkville, Miss., where he has been pastor for ten years. He is a good, strong man. Both he and the Bessemer Church are to be congratulated.

W. K. E. James goes from Cuba, Ala., to Bond, same State.

J. M. Smoke takes up the pastoral work of the 21st Street Church, Birmingham.

C. L. Wilson removes from Ora, Miss., to Blocton, Ala., and becomes pastor of the First Church at latter place.

R. R. Brasher resigns at West End, Montgomery.

Alabamians are all delighted at the home-coming of Dr. B. F. Riley. In the providence of God he has been placed at the head of the Southern Negro Anti-Saloon Federation, and his headquarters are Birmingham. He is already on the field.

J. R. G. White resigns Demopolis and accepts at Columbianna.

Jesse Cook goes from the Seminary to Demopolis.

J. R. Magill leaves Attalla and the State and accepts care of First Church, Longview, Texas.

E. P. Smith resigns at Carrollton and accepts Attalla.

J. D. Gwaltney has been called from First Church, Talladega, to Venable Street Church, Richmond, Va., and it is said he will accept.

Alabama has recently been bereft of three of her strong pastors. All of us mourn their deaths: J. W. Sandlin, Atmore; Dr. J. P. Shaffer, Lineville; A. E. Burns, Jemison.

The Trustees of Howard College conferred the following honorary degrees at their meeting Commencement week: Judge N. D. Denson, LL. D.; Rev. Richard Hall, Alabama, and Rev. C. V. Cook, Kentucky, D. D.

Athens and Decatur have just completed two of as handsome church-houses as one generally sees. The former was recently dedicated, Dr. J. M. Frost preaching the sermon.

The writer has just resigned the care of the First Church of Huntsville, Ala. He will do evangelistic work through the summer months, and take another pastorate in the fall. No sort of friction brought about this resignation. I am profoundly impressed that I can do a better work in another field. R. S. GAVIN.

Huntsville, Ala.

COMMENCEMENT OF CARSON AND NEWMAN COLLEGE.

This event, always so important in school life, passed off delightfully at Jefferson City. Many former students, loved ones and friends of the college, came to rejoice with the young people and to see the good work being done by the college.

Preliminary to the regular Commencement exercises, there was a recital by the voice pupils in the Conservatory of Music, on Monday night, and a reunion in each of the four literary societies on Tuesday night. Each of the societies had old members in attendance and pleasant and inspiring memories were awakened. Examinations closed at noon, Tuesday, May 25, and that afternoon "The Ready Speakers' Contest" was held

and the medal awarded to Rev. J. N. Garst, a member of the graduating class.

Wednesday, the 26th, at 10:30, a. m., the baccalaureate sermon was preached to a large audience by Rev. J. C. Masee, D.D., of Chattanooga, on "The Kingdom of God." It was pronounced equal to the best of many sermons preached at our commencements during the years. That afternoon there were declamations and recitations by representatives of the societies, and at night the Recital of Music graduates and delivery of music diplomas to eight young ladies. The music, under Miss Joy Bond, Director, is always an attractive feature of Carson and Newman Commencements. The literary address by Dr. E. M. Poteat, President of Furman University, Greenville, S. C., was greatly enjoyed by all. Preceding this were orations and essays by representatives of the literary societies, and at the conclusion diplomas were delivered to graduates in the Business Department; this department has prospered under the management of Miss Carrie Cate, who has served for a number of years. On Thursday afternoon the Alumnae Association had its annual meeting and listened to a fine paper by Mrs. J. T. Pope, Butler, Tenn., and a brief, bright address by Rev. W. James Robinson, Morristown, Tenn. Thursday night the usual pay entertainment was given to an audience filling the large auditorium.

Friday was Commencement day and the A.B. diploma was awarded to six young people—Mr. W. E. Edwards, R. M. Mountcastle, S. Q. Tallant, J. N. Garst, Josie F. Farrell and Rosalie McBride.

The features of the session have been a large enrollment, 485, excellent work done, increased number of students in college classes, and a large religious interest among the students.

The Board of Trustees held their Commencement meeting on Wednesday afternoon and voted the graduation of the young people in the several departments spoken of above. Honorary degrees were talked of but the Board is quite conservative and declined to confer any this year. They authorized the strengthening of the course of study as suggested by the faculty; they elected Prof. Horace L. Ellis, of the Chair of Latin, as dean of the faculty, at the suggestion of the President. With the increased patronage, President Jeffries' burdens had become heavier than he could carry.

With the increase of patronage has also come along the increase of expenses. The necessity is pressing for more income. The trustees released the President from detail work in class-room and management and directed him to work out the financial problem. This he hopes to do by asking the Association to recommend to the churches annual collections for education and by large and small gifts from friends at home and abroad. Prospects are bright for Carson and Newman College. Its only need is that means for maintenance be provided. The next session opens Wednesday, Sept. 1, 1909. Already students are sending for catalogues and reserving rooms.

M. D. JEFFRIES.

VIRGINIA INSTITUTE.

In his two sermons last Sunday, May 23rd, Dr. David C. Hughes, of New York, showed himself to be an able theologian, a profound scholar, and a Christian of intense spirituality. Perhaps no preacher ever made a more wholesome impression upon our school in a Commencement effort. In the morning he spoke on "Bringing Into Captivity Every Thought to the Obedience of Christ." He said "to think is God like, God is the original thinker." He offered three convincing arguments for dedicating to Christ the power of developed thought. It was an ideal Baccalaureate. At night he spoke on "Abounding Service," from the text, "Be ye steadfast, unmoveable, etc." A genuine revival spirit was manifested at the close of this sermon. Dr. Hughes is a man of striking personality, courtly in his bearing, and although seventy-seven, speaks with the energy of a young man.

He paid the young women of Virginia Institute a very high tribute, to this effect: While he had visited colleges for fifty years in different sections, he had never before seen such evidences of intelligent piety among students. As a Baptist, he is thoroughly orthodox, condemning in a very pronounced way some theories advanced by his brethren in New York. In my conversation with him, I greatly enjoyed his references to his son, "Charlie," the peerless Governor of New York. He went from here to join his wife, in the Executive Mansion, in Albany.

President Mullins delivered our Baccalaureate address on Commencement evening to a packed house. He described most graphically Raphael's Masterpiece, The Sistine Madonna, as he studied it in the great art

gallery of Dresden, and then drew some very practical and forcible lessons from his study of this picture. He was eloquent, instructive, and entertaining.

The music offered by Professors Hanshue and Schroetter during the Commencement, was pronounced by capable critics the finest ever presented by this institution, which prides itself in its Conservatory advantages.

The magnificent property of Virginia Institute will soon be free from debt, and the Institute looks to the future with buoyant hope.

J. T. HENDERSON.

THE ASHEVILLE CONFERENCE.

One of the best places to get first class training for leadership in the forward movement mission study campaign in our churches, is in what has come to be known as the Asheville Conference. This Conference is held in or near Asheville, N. C., every July. The dates for this year are July 2-11th, and the place is beautiful Montreat, sixteen miles east of Asheville.

To this Conference are brought some of the most distinguished missionary leaders, including Mission Board Secretaries, returned missionaries, and some of the most expert Mission Study Class leaders to be found anywhere. Ten days are spent studying every phase of the mission cause and how to relate this study to every department of work in our churches. There is no place where more genuine training can be had. The inspiring addresses, the enthusiastic Mission Study Classes, and the most delightful environment combine to make this occasion so notable that attendance upon it really marks an epoch in the life of every delegate. We are very anxious that our people shall avail themselves of the splendid advantages this Training Class affords.

The Educational Secretary of our Foreign Mission Board will be the President of this gathering this year and will conduct its sessions. He will also look after the denominational group meetings, which are a very prominent feature of the program. In these denominational group meetings the Baptists will study the problems under consideration as they apply to our own particular denominational needs. Baptist delegates who have attended the Conferences heretofore are enthusiastic in their praise of the work done.

We are very eager to see at least one hundred Baptist delegates present this year. Anyone who is interested enough in the progress of the Kingdom to wish to go is considered an eligible delegate. We believe thoroughly in the great value of this Conference and we hope it will bring to our denomination a great uplift. Anyone interested in the subject can get further information from T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va.

MISSIONARY AND EVANGELISTIC WORK.

Since beginning Missionary and Evangelistic work, April 1st, I have visited the following places and found the following and done the following work:

Phillipi, Bradley County.—Pastorless. S. S. about 25. Good prayer meeting. Preached five sermons. Took eleven subscriptions for the *Missionary Messenger*, \$2.75. Distributed Home and Foreign Mission envelopes for an offering.

Inman Street, Cleveland.—Pastor, L. B. Stivers. Two received by letter. Preached two sermons. Received \$7.25 for State Missions. Took fifteen subscriptions for the *Missionary Messenger*, \$3.75. Total, \$11.00. One subscription to the BAPTIST AND REFLECTOR.

Took 10 subscriptions for the *Missionary Messenger*, \$2.50, in Nashville.

Tracy City.—Pastorless. S. S. about 30. Preached 8 sermons. Started prayer meeting. Ran up S. S. to 54. Had one profession of a man about 50 years old. Received \$10.25 for State Missions. Sold Bibles, Testaments and books to the amount of \$16.40. Took 10 subscriptions to the *Missionary Messenger*, \$2.50. Total, \$29.15.

Pryor Ridge.—Preached 1 sermon in schoolhouse to a good congregation. Found 5 Baptists. Took 6 subscriptions to the *Missionary Messenger*, \$1.50, in Chattanooga.

Whitwell.—Pastorless. S. S. about 50. Ran up to 77. Preached 8 sermons. One restored. One received into church on statement. Received \$5.56 for State Missions. Sold Bibles, Testaments, and books to the amount of \$5.50. Took 2 subscriptions for the *Missionary Messenger*, 50 cents. Total, \$11.56. Attended the Southern Baptist Convention, Louisville, Ky., for 4 days. Great Convention—great in number—great in power—great in work done—great in plans laid for another year.

Pulaski.—Pastorless. I am here for some work. R. D. CECIL, Pastor-Evangelist.

May 20, 1909.

PASTORS' CONFERENCE.

NASHVILLE.

Una.—Pastor Fitzpatrick held Fifth Sunday meeting and S. S. picnic; 15 speakers, who discussed well on all subjects. Bro. Folk preached at 11 a. m., Saturday; Brother W. C. Golden preached on Sunday at 11 a. m.; Brother J. J. Carr Sunday night.

Franklin.—S. P. White preached on "The Path of the Righteous," and "Christ's Method of Soul-winning."

Third.—Pastor Yankee preached on "Home-coming," and "Not I, but Sin." 185 in S. S.; one baptized.

North Edgefield.—Pastor Hudson preached on "The Holy Spirit," and "The Joy in Trials." One received by letter; two for baptism.

Immanuel.—Rev. J. M. Frost, D.D., preached at the morning service. The pastor delivered the Commencement sermon before the Hawkins School, Gallatin, Tenn. Subject, "A Beautiful Fight." The pastor preached in the evening on "The Goal of Education—Readiness."

Howell Memorial.—Pastor Cox preached on "Assurance of Salvation," and "David's Charge to Solomon." Good services.

Lockeland.—Pastor J. E. Skinner preached on "Christian Uprightness," and "All Things New." Rainy day; small congregations; 93 in S. S.

Belmont.—Pastor Francisco preached on "Ripe Harvest Fields," and "The Sixth Commandment." Very good services; rainy day.

Calvary.—Pastor Woodcock preached at the morning hour on Eph. 5:1. In the afternoon he preached on Rivers of Living Water," and at night on "No One Shall be Able to Snatch Them Out of My Hand." One conversion; great interest.

South Side.—Pastor Stewart preached on "The Strong Strengthening the Weak," and "The Irreparableness of the Past." Good day.

KNOXVILLE.

First.—Pastor J. J. Taylor preached in the morning on "David Sitting Before God." No services in the evening on account of University Commencement. 433 in S. S.; one received by letter.

Deaderick Ave.—Pastor C. B. Waller preached on "A Band of God-touched Men," and "Why Will Ye Die?" 796 in S. S.; two baptized; five received by letter; one approved for baptism; good congregations; great interest; two professions.

Bell Ave.—Pastor J. H. Sharp preached in the morning on "What God Requires." Preaching in the evening by T. A. Payne, of Texas, on "The Hands of Jesus." 492 in S. S.; one approved for baptism.

Broadway.—W. A. Atchley, pastor. Preaching in the morning by Rev. J. M. Ross, D.D., Los Angeles, Cal., on "The Unchanging Christ." Preaching in the evening by Rev. James A. Reed, D.D., of New York City, on "The Faultless Christ." 495 in S. S.

South Knoxville.—J. M. Anderson, pastor. Preaching in the morning by A. R. Pedigo on "The Burden of Souls." Preaching in the evening by A. R. Pedigo on "The Christian Soldier." 181 in S. S.

Euclid Ave.—L. A. Hurst, pastor. Preaching in the morning by Chas. G. Hurst on "Winning Souls." Preaching in the evening by the pastor on "Where Jesus is Found." 218 in S. S.; one received by statement.

Lonsdale.—Pastor J. M. Lewis preached on "The Christian's Joy," and "Preaching at the Right Time." 324 in S. S.; two received by letter.

Gillespie Ave.—F. M. Dowell, pastor. Brother Dalton preached in the morning. Pastor preached in the evening on "God's Love for Lost Men." 192 in S. S. Pastor preached at Glenwood at the morning hour for the I. O. O. F. Pastor tendered his resignation at evening service.

Oakwood.—Pastor Geo. W. Edens preached in the morning on "What Faith Claims," in the evening on "Help from the Hills." 140 in S. S.; one received by letter; one approved for baptism; good congregations; fine interest.

Third Creek.—J. C. Shipe, pastor. Preaching in the morning by Bro. F. O. Saunders on "Relation of Husband and Wife." Preaching in the evening by Bro. F. O. Saunders on "Relation of Parents to Children." 111 in S. S.; pastor resigned to accept calls to Bearden and Smithwood churches.

Union Grove.—Pastor S. G. Wells preached on "Our Prodigals," and "New Yarns I Heard at the Southern Baptist Convention."

Valley Grove.—Preaching in the morning by W. L. Winfrey, on "Right Living." 36 in S. S.

New Hopewell.—J. N. Bull, pastor. Preaching in the morning by W. A. Catlett, on "Blessed Are the Dead That Die in the Lord."

Fountain City.—Pastor M. C. Atchley preached in the morning on "Wonderful Christ." 115 in S. S. Open-

ing services in afternoon; sermon by Dr. C. B. Waller. Subscription taken for church building amounting to \$1,050.

Glenwood.—F. E. White, pastor. Preaching in the morning by F. M. Dowell to the I. O. O. F.; preaching in the evening by pastor on "Echoes of the Southern Baptist Convention." 61 in S. S.

Lincoln Park.—Pastor M. C. Atchley preached in the evening on "The Christ, Past, Present, Future." 110 in S. S.

Grove City.—Pastor J. Clarence Davis preached on "The First Martyr of the Christian Church," and "The Angel's Visit." 194 in S. S.; one baptized; fine congregations.

Island Home.—Pastor J. L. Dance preached in the morning on "Rally Day in Israel." 407 in S. S.; one approved for baptism.

Middlebrook.—Pastor A. F. Green preached in the morning on "Seeking Jesus;" in the evening on "Unity of the Brethren." 112 in S. S.

CHATTANOOGA.

First.—Dr. Massee preached in the morning on "How the Saints Help the Devil;" at night on "Christian Science and Sin." 348 in S. S.

St. Elmo.—Pastor B. N. Brooks preached on "Talent Hiding," and "Salvation." 100 in S. S.; We are now in a campaign of raising \$420 on church debt.

East Chattanooga.—Rev. J. T. Oakley, of Harts-ville, spoke in the morning on "Witnessing for Christ." One received for baptism; splendid service; average S. S. No service at night. Bro. Oakley preached at Chica-mauga at night.

Central.—D. P. Harris, pastor. Morning subject, "I Fill Up that Which is Behind of the Afflictions of Christ." Evening subject, "So Christ Was Once Offered to Bear the Sins of Many." Good S. S., 107 present; good congregations at both services. Good attendance at B. Y. P. U. One received by letter, and one for baptism.

East Lake.—G. A. Chunn, pastor. Good S. S.; large congregations and interesting services. Mrs. Chunn's father, who lives in Alabama, was reported yesterday as dying. Mr. and Mrs. Chunn left at 7:45 p. m., Sunday, hoping to reach her father before his death. The services last night were turned over to the B. Y. P. U.

Alton Park.—Pastor John Hazelwood preached on "This One Thing I Do," and "Christ Exalted." Large attendance at morning services, but small at night because of rain. One received for baptism. 120 in S. S.

Hill City.—Pastor King spoke on "The Convention" in the morning; in the evening on "Overcome with Evil." 93 in S. S.

MEMPHIS.

LaBelle Place.—Pastor Gillon preached at both hours to fine audiences; three additions; eight additions during the week. Meeting closed.

Rowan.—Rev. T. E. Rice preached morning and evening.

Union Ave.—Pastor D. W. Rosdell preached at both hours on "Our Father," and "The Few in Sardis." Good day. Two baptized.

Binghamton.—M. W. DeLoach, pastor, preached on Heb. 12:1-3, and "Does It Pay?" Good crowds at both hours. Two professions at night.

Boulevard.—Pastor J. R. Wiggs preached on "Helping Together," and "The Christian Conflict."

Bellevue.—Pastor H. P. Hurst preached at both hours. One baptized; one for baptism.

Central.—Pastor Thomas S. Potts preached at both hours on "Unconscious Influence," and "The Power of Gentleness." Rainy day.

First.—Pastor Boone preached at both hours. Much rain, but good interest. One baptized and one restored.

McLemore Ave.—W. J. Bearden, pastor, preached at both services on "The Power of a Surrendered Life," and "The Opportunity to be Great." Two baptized.

Seventh Street.—Pastor I. N. Strother preached at both hours on "Be Filled with the Spirit," and "Looking Unto Jesus." The Baptist Sunday-School Union in the afternoon.

Your series of articles on "Baptist Principles" are very interesting and helpful to me, and I suggest that you publish them in pamphlet or book form. I believe such a book would do a vast amount of good, especially out here on the North-Pacific Coast, where Baptist principles are not very well known.

J. J. TAYLOR.

Corvallis, Oregon.

The Antioch Baptist Church has set aside the first Sunday in June, 1909, as roll call time. Our members have become widely scattered and a good many are unknown by face to us now. We are anxious that

all get together at this time and make each others' acquaintance and once more enjoy the service of Antioch Church, which can soon celebrate its one hundredth anniversary. We are looking forward to a good service and a profitable meeting. Every member whose address could be secured will receive a letter of announcement. If you are a member and fail to get such a letter, let this item be your invitation, and come, as we earnestly desire the attendance of every member.

D. T. FOUST, Pastor.

Antioch, Tenn.

School being out, I have June and July to give to people who want revival meetings. I can come to you with a tent, 30x60; distance will cut no figure. I want to work for the salvation of souls and the glory of God. If you want a meeting, write me at once.

A. S. WELLS.

250 Jackson Street, Jackson, Tenn.

The Fifth Sunday Meeting of Central Association was held with the Baptist Church at Bells, Tenn. Rev. J. W. Wood, pastor of the church, had everything in readiness for the meeting. The program was carried out according to previous arrangement. Every subject assigned was ably discussed by one or more speakers. The treasurer's report showed that the churches of Central Association have contributed to the several objects of the Convention the sum of \$2,554.84 since the meeting of the Association. Most of the preachers of the Association are interested in our Fifth Sunday Meeting and the work we are trying to do for the kingdom. The next meeting will be held with the Poplar Grove Baptist Church, near Brazil, Tenn.

B. F. JARRELL, Sec'y.

THINK ON THESE THINGS.

The Minutes of the Southern Baptist Convention are ready for distribution. It is a magnificent volume of 335 pages. There ought to be a copy in every home among our Baptist people. A copy will be sent free to all who will send the postage, seven cents. Please enclose the postage when you write.

ESTILL SPRINGS ENCAMPMENT.

Our Estill Springs Encampment will open Monday, June 21, and will continue eight days. Those who have attended do not need to be told of its delights and privileges. Every day will be full of good things. There is no expense, save the entertainment at the hotel at the uniform price of one dollar a day. Some of our best pastors have work among country churches. These churches could not do a better thing than to give the pastor the amount necessary to cover his expenses and send him to the Encampment.

OUR CAMPAIGN FOR STATE MISSIONS.

The month of May has gone by, and with it, eight months of our State Convention year. The most of that time has been given to Home and Foreign Missions. Not a single appeal from the pulpit nor through the papers has been made by the Secretary, except in a general way. Our expenses are more than \$1,800 per month, and we have received but little more than that since the first day of January for State Missions. We would be untrue to the work of State Missions, if some special effort is not made. The time is at hand when this must be done. We are now getting out new literature for free distribution among our people. Envelopes and tracts will be sent in any quantities desired. We shall very soon have a new Children's Day Program for the Sunday School, covering the work of State Missions, Sunday School and Colportage that will be of interest to every Superintendent. We shall be glad to send samples of these with mite boxes, to those who desire them.

We expect also to have ready a State Mission program, covering six studies in our State work. Our special Week of Prayer for State Missions has always been of great value to the work in every way. Our good women make much of this season, not only by increasing the gifts to the work, but in the development of their spiritual life. Since the missionary program and Week of Prayer have been used to such good effect by the women, we are convinced that it may be quite as profitable to the churches in general. If the pastors and leading workers will take up the matter, we are sure that the women will be glad to join in a general effort among the churches. It may be made a great time of instruction, and dissemination of truth, as well as an uplift to every church that will use the opportunity. We beg that the pastors will begin planning at once for a great campaign in State Missions. The year just closed has been the greatest in our history for Home and Foreign Missions, and now let us make it the greatest for State Missions as well.

Yours in service,

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, 206 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

Missionary subject for June: "Lands of Buddha—Japan and India."

WHAT YOU HAVE GIVEN AWAY.

BY EDWIN M. POTEAU.

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

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

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

Culture and fame and gold—ah, so grand—
Kings of the salon, the mart, a day—

"All you can hold in your cold, dead hand
Is what you have given away."—*Baptist World.*

JAPAN.

The *New York Tribune* calls attention to the fact that while at the time of Trafalgar Japan was of no more account in the world than the Fiji Islands, and was but recently reckoned as a semi-barbarous country, she is now swiftly coming to the fore as one of the great military powers, and at the present rate of progress will in a few years rank as the second naval power in the world.

Japan's indebtedness to Christianity for her present position is thus expressed by the *Interior*: "The empire of the rising sun, as we see it today, could not have existed except for the ingrafting of new motives and the supplying of new aims, which Christianity effected through its Christian missions."—*Missionary Review.*

BAPTIST MISSIONS.

Baptist work in Japan is now under the direction of the American Baptist Missionary Union and the Southern Baptist Convention. Our work began in 1860, when three young men were appointed to go to Japan. One of these was lost at sea, and the dark days through which the United States passed in the sixties kept all the truest and noblest young men for service in the homeland. The Southern Baptist Convention renewed its energies in aggressive service and Japan was entered in 1889. Now there are seven churches, having a membership of over three hundred. The Southern Board confines its work to lower Japan, having stations in Nagasaki, Fukuoka, Kokura, Kumamoto, Kagoshima, Sasebo, and Shimono-seki.

At Kokura the young people formed a society which has proven of great help to the missionary. The young men are earnest in their efforts to reach non-Christians, and keep the names of some whom they want to reach before them, praying and working until their efforts result in conversion. Inquirers are continually seeking the way of life.

"The day is breaking and the shadows flee,
A better, brighter age is ushered in;
The fettered mind, from ignorance set free,
Seeks eagerly a truer life to win."

THE SITUATION IN INDIA.

There are signs of promise on many sides of us. In one village of high-caste people, where there had been intense devotion to Mammon, there appeared such a spirit of inquiry that the teacher requested our good pastor to come and talk with the Hindus. He went and found the schoolhouse filled with the prominent men of the place. They asked many questions and he answered them patiently all night long till the break of day, when four of them put their names down as Christians. He sent for New Testaments for them. A few days afterward more came to see us at the bungalow and gave their names as having fully decided to be Christians. The result is told in the words of an enemy, who said, "Hinduism is tottering. It will fall and they will all become Christians." On an itinerary just closed we found one village where twelve heads of families are eager to become Christians and want a teacher among them. In another place thirty families were just ready to embrace Christianity held back only by the opposition of their head man, who since then has signified his consent. In still another forty families show great enthusiasm in coming to Christ. Their women are especially

FREE TO YOU—MY SISTER

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



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

eager, which is quite unusual.—*Missionary Review.*

JAPANESE HOMES.

Western people are far behind the Japanese in the simple but effectively beautiful arrangement of their homes and that English and Americans particularly have much to learn from these cultured people in the way of decoration and art.

"When you first go through Tokio," he said, "you receive the idea that it is a squalid city, but upon a little further investigation you find it is exquisitely clean and neat. The fact that delicate and lovely bric-a-brac and fragile, porcelain wares adorn the exteriors of the shops and houses conveys some idea of the national appreciation of beauty and value. How long do you think that could last in America or England?"

"To get to the best part of a Japanese home—what we call the parlor—one must go around to the back, for all of their kitchens face on the streets. They do this so that the living part of the house shall be removed from the dust and turmoil of the street.

"Thus when you go to the rear of a Japanese home you are not confronted with a vista of littered up back yards, strewn with tin cans and camped upon by innumerable cats, but you see a lovely reach of charming gardens, for no matter how small his space is the Japanese must have his garden, and it is always thoughtfully planned and artistically executed, too, even though he have a scant four or five feet for his operations."—*Baltimore News.*

NO HOMES IN INDIA.

There are no homes among the Hindus. The mother in the low-caste home must go out and work with or for her husband, taking care of her babies and cooking his food during his intervals of rest. The high-caste and wealthy women are shut out of the better part of the house, and condemned to life in the zenana. William says of these zenanas, "It is a melancholy fact that, as a rule, the well-lighted rooms, with windows and verandas looking into the street, are appropriated by the male members of the household. The women's apartments look into the quadrangle, where the family cows and goats are the chief objects of interest, or on a dead wall—never on a street." From these apartments there is no escape. A wife may not pronounce her husband's name, must stand in the presence of the men of the family, and may never sit down to a meal with her husband.

The Hindu religion classes women with cows, mares, female, camels, buffaloes and goats. Only in marriage can she hope for regeneration or salva-

tion. Her husband is to her a god. She has no existence apart from him. When shall the women of India have their rights? When Christian women are willing to surrender something of comfort, of ease, of luxury, to give to them the gospel of Christ—the only remedy for these wrongs.—*Mrs. M. M. Waterbury.*

A BRIDE IN JAPAN.

Some of the social customs of the country are specially noticeable and peculiar to Westerners. No Japanese lady would think of appearing at a ball in the fashionable evening dress of the American lady, but it would be perfectly proper for her to go barefooted. Japanese marriages are arranged by parents, or sometimes by a hired "go-between" who arranges satisfactory matches. Weddings are never held in temples, nor at the "home of the bride," but the groom awaits the coming of his bride, and at his home the festivities are celebrated. No priest saddens this happy occasion—they officiate at funerals, and a wedding is a happy occasion. Divorces are not infrequent, and no wonder when marriages are so arranged. The wife's first duty is to honor and serve her husband, who takes precedence in everything. The wife must never be jealous, even when a concubine is brought to the home. The houses are insecurely built, there are no chairs, tables, nor beds. One room may serve for drawing-room, dining-room, and bed-room. The straw matting on the floor is kept scrupulously clean (muddy shoes are left outside), and my lady's choicest dress will be in no way soiled as she seats herself on the small cushion on the floor. Her master's meals may be served to him also as he sits on the floor—little tables may be brought in to him, and his portion of food placed in a bowl, to be eaten with a chop-stick. At night-time, after the meals have been eaten, and the guests entertained, and the time for slumber draws near, a couple of blankets are brought in, and on the floor, with his blanket under him, and the little wooden pillow and another blanket for covering, our Japanese finds his resting-place for the night.

PHILLIPS.—Myrtle C. Phillips was born Jan. 31, 1884, died Feb. 9, 1909, joined the Alexandria Baptist Church at thirteen years of age, and was baptized by Bro. J. H. Wright, of Nashville. While we miss Myrtle in her Sunday School and church, and there is a vacant chair in her home, yet we know her sufferings, which she bore with patience, are ended, and she is now resting in the arms of her Saviour, beckoning for her loved ones to come up higher, where there are no more farewells and heartaches.

We extend our sympathy to the be-

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

reaved ones, and commend her pure Christian life to all her dear ones, and may they look to Him, who "doeth all things well." He alone can heal the broken hearted, and soothe us in this sad hour of bereavement.

H. H. JONES,
MRS. J. W. MEASLE,
Committee.

MILD CURE FOR CANCER.

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

CHURCH REPRESENTATIONS.

You will please pardon my asking for a little space in your paper. As you used my name in one of your editorials of April 1, 1909, I feel that in justice to myself, I should make this reply. It seems that you object to my statement that "they" (the Convention), "only succeeded in enrolling less than a hundred churches last year at the Convention." Now, Brother Folk, if the above statement is untrue, I can't help it, and am not responsible for the truthfulness of it, as I got my information from the Convention minutes themselves. And if it is untrue, then you Convention folks are to blame for not telling the truth. (See minutes, page 50). You will find, "*Signifies representing churches.*" Now, I counted all the stars and made them less than 100, as I said. Now, Brother Folk, you count, and if you make it "less than 100," as I did, then I ask you as a Christian brother, to just be manly enough to tell your readers where the

"misrepresentation of facts," "intentional," or otherwise, is in my article referred to above. You say you "confess" that you "were quite surprised at" my "statement." Why are you surprised, when your minutes say it just as plain as A B C? You might know that such fellows as me are just foolish enough to believe what the minutes say. I am not dreamy and visionary enough to imagine that "there were at least 1,000 different churches represented in the Convention," when the minutes show less than 100. Oh! I know that there were others—hundreds of them—at the Convention. But, Brother Folk, they were not representing churches. The mere fact that a man belongs to a Baptist church somewhere doesn't at all prove that he represents that church everywhere he goes. If, as you say, associations appointed 153 messengers and "1108 were appointed by State Conventions or Missionary Boards or churches," then the churches appointed not more than 1-12 the total number of messengers and you have a Convention overwhelmingly controlled by forces other than Baptist churches. For if a man is appointed by an association, he is duty bound to represent that association, and if he is appointed by a Board he represents the Board and not a church.

Now, Brother Folk, these are some of the reasons why I can't believe in the Convention tendencies of allowing Associations, Conventions, Boards, and money to rule everything. It is pay \$250 and you can have a seat. Or play "smart," and the Association will send you. Or, if you will be wise and smart too, maybe the State Convention will send you. Or if you will get to be a Yelling Board Advocate, maybe the Board will send you along. The Convention no longer recognizes a man because he is from and representing a Baptist church. I tell you, Brother, we need to get back closer to the churches and let their voices be heard. When we, as Baptists, recognize the voice of the churches as we should, then and not until then will God's message go to earth's remotest bounds. I long for the day to come when Baptist churches will shoulder the great commission and go everywhere preaching the glad tidings of salvation without having the Convention-whip cracked over their heads. I long for the day to come among Baptists when such papers as yours and others will cease their fight against Church or Gospel Missions, for surely our Lord meant the churches when He used the "ye" when He said "go."

Brother Folk, let us have your prayers and encouragement rather than your abuse, for surely you can't say Church Missions or Gospel Missions are unbaptistic and unscriptural.

Pray for us, Brother, and don't despitely use us. We are Baptists, and want Baptist principles to be carried to earth's remotest bounds.

J. B. HILL.

Dyersburg, Tenn.

The difference between Brother Hill and us is a technical one. He says that only those messengers to the Southern Baptist Convention, who were expressly appointed by their churches, were representatives of the churches. We contend that all of the messengers in attendance upon the Convention were members of Baptist churches, and so were representative of their churches. Especially is this true of those messengers who were appointed by the State Conventions or the State Mission Boards, acting for the Conventions. Those who were appointed directly from the churches were appointed on the basis of one messenger for every \$250 contributed by that church to the objects of the Convention. If, however, a church could not give as much as \$250, as was

INSTANT RELIEF OF ITCHING HUMOR

Limbs Below the Knees Were Raw—Feet Too Swollen to Get Shoes On—Sleep Completely Broken by Intense Itching and Burning—Well in Two Days and Says That

CUTICURA IS AMONG HIS HOUSEHOLD GODS

"God bless the man who first compounded Cuticura. Some two months ago I had a humor break out on my limbs below my knees. They came to look like raw beefsteak, all red, and no one knows how they itched and burned. They were so swollen that I had to split my drawers open to get them on and could not get my shoes on for a week or more. I used five or six different remedies and got no help, only when applying them the burning was worse and the itching less. One morning I remembered that I had a bit of Cuticura and tried it. From the moment it touched me the itching was gone and I have not felt a bit of it since. The swelling went down and in two days I had my shoes on and was about as usual. I only wish I had used the Cuticura Remedies in the first of my troubles. They would have saved me two or three weeks of intense suffering. During that time I did not sleep an hour at a time, but was up applying such remedies as I had. Henceforth the Cuticura Remedies will be among my household gods, rest assured. George B. Farley, 50 South State St., Concord, N. H., May 14, 1907."

FOR BABY RASHES

Eczemas and Irritations, Cuticura Is Worth Its Weight in Gold.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless for the skin and scalp. Infantile and birth humors, scalded-head, eczemas, rashes, itchings, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured.

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.), (or 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.

Star Mailed Free, Cuticura Book on Skin Diseases.

the case with most churches, then the State Convention or the State Mission Board, acting for the Convention, would combine the contributions of various churches and appoint brethren from these churches. The only difference between the messengers from these churches and the others was that the others were more directly on the financial basis. As we stated before, there were 1,261 messengers in attendance upon the Southern Baptist Convention at Hot Springs last year. One hundred and fifty-three of these were appointed by Associations as their representatives in the Convention. One thousand, one hundred and eight were appointed by State Conventions or Missionary Boards or churches on a basis of one representative for each \$250 contributed to the work of the Convention. A few of these 1,108 messengers were appointed directly by the churches. These are the ones referred to by Brother Hill. As a matter of fact, though, all of the messengers in attendance upon the Convention, those appointed by the Association and by the State Conventions and State Mission Boards as well as those appointed directly by the churches, represented the churches. All of them were members of Baptist churches. While some churches had more than one representative, in most instances there was only one messenger from each church. Out of the 1,261 messengers present, we presume that, at least there were 1,000 different churches represented in the Convention.—Ed.]



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No one ever heard of a **ZuZu** that wasn't good

No! Never!!

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STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears. The spring and summer is always a hard time on religious papers. We are needing the amounts due us to meet obligations which have accrued. We hope that all of those who have received statements will respond promptly. The amount which each one is due is small, but in the aggregate the amounts become very large to us. Please do not throw the statements aside, but attend to the matter at once.

"THE PLAIN AND ONLY ISSUE."

In its issue of May 18th, the *Louisville Courier-Journal* had a remarkable editorial of nearly a column and a half in length, headed, "The Plain and Only Issue." The editorial begins by saying: "There is but one question now before the people of Kentucky of paramount interest and importance, and that is the question of prohibition. No greater issue was ever submitted to the voters of a State."

This is what temperance people have been saying for many years. The liquor people, though, have always been trying to sidetrack the issue, claiming that the question of prohibition was not an issue in the election. The editor of the *Courier-Journal* seems to be bolder and more candid than the usual advocates of the liquor cause. Whenever we can get the friends of the liquor traffic to accept the issue, then there is no question as to the result. The liquor traffic simply cannot stand the test of discussion and of public sentiment.

Even the editor of the *Courier-Journal* said in the very editorial under consideration, "The saloon as it is conducted in the United States, is an indefensible quantity." This is precisely the position of the Anti-Saloon League. Now, will not the editor of the *Courier-Journal* join the Anti-

Saloon League in an effort to abolish the saloon "as it is conducted in the United States," seeing that it "is an indefensible quantity?" It is useless to talk about regulating the saloon. As the lamented Carmack said, "The saloon refuses to be reformed. It must therefore be destroyed." This is the only logical conclusion.

The *Courier-Journal* says, though, that— "Its attitude toward the prohibition craze, as even the friends of that epidemic of mistaken zeal are wont to call it, is laid in basic truth; that the habits of a people may not be changed in the twinkling of an eye; that the property of citizens may not be confiscated without due process of law; that the church is not an integral part of the State, nor its ministry fit agents of public business; that morality and virtue are personal and not political questions and except when they degenerate into crime cannot be reached by statute; and that all attempts to regulate them by decree of conventicle, no less than by legislative edict, have been and will ever be, abortive, bringing more of shame than honor upon both the church and the State."

In reply to this we have to say:

1. The friends of prohibition do not speak of it as a "craze," except by way of accommodation to the speech of its opponents.

2. Nobody claims that the "habits of a people may be changed in the twinkling of an eye." It is generally admitted that, even under prohibition, the old toppers will manage to get their whiskey in some way. But what the prohibitionists propose to do is to take temptation out of the way of the young, so as to prevent them from forming habits of intoxication. Then when the old toppers die out, as they will after awhile—and the more whiskey they drink the sooner they will die—then a younger generation will come on which has not formed the habits of intoxication.

3. If it be true that "the property of citizens may not be confiscated without due process of law," what about the confiscation of the homes, the food and clothing, and even the lives of people, by liquor dealers? Or, would the editor of the *Courier-Journal* claim that the liquor dealers are given the right to confiscate the homes and food and clothing, and even lives, of citizens "by due process of law," when they are licensed to sell liquor? It is just exactly this license which we propose to take away from them, so as to prevent them from confiscating the property of citizens.

4. Of course, "the Church is not an integral part of the State." But *Christian people* are. And as such they have a right to take part in public affairs.

5. We claim that ministers are certainly just as "fit agents of the public business" as saloonkeepers are, and, we believe, even more so, especially where moral issues are involved.

6. We wonder if the editor of the *Courier-Journal* meant to be taken seriously when he said that "morality and virtue are personal and not political questions, and except when they degenerate into crime cannot be reached by statute." What about laws forbidding the Louisiana State Lottery, forbidding gambling on race tracks, forbidding gambling of any kind, forbidding bucket shops, forbidding places of vice of various kinds? Has the State no right to enact such laws? Well, every State in the Union, including Kentucky, has enacted such laws, and they have all been sustained by the Supreme Court of every State, and of the United States.

6. The claim that all attempts to regulate morality and virtue "by decree of conventicle, no less than by legislative edict, have been and will ever be, abortive, bringing more of shame than honor upon the church and the State," is both absurd and ridiculous, in view of the Ten Commandments, given by the hand of God, himself, and in view of many laws, to which we have just referred, passed by various States. It should be borne in mind, though, that prohibition does not say to a person, "you shall not drink liquor." What it says is, "you shall not sell it." The right to say this has been confirmed by the Supreme Court of every State in the Union and of the United States. Prohibition proposes to remove temptation out of the way of people. This it does in the interest of the citizens of the State. "The greatest good to the greatest number" is its policy. If this policy is not democratic, if it is not American, what policy is? It does not propose to make men good by law. It simply says, You shall not make men bad by law.

We may add that it is a matter of extreme regret to us to see a man with the recognized abil-

ity of the editor of the *Courier-Journal* on the wrong side of moral questions. He is evidently living in the past generation, and does not seem to know that the procession has passed by him. He is sitting astride his hobby horse, with his back to the front and his face to the rear, whipping and spurring with all his might. The spectacle would be amusing if it were not so pitiable for one of his ability.

TWO FIFTH SUNDAY MEETINGS.

We attended two Fifth Sunday Meetings, that of the Concord Association, at Una, on Saturday, and of the Cumberland, at Hopewell, on Sunday. At Una, the following ministers were in attendance: C. T. Beall, J. J. Carr, E. K. Cox, S. N. Fitzpatrick, D. T. Foust, C. I. Hudson, G. A. Ogle, S. H. Price, S. C. Reid, J. S. Rice, J. E. Skinner, J. H. Wright. Besides these, a number of laymen, like Brethren A. D. Foreman, C. B. Harwood and R. L. Wright, took part. With such an array of speakers, it may be presumed that there was no lack of interest in the discussion of the various subjects, among which were the following: "The Holy Spirit," "What Baptists Believe," "Teaching in the Sunday-school," "Sunday School Literature," "Christian Union," "Church Unity." These were all discussed on Friday. On Saturday morning, when we reached the house, Brother J. J. Carr was making an earnest talk on "Communion," followed by Bro. J. E. Skinner in a strong speech on "Missions," and Brother E. K. Cox in a comprehensive address on "The History of the Church." The meeting closed with a sermon by the editor. The afternoon was given up to a Sunday-school picnic. Both the dinner and the social features were greatly enjoyed. On Sunday Dr. W. C. Golden preached in the morning and Rev. J. J. Carr at night. Bro. S. N. Fitzpatrick, the beloved pastor of the church at Una, was moderator of the meeting. The whole occasion was quite a pleasant one.

The meeting at Hopewell began on Saturday, presided over by Rev. P. W. Carney, the efficient pastor of the church. Rev. V. K. Witt, of Franklin, Ky., spoke on "Obligations of Church Members." Rev. J. H. Wright, of Nashville, preached on "The Test of Discipleship." Rev. C. D. Graves, of Clarksville, spoke on "The Laymen's Movement," and Rev. J. B. Shelton, of Adairville, Ky., spoke on "Foreign Missions." We heard excellent reports of these addresses and the sermon by Brother Wright. On Sunday morning Rev. L. C. Kelly, of Orlinda, spoke on "How to Build Up a Country Sunday-School," and Professor William McNeilly on "Who Ought to Attend Sunday-school." The editor preached on "Scriptural Baptism." In the afternoon Professor McNeilly, Brother Kelly, and Brother Jesse Clayton made earnest, practical talks.

Miss Mary Northington was present at the meeting in the interest of the Woman's Missionary Union. On Sunday morning she spoke to the children in a school-house near by, and organized a Sunbeam Band. In the afternoon she spoke to the women. Notwithstanding the weather, there was a large crowd present on Sunday, enough to fill both houses. The dinner was abundant for all.

Hopewell has a membership of about 300. During the pastorate of Brother Carney the contributions of the church to missions have grown considerably. We enjoyed the day very much.

THE DENOMINATIONAL PRESS.

The following resolutions were offered by Rev. V. I. Masters, Editorial Secretary of the Home Mission Board, and were adopted unanimously:

"Whereas, The denominational weeklies of Southern Baptists have received less appreciation from the denomination than any other agency, in proportion to the value of the service they have rendered; and

"Whereas, Only an average of one Baptist family in five among our people in the South take a denominational weekly; and

"Whereas, To multiply the circulation of our papers is to multiply the efficiency of every agency of service fostered by this Convention; therefore,

"Resolved, 1. That this Convention urges 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 journals.

2. That we urge the pastors to put the value of the denominational papers on the consciences of their peo-

ple and in every fit way to facilitate the extension of their circulation."

In discussing the denominational papers on Sunday afternoon, Dr. J. B. Gambrell said, among other things:

"We have five hundred thousand white Baptist families, and only one in five take their State paper."

"The four Baptists out of five who do not take their State paper can not be depended on in any great denominational enterprise."

"If a man thinks editing a denominational paper is an easy job, let him try it. I know; I have tried it."

"I would stand a law suit before you could give me a denominational paper."

"Some people are afraid the editors will get rich. We can settle that question afterwards. Let us stand loyally by them now."

"Denominational papers must be owned by some men. I am sorry for the men. They render a great service to the denomination."

"We say the denominational paper is the hack horse of the denomination. I'd feed any horse I'd be willing to ride. I'd even feed a mule that I rode."

"No pastor should think he is too dignified to get subscribers to his State paper."

"When I was pastor I saw to it that every family subscribed to their State paper as their first duty."

"If we could double the circulation of our papers we could double on everything else."

"I am in favor of our State Conventions giving an hour to the discussion of this all-important subject."

Dr. Gambrell speaks from the standpoint of experience both as an editor and as a Secretary. Do you agree with him? If so, will you not put your belief in practice by doing all you can to extend the circulation of the BAPTIST AND REFLECTOR?

DEBATE BETWEEN DISCIPLE AND DISCIPLE.

Elders J. B. Briney and — Otey held a debate at Trinity Methodist Church, Louisville, Ky., September 14-18, 1908. It is rather surprising that the debate should have been held in Trinity Methodist Church; still more surprising that it should have been a debate between two—not Methodists, or Methodists and Campbellites, but—Campbellites; and especially that that debate should have been on the following propositions:

- (1) "The use of instrumental music in connection with the songs sung by the church on the Lord's day when assembled for edification and communion is opposed to New Testament teaching and sinful." Otey affirms; Briney denies.
- (2) "The use of such organizations as the Illinois Christian Missionary Society, the Foreign Christian Missionary Society, etc., is authorized in the New Testament Scriptures and acceptable to God." Briney affirms; Otey denies.

These are the main differences between the big D's and the little d's among the Campbellites. Evidently Mr. Briney is a Disciple and Mr. Otey a disciple. We were compelled to use the word "Campbellite" to designate both of them, as it would not do to speak of Mr. Otey as a Disciple or of Mr. Briney as a disciple. Each would be mortally offended to be so designated. And these are the brethren who started out to unite the Christian world, and who are now continually preaching the doctrine of Christian union. The advice comes back to them with emphasis, "Physicians, heal yourselves."

QUESTION BOX.

Question: Has the pastor of a Baptist church any grounds for getting offended at his members when they do not have him perform the marriage ceremonies?

Answer: It depends upon circumstances. As a rule, it is expected that the pastor will perform the marriage ceremonies for members of his church and congregation, and if he is not asked to do so it becomes a reflection upon him. At the same time, though, there may be special reasons why the bride or the groom may prefer some one else, as, for instance, in case either one has a near relative who is a preacher. Or, if the groom is a preacher himself, he may wish to have some preacher friend to perform the ceremony for him. Or the bride may want some former pastor, who may have baptized her or married her mother, or something of that kind. These, however, are only exceptions to the rule. As a rule, the present pastor of the church ought, by all means, to be asked to perform the marriage ceremony.

RECENT EVENTS.

The new City Council of Charleston, W. Va., at its first meeting, by a vote of twenty-two to seventeen, refused to renew the license of the forty-nine saloons of the place.

It is announced that the Baptist Education Society of Kentucky, has finished raising the \$400,000 proposed, and so has secured the 4,000 acres of coal lands promised by Dr. A. Gatliff on condition that \$400,000 should be raised. We extend congratulations to Dr. P. T. Hale, Secretary of the Society, who was instrumental in raising the amount.

Dr. Charles F. Aked, imported from England to become pastor of the Fifth Avenue Church, New York, recently announced to his congregation that he would not remain unless they would build him a larger and better equipped house of worship. Dr. Aked wanted a \$2,000,000 plant. The church, though, decided to build a plant costing from \$300,000 to \$500,000.

Rev. J. W. Slaten, of Oakesdale, Wash., is a Tennessee boy who went West several years ago. He has been preaching 16 years. He is quite successful in revival work. The Palouse Baptist Association convenes with his church June 15-18. We wish very much we could accept an invitation to be present at the time. We hope that we may be able to get Brother Slaten back in Tennessee some time.

Miss Mary Northington, daughter of our friend, Hon. M. C. Northington, Mayor of Clarksville, has been appointed Field Secretary of the Woman's Missionary Union of Tennessee. Miss Northington is well equipped for the duties of the position, and is starting out in the work earnestly and actively. We commend her most cordially, not only to the women of Tennessee, but to all with whom she may come in contact.

Rev. and Mrs. J. C. Midyett celebrated their "pearl wedding" on May 6th at Sturgis, Ky., where Brother Midyett is pastor and also President of Ohio Valley College, of which Mrs. Midyett is matron. *The Baptist World* says: "The esteem in which the President-Pastor and the Matron are held by the school, church and community was shown by the many and valuable presents brought and sent in remembrance of the occasion."

The following is the program of addresses at the Seminary Commencement, May 31-June 1st: Alumni, Monday morning, Dr. John E. White, Atlanta, Ga.; Missionary, Monday evening, Dr. L. P. Barnes, Secretary of the Home Mission Society, New York; Baccalaureate, Tuesday morning, President S. P. Brooks, Baylor University, Waco, Texas. On Tuesday evening President Mullins will deliver the address to the graduates." This is quite an interesting program offered.

It was with deep regret that we learned through the *Baptist Builder* of the death last week of Mrs. L. L. Fonville, of Jackson, the beloved daughter of Dr. and Mrs. G. M. Savage. It was only last December that she was married to Brother Fonville, under the most favorable auspices and with the brightest prospects of a long life of happiness. We tender our deepest sympathy to the bereaved husband and father and mother and brothers and sisters, with our earnest prayers for God's blessings upon them.

Rev. C. A. Ladd, for a number of years pastor of the church at Lewisburg, Tenn., more recently at Newbern, requests his paper changed to Herrin, Ill., until further notice. He says, "I have not determined yet where I shall locate. Would like to remain in Tennessee, if the Lord opens the way." Brother Ladd was one of the most faithful and efficient pastors in the State. We should be very glad to have him back in Tennessee. We hope that one of our vacant churches will call him to its pastorate.

"*Religion and Health*," by Rev. Len G. Broughton, M. D., D. D. This is the title of a little volume recently published by the Fleming H. Revell Co. It is a discussion of what is called the Emmanuel Movement, which claims to combine psychic, or mental healing with religion. Dr. Broughton is well qualified to discuss the subject, having been a practicing physician before entering the ministry. His views are eminently sane and conservative. For sale by American Baptist Publication Society. 63 pages. 25 cents.

The *Word and Way* says: "A brother in Kansas City handed to M. W. Barcafer five dollars and told him to find H. W. Virgin and invite him to the best meal in Louisville—a meal for Mr. and Mrs. Barcafer

and H. W. Virgin. The three met and bountifully dined." Think of it! We wonder if Dr. Virgin has got over that dinner yet. It seems to us it was downright selfish in him and Brother and Sister Barcafer to eat that big dinner all by themselves and not ask any of their friends to share it with them. If they got sick as a result, it was no more than they deserved.

We acknowledge receipt of an invitation from the Faculty and Senior Class of Ouachita College to attend the Commencement Exercises on June 2nd. The Commencement Sermon was preached on last Sunday by Dr. Carter Helm Jones, of Oklahoma City. The Annual Thanksgiving Service in the afternoon was led by Dr. H. L. Winburne, of Arkadelphia, Ark., and the Sermon before Ministerial Students was preached in the evening by Dr. J. J. Hurt, of Conway, Ark. The Baccalaureate address on Wednesday was delivered by President E. B. Craighead, of Tulane University, New Orleans.

Referring to the recent General Assembly of the Presbyterian Church, South, the *Christian Observer* says: "There were one hundred and seventy-three votes cast in the contest for moderator, and several commissioners had left the room before the ballot was taken. This indicates an unusually large attendance at the opening." Compared to the 1,542 delegates at the Southern Baptist Convention, nearly all of whom were present on the opening night of the Convention, and voted in the election of officers, besides some 4,000 or 5,000 visitors who were in attendance, the 173 seems rather a small number.

Dr. W. D. Powell announced that the Baptist State Mission Board of Kentucky will present a most enthusiastic report to the General Association, which meets in Ashland in June. The Baptists of Kentucky gave the present year \$33,987.55 to State Missions, an increase of \$5,440.58 over the previous year; and to Home Missions, \$23,636.74, an increase of \$1,613.38; and to Foreign Missions, \$37,525.54, an increase of \$3,186.46 over last year. The Secretary asked for \$10,000 for church building, and received some \$17,000. The increase in contributions for all missions last year amounted to more than \$20,000. "Where did he get it?"

Bro. H. D. Brown, in the *Standard*, of Chicago, tells about a very profitable Sunday School Institute recently held in the East Lincoln (Neb.) Church, conducted by Prof. J. A. Baber, State Sunday School Superintendent. Mr. Brown says: "The program was so arranged that each day's work was part of a complete presentation of the most important Sunday School problems, each succeeding day following up the ground previously covered, all in such a connected and systematic way that the interest in, and the importance of, Sunday School work grew from day to day." Many of our readers will remember Prof. Baber as the former President of the Southern Normal University at Huntingdon, and will be glad to know of the good work he is doing in Nebraska.

Mrs. Matilda Carson Hanna died at the home of her son, Rev. W. T. C. Hanna, in Muncy, Pa., May 10th, at the age of 92 years. She was a daughter of the noted Alexander Carson, LL.D., and was born in Tubermore, Ireland. Referring to this event, the *Journal and Messenger* says: "It will be remembered that Alexander Carson, pastor of a pedobaptist church in Tubermore, Ireland, became convinced that baptism is immersion, and, having preached to his people a sermon in which he gave the reasons for his change of views, he walked out of the church, followed by a considerable number of his congregation, not knowing whither he was going. He afterward wrote and published a book on 'Baptism,' which has attracted more attention than any other ever published on the subject."

We appreciate an invitation from the Scientific, Literature and Classic classes of Hall-Moody Institute to attend their Commencement Exercises on June 1st. The annual Commencement Sermon of the Institute was preached on May 30th, by Dr. W. M. Wood, of Humboldt, at 11 a. m., and the Annual Sermon before the J. N. Hall Society, by Rev. J. R. Clark, of Paducah, Ky., at 8 p. m. The annual address before the Alumnae Association was delivered Monday evening, by Hon. G. W. Boucher, Dyer, Tenn., and the Alumnae Reading by Miss Madge Cole, of Newbern. The graduating orations of the Scientific class were on June 1st, at 8 p. m., the graduating exercises of the B. L. class on Wednesday at 3 p. m., and the graduating exercises of the Classic class on Wednesday at 8 p. m., at which time the literary address was delivered by Dr. R. W. Weaver, of Nashville.

THE HOME

WON'T THE OLD HOME BE LONESOME?

In the year 1884, L. S. Hailey, who had reared a large family, wrote a letter to his daughter, Mrs. C. E. Doyle, who was then living in Texas, in which he informed her that the last one of his children was arranging to leave home.

The letter, which was naturally very gloomy, ended with the above interrogatory. The following lines were written in reply to that letter:

The old home isn't like it used to be,
The thought makes me very sad.
You no longer hear the happy children
With hearts so merry and glad.

Dull silence now remains unbroken,
Save by some melancholy sigh
Heaved while viewing some fond token
Of those who have said good-bye.

Ah! can this make your bosom swell
With sighs you never felt before,
Because they have all left
Their father's welcome door?

Oh! why should sorrow mark your brow
And tears unwelcome come?
"It is this," I think I can hear you say,
"They are all gone from home."

The lovely flowers we used to cull
To cheer the dear old home,
As they fade they seem to say,
"They are all gone from home."

I think I now can see you both
Watching the old "big gate;"
"Surely some of them will come
Before it grows too late."

But no "it is all in vain," you say,
As you turn and heave a sigh
And breathe a prayer for each of them,
To him who reigns on high.

Careth none of them to see their father?
Or even to breathe their mother's name?
Ah! yes, we are all longing
To see you all at home again.

Tonight I am sadly thinking
Of the broken household band.
The two remaining, and two asleep,
Beneath the oak trees grand.

The rest of them, where are they?
Ask of the wind, their daily mate;
Some are here and some are there,
This one is in the Lone Star State.

Within my heart is a hungry pain;
A longing that is never still,
To be with you all at home again,
A fear I cannot quell.

What! never again see ma and pa,
And brothers and sisters dear,
In the old home where we used to meet,
And greet each other there?

No, we may never again in this world
See one another again,
But we will all greet each other,
In a world that's free from pain.

—Mrs. C. E. Doyle.

JIM'S TELEPHONE MESSAGE

"Why, you're a smart little fellow to bring such a big basket. It's bigger than you."

Jim looked up with a smile as Mrs. Price's kitchen maid helped him to take the basket of clean clothes off his cart.

"Taint a bit too big for me," he said, proudly. "There wasn't any one else to bring it, 'cause my brother's hurt and couldn't."

They carried the basket into the back hall, and, while Jim waited for Mrs. Price to be ready to pay him, he saw a wonderful thing.

It hung on the wall in a rather dark corner. Mrs. Price stood before it, talking. Without trying to listen, Jim could hear what she said. This was it:

"Hello! Is this number 204? This is Mrs. Price—I want a bushel of potatoes—and ten pounds of sugar—and a pound of tea—and two bunches of celery—and three packages of oatmeal—and a bottle of vanilla." She made a little pause between each order.

Jim was amazed. The town they lived in was small, there were only a few telephones in it, lately put in. He had never heard them before.

"Mis' Price," he asked, "do all them things come when you tell 'em?"

"Yes, Jimmy," she said, laughing. "Sometimes they keep me waiting a little, but they come sooner or later."

Jim asked his mother about it.

"She talks to a thing that sticks out of the wall," he said. "She asks for all sorts o' good things, and she says they come."

"You must 'a' been mistaken, Jimmy," she said, for she had lived in the country until lately, and like Jim, had never heard of a telephone. "Likely Mrs. Price was writing out a list o' something, and you didn't see straight."

But Jim couldn't get it out of his mind. Surely Mrs. Price said she got things by talking into that odd thing on the wall.

One morning, as he and Jane carried the basket of clothes into the hall, no one was there. And all of a sudden, a bright idea popped into Jim's mind. If Mrs. Price could get things that way, why could not he?

He drew a chair to it, climbed up, and put his mouth to the queer little thing, just as Mrs. Price always did. In the half light he had not noticed the thing she held to her ear.

"Hello—this is Jimmy Ray. We want a lot of things to our house, real bad—we ain't got anything to eat but meal and some potatoes. We'd like some bread—and some butter on it—and—Tom's real sick and I have to bring clothes and—if you have any shoes, 'cause mine leak real bad—and some milk for Tom—and some kind of stuff to make him well—please, please—and—don't wait very long."

The pleading voiced stopped, and Jim climbed down, his heart beating with hope. Of course, he could not know that his voice had not reached any one inside the telephone.

But some one outside had heard. At sound of the tremulous voice, Mrs. Price had come quietly to a door opening into the hall and heard the telephone message.

She made a visit to Jimmy's home, and saw to it that many comforts found their way there before the brother was able to work, and the mother could find plenty of washing to do.

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Many Northern as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated under inter-sectional influences, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing in all 32 States, 30 per cent. were Northern girls. Early registration is necessary. Catalogue on request.

Rev. IRA LANDRITH, D.D., LL.D., Regent.
Miss HOOD and Miss HERON, Principals.

Later she explained the working of the telephone to Jim. After she left him, he stood for a moment gazing at it.

"Well," he said at length, "you're a mighty nice, handy thing, but I don't know but Mis' Price is about as good as I want."—*Sidney Dayre, in the Christian Register.*

LABORERS WORTHY OF THEIR HIRE.

The Bowery Mission Free Labor Bureau is prepared to supply any number of men, for any kind of labor, at a moment's notice. Within the past twelve months' their cashier has paid out \$1,453.86 for railroad expenses on thousands of worthy, willing and able-bodied men, to all parts of the country. Address John C. Earl, Financial Secretary, 92 Bible House, New York City.

TIDINESS.

In days gone by, before the "new woman" appeared upon the scene of action, girls were rigidly taught the good old-fashioned principle of tidiness. "Neatness" hardly expresses my meaning as well as does the quaint old-time word. To be "tidy," Webster tells us, "is to be arranged in good order; neat, kept in proper and becoming neatness." Nowadays girls are neat to a certain extent and in a certain way. They bathe freely and wear clean clothes, but are they tidy? Frequently they are not. Their hair is often loose, and prone to tumble down; their gloves are sometimes ripped at the finger tips, and one or two buttons are lacking from their boots. The stock collar is often fastened on with an ordinary white pin which is very obvious, and the veil has occasionally a hole over the nose or chin. Our girl is charming, but is she as careful as she should be?

The other day I was making a morning call at a friend's house, and there met another caller—a woman who made a most agreeable impression upon me. She was not elaborately dressed, but her black tailor-made gown fitted her well, and there was not a spot or a speck of dust on it. I knew that it had been brushed carefully before she left her room. Her linen collar and cuffs were snowy white, and did not twist or shift from their proper places. Her

gloves did not wrinkle, and buttoned smoothly over the wrists; her shoes were like the rest of her attire—dainty, and her bonnet rested firmly and straight on soft, brown hair which, while wavy and fluffy, was neatly dressed, and so securely pinned that I fancy a high wind would not have caused it to come down. A thin veil covered a fresh complexion and bright face. The "tout ensemble" gave one the idea of daintiness and delicate finish. In speaking of this woman afterward to a man who knows her, I said: "There is something about her appearance that charms me. What is the secret?"

"I will tell you," he said. "She is a well-groomed woman. There are never any rough or loose ends about her."

"You mean that she is tidy," I said to him.

"You call it 'tidy,' I say 'well-groomed.' We both mean the same thing."

However one may express it—in sporting terms or with the old-fashioned word—is the condition not well worth striving for? Nothing is so destructive to illusion, so detrimental to the fascination of beauty or personal charm as the lack of this quality.—*Harper's Bazar.*

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz. pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

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BELLS.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

=Young South=

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Mission Topic for June: "LANDS OF BUDDHA—JAPAN AND INDIA."

Get you a map of Japan, and study it carefully while you read the following.

STATION SKETCHES.

I wonder how much a Royal Ambassador could tell his Chapter about the work of the Foreign Board of Japan? Of course every Ambassador knows that the Foreign Board is located in Richmond, Va., and that they send out and pay the salaries of the missionaries to foreign lands. One of these countries is Japan, where we have six mission stations and seven churches, three out stations and eighteen missionaries. The names of these stations sound queer in your ears, but they would soon become familiar to you if some one you knew and loved lived there. Our missionaries known to and beloved of God, are making their homes in these cities and towns. If you look in the back of the Foreign Mission Journal for April, 1909, you will find the names of our missionaries who live in these places.

First, let us visit Kokura (which means Little Grandy), where splendid work has been done. It is a lively little city, and help given to these people will be help well bestowed.

Journeying a few miles southwest of this place we come to Fukuoka, hill of happiness, one of our oldest and most important stations. A new church building has just been completed and a Theological Seminary opened, with ten young men enrolled as students. Services of some kind are conducted in the city nearly every night in the week by the teachers and students of the Seminary.

Now let us go south about sixty miles to Long Cape Nagasaki. Here we have a well established mission with a church and Sunday School. One of the most interesting things connected with our work in this city, is the Gospel Book Store. This store is the means of distributing many thousand pages of Christian literature throughout Southern Japan.

At Sasebo, a busy little naval station, and an out-station of Nagasaki, we have a pretty little chapel. Ours are the only missionaries doing work in this station.

Leaving Nagasaki, a little trip eastward on the water brings us to Kumamoto (Place of bears). (I hope you are looking at a map of Japan). This is an important educational centre, and there is great need of Christian Schools among the Japanese. Now is the time to "Give the light of the knowledge of the glory of God," or soon it will be too late.

Now let us travel south again, for about ninety miles to the beautiful and historic city of Kagoshima, the birthplace of men famous in war and peace. This is the nearest point to China. Ships from Europe touch here first, making this a very important station. Kagoshima ranks next to Kumamoto as an educational centre.

Our missions are located in the southern-most island of Japan, called Kinshin. In the southern end of Hondo, the biggest island of all, we have a new

mission station, (Lower Straits), Shimonoeki, more news about that next year.

Read these items to your Band or Class, and impress them if you can on the children's mind. Then, have some little girl recite the following little poem:

THE JAPANESE WAY.

"Come, little pigeon, all weary with play,
 Come, and thy pinions furl."

That's what a Japanese mother would say

To her dear little Japanese girl.

"Cease to flutter thy white, white wings
 Now that the day is dead.

Listen and dream while the mother bird sings."

That means it is time for bed.

"Stay, little sunbeam, and cherish me here;

My heart is so cold when you roam."

That is the Japanese, "No, my dear, I'd rather you stay at home."

"Roses and lilies shall strew the way,
 The sun goddess now has smiled."

That's what a Japanese mother would say

To a good little Japanese child.

—Author Unknown.

The Young South is indebted to the W. M. U. for these items that are so helpful always.

Next week we shall have some interesting things about India. Watch for them!—L. D. E.

CORRESPONDENCE.

Oh! yes. Somebody has thought of us and remembered our work, but I can't help wishing there were many more letters. Altogether though May was not a bad month. Note the total of our "Receipts" and you will see that, but if you crawl lazily through June, then I will be sorry. The summer is the time of times for Young South work. There is so much good time and we can fill it up so easily either by yourselves or with your Bands. Out-door meetings are so lovely. Meet out under the trees and study this month of these two of Buddha's countries and learn all you can about them. Then you will want to give to the Boards, that missionaries may go and take the gospel to them. Take your work with you and make pretty things to sell later. Bring in the eggs, and have a basket ready. The grocer will be glad to buy them, I am sure.

There'll be lots of work for little hands to do. The flower beds are needing to be weeded already. Ask father to let you sell apples after the berries are gone. Just keep saying to yourself, "I must help Japan!" and the way will be opened before you.

Please don't wait to have even a whole dollar, before you send. Coin will come safely and 1 or 2-cent stamps are always welcome. Be sure to get my address correctly. It is always just above the first column of our page. This week I got a letter directed "Church Street," and there is no such street in Chattanooga.

If you read Mr. Ball's excellent report of the Convention, you noticed how much the need of constant giving was stressed. What I want is, for the Young South to set a good example to all the societies and even the churches of Tennessee, by giving steadily, systematically, every month, and not piling in just at the last. Won't you try for that this year? And remember it is

TWELVE HUNDRED DOLLARS.

we are aiming at.

That makes such an easy example in arithmetic, doesn't it? Just \$100 a month will make us safe. The more

people we hear from, the more interesting our page will be.

Come on then for June. Let's fill the "rare days" full of honest work for the Master.

Memphis comes first today:

"I left home yesterday, my birthday, and could not spare the time from the 'Barksdale Boys' to write. I now send you \$1.72 cents for my birthday offering, and will you divide the remaining 28 cents between the orphans and Ministerial Relief for the dear boys?"

"I have much to be thankful for and I pray earnestly for the work of the Young South this year."—Mrs. W. H. Barksdale.

This is our "Arkansas Band," you know, and we thank them heartily, and we wish the grandmother a happy vacation. They are such loyal friends and true.

Shall I give the birthday offering to the Kokura Chapel?

Then comes Englewood:

"I know you think we have forgotten the Young South!

"Enclosed find \$1.50. For Grandmother Denton's birthday 71 cents, and give the other 79 cents from the grandchildren, all where it is most needed."—Mrs. Sallie Queener.

Another Grandmother! What would we do without the dear old ladies? That makes me think! I had a natal day myself this week, and I must give my 64 cents to Kokura's Chapel.

Shall Mrs. Denton's go that way, too? And the grandchildren's to the Home Board? Yes? Thank you very much! We knew you would be back soon. Keep on coming all this year.

To both these grandmothers, let us all wish "Many happy returns!"

And Gallatin brings good tidings:

"Please find enclosed \$1 for our dear missionary's salary. We are always glad to give our offering for her great work, and have never had cause to regret being members of the Young South all these past years.

"We send our love and best wishes."—Lena and Grace Smith.

These two sisters began in their childhood's home to give to the Young South, and many a dollar has gone to the Boards from their little hands. Now, that they have removed to Gallatin, and grown up they do not forget us. We are so grateful to them both.

Miss Grace says in a private note that they are about to organize a "Sunbeam Band," with her class for a nucleus. That is well and I send with pleasure all the helps I have on hand. My stock is rather low now, but I hope to replenish it soon, and I'll send her more. The boxes must have a little mucilage applied to the bottoms.

I would advise that you take 70 cents out of your first collection and provide yourself with the "Foreign Journal," the "Home Field," and "Our Mission Fields," for a year. Then you will be sure of interesting material for all your meetings. Be sure to read the "Young South" to your Band also. That will keep the members in close touch with the work the W. M. U. wishes us to do, month by month. God speed you on the way!

Brush Creek closes May for us most kindly:

"I hand you \$4 for the Orphans' Home from Brush Creek Sunday School.

"We hope this will cheer some poor orphan child. We would like to make it more, and we pray that we may some day.

"You may expect to hear from us again."—J. F. Neville, Supt.

That's fine! Money is always needed where the Baptists of Tennessee take care of their wards, and I am sure every gift is appreciated, though nobody finds time to tell us so.

In the father's letter there was one from the tiny son. Hear that!

"Here comes a little boy who wants to join the Young South. I am two years old.

"Papa takes the BAPTIST AND REFLECTOR, and I look at the pictures and sometimes I tear the paper and then papa 'gets after' me.

"When little brother, who is just six months' old, gets hold of the paper, he tries to put it all in his mouth at once.

"Of course, I have to get papa to write for me now, but brother and I hope soon to write for ourselves, and be members of the Young South. My papa is Supt. of the S. S., and I am going this summer."—Allen Sneed Neville.

We are most happy to enroll you and the little one in the Young South "Baby Band." You will want to help the babies across the sea, and if you "keep sweet," I'm sure some pennies will soon fall your way. I hope you will both grow up with the Young South.

I have had a great blessing this week. My one little daughter has come back to Tennessee from far away Arizona, and is spending the summer in Tullahoma, with her husband's family. Help me to praise God for his goodness in letting me see her once more! I have written you for two years and more with a heavy heart because of the separation from her. When one has but one "little girl," it is so hard to have her 2,000 miles away.

You see, the Young South is somewhat better, don't you? Push up the hill valiantly in June. I don't care how much work you give me to do.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

RECEIPTS.

To May 19, 1909.....	\$54 03
Last week in May, 1909.....	
For Foreign Board—	
G. and L. Smith, Gallatin.....	\$ 1 00
For Home Board—	
Denton Grandchildren, Englewood.....	79
For Orphans' Home—	
Unknown Friend, Paducah, Ky.....	\$ 2 00
Brush Creek, S. S., by Supt. Neville.....	4 00
Barksdale Boys, Ark.....	14
For Kokura Chapel, Japan—	
Mrs. W. H. Barksdale, Memphis.....	\$ 72
Mrs. Denton, Englewood.....	71
L. D. E., Chattanooga.....	64
For Ministerial Relief.....	14
Total.....	\$64 17
Received since May 1, 1909.....	
For Foreign Board.....	\$31 23
For Home Board.....	9 49
For State Board.....	2 00
For Orphans' Home.....	13 28
For Kokura Chapel.....	8 03
For Ministerial Relief.....	14
Total.....	\$64 17

Mrs. Winslow's Soothing Syrup.

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN while TEETHING, with PERFECT SUCCESS. IT SOOTHES THE GUMS, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES STOMACH COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 25th, 1906. Serial Number 100. AN OLD AND WELL TRIED REMEDY.

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AMONG THE BRETHREN.

Rev. M. L. Bibb has resigned the care of the church at Cleveland, Okla., to take effect July 1. He is said to be a strong man.

In the revival at Rockingham, N. C., recently conducted by Evangelist H. A. Hunt, there were 60 professions of faith. The meeting was one of the best in the history of the church.

Evangelist Francis W. Taylor lately held a meeting at Salisbury, Mo., assisting Rev. A. F. Pearson, in which there were 36 additions, 25 by experience and baptism.

After serving the church for two years, Rev. James R. Eldridge has resigned as pastor at Perry, Okla., to accept a call to Okemah, Okla. The field he leaves is a very promising one.

Rev. Giles C. Taylor has resigned the church in Waco, Tex., of which he was pastor, to accept the care of the First Church, Stephenville, Tex.

Rev. H. H. Thomas has surrendered the pastorate at Wolfe City, Tex., to become an evangelist of the State Mission Board in Arkansas.

The First Church, Plainview, Tex., secures Rev. L. J. Mims, until recently of the First Church, Dublin, Tex., as pastor. He is also to be connected with Wayland Institute.

The church at Bay City, Tex., is pastorless, Rev. E. F. McDonald having resigned to accept the care of the North Fort Worth Church, Fort Worth, Tex.

Rev. J. Frank Leake, of Manitou, Okla., was lately assisted in a revival by his son, A. L. Leake, of Lindsay, Okla., which resulted in 50 conversions and 45 accessions, 32 by baptism.

Mr. B. J. Robert has resigned as manager of the American Baptist Publication Society at St. Louis, to accept the position of Superintendent of the Baptist Sanitarium, in Dallas, Tex.

Dr. H. W. Virgin, of the First Church, Jackson, Tenn., preached the commencement sermon of the Grove High School, Paris, Tenn., last Sunday.

The brethren and sisters no doubt greatly sympathize with Dr. W. G. Inman and wife, of Jackson, on account of her serious illness. We sincerely trust she will speedily recover.

On Wednesday night of last week Rev. J. T. Early baptized three candidates in the baptism of the West Jackson Church, Jackson, and immediately afterward a Methodist preacher put one under the water in the same pool. The papers said it was a joint baptizing of Methodist and Baptists. "But how could it be when Methodists can't baptize?"

The Baptist World says there are "sound Baptists who believe in alien immersion and deny church perpetuity. Yes; we are confident there is lots of sound about them, but that is all."

During the Convention in Louisville the Baptists drank at the Armory 1,465 gallons of Rivo distilled water. Thank God Baptists are ever persistently and vehemently on the water wagon.

The Baptist World says that "vindictive exclusiveness and personal executionism" among Baptists are dead. Well, we hope so. At least such language is dead to us. Another sample of invisibilisticism!

In the recent revival at Central Church, Atlanta, Ga., in which Rev. B. P. Robertson was assisted by Evangelist J. J. Wicker, of Northfield, Mass., there were 93 accessions to the church.

Rev. W. B. Clifton, of Martin, Tenn., in the department of Baptist Builder

called "Office Editorials" is enriching the columns of that paper to a remarkable degree.

The only young man in the graduating class of Hall-Moody Institute, of Martin, Tenn., who was unsaved was happily converted on a recent Sunday night after a sermon by Prof. H. E. Walters in the Martin Church.

Rev. H. B. Taylor, of Murray, Ky., and W. T. Boaz, of Columbia, Tenn., a Campbellite, are debating at Hardin, Ky., this week. It looks like Boaz never knows when he is vanquished. Taylor has humiliated him with defeat in argument several times, and is doing it again.

This is the commencement program of Hall-Moody Institute, Martin: Sermon last Sunday by Dr. W. M. Wood, of Humboldt; sermon before the J. N. Hall Society Sunday night by Rev. John R. Clark, of Paducah; literary address Wednesday night by Dr. R. W. Weaver, of Nashville.

Rev. J. R. Blythe, a graduate of the Seminary in Louisville, at once becomes pastor of the First Church, Savannah, Mo. Missourians are glad to have him at home again.

Dr. C. C. Brown, of the First Church, Sumpter, S. C., and party sailed May 29 from New York for a trip in the Orient. They expect to arrive at Naples in two weeks.

Rev. M. A. Connors, of the First Church, Honea Path, S. C., died last week on a train between Knoxville and Newport, Tenn. He was a great, good man.

South Carolina Baptists suffered greatly recently in the death of Rev. William Brown, of the Second Church, Anderson, S. C., who was one of the sturdy, rugged, hard-working ministers in that State.

Rev. Geo. P. White, of Ridgeway, S. C., Secretary of the South Carolina Baptist Convention, has resigned as pastor and Secretary in order to accept the call to the First Church, Dalton, Ga., to take effect July 1.

Rev. W. C. Friley, of Huntsville, La., has resigned, to take effect June 1. He will do the work of a college president, for which he is splendidly qualified.

Rev. Sam W. Kendrick, a former King in a revival with the First Tennessean, lately assisted Dr. E. E. Church, McKinney, Texas, which resulted in 42 additions.

Rev. Floyd Black, a student in Carson and Newman College, has been called to the care of the church at Rockwood, Tenn., and has accepted.

The revival at Mattoon, Ill., being conducted by Evangelist R. S. Kirkland, has been in progress twelve days and there have been 63 additions to the church. He goes next to Pana, Ill.

Rev. J. W. Bates has been called as pastor of the church at Nacogdoches, Texas, and it is thought he will accept.

Rev. L. S. Smith has resigned the care of the church at Winters, Texas, and is at work as field agent of the Western Evangel, of which Editor W. M. Lee is making a truly great paper.

Rev. R. E. L. Aylor has resigned as pastor at Norton, Va., on account of the protracted illness of his daughter with rheumatism, the doctor recommending that she be moved to another climate.

Dr. M. Ashby Jones, of Augusta, Ga., has been honored with an invitation to preach the annual sermon before the Divinity School of Colgate University. He will do it, and do it well.

His many friends rejoice with Rev. W. F. Boren, of Darden, Tenn., over the rapid progress made in the construction of the beautiful new concrete church at that place. The walls

are up, and the remainder of the work will be pushed to a rapid completion.

Rev. W. C. Sale, of Tabernacle Church, Newport News, Va., was lately assisted in a revival by Rev. C. A. Jenkins, of Hampton, Va., which resulted in 28 conversions.

Rev. W. C. Sale, a former Tennessean, has resigned the care of Tabernacle Church, Newport News, Va., to accept the call to Union, Va., of which church he takes charge at once.

How our heart goes out to the beloved Dr. G. M. Savage and wife, of Martin, in their deep sorrow over the death of their excellent young daughter, Mrs. Lessie S. Fonville, of Jackson. May the God of all grace comfort them.

The Baptist Flag complains that the tendency of the Southern Baptist Convention is toward "centralization, taxation and dictation." Whew! It ill betides a gospel missionary to make such charges when churches of that ilk are constantly centralizing their pitiful contributions on the most popular missionary, leaving the other fellows to root hog or die.

Rev. W. M. Anderson, of Dothan, Ala., lately assisted Rev. B. S. Bailey in a revival at Florala, Ala., which resulted in 17 accessions to the church.

The church at Trezevant, Tenn., has some assurance that the pastor, Rev. M. E. Ward, of Jackson, will move on the field and thus greatly increase his usefulness.

Rev. H. E. Gabby takes charge of the First Church, Ocala, Fla., this week, succeeding Rev. C. C. Carroll, who goes to the Third Church, Owensboro, Ky. Bro. Gabby will be assisted in a revival by Rev. L. B. Warren, of the First Church, Owensboro, Ky.

Rev. Roswell Davis and wife, of Jackson, Tenn., have moved to Aulon, Tenn., a suburb of Memphis, to reside, Bro. Davis being pastor of one of the suburban churches of that city.

Here comes Rev. W. C. McPherson, of the First Church, Paragould, Ark., with a bouquet for us. He says: "Your recent report of the Southern Baptist Convention was superb. I do not know what other gifts you possess, but you certainly have the pen of a ready writer. May you live long, continue to write and be happy." Thanks, Mack! It will nerve us to do better.

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.

MISS MARY NORTHINGTON.

At a meeting of the Sunday-school of First Baptist Church, Clarksville, Tenn., May 23, 1909, a committee was appointed to draft suitable "resolutions," as to the going away of Miss Mary Northington, one of its members, she having decided that the work her Master calls her to do, takes her to other fields.

We prefer not to use the word "resolutions," but simply a good bye and good wishes.

Raised under the shadow of the church, of which you became a member early in life, you were known to us as Mary. So constant, so faithful to the church and the cause you loved, you endeared yourself to every one, so sympathetic and kind to all. A teacher in our Sunday School for seven years, which class is today one of the best classes of young ladies to be found in any Sunday School, speaks of your efforts to try and serve your Master. Under your care, teaching and personal

GET BEAUTIFUL WITHOUT COSMETICS



You can make and keep your SKIN SOFT and COMPLEXION CLEAR without the use of soap, cream, cosmetics, etc., by using my Complexion Pad. No Drugs. USE JUST LIKE A WASH CLOTH. My recipe tells just how to make a dozen for a few cents. Send 25 Cents (Silver) for full instructions. Your money returned if you are dissatisfied. Mrs. NELLIE L. MAARS, 914 Seventh St., Des Moines, Ia.

The Southern Baptist Theological Seminary
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Next session of eight months opens Sept. 29. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressly Smith, Treasurer of Student Fund. For catalogue or other information, write to E. Y. MULLINS, President.

training, this class have nearly all given themselves to Christ.

In saying goodbye, Mary, we can say with all our hearts, we wish you well in your new undertaking. We would not hinder or try to persuade you to stay with us, but with you we feel what our Master says do, we will do.

Our prayers go with you, and we shall continually remember you, asking that the richest blessings of God shall go with you in your work.

Don't forget us, for we love you, and ask that we may be remembered in your prayers, that we may grow stronger, and our faith be increased in the Christ who died to save.

We desire that a copy of this act be given to you and one spread upon the minutes of our school.

This 30th day of May, 1909.

MRS. L. E. LADD,
STERLING FORT,
R. E. ATKINS,
Committee.

PROGRAM OF MEETING AT MERCER, JUNE 13, 1909.

SATURDAY, JUNE 12.

9 to 10, Exegesis of Rom. 6:1-7—Rev. W. A. Gough.
10 to 11, John 3:5, S. A. Owen, Rev. O. F. Huckaba.
11 to 12, Sermon: "What is Scriptural Baptism?" I. N. Penick, Rev. J. T. Early.

DINNER.

1:30 to 2:30, "Who Should Be Baptized?" Rev. J. H. Anderson, Dr. H. E. Watters.
2:30 to 3:30, "Religion in the Home," Rev. John Yarbrough.

SUPPER.

8 to 9, "Can a Child of God Be Lost?"—Dr. G. M. Savage.

SUNDAY, JUNE 13.

9 to 10, Sunday School Mass Meeting, J. R. Windes and T. E. Glass.
10 to 11, "When and By Whom Was the Church Established?" I. N. Penick, S. A. Owen.
11 to 12, Missionary Sermon, I. N. Penick.

DINNER.

1:30 to 2:30, "Does the Bible Teach Restricted Communion?" Dr. G. M. Savage.
2:30 to 3:30, Query Box.

HIS WORK WILL BE REMEMBERED.

The South will always remember Dr. B. M. Woolley. Perhaps there is no man who is better known in his chosen profession. For over thirty years he has been making men out of physical wrecks. All over the land today there are men—happy, prosperous heads of families and good citizens—who were so deep in the mire

of addiction to liquor, morphine or cocaine that hardly any one dared hope for their restoration to their places in the world's work. Dr. Woolley has always had his own singular ideas about a user of drugs or liquor. Instead of treating him as a criminal whose moral nature is perverted, Dr. Woolley proceeds on the theory of his being physically diseased, and treats the mental state through the physical nature. In over thirty years he has had few failures, and his sanitarium in Atlanta, Ga., always contains patients under treatment. Dr. Woolley is assisted by his son, Dr. Vasser Woolley, and a corps of nurses and in thirty days after the patient enters, he is usually discharged—completely cured. Some time ago Dr. Woolley published a booklet entitled "Opium and Whiskey Habits and Their Cure." Such a work will not appeal to the public in general, but if you happen to know of any one who should have it, you can do him an act of kindness by sending the Doctor's name and address to him and the book will be sent with the author's compliments.

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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.

NOTES FROM CAMDEN.

I spent last Saturday in Waverly, doing pastoral work in the town. Ran up to Dickson on Saturday night and was with Brother Brinkley and Brother Butler at their service that night. Brother Brinkley's protracted meeting was in progress, with Brother Butler helping. Spent the night in Dickson, with Dr. Williams, formerly of Camden. Returned to Waverly Sunday morning, filling my pulpit there at the 11 o'clock service, after which we had communion, to the enjoyment and uplift of all present. After dining with Brother Jno. A. Box, we proceeded to take a drive to the home of Mrs. Wargens, near Plant, where I preached the funeral of old Brother J. L. Malcomb. Brother Malcomb died the evening before, about 7 p. m., being 74 years old. He was a good man, a member of Box Station Baptist Church, and had a host of friends. After funeral was over, Brother Box and I, and his little boy, Master John, Jr., drove back to Waverly, and had service again Sunday night. Returned home Monday morning, and will be off tomorrow morning for Chalk Level Church, to attend our Fifth Sunday meeting.

O. A. UTLEY,
S. B. Missionary.

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NORTHFIELD'S SUMMER PROGRAMME.

MANY SPEAKERS FROM MANY DENOMINATIONS AND MANY LANDS.

The programme for the Summer Conferences at Northfield clearly indicates that D.L. Moody's desire that Northfield stand for inter-denominational gatherings is still being carried out. Speakers from nearly every evangelical denomination will be heard. And although sec-

tarianism is seldom mentioned, the receptions and the friendly rivalry, over the number of delegates, and in the inter-denominational baseball series, at which the umpires and many of the players are ministers, show how completely everybody finds a welcome in Northfield. Prominent among this year's list of speakers are: Rev. Henry S. Coffin, Dr. John Douglas Adam, Rev. John S. Carson, Dr. Arthur T. Pierson, Rev. G. A. Johnston-Ross, Rev. G. Glenn Atkins, Rev. Frank W. Gunsaulus, Rev. J. H. Jowett, Canon Cody, Rev. John A. Hutton, Rev. J. Stuart Holden, and Dr. Len G. Broughton. Numerous other speakers will be announced later.

The programme also indicates the international feature of Northfield. It attracts people from every section of this land and its influence has spread far beyond the borders of America. Speakers come to Northfield from nearly every country. Mission fields will be represented by prominent missionaries, among them being Dr. W. T. Grenfell, medical missionary of the Labrador, and Dr. S. M. Zwemer, who was one of the pioneers in Arabia. England, as in the past, furnishes some of the strongest speakers. In fact, Northfield has been the means of introducing to America some of the foremost English divines, notably Dr. F. B. Meyer, Rev. G. H. C. MacGregor, Dr. G. Campbell Morgan, and Rev. J. Stuart Holden. Rev. J. H. Jowett, of Birmingham, who will make his first visit to America in connection with the General Conference in August, is, however, well known here through his writings, which have won for him already a host of admirers on this side of the Atlantic. He is one of the dominant figures in the Non-Conformist Church to-day. Rev. J. Stuart Holden, of London, will be welcomed again, and Rev. G. A. Johnston-Ross, of Cambridge, will return to Northfield after a two-years' absence. Other Englishmen announced for the platform are Rev. John Kelman, of Edinburgh; Rev. Charles E. Brown, of the National Council of Evangelical Free Churches, and Mr. and Mrs. Charles S. Studd, members of the well-known missionary family. Scotland will be represented by Rev. John A. Hutton, of Glasgow, and Canon Cody, of Toronto, will be among the Canadian speakers. Many of these pastors will aid in conducting the Ministers' Sub-Conference, which will be led by Rev. G. A. Johnston-Ross, and will take place during the August Conference. It is hoped that this will be as helpful as was the discussion of Laymen's Work which was held last year.

The dates of the seven different gatherings follow: Young Men's Student Conference, July 2d to 11th; Young Women's Conference, July 13th to 20th; Women's Home Missionary Conference, July 14th to 20th; Summer School for Women's Foreign Missionary Societies, July 22d to 29th; Summer School for Sunday School Workers, July 22d to 29th; General Conference of Christian Workers, July 31st to August 15th; Post-Conference, August 17th to about October 1st.

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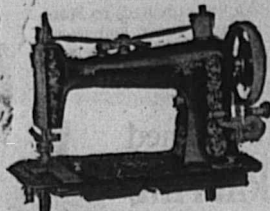
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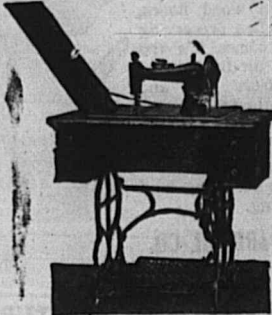
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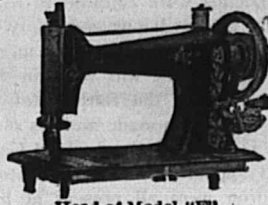
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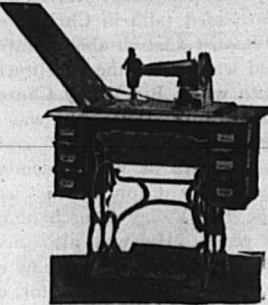
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OBITUARIES.

HILL.—One of Union County's oldest citizens, Brother Parlan Hill, a master Mason and a noted father in Israel, who was born August 21, 1832, in Campbell County, Tenn., died May 13, 1909, at Wm. Loy's, his son-in-law, among his children and friends. He bore his sickness and affliction with great patience and fortitude, but he gradually grew weaker and weaker until the great enemy claimed him as his own. He met the arch enemy with all the courage and skill of a warrior, and passed over the mystic river quietly and peacefully without a struggle.

During his sickness (which lasted a whole year) his children did all in their power to relieve his suffering, and supply his wants. It would be a rare chance to find a family of children who have shown more love and devotion to their father. This love and devotion of the children to their father was mainly due to his fatherly training and instruction. The day before he died he called his children and friends around him to give them his parting advice. When this was done they sang some hymns, he joining in with them now and then. His children and friends were rejoiced to hear him say that he was happy and ready to go. He called this "a little class meeting." He said that he was weak in the flesh, but strong in the faith. Before this his will had been made and his oldest son, F. H. Hill, of Cumberland Gap, Tenn., was appointed as administrator.

His children were all present at his death, except Joseph, James, Morton and Ida. He professed faith in Christ, and joined the Baptist Church about March 11, 1849, and was one of the constituent members with which Big Valley Church was organized, July, 1850. He was a member of the church about sixty years. At his death he was a member of Hickory Valley Church. He was Clerk of the Big Valley Church about twenty-five years. He was also Secretary of the Northern Association of Baptists eleven years, and Moderator, or presiding officer, for the same length of time. So that his term of service with the Association was 22 years. He closed his services as such October 5, 1905, by modestly declining a re-election, at the same time his heart overflowing with gratitude for these tokens of honor and esteem shown him by his brethren.

He was married to Miss Mahala Nash, August 28, 1852, and after 14 years service as a faithful wife and mother she died the death of the righteous and passed to her reward, leaving her husband and seven children to mourn their loss.

He was again married on December 5, 1866, to Mrs. Mary Cornelia Bishop, a widow with one child. Of this union were born six children, making in all 14 children. The parents were rejoiced to see their children happily converted to God, and living Christian lives. They are all still living except one. After a life of Christian devotion to her husband, children and stepchildren, the last wife departed this life May 16, 1902, making 36 years service as a devoted wife and mother. Many of the comforts and blessings enjoyed by husband and children are beyond all question due to these two devoted mothers.

The subject of this sketch taught school in 1852-53 and again in the year 1860. His chief occupation, however, was farming. As to politics he was an old school Democrat, but not a politician. While he was not an office-seeker in general, still he was honored by his county with many positions of trust.

He was first elected Justice of the Peace in 1856, and is the last of the members of the County Court which

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gave Union County its permanent organization. He was again elected a member of the County Court in 1870 and was chairman of that body, was tax assessor in 1858, and was a pike road commissioner from 1898 to 1901.

He was made Master Mason in January, 1866, and by appointment of the most Worshipful Grand Masters of Tennessee, served as Worshipful Master and organized four new lodges, viz.: Blazing Star No. 455, Mineral Springs No. 533, Luttrell and Valley Star. He was buried with Masonic honors.

It may be truly said of him that his arduous work is done; and may he peacefully rest from his labors.

Oh, may he triumphantly sing—
"O Grave, where is thy victory,
O Death, where is thy sting?"

PINNER.—Nicholas B. Pinner was born Nov. 22, 1866; died Nov. 27, 1908, aged 42 years. He was baptized into the Rocky Hill Baptist Church in the year 1902. He was a kind, generous-hearted man, loved by all, especially by those who knew him best. He was ready to do his part in church and Sunday School work, being Secretary of the Sunday School for several years. Bro. Pinner had four boys that he was anxious to see saved, and had the pleasure of knowing that three of them were saved just a few days before he died. We would say to Sister Pinner and the boys that though it looks hard to see your husband and father taken away while just in the prime of life and everything so pleasant here, God, in His wisdom, saw fit to take him to Himself, where he will beckon his loved ones to come up to that beautiful city not made with hands, where Jesus and the angels dwell. In that city there is no sickness, no sorrow and no death; all is joy and happiness. So let us not wish him back to this world of sickness, sorrow and death, but let us all strive to meet him in that haven of rest. And oh, what a grand reunion that will be, where peace, joy and happiness will reign forevermore!

MRS. J. W. COTTRELL,
W. Z. MATTHEWS,
Committee.

McMILLEN.—James William McMillen was born Sept. 17, 1890, and died Sunday morning, Nov. 24, 1907, at six o'clock, being 17 years, 2 months and 7 days of age. He professed faith in Christ and joined the Alexandria Baptist Church Aug., 1904, being nearly 14 years of age.

Resolved, That with bowed heads and broken hearts, we mourn the loss of an obedient, good Christian, beloved by all who knew him; always in his place in his Sunday School, and church.

Resolved, That while we have sustained a great loss, Willie has gained a sweet home in heaven, and will be waiting and watching for his loved ones at the beautiful gate. We commend his sweet, Christian life as an example to his brother, sisters and companions, and extend our deepest sympathy to the sorrowing ones, who in this hour of gloom knoweth that "God alone has borne our griefs and carried our sorrows."

Resolved, That a copy of these resolutions be furnished the family and Alexandria Times.

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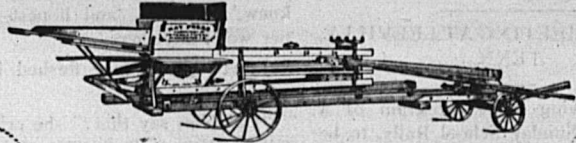
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ALL-DAY MEETING AT LEEVILLE, TENN.

The following is a program of a Church and Sunday School Rally, to be held with Mt. Olivet Baptist Church, beginning June 19th, at 9:30 o'clock a. m.:

1. Devotional Services—J. H. Wright.
2. "The Means of Growth, and Development of Our Churches"—E. K. Cox, James Sanders.
3. "An Ideal Sunday School"—W. J. Stewart, S. G. Shepard.
4. "The Teachers of a Sunday School"—J. M. Phillips, S. N. Fitzpatrick.
5. "How to Secure the Attendance and Giving of All Church Members"—W. E. Wauford, J. J. Carr.
6. "The Nature and Influence of Women's Work in Our Churches"—E. E. Folk, A. E. Johnson.
7. "The Pastor and His Church"—J. H. Wright, W. A. Rushing.

One hour in the forenoon will be given the Mt. Olivet School for recitations.

Come—all of you, and put in a good day for our Master.

G. A. OGLE, Pastor.

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A BIT OF DIPLOMACY.

Something had happened between Nan Kent and Janet Hadley. Just what it was Nan's family did not know, for the girl said nothing, but she was plainly suffering over it. Nan rarely has "times" with her friends, and for that reason everybody knew that this was serious. Finally Uncle Bruce, to whom Nan was as the apple of his eye, could stand it no longer.

"Why don't you 'make up,' Nan? You won't be happy till you do."

Nan caught her breath. "I can't,

Uncle Bruce. You'd say so if you knew."

"Janet has been untrue to you?"

Nan nodded wretchedly.

"I wouldn't care, then. If a girl is untrue, and there's nothing good in her—"

"Oh, I don't say that," Nan interrupted, "Janet is lovely at home, and she hasn't an easy home life."

"Well, that's something, of course."

Uncle Bruce acknowledged. "But, still, if that's all—if you can't depend upon a girl—"

"Oh, but you can!" Nan cried. "Janet is always honest. I'd trust Janet's word anywhere. That's why I can't understand—"

"I suppose she's fickle, then, or selfish," Uncle Bruce suggested, ignoring the broken sentence.

"Janet is the most unselfish girl I ever knew," Nan declared.

An hour later a gentleman was asking for Miss Janet at a house down the street.

"It's got to end, you know," Uncle Bruce said, smiling into Janet's troubled eyes. "If you two can stand it, I can't. Nan hasn't smiled for a week. Not an hour ago I heard her speaking of you. 'She is the most unselfish girl I ever knew,' she said, 'and honest—I'd trust her word anywhere.'"

Janet's grave face flushed into radiance.

"Did Nan say that?" she cried. "Oh, tell her I'm coming over tonight just the minute dinner is over."

And Uncle Bruce, slowly strolling home, looked well content.—*New Guide.*

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