

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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## PERSONAL AND PRACTICAL.

—Will some one please give us the addresses of Brother Edgar F. Hall and Mrs. John Hunter? We have received communications from both of these friends, but no address was given in either case.

—As we have stated before, the editor had written up a number of editorials in advance in anticipation of his trip to the East. These will occupy the editorial pages for the next few weeks. By that time it is expected that the first letters of travel will be received.

—The "Religious Herald" quoted liberally from our first editorial on "The Reign of Lawlessness." The "Religious Herald" says: "Of course, the Tennesseans will not submit to this condition of affairs. The citizenship of that splendid State will rebuke these law-breakers and secure law enforcement. There can be no retreat now. The issue is joined." You are right, Dr. Pitt.

—The *Religious Herald* tells the following story, which it says comes from England: "A veteran 'lay' preacher described thus, at a Conference of his brethren, his method of sermonizing: 'I take my text,' he said, 'and divide my sermon into three parts. In the first part I tell 'em what I'm going to tell 'em; in the second part—well, I tell 'em; in the third part, I tell 'em what I have told 'em.'"

—It is announced that Hon. William J. Bryan is to take the stump for prohibition in Nebraska, advocating county option for that State. This announcement has completely broken up party lines in Nebraska. Many of Mr. Bryan's strongest friends decline to follow him in his advocacy of prohibition. This is not surprising. The liquor men know no party. They always put self-interest above party. We believe that in the same way temperance people ought to put principle above party. Let the fight go on.

—It is announced that plans are about completed for a \$500,000 church edifice to replace the Fifth Avenue Baptist church, Rev. Charles F. Aked, D.D., pastor. It will be a reproduction of St. Marks at Venice, cathedral-like, to seat 1,900, and with all modern accommodations for carrying on the manifold work of the parish. This is fine. When the house is completed, we hope the simple gospel of salvation by grace through faith in Christ as held and taught by the Baptists will be held and taught in it.

—Many of our readers will remember Mrs. W. W. Baker, of Umatilla, Fla. For a number of years she was a correspondent of the "Baptist and Reflector." Last October she and her husband both died within two weeks of each other. Last week we received a box of fruit, including oranges and grape fruit, from her son, Jesse E. Baker, with the statement that one of the last requests of his mother was that he should send it to us. The fruit itself was delicious. We appreciated it very much, not only for itself, but for the circumstances under which it was sent.

—The *Manufacturers' Record* says that in the first nine months of 1909, 444 new churches, valued at \$13,000,000, were under plan or in process of erection in the fourteen Southern States. The *Record* classifies these enterprises by denominational groups thus: Methodist, \$4,396,000; Baptist, \$2,708,500; Protestant Episcopal, \$1,840,500; Presbyterian \$1,161,000; Catholic, \$930,000; Christian, \$569,000; Lutheran, \$270,500; Jewish, \$210,400; and various others, \$1,066,700. Texas was expending the most, over \$2,500,000. Oklahoma was putting \$467,000 into new church enterprises, about one-half of them Methodist. We are glad the Baptists

## READ OUR RECORD.

The following figures show the task Tennessee Baptists have set for the year, and how they are handling it:

### Our Aim for the Year.

Home Missions .....	\$20,000 00
Foreign Missions .....	27,000 00

### Receipts Up to Date.

Home Missions .....	6,602 88
Foreign Missions .....	8,131 77

### Yet to Be Raised.

Home Missions .....	13,397 12
Foreign Missions .....	18,868 23

This might have been cut down half if all our churches had sent in their gifts regularly, as a few churches have done. It would also have saved much interest money. The task is not too great for a great people, numbering 165,000.

W. C. GOLDEN.

come at least second in this honorable competition. But why should they not be first? They will be first some day.

—Rev. F. B. Myer some time ago gave the following apt and beautiful illustration: "There are two ways of keeping well when an epidemic or influenza visits a city. The one is to abstain from entering the infected area, the other is to enwrap yourself in an atmosphere of eucalyptus. I remember a member of my congregation who was exceedingly nervous of becoming a victim of this epidemic, who saturated his handkerchief, linen, and lodgings with the antidote. As he entered the room, you could not help detecting a whiff of the far-famed oil. It seemed as though he lived, walked, ate, slept, in an atmosphere of eucalyptus! When the tiniest microbe approached him it was met and neutralized by the disinfectant. So, when a man is walking in the Spirit, he has no desire to fulfil the lust of the flesh."

—We do not agree with everything that Dr. Charles F. Aked, pastor of the Fifth Avenue Church, New York City, says, by any means, but we do most thoroughly agree with the following expression from him: "The liquor traffic is a hateful thing. It can never be legalized without disaster. It wastes our wealth, cripples our trade, sullies our reputation, corrupts politics, makes the government of our great cities a by-word on the face of the earth, seduces our boys, throws our girls under the feet of the trampling town, degrades and bedevils manhood and womanhood, and poisons the life-blood of the nation. There is only one rule for a decent man or woman in his relation to the saloon. It is the motto of the Irishman at Dennybrook fair, 'Wherever you see a head, hit it.'" This will apply not only to the liquor traffic itself, but to the advocate of the liquor traffic.

—The *Alabama Baptist* copies the following confession of a man, who, the *Alabama Baptist* says, has played a man's part in the world, and yet in bitterness of soul seeing the almost hopelessness of his dreams for humanity realized, wrote: "All my life I have been planning and hoping and thinking and dreaming and loitering and waiting. All my life I have been getting ready to do something worth the while. I have been waiting for the summer and waiting for the fall; I have been waiting for the winter and waiting for the spring; waiting for the night and waiting for the morn; waiting and dawdling and dreaming, until the day is almost spent and the twilight close at hand." That is the way with too many men in this world. They dream dreams of large things which they hope to accomplish, and because they can not accomplish those large things they do nothing. Let us remember that the accomplishment of large things depends upon the doing of small things. Large opportunities come to those who make use of small opportunities.

—Rev. P. M. Rhineland, Professor of Religion and Christian Missions at the Protestant Episcopal Theological Seminary connected with Harvard University, was called to Trinity Chapel. In being asked why he refused it he said: "I felt that I could do more real good by reaching individually a dozen young men in my work here, and preparing them for the work as missionaries, than I could by having a pastorate with a thousand people in New York, whom I could only reach impersonally. Therefore I declined the offer of Trinity Church, despite the fact that it carried with it threefold the financial and social opportunities that I have here." Commenting on this the *Christian Advocate* says: "If it be true it raises the work of a professor in a theological seminary to the highest grade. But if a competent and conscientious professor in a theological seminary can accomplish so much if he teaches the principles and spirit of the gospel of Jesus Christ, a professor of another mind can do as much evil by sending out students equipped chiefly with doubts, perplexities, formalisms and 'science false'ly so called." This is as true as it is pointed.

—From an article entitled, "Water Powers of the South," by Henry A. Presse, in the *American Review of Reviews* for January we take the following paragraph: "The wonderful industrial growth of the Southern States has been partially due to the development of the water powers. South Carolina, which formerly had practically no mills, now stands second only to Massachusetts in the number of spindles, while North Carolina and Georgia stand, respectively, fourth and fifth in rank as cotton-goods manufacturers. During the last fifteen years, for which figures are available while Massachusetts increased her output of cotton goods 490 per cent., and Rhode Island 19 per cent., South Carolina has increased 730 per cent., North Carolina 580 per cent., and Georgia 233 per cent. In 1880 there were 667,000 spindles in operation in the South. In 1890 the number was 1,712,000, and in 1905 it had increased to 9,205,000. In 1880 the capital invested in cotton mills in the South was \$21,000,000, in 1890, \$60,000,000, and in 1905, \$225,000,000, while the value of the cotton crop has increased over \$350,000,000. During the same period the capital invested in manufacturing has grown from \$257,000,000 to \$1,500,000,000." Very much of this increased wealth goes into the pockets of Baptists. What are they going to do with it?

—The "South Texas Baptist" says that the most thrilling speech during the recent Laymen's Convention at Houston was made by Willis Hotchkiss, who spent about 14 years in Africa. Among other things he said: "Our greatest work was in formulating a language. They have no written language at all, and in order to get a written language, you have to pick it out of their teeth, so to speak. The first expression I learned was 'what is it?' and with that as a clue I asked the question of every object I saw. It took me two and one-half years to get the word that meant 'saviour.' I never before knew the meaning of this word until I found myself with a people who did not have it and to whom I could not give it. One night I was sitting at a camp fire when one of the men was describing an attack by lions and the rescue. I awaited eagerly to hear the word, but was disappointed. Just as I was about to turn away in despair one of the natives casually dropped the word that referred to the man who saved his friend from the lions. Never shall I forget the joy I experienced that night and the light on that black face when he said, 'I see it now. That is what you have been trying to tell us all the time.' I had African fever between forty and fifty times, went fourteen months without bread, ate everything from an ant to rhinoceri, but would gladly go through everything again for the joy I had that night of telling that man about Jesus his Saviour." Did you ever have that joy? You may have it with less of sacrifice. But the greater the sacrifice the greater the joy.

THE INDISPENSABLE CHRIST.

George Macdonald.

"I am so weak, dear Lord, I cannot stand  
One moment without thee;  
But oh, the tenderness of thy enfolding,  
And oh, the faithfulness of thy upholding,  
And oh, the strength of thy right hand—  
That Strength is enough for me.

"I am so needy, Lord, and yet I know  
All fullness dwells in thee;  
And hour by hour, that never-failing treasure  
Supplies and fills in overflowing measure  
My least and greatest need, and so  
Thy Grace is enough for me.

"It is so sweet to trust thy word alone;  
I do not ask to see  
The unveiling of thy purpose, or the shining  
Of future light on mysteries untwining;  
Thy promise-roll is all my own—  
"Thy Word is enough for me.

"There were strange soul-depths, restless, vast and  
broad,  
Unfathomed as the sea—  
An infinite craving for some infinite stilling;  
But now thy perfect love is perfect filling;  
Lord, Jesus Christ, my Lord, my God,  
Thou, Thou art enough for me."

THE CHURCH QUESTION.

By Evangelist T. O. Reese.

Christ said, "On this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. This is the first time the church is mentioned in the New Testament, and the church is distinctly a New Testament institution. A church is an organized assembly or body of baptized believers. The noun, "ecclesia," is derived from the compound verb, "ec-caleo," and means the called out. Christ used the word about eighteen times, and each and every time referred to a local assembly.

A look at the diagram—Christ said, "On this rock (Petra, massive living stone, not 'petros,' a detached fragment) I will build my church." The verb is in the future tense. "I will build"—the organization had not yet been effected. The church, then, was not set up during the Old Testament dispensation, as some argue. We read, Matt. 18:17, "Tell it to the church"—to the "ecclesia"—so somewhere between Matt. 16:18 and Matt. 18:17, the church was set up by Christ himself, who is founder and head. If Christ said, "I will build my church," and if He did what He said He would do, and He did, for we read of the church at Corinth, Rome, Ephesus and other places—churches, of course, of the same faith and order. The question then arises, What church or churches did Christ establish, or do we have any church or churches that correspond with the churches Christ established or set up? I think we have, and in our search for the true church let us keep in mind (1) that the true church must have the right founder—Christ; (2) that the true church must be able to point to the right time—A. D. 33; (3) the true church must be able to point to the right place—Jerusalem; (4) the true church must have the right doctrines—Bible doctrines.

The reader will observe that the true, or Baptist, churches are founded upon the rock, starting A. D. 33. There are churches almost without number, but Christ founded but one. As I understand the Bible and church history, there were no churches in the world except Baptist churches prior to A. D. 606, when the Catholic church was set up. Evidence of the Catholic church is seen as far back as A. D. 200 or perhaps A. D. 150, but there is positively no evidence of the Catholic church earlier than A. D. 150. The Catholic church, however, was not fully set up until A. D. 606.

The Greek church branched out from the Roman church A. D. 1054.

The Lutheran church branched out from the Catholic church A. D. 1525.

The Presbyterian church branched out from the Catholic church A. D. 1541, started by John Calvin, an ex-Catholic priest, in Geneva, Switzerland.

The Episcopal church branched out from the Catholic church A. D. 1534, started by Henry VIII.

The Congregational church branched out from the Episcopal church A. D. 1602, started by John Robinson, in North England.

The Methodist Church branched out from the Episcopal church A. D. 1739-1784, by John Wesley. It first started as a society of the Episcopal church.

Mr. Wesley was always opposed to a separation from the Episcopal church, and as I write I have before me a copy of his reasons why he opposed a separation.

The Free Will Baptists started A. D. 1780, by Benjamin Randall, in New Durham, N. H.

The Hardshell Baptists branched out from the Baptists A. D. 1832. Never prior to that date was there a church called the "Old School," Primitive," or "Hardshell" Baptist. The Hardshell pulled out from the Missionary churches—seceded, if you please. "The Gospel Mission—Do Nothing Baptists" also branched out from the Missionary churches—seceded from them.

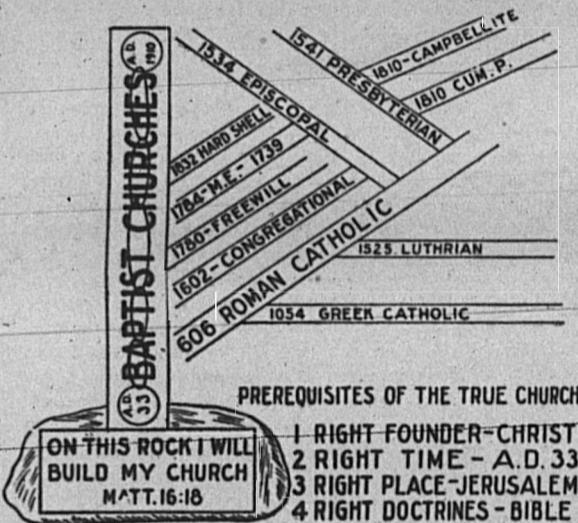
The Cumberland churches branched off from the Presbyterians A. D. 1810, started in Dickson County, Tenn., at the home of Rev. Samuel McAdoo.

The Campbellites started A. D. 1810, branching out from the Presbyterians. The Brush Creek church was received into the Red River Baptist Association, but it was soon evident that a mistake had been made for the affair started by Thomas Campbell and his son, Alexander, and called a church, had only one thing in common with Baptist churches, and that was the mode of baptism. The Red River Association withdrew from this organization A. D. 1827.

I do not claim or insist on the succession of the name Baptist, but I do claim and insist that we can trace a succession of doctrines back to Christ and the apostles. God has always had a people holding and teaching the doctrines and ordinances as given by Christ to His church.

I close this article by giving the testimony of a few great witnesses, who died not being Baptists:

During the last quarter of the eighteenth century the King of Holland appointed Dr. Ypeij and J. J. Demott, two of his most learned men, to prepare a history of his own church, the Dutch Reformed, and



PREREQUISITES OF THE TRUE CHURCH

- 1. RIGHT FOUNDER—CHRIST
- 2. RIGHT TIME—A. D. 33
- 3. RIGHT PLACE—JERUSALEM
- 4. RIGHT DOCTRINES—BIBLE

in this history they devote one chapter to the Baptists, from which I quote the following paragraph: "We have now seen that the Baptists, who were formerly called Anabaptists and in later times, Menonites, were the original Waldenses, and who long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community, which has stood since the apostles, and as a Christian society has preserved the doctrine of the gospel through all the ages."

Markeim says: "The origin of the Anabaptists is hid in the depths of antiquity, and it is extremely difficult to ascertain."

Sir Isaac Newton said: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

Zwingle said: "The institution of Anabaptists is no novelty, but for 1300 years has caused great trouble to the church" (that is, to the Roman church).

Cardinal Hastings, President of the Council of Trent, said in a speech before that body, about 1570: "Were it not that the Baptists have been grievously tormented and cut off with the knife, during the past 1200 years, they would swarm in greater numbers than all the Reformers."

Edinburg Encyclopedia: "It must have occurred to our readers that the Baptists are the same sect of Christians which were formerly described under the appellation of Anabaptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present day." (Tertullian was born about A. D. 150.)

Alexander Campbell, in debate with McCalla, page 378, says: "From the apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates,

and public monuments of their existence in every century can be produced."

Baptists, straighten up, throw back your shoulders and expand your chest and look the world square in the face, for you have a glorious and honorable ancestry.

DO WE NEED A NEW RELIGION?

By E. Y. MULLINS, PRESIDENT SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

(Address before the Baptist Workers' Institute in Little Rock, Ark.)

I mean no disrespect whatever to President Eliot in this address. I esteem him highly as a great and useful citizen and educator. My words tonight are addressed to his religious views, and he, himself, has shown that religion is not his specialty. He, with certain others, seems to think that if we just had a new religion all our woes and ailments would be eliminated. Doctors once thought this about the removal of the appendix from the body. I am reminded of the man who was run over by a fire engine, picked up and carried tenderly to the hospital. When the clothing was removed from his breast they found tattooed upon the flesh the injunction, "In case of accident, don't remove my appendix; it has been cut out three times already, and it doesn't do any good." Just so, one new religion after another has been launched in the world with promise of all manner of cures, but human ills still abound.

ELIOT'S LACK OF INFORMATION.

Dr. Eliot gives us several characteristics that the new religion will not possess. He says it will deny the condemnation of the race because of sin. Pelagius said that 1,500 years ago, and therefore it is not a new declaration. By this declaration, Dr. Eliot shows his unfamiliarity with babies, and shows that he has not read history accurately. He says the new religion will no longer deify human beings. That is aimed at the Christian doctrine of the incarnation. But the Christian doctrine of the incarnation is not that man was deified but God was humanized. The incarnation shows that God is capable of meeting any demand made upon Him by the necessities of this world. Dr. Eliot says the new religion will deny that character can be changed suddenly. This statement is aimed at conversion. I would point him to Saul of Tarsus, changed suddenly from a persecutor to a preacher of righteousness; to Augustine, changed suddenly from a profligate youth into a Christian who came in time to be a great theologian; to Martin Luther, changed suddenly by the great thought of justification by faith; to George Muller, the great English orphanage supporter, changed into such a character from a life of burglary, lying and imprisonment; to Charles H. Spurgeon, changed suddenly by the simple Gospel message of a simple preacher on a side street in London; to you, and me, and all this great host of worshippers here tonight. It is foolishness for any man to make such a declaration, in the face of history, no matter how learned or how dignified he be.

DEVIL WILL SURVIVE ELIOT'S BLOWS.

He says the new religion will not recognize any malignant powers. This blow is aimed at the devil, but I am sure he will survive and continue his malignant ways. The logical inference from this statement is that all are under a benignant power. Does that mean that Giteau was under such power? and Czolgoscz? and the open saloon? and the cesspools of political corruption? What can he say of these, if there is no room for a malignant power? Dr. Eliot says the new religion will reject all authority. That puts him in bad company. Emma Goldman belongs to this class. Hyenas, mountain lions, and all wild beasts belong to this category, as do all anarchists of every stripe. Only as we recognize authority does civilization advance—in the home, in the State, in business. He declares, also, that the religion of the future will not aim to comfort people. What sort of a world was he brought up in? What is a religion for, if it does not speak a message of cheer and hope to the one who stands by the open grave, to the man who stands over the ruins of a business that he has builded through the years, or the one whose hopes of a cherished career are blighted in an instant? Sorrow, crying and wringing of hands all belong to this world, and will persist, and we need a religion that will help us to bear these trials. The glory of Christianity is that it is a religion of comfort.

WILL NEW RELIGION BEAT EVIL?

Dr. Eliot declares that the new religion will attack all forms of evil. I do not doubt that, but what I want to know is, will it overcome them? Shakespeare makes one of his characters say, "I can call spirits from the deep." Another replies, "So can I, and any other man, but will they come?" Christianity gives a man the arm

## SILENT WATCHES OF THE NIGHT.

By Francis McKennon Morton.

Sometimes amid the rush and hurry of the day,  
When heart and hand are busy with their work, I  
may  
Forget and feel my thread of life a slender thing,  
My arm may tremble and my heart forget to sing,  
And I may feel my helplessness amid the grind  
Of mighty forces in their play, and all my mind  
Be filled with an unspoken fear lest the far call  
That comes from out the dark upon my heart should  
fall,  
And I should leave my work unfinished, and my day  
Hold empty hours where I had faltered on the way  
And failed in those dear daily duties that demand  
The strong devotion of my life, my heart, my hand.  
But in the deep and silent watches of the night,  
When all the restless crowd are bound in sleep, and  
sight  
And sound and all the songs of toil are hushed and  
still,  
And God's great silence comes the mighty dark to  
fill,  
And far away the changeless stars arise for me,  
From out the dark the Spirit's call comes clear and  
free  
And links the vast and trackless universe to me:  
My heart expands with faith, and I have eyes to  
see  
And heart to feel the pulsing of the cords that bind  
Me to the perfect thought in the Creator's mind,  
My little life is linked unto Life's sacred whole  
And all eternity is rooted in my soul,  
My gift of strength is added unto God's, and all  
Is one; there can to me no wayward change befall:  
And all my heart and all the kindly, silent night  
Is full of peace and rest—until with morning's light  
I wake with strength renewed to walk my onward  
way  
And lay my hand upon the task that fills my day.

with which to strike a blow at evil. It does more than  
this—it gives the power to the arm. It does more  
yet. It gives persistence to the power of the arm  
that strikes. The great need of the world is not ad-  
vice. Aristotle and Plato have that in abundance. The  
great need of the world is power that saves, and  
Christianity gave and gives that.

It is declared that the new religion will have no  
mysteries. Such a religion never has existed, and  
never can exist. If President Eliot ever discovered  
such a religion he and God will be the only two  
creatures in all existence to whom there are no myster-  
ies, for we have always been surrounded by mysteries,  
and always will be so long as we are infinite.

## NEW RELIGION IS VERY OLD.

Let me now characterize the proposed new religion.  
In the first place there is no single phase  
of it that is not a thousand years old. It is the  
same old naturalism with which we have been familiar  
through the centuries, but naturalism in a new  
dress. An illustration is in point. The story  
tells that a father and son went to bed together. After  
while the father said, "Son, get up and drive out that  
dog under the bed." The boy obeyed. In a little  
while the request was repeated, and the boy obeyed.  
The third time, and the fourth, and the fifth, the re-  
quest was made, and each time the boy drove out a  
dog. The next morning the two talked about the  
matter when they awoke, and both agreed they never  
heard of so many dogs being under one bed. Closer  
scrutiny revealed a hole in the wall under the bed, and  
each time the dog was driven out of the door the  
night before, he came back through the hole in the  
wall. So it is with the new religion proposed. It is  
the same Unitarianism with which we are so familiar,  
but Unitarianism with a new dress on.

## SCIENCE AND RELIGION.

Dr. Eliot thinks no creed worthy of belief unless it  
can be vindicated scientifically. My answer to this  
is, he assumes falsely what science is. Real science  
has no ability to discern religion, and does not assert  
such ability. Science chooses for its subject-matter  
the phenomena of physical nature. Religion begins  
where science gives up the task. Religion deals with  
persons, whereas science has to do with things. Re-  
ligion has to do with the soul—its freedom, its im-  
mortality, and God. Science can not disprove the soul,  
and it can not prove the soul, immortality, or God.  
Philosophies can not do so either. What are philosophies  
let us ask. They are the views of individuals concern-  
ing the world. Philosophies have never yet been  
harmonized, and until they are, we can not agree with  
them. They can not harmonize so long as men differ in  
their premises and mental processes. Philosophers to-

day are actually debating the question today as to  
whether we can have any metaphysics that is conclu-  
sive. Both science and philosophy then, are incapable  
of proving or disproving the soul, immortality, and  
God.

## MAN'S NEED OF RELIGION.

Man needs a religion for certain things, and the need  
is persistent. He needs a religion that will help him  
conquer sin. What is sin? The biologist says it is  
heredity. But Calvin, Bunyan and Luther said that  
long ago. The psychologist says it is a habit. But Jesus  
and Paul both said that at the birth of Christianity.  
Common sense says that sin is power in reverse action,  
a combination of heredity and habit. The wise doctor  
will tell you that, for he knows.

Man needs a religion of mystery. Without the ele-  
ment of mystery there is no inspiration. The eternal  
attraction of Jesus is that we never can fully under-  
stand, and fully reach Him. The book we read and  
master fully is laid away, for we have no more use for  
it. It is said of Edison that when he had mastered the  
problem of incandescent light he had an abhorrence of  
the sight of one, and would walk around the block to  
get away from it. President Eliot and philosophy and  
science will never eliminate Jesus Christ from history.  
He has revolutionized the thinking and actions of men  
who came to know him. He has put into our hearts  
love for all men, sympathy for the downtrodden, energy  
for the elimination of political corruption, and an in-  
spiration to make known His teachings and His saving  
power among all nations. No, no, we do not need a  
new religion. The old religion is good enough for me,  
and for you, and for the world.

## THE BAPTIST CAUSE IN FLORIDA.

I am glad to say that Florida Baptists are beginning  
to come into their own in this great and wonderful  
State. They number about 50,000. The recent Conven-  
tion in Gainesville was a great time with us. It was  
the largest and most enthusiastic Convention ever held  
in the history of the State. The most beautiful spirit  
of harmony prevailed, and enthusiasm ran high. All  
reports were of a very high order, and the speeches  
were among the best I have ever heard at a State Con-  
vention anywhere. They all had a distinct ring of  
progress and encouragement. There was not a dis-  
cordant note in any of them. In fact, they were  
speeches of Christian statesmen.

Rev. S. B. Rogers, who was elected to fill out the un-  
expired term of the late Dr. L. D. Geiger last year,  
was unanimously elected to the office of Secretary of  
the State Board of Missions, and from his marvelous  
record last year, and the enthusiastic expressions of  
approval of the delegates on the ground, a very wise  
choice was made. The State Board closed the year  
not only with all obligations met, but had a balance of  
\$600.00 in the treasury. Brother Rogers is a brother  
of the lamented Moderator of the Holston Association  
of East Tennessee, whom all Baptists of Tennessee  
loved and delighted to honor. The Baptists of Florida  
are to be congratulated in having such a noble leader.  
The State Board has launched out on a great scale, and  
almost doubled their appropriations for this year. The  
Baptists have a great future in Florida. The State  
has boundless resources, and unlimited wealth. The  
Baptists have their share.

Jacksonville is the headquarters for Florida Baptists  
as well as headquarters for everything else, especially  
liquor. Like Knoxville, however, the Baptists will see  
to it that this will not be the case very long. The  
brave and mighty superintendent of the Anti-Saloon  
League is a fine Baptist preacher, and a member of the  
Riverside Baptist Church, a fact of which we are very  
proud. If we had the great editor of the BAPTIST AND  
REFLECTOR, the champion of the Temperance Cause of  
Tennessee, and I might say of the South, we would  
soon dump the whole liquor business in the Atlantic  
Ocean, where it belongs.

We have seven Baptist churches in our city now, when  
two and a half years ago we had only two. The old  
First Church, with the splendid and princely W. A.  
Hobson as pastor, is moving on to a great future.  
Hobson has proved a great leader and mighty man of  
valor. He, with his noble people, have built a truly  
great church, which has in a large measure moulded the  
spirit of progress and development in our State. The  
First Church has a membership of six or seven hun-  
dred, in spite of their generosity in giving to the other  
six churches great numbers. Almost every church  
in the city is an offshoot of the old First. Main Street  
Church is fortunate in having as her pastor Rev. W.  
L. C. Mahon, who, previous to the organization of the  
Main Street Church, was City Missionary under the  
direction of the State Board of Missions. From a  
membership of thirteen, five and a half years ago, she  
has grown to the large number of nearly four hundred.  
They have just completed one of the prettiest Auditor-

iums at a cost, including furnishings, of \$30,000.00. It  
is a credit to the untiring pastor and his devoted people.  
Phoenix Church, situated near the great saw mill  
of the Cummer Lumber Co., the largest in the South,  
is a splendid body of consecrated members. They have  
built a beautiful house, and are now making the last  
payment. Rev. Stephen Crocket is the beloved and  
noble pastor. He has not been there long, but during  
the short time he has been pastor, he is bringing things  
to pass. Brother Crocket is one of our best preachers,  
and the Phoenix Church is exceedingly fortunate in  
securing his services. Time and space will not permit  
me to speak of the Woodlawn, 21st Street, and the  
Seaboard Shop Mission, which has been recently begun  
under the leadership of Brother J. S. Geiger, who  
largely by his own hands built a nice house of worship.  
It will in the near future develop into a good church.

South Jacksonville Church was organized 18 months  
ago by the writer, who was at that time City Missionary  
of the State Board of Missions. It was my pleasure  
to accept this position under the persuasion of Dr.  
W. A. Hobson, of the First Baptist Church. I re-  
luctantly gave up my work as Field Editor of the  
BAPTIST AND REFLECTOR, and pastor of the good church  
of Madisonville, where I spent two years of work,  
to accept it.

The work started in South Jacksonville with prayer-  
meetings in the homes of the four Baptist families,  
who were all that could be found at that time.  
South Jacksonville is a good little city across the St.  
Johns River from the city. With prayer, faith and  
hard work, the writer was rewarded for his efforts  
in the organization of a Baptist church with 38 charter  
members, and the building of a beautiful house of wor-  
ship, which has since been completed by the present  
pastor, Rev. W. G. Patterson. The church now num-  
bers about 65. Brother Patterson gives all his time  
to the church, and is doing a great work. The house  
as it stands, furnished, cost \$1,500.00, and is free from  
debt. It is a monument to the faith and love of the noble  
band of God's chosen people of the church. I look  
with pride upon the work God permitted me to begin,  
and see its completion.

While I was organizing and supplying the South  
Jacksonville Church, I was also planning and visiting  
and holding prayermeetings in the homes of the Bap-  
tists of Riverside, the most beautiful residence section  
of the city of Jacksonville. After the organization  
and establishment of the South Jacksonville Church,  
and locating a pastor for all time, I gave my entire  
time to the Riverside work.

In October, one year ago, I had the pleasure of or-  
ganizing the Riverside Baptist Church with a charter  
membership of 31. A temporary building was erected  
in which we are now worshipping. The church has  
grown from a membership of 31 to 90. The Sunday  
school has grown from 20 to 125. We have in our  
membership some of the finest men and women in the  
city. The church is located in the richest and most  
beautiful section of the city. It is two miles from the  
First Church, and no other church near us. We have  
a great territory. We are soon to begin the building  
of a fine church house, which, when completed, will be  
second to none, of any building in the State. River-  
side Church is destined to be the leading Baptist church  
in the city.

We are praising God for the opportunity that has  
come to us, and we hope to be equal to the task. Our  
success can be attributed to no one person. The credit  
is largely due to the loyal, sacrificing band of  
members who have so nobly stood by us. The noble,  
self-sacrificing little woman who stands by my side,  
and speaks words of encouragement and helps bear  
the burdens, has been the greatest factor in the success  
of the work.

To say that we have the most devoted people to their  
pastor and church is not putting it too strong. As an  
evidence of the fact, in spite of the already heavy  
burdens, they made the pastor a Christmas present of  
\$300.00 raise in his salary, besides the many other  
things of value to his wife. A salary of \$1,500.00 per  
year for a 13-months old church with a membership of  
90, is an example worthy of emulation. The State  
Board of Missions gives the church a small appropria-  
tion while we are building. Brother editor, when you  
come to our city, we trust you will come to see us,  
at which time we hope to have our beautiful house of  
worship finished. We expect to have the next Southern  
Baptist Convention in our city. Give us your vote at  
Baltimore. The city will have in nine months com-  
pleted one of the most commodious auditoriums in the  
South, with a seating capacity of five thousand. I am  
sure the Convention will greatly enjoy a visit to the  
Land of Flowers and Sunshine.

May God bless you and keep you, and return you to  
us strong and happy.  
T. F. HENDON.  
Jacksonville, Fla.

OUR CAMPAIGN LETTER.

March 10, 1910.

Dear Brethren: We need and earnestly ask your help. Home and Foreign Missions call for immediate action. We should expect larger gifts this year because the work has grown, as well as our churches. The Baptists of the South have fallen nearly \$4,000 behind last year on Home Missions, and gained about \$8,000 on Foreign Missions.

Ten months of our Convention year have gone, leaving only two months more for work. The time is short, but long enough to accomplish a great task if some one in each association, church, Sunday School and missionary society in the State will lead. Will you begin at once, even today, an associational campaign? May we depend on you?

We believe the pastors and laymen in every Association can lead a campaign for Home and Foreign Missions that will bring a victory by April 30, such as Tennessee has never known. It will be all the better if we can have the campaign all over the State at the same time. We suggest March 21-31. This will give the whole of April for the work of committees in canvassing, distributing envelopes and tracts, and planning such meetings in the churches as may be desired. The pastors and brethren can decide on this after the associational campaign is over.

The Moderator, Associational Vice-President of Home and Foreign Missions, with the pastors, should plan a campaign at once that will reach every church in your territory. Have strong addresses on both Home and Foreign Missions, and follow these with a prayerful conference on definite plans to reach every member in every church during April. Have a meeting in every church in your Association if you can. If this is impossible; group them. There ought to be committees in every church to put tracts and envelopes into the hands of every member. Now is the time for our laymen to do a great work for missions, and honor their Lord. We will furnish tracts and envelopes free to all who will use them.

Yours in service,

W. H. MAJOR,  
C. B. WALLER,  
W. C. GOLDEN.

SPECIAL APPEALS JUST NOW.

By Rev. J. M. Frost, D.D.

The Convention year, May, 1909-May, 1910, is passing with startling swiftness. It seems only yesterday that we returned from the Convention at Louisville, and yet here we are, winding up another year's business and getting ready for the session in Baltimore, but little over two months away. There are many things which promise a large attendance and a commanding session of the Southern Baptist Convention when our people shall gather in the city by the bay.

Special concern just now centers on the two great Boards at Richmond and Atlanta, for Foreign Missions and Home Missions respectively. What shall be their condition at the end of the fiscal year, and what shall they report as to the work done as the months passed by? These questions are easily asked in hundreds and even thousands of Baptist homes and churches throughout the South.

Every one knows without being told, that there is need for earnest effort with special appeal and for special giving. The work has been enlarged and the demand has in every way been greater than ever before. Every success which comes to our work, whether in the foreign field or the home field, calls for still larger gifts and larger outlay. The growing kingdom requires growing endeavor, and the men in charge of these great interests are calling for more men and money, and their cry is heard in the land wherever we go.

If nothing were being done, then nothing more would be needed, and then, too, there would be no concern or cause of concern. The call is urgent and constant, and comes as a special appeal, and requires a special effort of the most strenuous kind. Some object to special appeals, and are asking why this extra effort every year. The answer is near at hand and comes even in advance of the question. God is doing large and yet larger things for his people, and is opening the way for them in turn to do yet larger things for the furtherance of his kingdom. When there are special things to be done surely there must be need for special effort for their doing. The need of special giving calls for special appeals.

The pastors of the best churches in the land are not satisfied with having services every Sunday in the year, or with such ingathering as comes from these regular services. But in addition they have their special meetings protracted through days and even weeks, with special preaching and special praying, and then look for special ingathering. And even the Lord furnishes the great example in having set times in which to favor Zion. And why should there not be also a special effort to meet great and pressing emergency which comes for the incoming of the kingdom."

Opportunity and urgent need outstrip each other in bringing the Baptists of the South to this great moment. The call of the hour is on us for Home and Foreign Missions, and awaits the answer of a great people.

Nashville, Tenn.

THE PASTOR AND THE MISSION OFFERING.

Rev. R. M. Inlow, D.D.

Shall we close the Convention year without a debt on either of our great Boards? This question will be answered by the pastors. The churches wait for the pastors to say the word. There is no time in the life of a church when pastoral leadership is so greatly needed as when a great campaign is on for the salvation of men, and this leadership is no less needed in seeking the salvation of those far away, than in a revival in our own local churches.

The sermon on missions is a revival sermon. We must have a mission revival in our own hearts, as pastors, if our churches are to be greatly moved on this subject. The pastor who pours his soul into a sermon on missions will realize as hearty a response as if he were preaching upon any other subject dear to our Lord. Everything depends upon the intelligent earnestness with which we command this subject, and lay it upon the hearts of the people.

There is no excuse in our day for a preacher who knows nothing about missions. A postal card directed to any Board will load his table with the freshest and latest tracts on this great theme.

If upon our knees before God, we desire to lead our people into an intelligent realization of His will, and an intelligent conception of our duty, the sermon cannot fail. Our Lord will take care of results.

The pastor and his sermon will decide how soon this world shall know of Jesus as the Saviour of men. The pastor's burning heart will not long burn alone; the redeemed of the Lord are ready to respond to the burning message from the King; God's people are hungering to be useful; they want to be taught; they crave to have a hand in the redemption of mankind. Did ever a man give largely to Christ who was not thankful for the privilege, and thankful for the man who led him to make the gift? Nothing more enthrones a pastor in the hearts of his people than a fearless declaration of God's perfect will.

It is worth while to ask for great things in this all-important work. A church likes to be encouraged to do a really great thing. No church has done so much that it cannot do more, and that with great profit. It is not for us to do as much as we have been doing, nor even as much as we are asked to do. We can do that, and more. We must go the second mile. Some of our churches can give double the amount they gave last year. Many can make a handsome increase, and all can give something.

It is poor consolation to a pastor to feel that his church has given nothing, and poorer consolation still to realize that it has not been asked to give. Will any church in the State refuse the invitation to give something for the salvation of man? Will not the redeemed of the Lord respond to His plain command, when it is urged upon them? They will.

A careful distribution in advance of well-selected tracts will greatly help. A meeting for earnest prayer before the offering is taken will make it easy. A soul-stirring sermon on the salvation of the whole world, preached by the pastor, will make a profound impression. A trustful confidence that God's good people will do their whole duty will bring victory. We can go to the Convention without debt, if we will. Let God's preachers say so, and we will.

Nashville, Tenn.

DR. GRAY'S LETTER.

Dear Brethren: We are in great distress financially. Our receipts are nearly \$4,000 less than they were at this date a year ago, and our expenditures are many thousands beyond those of last year. We ought to have entered March with \$150,

000, at least, whereas we received only \$95,866.09. There must be heroic giving and widespread giving. Tennessee has come up well in the past. She surely will not fall us now. We are doing a joint work with the State Board of large importance. Our great evangelistic campaign in Nashville was a wonderful blessing to our cause in that city. That was one of the greatest campaigns our Home Board forces have waged in any city. We are helping Tennessee largely in her Mountain School work, and the Lord is marvelously blessing that work. Do tell the brethren of your State to come to our help. They have the money. The Lord has blessed them, and the call is distressing. Our Board has authorized our Treasurer to borrow additional money if it can be done. Heavy appropriations are due now which ought to be paid. We are being called on by the various State Boards to pay our appropriations and we have not the money. It would be calamitous in the extreme for us to come to the Convention in Baltimore with a burdensome debt. Three times in succession the Home Board has had a debt. We must not repeat it this year.

Pray for us and ask the forces in Tennessee to come unitedly to our help.

Yours sincerely,

B. D. GRAY.

Corresponding Secretary.

Atlanta, Ga.

TENNESSEE COLLEGE NOTES.

Our holiday on February 22 was very satisfactory in many ways and was greatly enjoyed by teachers and pupils. Quite a number of the teachers and students attended the "Old Folks' Concert on last Friday evening. On Saturday evening at 8 o'clock in the college chapel the elocution pupils of Miss Aunspaugh gave a very pleasant evening to a good audience. The program consisted of interpretative readings from Lowell. The young ladies rendered their selections splendidly.

Miss Coyle, of Earlington, who has a sister in school, visited the college the latter part of last week.

On Tuesday morning Rev. A. W. Bealer, the pastor of the Baptist church, began a series of talks on his trip abroad. These are given at the chapel exercises which take place at 8:30. While they are primarily for the students and faculty of the college, any friends will be welcome. The one on last Tuesday morning gave a brief account of his trip across the ocean, and it was very interesting as well as instructive. The students and teachers are more than delighted that Brother Bealer is thus favoring them, and they are looking forward to the entire series with great pleasure.

JONESBORO REVIVAL.

On the 13th of February, Dr. G. H. Crutcher, evangelist of the Home Mission Board, began a meeting with the Jonesboro Baptist church, which lasted nearly two weeks. From the first to the last large crowds were attracted by the forceful presentation of the gospel by Bro. Crutcher. Our Home Mission Board, by her corps of evangelists, is doing much toward restoring the New Testament order of evangelism, which made prominent the great ordinances of our Lord. This policy and method is proving efficient in the hands of Geo. H. Crutcher, and will ultimately deliver Southern Baptists from certain sensational revivalists. Baptists have lost greatly in the so-called union evangelistic movements, where, for courteous fellowship, they have consented to a partial and temporary retirement of the ordinances which Christ committed to his churches for their care and keeping.

Our church raised something near \$125 for Home Missions and the visible results of the meeting were 12 professions and 11 additions to the church.

C. A. LADD

I was at Friendship Saturday and Sunday. Our service Sunday morning was exceedingly spiritual. The day was bright and all enjoyed both the sunshine and warmth. I have been confined at home with wife for two weeks. She has been seriously ill from blood-poisoning, caused by a fish-bone in her thumb. She is now out of danger. How I wish I was today out on the ocean with Brother Folk, on the way with him to the land of our Lord.

Hartsville, Tenn.

J. T. OAKLEY.

I have accepted the Geneva church work. May God bless you and the great workers for Him in our home State.

E. LEE SMITH.

Winter Garden, Fla.

## PASTORS' CONFERENCE.

## NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours. Good congregations. Two were received by letter.

Third.—Pastor Yankee preached on "Turning Back the Shadows," and "Ephraim Abandoned." 4 professions; 4 approved for baptism; 1 baptized; 206 in S. S.

North Edgefield.—Pastor Hudson preached on "The Gateway Into the Kingdom of Heaven," and "Almost Into the Kingdom." 281 in S. S.

Immanuel.—Pastor Rufus W. Weaver preached on "The Christian's Grounds of Rejoicing." Brethren L. R. Eastman and H. B. Alexander were set apart to the office of deacon, Dr. I. J. Van Ness in charge of the service. Large attendance at the Lord's Supper. Rev. F. D. Elmer, of Winsted, Conn., preached at the evening service. Attendance in S. S., 209.

Seventh.—Pastor Wright preached on "An Open Door Set Before You," and "This Man Receiveth Sinners." 200 in S. S.

Centennial.—Pastor J. N. Booth preached on "The Two Builders," and "Healing of the Leper." 153 in S. S. Good B. Y. P. U.; decided to be an A1 in point of excellence.

Howell Memorial.—Pastor Cox preached on "Balm for the Broken-hearted," and "The Devil's Trappers." 170 in S. S.

North Nashville.—Pastor Wakefield preached at both services. One received for baptism. 173 in S. S.

Lockeland.—Pastor J. E. Skinner preached on "Sharing the Lord's Joys," and "Justification." Addressed the S. S. Union in the afternoon. Good services. 130 in S. S.; 27 in B. Y. P. U.

South Side.—Pastor Stewart preached on "It Is I, Be Not Afraid," and "The Intimate Relation Existing Between the Christian and Christ." 111 in S. S. 30 in West End Mission. Good day.

Stainback Ave.—Pastor Johnson preached on "Mary and Martha," and Jno. 14:1, 2, 3. 50 in B. Y. P. U. 74 in S. S.

Rust Memorial.—Pastor Johnson preached on "Them That Honor Me I will Honor." 56 in S. S.

Alexandria.—Pastor J. H. Booth preached on "The Healing of the Leper," and "Folly of Neglecting so Great Salvation." Full S. S. Large congregations. 2 additions.

Franklin.—Pastor White preached on "Elements of Success," and "Moses' Invitation to His Father-in-Law." Two additions by letter. Good S. S.

## KNOXVILLE.

First.—Pastor Taylor preached on "How to Get Rich," and "The Good Confession." 388 in S. S.; 1 received by letter. More than 100 persons agreed to adopt the scriptural plan of giving according to their prosperity.

Broadway.—Pastor W. A. Atchley preached on "Jesus' Most Interested Disciple," and "A Model Business Man." 495 in S. S.; 1 received by letter.

Deaderick Ave.—Pastor C. B. Waller preached on "Higher Ground," and "The City We Need." 651 in main S. S.; 46 in Dale Ave. Mission; 1 received by letter. Great congregations; fine interest; one profession.

Bell Ave.—Pastor J. H. Sharp preached on "Bible Giving," and "Redemption." 624 in S. S.; 4 received by letter; 3 professions.

Immanuel.—Pastor, W. A. Catlett. Roll call in the morning. Pastor preached on "A Goodly Heritage" in the evening. 144 in S. S.

Euclid Ave.—Pastor L. A. Hurst preached on "A Good Soldier of Jesus Christ," and "God's Message to the Lost." 187 in S. S. Seven requests for prayer.

Third Creek.—Pastor A. F. Mahan preached on "The First Promise," and "God Not Mocked." 128 in S. S.; good B. Y. P. U.

Beaumont Ave.—Pastor, J. F. Williams. J. N. Norton preached on "Election," and in the evening a prayer service was held. Subject, "Faith." 130 in S. S.; one received by letter. Two professions at the evening service. Great day.

Etowah.—Pastor W. L. Singleton preached both morning and evening. 256 in S. S. Five additions; 30 since pastorate began three months ago.

South Knoxville.—W. H. Fitzgerald preached on "The Victory of Faith," and "Witnessing for Christ." 232 in S. S.

Meridian.—Pastor J. N. Bull preached on "Character Building," and "Great Salvation." 87 in S. S.

Oakwood.—Pastor Geo. W. Edens preached on "What to Do with Our Worries," and "The Man of Sin." 192 in S. S.; 2 received by letter. Will have a ground-breaking service Tuesday morning, March

S. We hope to go forward with the new building as rapidly as possible.

Gillespie Ave.—Pastor Hutson preached on "First Things First," and "Opportunity." 180 in S. S. Two under watchcare.

Island Home.—Pastor J. L. Dance preached on "The Reason for Missions." No preaching at night. 236 in S. S. Good day.

Lincoln Park.—Pastor M. O. Lunsford preached on "Remorse of a Deserted Leader." Good S. S.

Glenwood.—Pastor F. E. White preached on "The Voice of Triumph," and "Come Unto Me." 45 in S. S.

Grove City.—Rev. G. T. King, pastor. Owing to pastor's illness, there was no preaching in the morning. Rev. J. C. Humphreys preached in the evening. 155 in S. S.

Lonsdale.—J. M. Lewis, pastor. Rev. Frank M. Wells, evangelist, preached on "The Leper Coming to Christ," and "Simplicity of Salvation." 236 in S. S.; one received by letter. Started a revival, assisted by Evangelist Wells. Good interest.

Bearden.—Pastor J. C. Shipe preached on "The Only Name that Saves," and "The Supreme Hour." 103 in S. S. Declined call for full time. Splendid congregations.

Fountain City.—Pastor M. C. Atchley preached on "Contact with Jesus," and "Gospel Shoes." 124 in S. S.

## CHATTANOOGA.

Central.—Pastor D. P. Harris preached on "From Vision to Duty," and "The Claims of Righteousness." 139 in S. S.; 32 in B. Y. P. U. Fine congregations at both services. One received by letter. Revival meetings begin from tonight. Dr. C. W. Duke, of First church, Tampa, Fla., will be with us two weeks. We expect great crowds to hear him.

Tabernacle.—Rev. A. P. Moore, of East Chattanooga, preached at 11 a. m. on "Profitable Prayer." Pastor Allen Fort preached at 7:30 p. m. on "Hell." Splendid audiences at both services. One baptized; one received by letter. 351 in S. S.

Highland Park.—Pastor Keese preached on "Sunshine Through Shadows," and "Discipleship Discouraged, Yet Demanded." Excellent congregations. Observed Lord's Supper. 175 in S. S. Formal opening of our newly-acquired S. S. annex. Gratifying outlook.

St. Elmo.—R. L. Peoples, pastor, preached on "Nearest to Christ," and "The Crisis in Peter's Life." Good S. S.; interesting B. Y. P. U. Large congregations.

East Chattanooga.—Pastor preached on "The Barren Fig Tree," and "The Duties of Citizenship." 72 in S. S. Organized a fine B. Y. P. U. of 28 members. Started a missionary campaign.

Chamberlain Ave.—Mr. T. L. McGill, Secy. of local Y. M. C. A., spoke in the morning on "Exercising Unto Godliness." At night Pastor A. P. Moore spoke on "Some Ways of Knocking." Two additions by letter. 80 in S. S. Splendid B. Y. P. U.

Avondale.—Pastor Thos. A. Swafford preached on "The Necessity of Patience in God's Service," and "The Keys of the Kingdom of Heaven." 65 in S. S.

Ridgedale.—Pastor Chunn preached on "The Armies of God Defied," and "Temperance." 58 in S. S.; good B. Y. P. U. Splendid congregations. Good day.

East Lake.—Rev. G. A. Chunn, pastor. S. E. Carroll preached at both services on "The Resurrection of Jesus," and "Hungering after Righteousness." 64 in S. S. 34 in B. Y. P. U. A gracious day.

Hill City.—Pastor W. E. Mcgregor preached in the morning on "Love;" at night on "Hell." 70 in S. S.; good B. Y. P. U.

In the afternoon a mass meeting of laymen and pastors was held at the Y. M. C. A., looking to the launching of the Foreign Mission campaign. The Baptists entered most heartily into the campaign setting their standard at not less than \$1 per capita for Foreign Missions, which would more than double our contributions of last year.

## JEFFERSON CITY.

No paper. Revival under the preaching of Bro. J. M. Anderson is doing a great deal of good. Bro. W. H. Fitzgerald preached Sunday morning and night for Bro. Anderson in South Knoxville.

First.—Revival service by Bro. J. M. Anderson, morning, afternoon and night. Afternoon service was for men and boys. Bro. Anderson is such a devoted man of God.

Second.—Pastor J. M. Burnett preached morning and evening.

Gallagher's View.—Pastor Chas. T. Beall preached Sunday morning on "Inadequate Conception of Vital

Doctrines." Sunday evening on "Showing Thyself a Man." Increased attendance.

Three Springs.—Preaching by R. W. Shipley on "Jesus is a Friend that Sticketh Closer than a Brother." First sermon.

Dandridge.—Dr. S. E. Jones preached Sunday morning on "Abounding Grace."

Limestone.—Preaching by R. A. Hale Saturday on "Christ's Discourse with Nicodemus." Had real good services.

Witts.—Pastor L. C. Chiles enters his new field. Finds them to be most noble people. Saturday subject, "The Feeding of the Five Thousand;" Sunday, "Our Eternal Home." Good S. S.

## MEMPHIS.

First.—Pastor A. U. Boone preached morning and evening. One received by letter; one approved for baptism. 377 in S. S.

Seventh Street.—Pastor I. N. Strother preached on "The Disappointment of Moses," and "Seeking the Lord." One addition by letter.

Rowan.—Preaching by Pastor D. D. Chapman on "The Field Is the World," and "Preaching of Christ Crucified." 81 in S. S. Very good day.

McLemore Ave.—Pastor W. J. Bearden preached on "The Highest Motive," and "Samson Grinding at the Mill." Great congregations. Good day.

Union Ave.—Pastor E. L. Watson preached on "The Christ of Experience," and "Saving Men." Two additions. 40 in B. Y. P. U.

Bellevue.—Pastor H. P. Hurt preached on "The Three Crosses," and "Sunshine." Large congregations. Good day.

Boulevard.—Pastor Owen preached morning and evening. Good day. 60 in S. S.

LaBelle Place.—Pastor J. W. Gillon preached on "The Cross," and "Man and His Environment." Fine audiences. Two additions by profession. One addition by letter. Fine day.

## HARRIMAN.

Trenton St.—Pastor B. N. Brooks preached on "Christ Is All to Me," and "Restoration of Joy of Salvation." 192 in S. S.; 40 in B. Y. P. U.

Walnut Hill.—Rev. J. R. Thompson supplied at 3 p. m. Pastor preached at Oak Vale Y. M. C. A. at 3 p. m. on "For Jesus' Sake." Had good day and interesting services. Work is growing in spiritual power.

Doyle.—Pastor W. N. Rose preached on "False Teachers," and "Wilt Thou be Made Whole?" 74 in S. S. Preached at Greenwood at 2:30 from Rom. 10:10. It was a pleasure to have with us Miss Mary Northington, Field Organizer of the W. M. U. She spoke to the women and children of the town and Doyle College, and organized a Philathea class and Woman's Missionary Union. Fine interest.

## TO TENNESSEE BAPTIST PASTORS.

Rev. C. B. Waller.

As Vice-President of the Foreign Mission Board of Tennessee, I call attention to the joint call with reference to the campaign for Home and Foreign Missions during the next 30 days, covering the entire State. It is our plan to use the pastors, where possible. So I will appreciate it if pastors in any city, town or country reading these lines will drop me a word indicating their willingness to give some time to speaking and preaching in their community in the interest of Foreign Missions. As all Baptists know, the condition of our Foreign Mission Board work was never more favorable, as far as results are concerned, and never more alarming, as far as gifts are concerned. We must do some heroic giving or go to Baltimore in debt. All hands to the wheel, and let us put forth a heroic and united effort.

Knoxville, Tenn.

## DR. WILLINGHAM'S LETTER.

Dear Brethren: Our financial situation here is a serious one. We need money very much. Have you anything on hand for Foreign Missions? I am writing to a number of the State Secretaries in hopes we can get relief, although some of them send regularly each month. Please do your very best for us as soon as possible.

Yours fraternally,

R. J. WILLINGHAM,

Richmond, Va.

## = 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, Dr. H. E. Watters, 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, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 1534 McGavock Street, 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 Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed. C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

The State Executive Board met in regular session Tuesday, March 1, 1910, at 10 o'clock, Mrs. A. J. Wheeler in the chair. Mrs. B. H. Allen opened the service with a short prayer. Roll call with Scripture verses was followed by the reading and approval of minutes of the preceding regular session and the called meeting. Reports were then read by Mrs. B. H. Allen, Corresponding Secretary; Mrs. J. T. Altman, Treasurer; Mrs. J. C. Johnson, Chairman of Literature Committee, and Mrs. E. C. Wright, Sunbeam leader. In the absence of Mrs. Altman, Chairman of the Committee on Headquarters, Mrs. Lunsford reported nothing definite accomplished. Owing to the present stress of the various Boards in closing the year's work, no definite request will be made at present. Miss Northington, our Field Secretary, was present, and in her usual happy manner expressed her pleasure in meeting with us again, and outlined her work for the coming months. Mrs. A. U. Boone, of Memphis, was present and made a very interesting talk on the City Union of W. M. U., of Memphis. Upon request, Mrs. Wm. Lunsford made a short report on the progress of Rust Memorial Mission. Mrs. E. C. Wright asked that we try to realize our personal responsibility toward the Royal A's. Mrs. Bell, of Dal-

las, Tex., was introduced to the Board and talked very entertainingly of the W. M. U. work in Texas, and delivered a message of love from Mrs. J. H. Snow, our former Band leader. Mrs. Ragan, of the North Nashville Church, turned in the first contribution toward defraying the expenses of Miss Crane's trip to the Missionary Conference. Mrs. Mansfield, Vice President of Wm. Carey Association, resigned and recommended Mrs. Blackwell as her successor. Her resignation was accepted, and Mrs. Blackwell elected. Mrs. T. L. Thompson, Assistant Vice President of Duck River, resigned. No one was elected to fill the vacancy. Announcements of the Institute Thursday. Adjourned with prayer, led by Mrs. M. S. Williams. **MRS. W. L. WENE, Recording Secretary.**

Report of the Corresponding Secretary for the months of January and February, 1910:

The January report shows 55 letters written, 2 postals, quarterly report blanks sent to Vice Presidents, 43; reports returned, 16. Total letters written by Vice Presidents during the quarter, 190. All of the reports show a large quantity of literature distributed. Total number of societies visited by Vice Presidents, 49, Miss Alice Robinson, of Salem, having made the largest number of visits, 15. Mrs. I. L. Ford, Mrs. C. H. Rolston, Miss Cora Brownlow each made 10. During the month of February I have sent out 283 mimeograph letters in regard to the week of prayer for Home Missions, and fifteen other letters written. New Societies reported: 6 W. M. U.'s; 2 Y. W. A.'s.

**Clinton Association**—Coal Creek Church; President, Mrs. S. H. Jackson; Secretary and Treasurer, Mrs. O. R. Stansberry.

**Watauga Association**—Watauga Valley Church; President Mrs. J. H. Reed. Y. W. A.'s have been organized in Watauga Academy, Riverside Association, Livingston Church. President, Mrs. W. S. Guthrie; Secretary, Mrs. Zenora Maynard; Treasurer, Mrs. P. A. Phillips.

**Nashville Association**, Stainback Mission; President, Mrs. T. H. Johnson; Vice President, Mrs. Eastes; Secretary, Mrs. W. E. Jacobs; Treasurer, Mrs. Thompson.

**Salem Association**—New Home Church; President, Mrs. J. D. Nichols, Boma, Tenn.; Treasurer, Mrs. W. T. Anderton; Secretary, Miss Pearl Brown.

**Salem Association**—Mt. Zion Church; President, Miss Alta Wright; Treasurer, Mrs. Eliza Wauford; Secretary, Mrs. Joda Oakley.

"Home Mission Charts." Six instructive charts showing denominational and religious conditions in America have been printed and are ready for distribution. Societies will find them very helpful and instructive. Price, 25c. I am sure there are some W. M. Societies and individuals who have purchased a "Prayer Calendar." Send for one today and join the Union in a circle of prayer.

Respectfully submitted,  
**MRS. B. H. ALLEN,**  
Corresponding Secretary.

P.S. Omitted from above a Y. W. A. in Holston Association. Johnson City Church; Mrs. John Pardue, President.

Report of Chairman of Literature Department for January and February: New Topic Cards, 4,832; *Our Mission Fields*, 547; leaflets, 4,937 (sent with week of prayer literature), *Foreign Mission Journals*, 21; *Home Fields*, 21; *Messengers*, 21; *Kind Words*, 42; *Missionary Workers' manuals*, 15; mite boxes, 63; organization blanks, 17; fish,

162; catalogues, W. M. U. Literature Department, 263; programs for Week of Prayer, W. M. U. and Y. W. A., 1,300; envelopes, 13,625; Dr. Gray's letter to Sunbeams, 137; expense of mailing for January and February, \$26.74.

Respectfully submitted,

**MRS. J. C. JOHNSON,**  
Chairman Literature Committee.

### EXPENSE FUND.

#### RECEIPTS.

February, 1910:  
Third Church, W. M. U. .... \$1 00  
Central Church, W. M. U. .... 1 00  
Lockeland Church, W. M. U. .... 1 00  
Chattanooga, First Church, W. M. U. .... 1 00  
Ripley, W. M. U. .... 1 00  
Gibson, W. M. U. .... 1 50  
Harriman, Trenton St., W. M. U. 1 00  
Total ..... \$7 00

#### DISBURSEMENTS.

February, 1910:  
Recording Secretary, postage... \$ 1 00  
Treasurer, postage ..... 2 00  
Foreign Mission Board (books) .. 5 00  
Chairman Literature, postage.... 15 00  
Nashville Printing Co. .... 3 50  
President, postage ..... 1 00  
Total ..... \$27 50  
Letters written, 68; letters received, 37.

Respectfully submitted,

**MRS. J. T. ALTMAN,**  
Treasurer Tennessee W. M. U.

### BLOOD POISONING AND ERY-SIPELAS.

Both of these diseases are produced by germs. How often you hear of a trivial injury, a mere scratch, causing death. The skin protects us against germs so that every injury ought to be promptly treated. For festering wounds, cuts, bruises, old sores, chronic ulcers, carbuncles, boils, burns, poison oak, and all inflammation "Gray's Ointment" is the quickest, surest remedy. Get a 25c box, and have it ready on your medicine shelf, or if you have never used it before, write for a small trial box which we will gladly send free, postpaid, to prove its merit. Address Dr. W. F. Gray & Co., 825 Gray Bldg., Nashville, Tenn.

Mr. G. B. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age, and would not be without your Ointment for anything."

### THE LAST ENEMY TO DIE.

Peter the Great was said to be dying. His physician told him that if he had an enemy he had better send for him, and fix things, lest he die with hatred in his heart. So Peter sent for his enemy. They "made up," shook hands, and it seemed that Peter was now ready to go. His late enemy—now his supposed friend—turned toward the door. "Remember," said Peter, "that if I live the old grudge holds good!" Peter's pride would not let him make complete business of the work of reconciliation. Yet Peter was only a representative of a great many people, among them those who are followers of the Christ. Pride is the last enemy to die. You remember the quaint words of old Richard Baxter: "It is a wonder to see how this sin keepeth strength in persons that have long taken pains for their souls. Let them but be touched in their interest or reputation, or seem to be slighted, or see another preferred before them, while they are neglected, and they boil with envy, malice or discontent, and show that the heart of sin, even selfishness and pride, is yet alive, unbroken." The old preacher has also a message for this day and generation.

### A GREAT FLOWER GARDEN.

One of the greatest flower gardens in the United States is located at La Park, in Lancaster county, Pa. Its proprietor is George W. Park, who has raised flowers ever since he was a boy, and who has been selling his seeds and bulbs for over a quarter of a century. His "garden" now embraces over a hundred acres, and in the spring and summer it is a beautiful sight. Visitors go miles to witness it. Mr. Park is also editor and publisher of the Park's Floral Magazine, the oldest and best floral magazine in the world. It contains 64 pages, profusely illustrated, and is published monthly. For only 10 cents you may secure a year's subscription to the magazine, and you will also receive at once Park's Surprise Seed Package, containing 1,000 sorts of flower seeds. Every lover of flowers should take advantage of this offer. Address Geo. W. Park, Box 84, La Park, Pa.

**LADIES, If you have superfluous HAIR ON THE FACE**  
Send for new information how to remove it easily and effectively without chemicals or instruments. (only safe way).  
Correspondence confidential in plain sealed envelope.  
**MRS. M. R. PERRY, D. 1 Box 412, Long Beach, CAL.**



Rev. J. H. Sharp, Pastor Bell Avenue Church, Knoxville, Tenn.

**BELL AVE. BAPTIST CHURCH, KNOXVILLE.**

The Baptist work in the eastern section of Knoxville had its real beginning when Rev. and Mrs. J. Pike Powers took charge of the little mission then known as Hill's Chapel. It was very weak in numbers and power then, but soon took on new life; and after much sacrifice and hard work, the little band found themselves in a neat little building in a better location, the present. The name was then changed from East Knoxville, to Bell Avenue. The work grew, and prospered under the wise direction of Bro. Powers, who labored with them for about five years. A number of short pastorates were then in order, namely, the pastorates of W. C. McPherson, U. S. Thomas, I. G. Murray, L. H. Maples, and J. C. Davis. The present pastor, Rev. J. H. Sharp, began his work with the church February the first, 1906, when he found about one hundred and sixty five members. Under his splendid leadership, the church has made rapid progress. Pastor Sharp had not been with us long till the seating capacity of the building was doubled in order to accommodate the crowds that came to hear the earnest, forceful sermons, and the throngs that came to Sunday school. Brother Sharp preaches a plain, simple gospel, that saves men and leads them to higher planes of usefulness. The membership has grown under his ministry until the present roll shows about five hundred and fifty names. He is not only a plain gospel preacher, but an efficient pastor, a true undershepherd, who weeps with those who weep, and rejoices with those who rejoice.

He has conducted 131 funerals, and united seventy seven couples in marriage during the four years of his pastorate.

Again the house is too small to accommodate the congregation, and plans are under way to so enlarge the present

plant as to more than double the capacity. It was a happy day for Bell Avenue, when about a year ago a pastor's home and other adjoining property were purchased for the sum of \$6,000.00, which gives us a corner lot fronting two hundred feet on Jackson Avenue, and one hundred and eighty feet on Bertrand Street.

The Good Father has done great things for us, and yet the harvest is great, and prospects bright for the gathering.

The work is not all thrust on the pastor, but he has the hearty co-operation of the whole church.

One of the vital forces of the church is its great Sunday school, with L. T. McSpadden as superintendent. Mr. McSpadden is one of the best Sunday school men in the State; always cheerful, and seeing the bright side of any proposition. He is wise and tactful in his leadership, and never happier than when in the Sunday school. He is not only a superintendent while in the Sunday school, directing his forces, but meet him on the street, in his place of business, or in his home, and you always find him the same as on the previous Sunday. A hearty co-operation between superintendent, officers, teachers, and scholars, a cheerful way of introducing new methods for drawing people, a cheerful word for all, a sympathetic word for those who sorrow, a happy, hearty welcome for everybody who enters the doors, have caused the school to grow from a few more than a hundred to an attendance of 637 last Sunday, the beginning of the fifth year's work.

He is ably assisted in the general direction of the great school by his assistants, J. B. Galyon and W. C. Walker, who are always found at their places.

The primary department is under the efficient direction of Miss Debbie Fielden, superintendent, and Miss Mary Palmer, assistant; their successful management of that department is very embarrassing to pastor, superintendent, and officers of the church, for their constant cry is: "More room."

In giving honor to whom honor is due, we would not leave out the name of W. A. Coleman, who has for five years been secretary of the Sunday school; and all who have studied his system of records, pronounce him the most efficient secretary in the land. While he is the busy bookkeeper of a large oil concern, which keeps him at work in his office often till eight o'clock at night, he finds time to devote on an average of more than an hour a day to his Sunday School records. He is an honest rebuke to the fellow who says: "I haven't time."

Every adult class in the school is organized, and the day the first class organized, was the beginning of a new day for our whole school.

We have the Agogas, under the leadership of Miss Della Fielden; the Baracas under the leadership of Robert Smith; the Amomas led by Miss Nannie Wilds, and the Philatheas led by Mrs. J. T. Pickell. But this communication would be too long if all the classes were named that are organized for efficient work. The following statements might be of interest: The deacons of our church are all members of the Sunday school.

L. T. McSpadden, the superintendent, has missed only four Sundays since he began his work with us. He was out of town then. J. B. Galyon, assistant superintendent, has not missed a Sunday in five years.

W. C. Walker, another assistant superintendent, has missed only one Sunday since his official connection with the school.

Miss Debbie Fielden started in the primary department as a scholar twenty years ago, when the church was a mis-

sion, and has missed only four Sundays, one of them since she began to teach in the school, more than ten years ago. W. A. Coleman, secretary, has missed two Sundays in five years. Miss Della Fielden teacher of Agoga class of young men, has missed three Sundays in twelve years. Many others could be mentioned who have been faithful in their attendance, but all cannot be named here. The average per cent. of attendance of officers and teachers last year was 93.

Eighty six members of the school did not miss a Sunday last year.

These facts have been gathered and presented to the public, not as a matter of boasting, but that you may know what great things the Lord has done for us, and that you may pray the Father that he may bless us more abundantly. L. R. FIELDEN.

**HEEDING THE WORD.**

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawns and the day star arise in your hearts." (2 Pet. 1:19.)

The apostle, expecting the approach of that end of life, which his risen Lord had predicted to him, is anxious before his decease to give his last testimony to the truth that had made him free.

He would assure those to whom he was writing with all the earnestness of a dying man, that the gospel which he had taught and in which they were walking, was no cunningly-devised fable.

He speaks as an eye witness of his Majesty, the things which he had both seen and heard.

He says, "We have also a more sure word of prophecy," or more exactly, "And we have more sure the prophetic word."

We have the word of prophets confirmed, made more sure and steadfast by the testimony borne to Christ at the transfiguration.

The prophetic word.

A prophet is one who speaks by God's commission in God's behalf. Prediction, so-called, is no essential part of his name or of his office. Some of the Old Testament prophets scarcely uttered one, if one, prediction. But they were all tellers forth of some message of God. And whether that message took the form of re-monstrance or encouragement, of promise or warning, of reproof of the present or revelation of the future, in all cases alike it was a constituent part of the prophetic word. And what the apostle said of the Old Testament scriptures is equally true of the completed volume of that book in which is recorded the life and death of Jesus and the rules of faith and duty.

Ye do well to take heed for this reason, that it is not a private individual, merely human utterance, but its writers came from God, and spake as they were moved to speak by the Holy Spirit.

So strong and so general a testimony to the inspiration of Holy Scripture must ever be a comfort and help (not least in these times) to the doubting hearts of men. How important it is at this time that we give the more earnest heed to the Word.

There are so many by-paths which diverge on this side and that from

**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 CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1295. AN OLD AND WELL TRIED REMEDY.



Miss Debbie Fielden, Superintendent Primary Department, Bell Avenue S. S., Knoxville, Tenn.

the high-way of truth. There are so many false teachers saying, "Lo here and lo there," that it is an easy matter to be led astray if we do not give heed to God's Word. All the divisions and endless confusions in the religious world today indicate a lack of reverence for the Holy Scriptures.

Until we submit ourselves to it, take it as our rule of faith and practice, it cannot be said that we are walking by its light, or that we love its authors, for he has said: "If a man love me he will keep my words."

It is our duty to study it until the one who caused the page to be written makes the page speak of him, until he who left us this guide, through the hours of darkness, says himself, once again, "Let there be light," and reveals himself in our hearts by the Holy Spirit as the "Son of righteousness risen with healing in his wings."

It is the office of the Bible to tell of Christ, to show the way to Christ; not to be instead of Christ.

When the soul, informed by the Word and quickened by the Spirit, turns to the Lord in penitence and trusts in Christ as a personal Saviour, the first office of the Bible is fulfilled; then in that soul the day has dawned and the day star risen. But then the soul needs to feed upon the Word, for by this it is nourished and made strong.

Let us then give the more earnest need until the day dawns upon our waiting hearts; when there shall be a new heaven and a new earth, wherein dwelleth righteousness.

That is the day for which Christians look. And may each reader of these lines have an abundant entrance, is my prayer.

A. C. LENNON.

Medon, Tenn.



W. A. Coleman, Secretary Bell Avenue S. S., Knoxville, Tenn.



L. T. McSpadden, Superintendent Bell Avenue S. S., Knoxville, Tenn.

# Baptist and Reflector

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One of the first things to be done after Dr. Folk leaves the office is to beg the subscribers to be patient in the delay of the BAPTIST AND REFLECTOR. The editor had hardly gotten well on his journey to the Orient when the folder in the press room of the BAPTIST AND REFLECTOR broke down. Every effort possible has been made since that to hurry the papers out. We are sure our friends will understand the delay and sympathize with the force in the office in this mishap. It is causing as much anxiety here as it can be throughout the State.

This issue of the BAPTIST AND REFLECTOR has the first of a series of letters of travel from Dr. Folk. It was written at New York City, just before he took passage for the Far East. Read this letter. Do not lose a single one, and you will see very largely what Dr. Folk sees in his eastern travels. When you read the letters, breathe a prayer for his safe return, and also a prayer for his good wife and children, who wait with more or less anxiety his final home-coming.

### TENNESSEE'S CAMPAIGN FOR MISSIONS.

The letters in this issue from Drs. Gray and Willingham will indicate the urgent need for immediate action upon the part of the Baptists of Tennessee. Rev. W. H. Major, of Covington, is Vice President for Home Missions, and Rev. C. B. Waller, of Knoxville, is Vice President for Foreign Missions in our State. Letters from these two brethren and the State Secretary are being mailed to the Moderators and Vice Presidents of Home and Foreign Missions in each Association. It is earnestly desired that the Baptists of Tennessee will spend the last half of March in a campaign that will reach every member of every church in the State. The brethren of each Association are asked to campaign their own territory during that period. If it is found absolutely impossible to use the suggested time,

March 21-31, a later date could be selected rather than miss the campaign.

Let the Moderator of every Association call in some of the pastors near him at once and plan a campaign and arrange for speakers. If meetings could be held in every church all the better. If this can not be done, then reach as many churches as possible. It may be thought best in some Associations to hold one general meeting toward the last of the month, to which every church should be asked to send one or more messengers. Have the interests of both Home and Foreign Missions presented in the strongest way. Let this be followed by a prayerful, thoughtful conference on how to reach every member in every church for both of these interests during the month of April. Let the pastors appoint committees in their churches who will visit personally every member. These committees could leave envelopes and tracts in the hands of each individual visited. If the letter spoken of above should fail to reach the Moderator, let some brethren in each Association take this up at once. Let no Association fail in this great matter. If you can not do all that is planned, then do the best thing possible, only be sure to plan for something.

### LAYMEN IN THE CAMPAIGN.

The plan for a missionary campaign in Tennessee covering the last ten days of this month includes the laymen as well as the preachers. In fact, the letters sent out by Vice Presidents Waller and Major, and the State Secretary, will carry with them one from the laymen's committee of the State, signed by Mr. J. F. Brownlow and Mr. R. W. Hale. It is hoped that the laymen who receive these letters will see to it that their Association plans for a campaign, or at least for some missionary rallies during the latter part of the month.

The letter sent out by Brethren Hale and Brownlow should be read at every missionary meeting in the State. Brother Hale is a member of a committee of laymen in Concord Association that has a plan for reaching every church in their territory with a special meeting. They have divided the Association into as many districts as they have members of their committee. Each member is responsible for the churches in his territory. He is expected to visit the churches and lay the interests of the denomination before them. He may do this himself, or secure speakers to assist him. They do their work through the pastor, making him the leader in their plans for the meetings in his church. It was believed in the beginning of their work that they could double the contributions of the churches. It is now believed that they will do even more. The result of a meeting in one of the churches that had been contributing about \$10 a year was an immediate gift of \$15, and pledges made for nearly \$100. This will indicate what our laymen can do when they give themselves in earnest effort to the cause of the Lord. If any one desires to know more of this plan in Concord Association, Bro. R. W. Hale, or Prof. J. Henry Burnett, of Murfreesboro, Tenn., will take pleasure in giving fuller information.

### EDITORIAL CORRESPONDENCE.

New York, March 4, 1910.

The dream of my life is about to be realized. Tomorrow at noon I sail for Egypt, Palestine and Europe. For twenty-five years or more I have been hoping and planning for such a trip. I wanted especially to visit the land where my Savior lived and died, to see the places made sacred by his presence, and to walk as nearly as possible in his footsteps. Different things have prevented my going heretofore. But now at last my quarter of a century's dream is to become a reality, through the kindness of friends and by arrangement with several papers, for which I am to write articles, giving an account of the trip. Chief among these papers, of course, is the BAPTIST AND REFLECTOR. I may say that while some, perhaps most, of the articles will be published in other papers, yet there are a number of things I shall expect to say in the BAPTIST AND REFLECTOR which I could not very well say in secular papers.

My first regular article with reference to the trip will probably be about "Life on Shipboard," but with the BAPTIST AND REFLECTOR I may as well begin at the beginning.

Leaving Nashville Wednesday night, March 3, I reached Bristol about 1 p. m. Thursday, and stopped over a few hours for special reasons. As my readers know, Bristol, Va., recently voted saloons back. One reason I had for stopping over was to see how it worked to have a city half dry and half wet. While standing in the depot I saw any number of men come up to the ticket window, with whiskey on their breath and bottles or jugs of whiskey in their hands. I heard them call for tickets to Johnson City, Bluff City, Elizabethton, Butler, Mountain City, etc., in Tennessee. Some of them had scarcely enough money left to buy their ticket home. I thought of the wives and little ones of these men back at home, who would, perhaps, have to go without food or clothing because the husband and father had spent for whiskey the money which should have gone for these things. And then I thought that, in voting saloons back, the people of Bristol, Va., had not only committed a crime against their own citizens, but against the citizens of Tennessee for many miles around. Many a home in the mountains of Tennessee has been made unhappy because the good (?) citizens of Bristol, Va., in the exercise of their "personal liberty," saw fit to vote for the return of saloons to Bristol. But have those wives and children no personal liberty? Must they have their happiness destroyed, their homes made a very hell on earth, and then meekly submit, without the right to say a word? Must these homes be compelled to pay the tribute of the sacrifice of their dearest and noblest every year to the accursed liquor traffic? No, a thousand times no! They have rights which the liquor men should be made to respect—God-given rights, rights guaranteed them by the Constitution of the United States, the right to "life, liberty and the pursuits of happiness."

And they are going to make their voices heard in the assertion of these rights, make them heard at the ballot box through those who put the home above whiskey or money; make them heard in the defeat of those who put whiskey or money above the home; make them heard in the enactment of State-wide laws prohibiting the shameless traffic in human lives and human happiness; and if State-wide laws are not sufficient then in Nation-wide laws; and then make them heard in a loud and undeniable demand for the enforcement of these laws. But, pardon me, I did not mean to say this much. But as I saw those Tennesseans made drunk on Virginia whiskey, and then as I walked down the main street of Bristol, which is the dividing line between the Tennessee and Virginia cities and saw almost every other house on the Virginia side of that street with the sign of a saloon on it, like Paul at Athens, my spirit was stirred within me. It was gratifying to learn that the people of Bristol, Va., are very sick of their bargain, and that if it was to do over again tomorrow they would probably vote differently. Instead of business conditions being better, as was predicted, they have been much worse since the return of saloons. Of course. How could it be otherwise, when the money which should be spent in legitimate lines of trade, such as for food and clothing, is spent for that which only debauches and destroys and damns?

There I go again. Well, I just could not help giving this parting shot at the liquor traffic, which I hate as I hate its father, the devil himself.

Mr. W. D. Hamilton, proprietor of the Hamilton Hotel, Bristol, father of Dr. W. W. Hamilton, of Lynchburg, and uncle of Mr. W. R. Hamilton, Superintendent of the Tennessee Anti-Saloon League, and himself a good Baptist, has not yet fully recovered from a severe stroke of paralysis, which he suffered while attending the meeting of the Southern Baptist Convention in Richmond, several years ago.

Dr. W. J. Shelburne has only recently taken charge of the First Baptist Church at Bristol. I heard warm expressions of praise with regard to him. I inquired about Dr. J. T. Henderson, President of Virginia Institute, but learned that he was out of the city. As our readers know, he is Secretary of the Laymen's movement in the Southern Baptist Convention, which takes him away a great deal.

But this article is already too long, and I haven't got out of Tennessee yet, except just across the line into Virginia. There were several other things I wanted to speak of before I take

the steamer for Alexandria. But I shall have to reserve them until next week.

Good bye. God be with you. Farewell. May you fare well, both in body and in soul. Adieu. To God I commend you. *Auf wiedersehen*, "Until we meet again."

EDGAR E. FOLK.

#### ALCOHOL NOT A MEDICINE.

At the semi-annual meeting of the American Society for the Study of Alcohol and other Drug Narcotics, held in Washington, D. C., in March, 1909, the various doctors and scientists present took the strongest possible position against the use of alcoholic liquors as a beverage, and some of them, as Dr. J. H. Kellogg, of Battle Creek, Mich., even against their use as a medicine. The latter uses the following remarkable language:

"If we study the whole category we would not find a single malady for which alcohol is a specific remedy; and I venture to say that we should not find a single one in which alcohol renders service which cannot be better rendered by some other and more rational means."

He further says that

"Alcohol should be relegated to the limbo of discarded drugs which have been tested and found wanting."

In this position he is powerfully sustained by his fellow-physicians in the Association.

Dr. C. H. Hughes, of St. Louis, said:

"It is a stealthy chemical robber, if admitted into the human system, a thief of the vitality of the tissues, especially of the psychic neurones, and of the highest centers of organic life. To be longer deceived by it is not wise, for its promises of strength are mocking lies. Its semblances of power are simply nerve center disturbances that end in ultimate weakness and destruction. \* \* \* It persists in its attacks on the tissues until they have no water of life in them. \* \* \* Why, then, should clear-eyed science look with complacency upon the popular use of this destructive beverage—why, as physicians, prescribe it for drink? Why omit admonitions against this enemy which man so often takes in at his mouth to steal away his brains?"

This and other information is contained in Senate Document No. 48, recently published. Write to your Congressman for a copy.

#### CHINA.

The following paragraph from the *Journal and Messenger* will be read with interest:

"As an echo of the slogan—'The Gospel preached to all the world in the present generation'—comes the report from China that the probability is, that in the course of ten or fifteen years the Chinese will have so far absorbed Western ideas, and so far adopted Western practices, that it will declare itself no longer teachable, but will say to the invaders: 'Now we have got out of you all that you are able to give us, go your way.' The changes taking place are marvelous, and the impulse is tremendous. Years ago Dr. Ashmore told us that China was 'a sleeping giant,' and that when she awoke, as she was sure to do, she would shake the world. The Chinaman is accepting Western ideas and adopting Western methods in temporal affairs, and he is also accepting our religion, in degree. He is discovering some of its points of superiority over his traditional cults, and he is willing to accept it, so far as it is simply humanitarian and profitable for the present life; and, if the conditions of its realization are not too exacting, he may accept it as a form. What he does more than that must depend largely upon how the religion of the Gospel of Christ is presented to him. There are those who are receiving it in its simplicity and power, and these may prove a leaven and a savor for the nation at large; but the next ten years, or fifteen at most, are to determine what sort of Christianity is to prevail in the Flowery Kingdom. There is reason to fear that it will be in religion as in human affairs, and that one or two decades will witness a revolt from foreign interference and teaching, and will see China refusing to listen further to teachers from beyond its own borders."

There is certainly much food for thought in the above paragraph. We wonder, though, just

how much truth there is in it. We are inclined to think that the *Journal and Messenger* is unduly alarmed with reference to China.

#### MAN-MADE RELIGION.

In a fine editorial on "Man-made Religion," referring to the position taken by Dr. Charles W. Eliot, President Emeritus of Harvard University, that man himself is the final authority in religion, and the dictum of Dr. George B. Foster, Professor in the University of Chicago, that "God did not make man, but man made God," the *Watchman* says very finely:

"If men ought to reject all external authority in religion, then it is reasonable to suppose that we shall find the highest and purest form of religion among those who have experienced the least external pressure of authority in matters of religion. It is not in Christian lands where religion has grown to its present stage of development on a belief in the infallible authority of the Bible, nor in Mohammedan countries where the authority of the Koran is never disputed, nor among Hindus, who accept the Vedas as of full authority, nor among the Buddhists who obey implicitly the words of Gautama, nor among Confucianists, who cite Confucius as their authority, that we ought to find the fullest development of man-made religion, but among the animalistic peoples of the hills of India, of Africa and of the islands of the sea who have never been under the influence of any organized system of religion, who acknowledge no authority in religion except the conceptions of their own minds and the fears of their own hearts. Here we find the most absolute application of the principle that every man is the final authority for himself in religion, and here we find, according to scientific classification, the purest form of natural religion."

#### RECENT EVENTS.

A late statement concerning the population of America shows that about 58 per cent. belong to no church organization whatever. As long as this can be said, can America be truly called a Christian nation?

The 28 Baptist churches in Toronto, Canada, have a membership of 6,900. A late report of their gifts shows an average of \$7.96 per member for Home and Foreign Missions. They propose to make an increase of 10 per cent. this year.

Missionary Z. C. Taylor, wife and oldest daughter, of Brazil, are now in Waco, Tex., because of ill health. Bro. Taylor has done a great work in Brazil. He says there will be 1,500 baptisms reported this year from the entire territory—300 from his field.

A great meeting at Bryan, Texas, has closed. On the second Sunday in February there were 58 additions to the Baptist church of that city. This is probably the largest number of persons to join any church in the South on the same day.

Rev. and Mrs. Henry Clark Rosamond announce the marriage of their daughter, Varda, to Mr. Rufus Napoleon Garrett, Tuesday, March 1, 1910, at Eldorado, Ark. After April 10, Mr. and Mrs. Garrett will be at home at Eldorado, Ark. We extend congratulations.

Dr. Thos. S. Potts, Secretary of the Baptist Tri-State Hospital, of Memphis, Tenn., received from T. C. Lowrey, of Mississippi, \$1,000, on Feb. 24. Mississippi seems to be in dead earnest about the hospital. We wish we had some of the Lowreys in Tennessee.

The Bible Conference recently held in the First Baptist Church, Athens, Ga., of which Dr. Millard A. Jenkins is the popular pastor, is said to be the best ever held there. As a result of the Conference \$5,000 was promised for missions by the church. This is great.

We notice a statement in our exchanges that Texas has grown during the last ten years from 3,235,000 to nearly 6,000,000. Put over against this the fact that there are 3,000 homeless Baptist churches in that territory, and we have a picture that calls for Mission work.

There were two Baptist churches organized in Asherton, Texas, on the same day. The first church was organized in the morning with a membership of 42 and the second church was organized in the af-

ternoon with a membership of 15. The latter was a Mexican church. Both of them grew out of a revival that had just closed in the town.

Dr. A. W. Lamar, our fellow-townsmen and citizen of Nashville, is on a visit to South Carolina, where he was once pastor and Secretary of State Missions. Dr. C. C. Brown, of Sumter, says that Dr. Lamar sent him to Sumter 35 years ago. It seems that Dr. Lamar began doing things away back in the early days of his ministry.

The "Baptist Forum," just beginning its publication in Atlanta, Ga., is a beautiful magazine with 100 pages, with the published list of 36 contributors from among the best men and women in the entire South. For introductory purposes the editor will submit a good proposition to every person who will send 20 cents for a sample copy. Stamps taken.

Dr. Geo. W. Truett had hardly returned from his great meeting in Green Ave. Baptist church, Brooklyn, N. Y., when it was announced that he was gone to Houston, Tex., for a two weeks' meeting there. Besides the great work of Dr. Truett in the First Baptist church of Dallas, he spends much time in evangelism in various parts of the United States.

We note that Dr. Z. T. Cody, President of the State Mission Board of South Carolina, reports a debt of nearly \$10,000 on the State Mission Board at the close of the first quarter of the year. The question of borrowing money to support the missionaries while the churches wait for the closing months of the Convention year is growing to be a more serious burden every day.

Dr. R. J. Willingham has been on a trip through the South. He preached at the Orangeburg (S. C.) Baptist church February 25 to a large congregation. The church raised a sufficient amount in pledges to support a missionary. No man in all the South carries the burden of Foreign Missions on his heart as does Secretary Willingham. We hope and pray that he may go to the Convention without debt.

The Third Baptist church of St. Louis, Mo., had nearly 300 traveling men and visiting merchants, with their wives, in their congregation a few Sundays ago. It seems that Dr. Williamson has about two such meetings annually in his church. Not only the church, but the visitors, have come to look forward to this meeting as a time of great pleasure. We are sure that Dr. Williamson makes the time of great profit as well.

"We congratulate Dr. E. E. Folk, of the 'Baptist and Reflector,' on the good fortune that has come to him. He is going to make a trip abroad. He is going to see Europe, the Holy Land and many other places of interest on the other side of the water. We congratulate the readers of the 'Baptist and Reflector' on the feast which is in store for them from Dr. Folk's articles of travel."—"Central Baptist." Thanks, Bro. Payne. We hope to make these articles both of interest and of value.

State Evangelist T. O. Reese has just closed a fine meeting at Clifton. It is the intention of the Baptists of that place to organize a church and begin the erection of a building at an early date. In speaking of the meetings the "Clifton Mirror" has this to say: "The series of evangelistic services at the Methodist church, conducted by Rev. T. O. Reese, Baptist evangelist, is being well attended, the evening service especially. Mr. Reese is a forceful speaker, and every time he makes a point it strikes to the bottom. He is an orator of the first type, clothing his thoughts in language of the most choice selection."

The Baptists of Baltimore are anticipating an attendance of not less than 5,000 delegates and visitors to the Southern Baptist Convention in May. Committees are busily at work making all necessary plans for the Convention. The Chairman of the Entertainment Committee, to whom all applications in regard to hotel or boarding accommodations should be made, is Mr. Wm. Edgar Byrd, 213 Courtland St., Baltimore, Md. There are a number of excellent hotels in Baltimore, and a great many boarding-houses, but for those who want to make sure of satisfactory accommodations, it would probably be wise to make their arrangements some time ahead of the meeting of the Convention. It is the hope of the Baptists of Baltimore that the attendance will be the largest in the history of the Convention.

## THE HOME

HOW TO TREAT THE OLD.

By W. T. G.

Friends, with your means freely given,  
Help to make this Earth an Eden—  
As "sisters" and "brothers,"  
Don't forget there are "others,"  
"The fathers" and "the mothers."

'Specially to those who are older  
Don't ever "turn the cold shoulder"—  
Often they're neglected,  
Sometimes, not respected,  
And apt to be dejected.

Think of the preachers and their wives,  
Who have spent the best part of their  
lives

For others—growing old,  
Through the heat and the cold  
Needing care, so I'm told.

Oh! don't forget these aged saints,  
Don't be deaf to their complaints—  
They are of sterling worth,  
Beloved, of noble birth,  
The best of all the earth.

Many have been unfortunate;  
Are now in impoverished state—  
Having spent all their years  
In hardships and tears—  
Now possessed with their fears.

The busy world's very careless,  
Thoughtless, too, and also tearless!  
See the poor—how they live!  
It may stop just to give  
A little money to relieve.

Their present needs, but on it goes—  
More than this it doesn't propose!  
In mad rush for its wealth  
Gotten oft by mere stealth—  
No regard, e'en for health!

But, will you here let me suggest  
To you, kindly, what may be best?  
Sometimes, sweet fellowship  
Farther goes on the trip,  
Where there's many a slip!

While money will buy many things  
'Tis a brotherly feeling brings  
To the heart that's bereaved,  
And spirit sadly grieved,  
More than money received!

Sympathize with them, and love them,  
Let them feel you're not above them.  
Although "cranky" and poor,  
Let them feel always sure  
That, than you, none are truer.

As you do it to "one of His,"  
In time of need, know that it is  
Not to the "worthy poor,"  
So much you are the doer,—  
Now, listen, to be sure:

'Tis done to *Him*, sisters, brothers,—  
To *Jesus*—what you do to others;  
"Worthy," alone is *He*  
Who gave Himself to be  
SAVIOUR, to make *us* free!

### THE UNTRUTHFUL CHILD.

"I'm in despair about Helen," said Mrs. Vaughn to her sister, "for she is growing very untruthful, and I have tried every means in my power to break her of it."

"As what, for instance?" asked her sister.

"Well, she has been put to bed for it, had her mouth washed with soap and water, deprived of her dessert, and everything I could think of except whipping. You know I'm no believer in that."

"Doesn't seem to have any effect?" inquired the other.

"Not in the least. At first I thought

it came from fear of punishment, so I would talk to her very gently, when I knew she had done wrong, and was telling a falsehood to cover it. I told her if she would only tell me the truth I wouldn't punish her at all. I'm sure I don't know what to do, for she is such a good child in every respect, but this untruthfulness makes me sick at heart."

"Oh, nonsense," returned the other; "she'll outgrow it. Most children fib. Still," she added, "if from my limited kindergarten experience you'll let me try my hand, perhaps I can do something." Mrs. Vaughn looked at her dubiously.

"You know, Nell," she said, doubtfully. "I don't approve of spanking or anything harsh."

Her sister laughed merrily. "Spanking!" she echoed. "Shades of the immortal Froebel! Why, you don't dare mention the word in a modern kindergarten. Mind you, I said I'd try. I didn't promise for sure that I could accomplish anything."

It happened not long afterward that the young person under discussion entered the room where her mother and aunt were sitting, with suspicious fruit stains about her mouth.

"What are you eating, dear?" asked the mother. "A plum?"

"Yes, mamma," admitted the child.

"Where did you get it?"

"I picked it up in the street," was the calm reply.

"Helen, dear," said her mother gravely, "I fear my little girl isn't telling me the truth. Didn't you get it from the kitchen?"

"No," persisted the child; "I picked it up in the street."

"I'm sorry, dear," said her mother, "but I must go ask Maggie if you didn't take it from the kitchen table."

"Oh, don't ask her," exclaimed the child, suddenly, "for I forgot. I—I guess I did take it from the kitchen."

"Aunt Nell," asked Mrs. Vaughn sadly, turning to her sister, "what would you do with a little girl who couldn't tell the truth?"

Aunt Nell laid her hand on Helen's shoulder.

"Helen," she said, gravely, "I'm going to ask your mamma not to punish you this time." The child's face brightened. "But," she added, "I'm going to let you punish yourself. We won't wash your mouth, nor stand you in the corner, nor make you do without dessert, but we won't believe what you say for a week. It isn't your mamma that's punishing you, it's yourself. You've shown us that we can't take your word for anything. So we can't believe anything you tell us till you show us that you really can tell the truth."

Helen, who had been apprehensive of a soap washcloth or a dessertless dinner, was perceptibly relieved, and hurried away to play. The week that followed was one that she never forgot. It was in vain that she begged Maggie for a cookie on the plea of being hungry. "I don't believe you," was the curt rejoinder. It was useless to entreat her aunt to come and see the new family of kittens in the barn. "I don't believe there are any there," was the careless reply. Even her father caught the spirit of skepticism, while, when her mother doubted the existence of a toothache, Helen felt that her cup was indeed overflowing. The week of disbelief in her word had accomplished what other punishments had failed to do, and at the end of seven days she threw her arms about her mother's neck.

"Oh, please believe me now, mamma," she pleaded, "for I'll never tell a story again if you and papa and auntie'll only believe me." And she kept her word.—Exchange.

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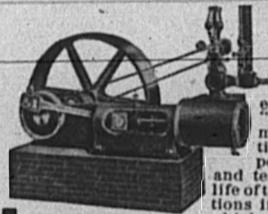
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**Young South**

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Mission topic for March: "Southern Problems."

We are interested in them, are we not? Problems of the Southland, at home, in school, in church, and now in mission work. Let us study hard this month to work out the "Southern Problems." There are several especially adapted to the children and "grown-ups" of the Young South.

First, there are the other children problems. We must take up the little Indian children, the mountain children, the frontier children, the immigrant children, the negro children. What can the children of the South do for these? Ask God to show you, oh, Sunbeams, and go to work with willing hands. You can study to learn their needs, you can pray for each class, you can reach out to all about you, you can give to send them help, and so you can do if you stand alone.

Will some boy give this recitation at your next meeting? L. D. E.

**A GREAT GIFT.**

The church people had not given As much money as they ought, And they were not "interested"— So the missionary thought.

But that night he got a letter Written in a boy's round hand, And a silver dime was in it, He began to understand.

As he slowly read: "Here's ten cents; When you want more, call on me." Then his eyes grew rather misty, And the words he scarce could see.

"Bless the little chap," he murmured, "If the boys like him will give, We can risk the future with them, And the cause we love will live."

For if our hearts are only willing, When the dimes to dollars grow, There will be the same glad spirit, And our wealthy men will show.

In their gifts into God's kingdom The same generosity As the boy who says: "Here's ten cents; When you want more, call on me!" —Sel.

**CORRESPONDENCE.**

"It never rains, but it pours!"

One is apt to think of that old proverb in these days approaching the vernal Equinox. Last week we had the letter from Mrs. Medling, who used to be a "Young South girl," and today we have a quaint little note that Mrs. Maynard has sent us from the little Japanese maiden the "Young South" kept in school two years. I put it in the paper just as it came from her hand, and you will see she has not mastered English grammar yet.

34 Bluff Yokohama.

My Dear Father and Mother:—

I thank you very much for your kindness when I heard your letter from

**BOSTON CRYSTAL GELATINE**

"Daddy says Crystal Gelatine is great for kids!"



Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless—assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

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BOSTON, MASS.



Miss Converse today. I am very much pleased by your kind letter. Dear parents, all my friends are very kind. Sometimes I felt lonely. But I think of my Heavenly Father, I became happy. Last Tuesday we had a picnic, but I couldn't go because I took cold, so I was very sorry. I will tell you about a happy meeting. Last Saturday we had a beautiful concert and took a great honor from many people. Most of us sang a sweet song in that concert. This concert was held for our new building. When Mr. Alexander came to Yokohama, we received a blessing and promised that we would carry the Bible with us always to read. I am going to Sunday school with my friends. The way is very long. But it is very pleasant and we are preparing for Christmas service. Please pray for me, and give me your letter soon. Good bye.

From your little girl,

SATORN TAKAMI.

The tenses seem to disturb her most, but we get her meaning all right, and we feel her gratitude, and we love her dearly, don't we? When Mrs. Maynard goes back and tells us about her, perhaps we can help her more—I fancy she is making a sweet pleader for the Gospel among her countrymen.

Then our dear Mrs. Maynard has a lovely message for us. Read it carefully, thoughtfully and prayerfully. Be sure your Band or Sunday school class hears it, and pass it on to your neighbors and friends:

Buena Vista, Va., Feb. 21, 1910.

My Dear Children:—

One of my Japanese children has sent me a nice little letter, and I am going to pass it on to you. It reached me in time to make my heart glad for Christmas, for with it was such an encouraging one from her teacher, Miss Converse. You have a share in this little girl, too, for it is our own little Satorn Takami, whom you have been helping to keep in school since I have been in America. The first year she was sick, and had to be kept out of school for half of the session, but she returned in the fall of 1908, behind in her classes, yet determined to catch up. She found this impossible, however, and had quite a struggle to make up her mind as to whether she would leave school, or go back to the first of her grade again. Miss Converse talked to her, and then left her to decide it during the Christmas holidays. She wrote me at the time that she feared she would not return, but she says: "At New Year Satorn came in with a smiling face, ready to do any thing that her teacher advised." She went back into the first class (senior), and Miss Converse writes further of her: "She has done splendid work all through the session, both in her studies and as Sunday school teacher and assistant in Bible work. This conquest of her self, and of a foolish

pride, was a great blessing to her spiritually. She has wonderfully developed, and I am sure that your prayers for her are being answered, and that she is growing into a fine Christian woman, and one who will do much good. We all love her; she is so bright and happy in her work, and is a great favorite with teachers and pupils. She is like a mother to the younger ones. She and an older girl have charge of a Sunday school in the outskirts of the city, and are doing fine work with the children in that section." Now is not that good news of our little girl? I know that you will all rejoice with me. You may have forgotten, but she had graduated at another school just as we left Japan. Not knowing what to do with her, I placed her in this higher Baptist College in Yokohama. Her course was to be music, English, Chinese, Bible, sewing and fancy work, a kind of post-graduate course. But finding that the Senior course was higher, and the books used, different from those of her former school, she wrote asking permission to let her take the two years' course and graduate then also, which I granted. She hopes to take her diploma in May. She is only 18, will, however, be 19 in June, soon after she leaves school. We are very hopeful that she will choose to go into regular Bible work, and she has expressed a wish to do so. We have never urged it, preferring to let the Lord guide her into the work He had for her, but have only stipulated that the Bible should form a large part of her training. They say that she plays nicely on the organ, and has a sweet voice, all of which will be a great help to her in her future work.

The concert of which she writes, was one gotten up by the girls themselves without the aid of the teachers, as their offering toward paying for a new school building. They cleared \$125, which Miss Converse thought was doing finely. I do not think Satorn San will ever learn to write a very correct English letter. She reads English well, and speaks quite well, but the past and present and future form of our verbs have proven too much for her, as they have for many a more distinguished Japanese scholar.

You will not laugh at her, but rather enjoy her quaint expressions.

Before closing, I want to say that I am so glad to see that you are keeping up our work so well along so many lines. Our page is still the first one I read. You have proven that you are working for the Lord, and not simply for Mrs. Maynard, and that makes me so glad. I trust that before the close of another year we may be able to take up some new work together, but I can not yet say just when or where or what, only this, "Whate'er I do, where'er I be, still 'tis my God that leadeth me." My love to each dear worker of our "Young South" band, and a year of

great blessing and service in our Master's cause.

Yours hopefully,  
BESSIE MAYNARD.

I'm sure you all wish to join me in thanking Mrs. Maynard for remembering us. She writes me privately that her health is much improved, and she is still hoping it is God's will to send her to Japan in the spring. She and her husband are doing fine work in Virginia, and very soon will go to North Carolina in the interest of missions. Do pray God earnestly to guide them and the Board to know just what is best at this juncture.

And go on giving all you can, beginning afresh, as there are only two months left for us on this 16th year.

There! Are we not rich this week? Let the seed fall in good soil, and prove you faithful by your works. Just load that postman of mine down the rest of March. He is young and strong. Besides Mrs. Maynard's, there were only 3 this week, but we have had worse times than that, and don't imagine for a moment I am discouraged. Let's see now who are our "friends in need."

The first is from Hermitage: "I enclose you \$2.00. Give one to the Margaret Home, and use the other as you think best. I am greatly interested in the 'Young South' work."

ELIZABETH FULLER.

Thank you so much! Shall I give the other dollar to the Sunday school Board and ask Dr. Frost to send out Bibles with it? We have not done much for this work this year. Yes? Well, we are most grateful, and no one knows the good it will do.

The next word is from Walter Hill, from an old friend, who says: "Enclosed you will find \$1.00. Please send me the *Foreign Journal*, and the *Home Field*, and use the rest as you please."

MATTIE LEE SHORT.

I will order the magazines with great pleasure, and I am sure you will read them with delight. Let us give the other half dollar to the Medling Chapel in Japan? Are you willing? Thanks!

And then our much prized and never failing friend at Smyrna says:

"Enclosed you will find \$1.50 for foreign missions."

MRS. JULIA T. JOHNS.

Again we thank you for your kindness in making the "Young South" your medium of benevolence so many times.

I am so anxious to build up our gifts to the Foreign Board from now on to May 1. I have just sent Dr. Willingham \$100.00 more on this year's offering, and I want to pile it up high these next few weeks.

Has the treasurer of your band some on hand? Ask her to send it on soon. Is there some of "God's money" put away in your top drawer that has not yet been appropriated? Sit right down

and send it on to the Home, Foreign or State Board. They are all anxious about the end of the year, and fearful of debt when the great Convention goes to that Catholic city, Baltimore.

And every little helps.

Hopefully yours,  
LAURA DAYTON EAKIN.

P. S.—My! I'll have to begin again. The postman's whistle brought us good luck today.

From Talbott comes the following: "In honor of this day, the first anniversary of my birth, I am sending you a little offering, \$1.00. Divide it equally between the Home and Foreign Boards."

NELLE DAYTON BETTIS.

That is from my little "name-child" mine and the dear Mrs. Tipton's who went Home some three years ago, and left her little ones in China. I am so grateful to her, and I hope to see her some time. May God bless her always.

And from Bedford City, Va., there is a subscription for the *Journal*, and one for the *Home Field*, and 50 cents to use as I think best, and the writer says:

"I am still watching!" She began, you remember, some time ago. Let me give the half dollar to the Foreign Board, will you? Many thanks! I hope there'll be "big things" to watch in March and April.

And a little lad of ten sends 40 cents. He reads "The Young South" every week, and wants the *Home Field*. He bids me use 15 cents for postage, which I am very glad to do, as so many forget it, and it falls right heavily on one. I am so much obliged, Bennie.

Now, I am done! Good bye.

L. D. E.

RECEIPTS.

First half year.....	\$256 28
Oct., Nov. and Dec., 1909.....	363 97
Jan. offering, 1910.....	159 37
Feb. offering, 1910.....	49 19
First week in March, 1910.....	13 20
For Foreign Board—	
"The Watcher," Virginia.....	50
Mrs. Julia T. Johns, Smyrna....	1 50
Nelle Dayton Bettis, Talbott....	50
For Home Board—	
Nelle Dayton Bettis, Talbott....	50
For Margaret Home—	
Elizabeth Fuller, Hermitage....	1 00
For Foreign Journal—	
Mrs. Short, Walter Hill.....	25
Mrs. Susan Duncan, Bedford City, Va. ....	25
For Home Field—	
Mrs. Short, Walter Hill.....	25
Mrs. Anna H. Smith, Bedford City, Va. ....	25
Bennie Franklin, Talbott.....	25
For Church in Japan—	
Mrs. Short, Walter Hill.....	50
For S. S. Board—	
Elizabeth Fuller, Hermitage....	1 00
Postage.....	15
	\$848 99
Received since May 1, 1909.	
For Foreign Board.....	\$202 20
" Home Board.....	70 58
" State Board.....	155 15
" Orphans' Home.....	246 62
" Kokura Chapel.....	39 45
" Ministerial Relief.....	14 09
" Ministerial Education.....	8 00
" Margaret Home.....	17 15
" Mt. Pisgah Church.....	6 03
" Foreign Journal.....	9 75
" Home Field.....	4 25
" Literature.....	10 50
" Church in Japan.....	16 75
" Chinese Scholarship.....	20 00
" B. & R.....	2 00
" Xmas offerings.....	17 08
" S. S. Board.....	5 19
" Train. Sch. (Endowment).....	2 90
" Ex. Fund.....	50
" Postage.....	1 03
	\$848 89

EDISON RECORDS AND THE HOME.

Its catalogue abounding in selections whose merit has been proven by the test of time, as well as in selections of transient popularity which are sooner or later eliminated and replaced; its records made by the most prominent artists of grand opera, concert and vaudeville under the direct supervision and criticism of Victor Herbert, the eminent composer; its present mechanical perfection the result of years of patient labor on the part of its inventive genius, and his experts,—is it any wonder that the Edison Phonograph of today is the acknowledged peer of any musical instrument of the world in the amount and quality of entertainment it offers?

It is daily gaining recognition as the ideal entertainer for the man who wishes to inculcate in his family a love of home associations. Its popularity bids fair to realize the oft quoted wish of its inventor,—“I want to see an Edison Phonograph in every home.” For the home the catalogues contain the songs and melodies that never die, those that are hallowed in our memories by the thoughts of the loved ones who once sang them, as well as patriotic selections and sacred numbers that lend their influence in making better citizens, sons and daughters of us all.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and back-ache; if you desire a full supply of pure, rich blood, a healthy tissue, and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

Any reader of the Baptist and Reflector who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate glands it is a reliable specific.

For sale by all leading druggists.

I have been living in Jefferson City three years, and have been inclined to keep quiet, but after listening to Bro. Fitzgerald's soul-stirring sermon on "Witnessing for Christ," text, John 15:27, I could see more clearly than ever how we all fail to witness for Christ as it is our privilege to do. Bro. Fitzgerald is a very spiritual man, a good preacher and a good pastor. The many friends of Bro. F. F. Hale, who has been out of the ministry for several years, will be glad to know that he has returned to his home in Sequatchie Valley and taken up the ministry again. I am sure he will be able to do great good for the Master in the valley where he has given so much of his life away, and where he has so many friends. We hope his last days may be his best. We are glad of the privilege of being lo-

cated here under the very shadow of Carson and Newman College, with some Christian boys and girls under this noble faculty having them trained for future usefulness. I want to say to my friends in Sequatchie Valley that there is no better place to have your children trained mentally, morally and spiritually than in Carson and Newman. I believe we have the best school in the State.

L. D. RUTLEDGE.

Jefferson City, Tenn.

Yesterday closed one year's pastorate for me at Providence, and it seemed everything blended to make it the climax of all the services heretofore. We go on with a bright outlook for better things in the future. We have had a good "today," and are looking for a better "tomorrow." I am happy in my field. In accepting the church at Middleton all of my time is taken. This is a fine church, with a bright outlook. Let every preacher and every Baptist pray for each other, and everybody pray for the preacher, and your prayer will be answered some where, some time.

S. B. OGLE.

Franklin, Ky.

Just a few words to the Baptist brethren of Tennessee about the work at Etowah, under the leadership of W. L. Singleton, who came to us Dec. 19, 1909. Much enthusiasm has been aroused among the many Baptists here who have not become members of this church. Thirty additions to the membership and the Sunday School has increased from an average attendance of 133 to 252 on Sunday, March 6, and each Sunday has witnessed a growth of Sunday School as well as church membership. Prospects are bright for over 300 in Sunday School, and many more additions to church membership. Architect begins work immediately on plans for an enlargement of the auditorium, and the contract will be let within the next ten days for thirty feet more room. Crowds being turned away at each service.

E. F. V.

Etowah, Tenn.

At Cole's Creek, Monday, Jan. 23, C. A. Barker, of Benham, Va., and your humble servant, began a meeting. The brethren were ready for the work, and I don't think I ever saw members work and pray as they did. The meeting continued for two weeks, with glorious results. We received 63 additions. I baptized 43 in 22 minutes, and will baptize the rest next meeting. Brother Barker is a good brother to work with, and goes after sinners with the old gospel truth with power. He is one of our best revivalists, and is very consecrated. We had Brother G. A. Morley, from Fort Cobb, Okla., with us. He was not well, and only preached one sermon. Brother Morley was born and reared on Cole's Creek, and went, a few years ago, to Oklahoma, where he is doing a great work. It was pleasant indeed to have him among us one more time, and to hear him preach a good sermon, which stirred our hearts. Also we had Rev. J. M. Rainbolt with us. We did a great work, and when Barker and your humble servant started home the brethren came to us with their hands full of money—more than our purses would hold—and they had to tie it up in a handkerchief. So we took the train for home, rejoicing and thanking God for such a band of brethren. This makes 121 members that we have received in the last month in my work. I think that both churches will soon raise my salary. So I am happy over the blessings that God has given me in my work. God bless our dear BAPTIST AND REFLECTOR and its editor.

J. W. RICHARDSON,

Colesville, Tenn.

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And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special BOTTLE OF



Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:— "With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass." Send a postal to Minard's Liniment Co., So. Framingham, Mass.

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1 Dark Purple, Rose Carmine, Orange.  
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5 Fine Gloxinias, 5 colors, 25c  
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My Flower Friend, write me a letter (not postal) and I'll send these Grand Petunias (worth \$50) and culture, with Guide—all a hot flower, packed with good things, nearly 1000 plain and colored engraving. I want to know you. Will you not write me today?  
And When Writing, Why Not Enclose 10 Cents for year's trial of Park's Floral Magazine, just what you need to help cheer and brighten your home. The Oldest and Best floral monthly in the world, and a welcome visitor in over 500,000 homes. Why not in yours? With it I'll send Park's Surprise Seed Package, 1000 Sorts, for a big bed that will delight you with flowers new and rare every morning the entire season. Money back if not pleased. Club of three 25 cts. Club with friends.  
Address GEO. W. PARK, Box 84 LaPark, Pa.  
Magazine and 10 pkts choicest Flower Seeds, v. 15 cts.  
Magazine and 20 pkts choicest Flower Seeds, v. 25 cts.  
Magazine and 30 pkts, enough for both gardens, v. 35 cts.  
Magazine and Enormous Dahlias, Scarlet, v. 20 cts.  
Magazine and New, Glorious Hydrangea Blossoms, v. 20 cts.  
Magazine and both Dahlias and Rose, v. 35 cts.



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TO Make \$100 Per Month Above Expenses  
1000 MEN ARE NOW MAKING BIG MONEY with our Medicines, Extracts, Spices, Soaps, Perfumes, Toilet Articles, Stock and Poultry Preparations, Polishes, etc. We are one of the largest business and manufacturers in the U. S. Our capital and surplus is One Million Dollars. We make over 60 products, all guaranteed. Our factories have over 3 acres of floor space.  
WE NOW WANT one man in each unoccupied locality to take full charge of all deliveries to farmers and others from a wagon similar to the above; in short, a man able to take full charge of everything pertaining to our business in his district. Not every man can fill this position nor can we afford to contract with one who is too extravagant or too old or too young. We want to hear from men who have been fairly successful—honest, industrious men who will be satisfied to make not less than  
\$100 Per Month Clear Profit  
above expenses the first year, \$1800 the second year, and \$2400 the third year.  
If you are fairly well acquainted in your locality and you think you can fill the position, lose no time in writing us for full particulars as we are now rapidly filling all vacant territory. We do not want to hear from men under 21 or over 50 years of age, colored people, or women. To get this position a man must be able to furnish 1 or 2 horses to conduct the business, also good business men as references. If you cannot meet these requirements do not write; if you can meet them, write us; you are the man we are looking for. The position pays big is honorable and permanent.  
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## AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. J. P. Criss, of Martin, acceptably supplied for Rev. O. W. Taylor, at Hazel, Ky., last Sunday.

Rev. W. C. Taylor has resigned as pastor at Arlington, Ky., to accept the care of the church at Mt. Sterling, Ky., where he will begin work April 10.

The First Church, San Antonio, Tex., met with an unfavorable response to the call extended Dr. Geo. W. Truett, of the First Church, Dallas, Tex.

The Second Church, of Atlanta, Ga., of which Dr. John E. White is pastor, will soon have the addition of a Sunday School room and an auditorium with a seating capacity of 1,487.

Rev. C. H. Mount, of Jackson, preached most acceptably at Parsons and Perryville, Tenn., last Sunday. Good crowds heard him at each place.

Rev. W. L. Barrs has resigned the care of the Chadwick Church, Charlotte, N. C., to take effect May 1. He will enter the evangelistic work, at least for the summer.

The Fifth Avenue Church, New York, of which Dr. Chas. F. Aked is pastor, will soon construct a \$500,000 house of worship, to seat 1,900. It will be a reproduction of St. Mark's, at Venice.

The Baptist churches at Little Rock, Ark., have invited Dr. Len G. Broughton, of Atlanta, to hold a revival in that city, beginning April 4, and he has consented to do so.

Dr. R. M. Inlow, the aggressive pastor of the First Church, Nashville, has invited Dr. W. B. Riley, of Minneapolis, Minn., to assist him in a revival at an early date.

Evangelist D. P. Montgomery, of Marble Hill, Mo., lately assisted Rev. H. Patterson, of Piggott, Ark., in a revival, which resulted in 31 additions, 23 by baptism. Bro. Montgomery is now in a meeting at Elizabethtown, Ky.

Rev. R. G. Bowers, of Little Rock, Ark., will assist Rev. J. T. Howell in a revival at Clarksville, Ark., beginning April 20.

Rev. S. T. Matthews, Jr., of Luray, Va., has accepted the care of the Central Church, Greenville, S. C., and will take charge April 15.

Dr. A. W. Lamar, of Nashville, Tenn., supplied for Dr. C. C. Brown at Sumter, S. C., last Sunday. Thirty-five years ago Dr. Brown was sent to that field by Dr. Lamar.

Work on the new First Church, Jackson, Tenn., has been delayed on account of the bad weather. A deacon, who has been a member fifty years, says under the pastoral care of Dr. H. W. Virgin, the church is in better condition than ever before. He says Dr. Virgin preaches more like the honored Dr. J. R. Graves than any man he ever heard.

Evangelist J. J. Wicker has closed his engagement with Dr. Z. T. Cody, and the First Church, Greenville, S. C. There were 78 additions, the majority by baptism.

The last note of indebtedness on the new church at Cottage Grove, Tenn., which has been built in the last two years at a cost of \$2,500, was burned Sunday morning in the presence of a large congregation. Within that time 110 members have been added to the church, and the services moved from one to two Sundays each month. Rev. L. D. Summers, of Puryear, Tenn., was unanimously called to the care of the church, the writer having resigned previously.

John D. Rockefeller, Jr., has surrendered the position of teacher of the Men's Bible Class in the Fifth Avenue Church, New York, and Addison Moore, the assistant pastor, has been

elected teacher.

N. R. Pittman, of the *Word and Way*, says Theodore Roosevelt while in Rome will not seek an audience with the Pope. Right there you are wrong, beloved. He will seek it and get it. Roosevelt goes after big game.

Evangelist Geo. B. Richardson, lately assisted Rev. Byron H. Bibb, of Seymour, Mo., in a revival of unusual spiritual power. There were 66 additions, 55 by baptism.

Rev. Leslie Lee Sanders, of Broadway Church, Ardmore, Okla., lately held a meeting in his own church, resulting in the accomplishment of great good.

Dr. Geo. W. Truett, of the First Church, Dallas, Tex., is assisting Dr. J. L. Gross, of the First Church, Houston, Tex., in a revival.

"Voices and Echoes" is the heading of an interesting department in the *South Texas Baptist*, edited by Rev. J. A. Howard. He seems to use the scissors bountifully, but that may be his way of hearing voices and echoes.

Rev. Walter T. Hilsman has resigned at Kaufman, Tex., to accept the care of the church at Rusk, Tex. He will also teach the Bible in a college there.

The First Church, Denton, Tex., lately contributed \$3,500 for the endowment of Baylor University, Waco, Tex.

Rev. J. L. Mahan, of Clarksville, Tex., has accepted the pastoral care of the church, and is on the field as pastor at Stratford, Tex. He succeeds Rev. W. L. Skinner.

Mr. Arthur Flake, of Baldwin, Miss., on "How to Increase Sunday School Attendance," and Mr. W. D. Hudgins, of Estill Springs on "Taking Sunday School Stock," were at their best on the opening day of a Sunday School Institute in the First Church Paris, Tenn., Friday, March 4. Dr. W. H. Ryals, the pastor, was happy.

Dr. Lloyd T. Wilson, of the First Church, Newport News, Va., is assisting Dr. R. B. Garrett in a revival in Court Street Church, Portsmouth, Va. A truly wonderful meeting is in progress.

Dr. Curtis Lee Laws, of Brooklyn, N. Y., is to assist Rev. D. M. Ramsey in a revival with Grace Street Church, Richmond, Va., beginning next Sunday.

Dr. G. A. Nunnally, of Rome, Ga., formerly pastor of the Central Church, Memphis, Tenn., has been chosen Corresponding Secretary of the Georgia Baptist Educational Board.

Rev. J. B. Lawrence, editor of the *Baptist Chronicle*, who lately became pastor of the First Church, New Orleans, La., was given a rousing reception recently by the church to that pastorate. The Protestant Ministers' Association in the city participated in the welcome.

The Tennessee Baptist Encampment will meet again at Estill Springs July 4-11. The program includes such attractive speakers as Dr. J. R. Sampey, Mr. Arthur Flake, Drs. R. M. Inlow, E. M. Poteat, J. C. Massee, J. J. Taylor, H. E. Watters, William Lunsford, R. W. Weaver, A. U. Boone, etc. Perhaps Senator Robt. L. Taylor and W. J. Bryan will be heard.

Dr. W. D. Powell, of Louisville, Corresponding Secretary of the Kentucky State Mission Board, who has been sojourning in Douglas, Ga., for his health, is reported greatly improved. He has been bird-hunting much.

The *Baptist World* thinks the action of the Southern Baptist Convention in receiving the Illinois contingent of Baptists would put that body on a war basis with the Northern Baptist Convention.

The revival at the Walnut Street Church, Owensboro, Ky., in which Evangelist W. H. Sledge assisted Rev.

E. B. English, resulted in 35 professions and 42 additions, 30 for baptism.

Dr. M. P. Hunt, of Louisville, and Dr. J. W. Porter, editor of the *Western Recorder*, are in an argument over the much-heralded Laymen's Missionary Movement, Dr. Hunt favoring it and Dr. Porter opposing it. To us the movement looks like a committee of laymen and preachers taking a junketing tour of the South, airing their views, but we are anxiously waiting for the miracles in giving which they proposed to perform. Foreign Missions is their "long suit," and yet our Baptist Foreign Mission Board is \$60,000 in debt. Talk is cheap. Let the laymen deliver the goods as they said at Louisville they would do and their movement will be looked on with greater favor.

Rev. R. Van Deventer, of Jackson, Ga., is to be assisted in a meeting soon by Evangelist T. C. Carlton, of Oklahoma City, Okla.

The *Christian Index* prints a large cut of Rev. A. H. Gordon, late of Immanuel Church, Cambridge, Mass., who has accepted the care of Ponce De Leon Avenue Church, Atlanta, Ga. He is a son of the late Dr. A. J. Gordon, of Boston, and a brother-in-law of Dr. E. M. Poteat, of Greenville, S. C.

The Bible Conference in the First Church, Athens, Ga., where Rev. M. A. Jenkins is pastor, closed out with a \$5,000 contribution for missions. That beats any Laymen's Conventions we have heard of lately.

Dr. William Lunsford, of Nashville, Tenn., began a meeting with the Tattall Square Church, Macon, Ga., last Sunday. He will have the prayers of many Tennesseans.

Rev. W. D. Wakefield, of Nashville, Tenn., will have charge of the music at the Tennessee Baptist Encampment at Estill Springs, Tenn., July 4-11. There will certainly be nothing lacking in that feature of the Encampment exercises, for Bro. Wakefield knows his business.

Rev. W. T. Ward, of Jackson, Tenn., is recuperating from a recent severe spell of sickness which kept him indoors several weeks. He lately accepted the care of the church at Malesus, Tenn.

Rev. J. O. Willet will close his pastorate at Poplar Bluff, Mo., April 1, to accept the care of the church at Sabinal, Mo.

Evangelist Otto Bamber, and singer, J. L. Reynolds, of the Home Mission Board, are assisting Rev. J. L. Wise, of the Canal Zone in a revival. We expect to hear of gracious results.

Rev. W. J. Holtclaw, of Louisville, Ky., has accepted the care of the First Church, Robinson, Ill., and entered upon the work under exceedingly favorable conditions.

In the *Baptist Builder* of last week Revs. M. E. Dodd, of Paducah, and J. H. Grime, of Lebanon, went after Office Editor W. B. Clifton in an exceedingly lively manner because of his unorthodox views on the imputed righteousness of Christ. Bro. Dodd's article was a veritable 13-inch gun. Many brethren consider Bro. Clifton's views rank infidelity. He is certainly almost in a class by himself.

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The life of the body is the blood. It runs on and on, carrying nourishment and gathering up impurities as long as life lasts—the heart makes it go. When the heart is weak it cannot do this, and dizzy spells, palpitation, short breath, indicate that it is doing its work imperfectly.

Dr. Miles' Heart Remedy strengthens the heart nerves and muscles, and restores normal action to the heart.

The first bottle will benefit; if not, your druggist will return your money.

It is harmless, though greatly powerful.

Children may take it with freedom, and their delicate organisms thrive with its use.

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The blood at once feels its influence and eruptions cease and fade away almost beyond belief, so immediate is its action.

No matter what degree of eruptive skin trouble you may have, Stuart's Calcium Wafers will purify and enrich the blood. These little wafers go into the stomach just like the skin impurities get in. They tone up this organ, enter the intestines, are absorbed by the lacteals and lymphatics, are drawn into the blood, course quickly to every organ and atom of the body, and remove secretions and decay. The lungs are assisted, the liver is aided, the stomach reinforced, and skin diseases are assailed from their source. All retreat, for disease is cut off from the rear, and very quickly nature routs the effects of such maladies which appear in the form of pimples, eruptions, blackheads, and scaly formations.

You have science backed up by years of actual proof when you take a Stuart Calcium Wafer. Not a mere feeble effort at relief, but a remedy of nature that has relieved human subjects greater in number by far than the entire army of America and Canada. For chronic or temporary blood disorders and skin diseases these wafers are without an equal.

If you will go to your druggist and ask him the virtue of Calcium Sulphide, his answer will confirm these statements.

Stuart's Calcium Wafers, he will also say, are the most popular and scientific method of using this wonderful ingredient. They sell for 50c per package, or send us your name and address and we will send you a trial package by mail free. Address: F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

## THIS WILL INTEREST MANY.

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

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"Bunch" the logs in the forest, take the mill to them, and cut the lumber there, rather than haul the logs to a stationary mill. To do this, however, it is necessary to have the Hege Eureka Mounted Saw-Mill. It can be as easily moved as a threshing machine. Can be taken anywhere that a heavy farm wagon will go. If interested, write for circular No. 31 B, giving full particulars. Address SALEM IRON WORKS, Winston-Salem, N. C.

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**FREE**

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless.

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W. B. BEVILL, Gen'l Pass. Agt., Roanoke, Va.

## OBITUARY.

**LOVELACE**—The Rev. N. O. Lovelace, of Spring Creek Church, and well and favorably known in Cumberland Association and elsewhere among Tennessee Baptists, has crossed the silent river. He had been ailing and visibly failing, for nearly two years. In the early fall of last year he became much worse, and suffered a long spell of serious illness, and was taken to Nashville, where he underwent an operation.

After his return home he grew gradually worse, and after more than two months of excruciating suffering he breathed his last on Sunday morning, Feb. 13, in the 66th year of his age, and was interred in Greenwood Cemetery at Clarksville on Monday, Feb. 14.

His remains were followed to the grave by a procession of many sorrowing relatives and friends. The burial service was conducted by the old soldiers of the Confederacy (Forb's Bivouac), of which he had been chaplain for a number of years, and by which he was held in high esteem as one who had served the "lost cause" faithfully. The Rev. Dr. Golden, of Nashville, offered the opening prayer. After the ritual, the concluding prayer was offered by the Rev. Dr. Diehl of the Clarksville Presbyterian Church, and the benediction was pronounced by Rev. Dr. Graves, the able young minister of the Baptist Church, of Clarksville.

The bereaved family consists of his wife, three daughters, Mrs. J. L. Howard, Mrs. T. J. Munford, and Miss Fort Lovelace; one son, Rev. B. H. Lovelace, the talented and efficient young minister of the Belmont Baptist Church, of Nashville, and one granddaughter, Vivienne Howard.

Bro. Lovelace was born in West Tennessee. He came to the Spring Creek community in Montgomery County, of this State, for his bride, Miss Sarah Cornelia Whitfield, forty-three years ago, and made his permanent home there near the old family homestead.

He had been a Baptist in good standing for about fifty years. He was licensed and soon afterward ordained to the gospel ministry by the Kirkwood Baptist Church about thirty years ago, after he had borne the burden of the gospel until he could bear it no longer without speaking. He was always a zealous, willing worker in the sphere of his labors, until the all-wise and all-merciful Father took him home out of his sufferings.

Elder Lovelace was a man of convictions. His well-matured conclusions were ever to him a law of action. He was ever kindly disposed; not eager to take the initiative, where his views would perhaps cause dissension, but when once in action he stood to his guns. As a Baptist he was conservative, and loved the old-time doctrines of grace. He was no drifter from his old and much beloved ancestral faith.

He believed in active, well-regulated mission work, and profoundly believed that the system of missionary operations conducted by our Boards, and so ably advocated by the BAPTIST AND REFLECTOR, to be the best.

As a Christian he, like all other good men and true, had some of the minor infirmities of our common and imperfect humanity, and yet some who made greater and more conspicuous pretensions to godliness might have profited by his example, for he was always conscientious, and profoundly sincere. He was religiously in earnest, established in his views and course of action, and yet was ever disposed to place a charitable construction upon the conclusions of those who differed from him.

As a husband and father he was affectionate and indulgent. All sincere

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Christians, those who cherish the loving, tender spirit of our Savior, among our own people here, and elsewhere, where he was known; together with those of other denominations in this community, are sorry to lose him from their midst, and respect his memory.

The world of his bereaved loved ones is empty without him. God comfort them. Our hearts ache in sympathy with them, but his sufferings and troubles are at an end; the rough, stormy voyage of life to him is over. He has reached the other shore, "where the wicked cease from troubling and the weary are at rest." He has been taken out of great tribulation to be with the heavenly family, and holds sweet communion with the loved ones of his infant and boyhood days, and other spirits of the blessed, and will be waiting and watching for his other loved ones to follow and be with him where there is no jarring element or strife of tongues, but where all is love.

May his grief-stricken loved ones, with those of us who likewise sorrow for the loved and forgotten, remember that the grand, vast thought that underlies all gospel truth, the basic truth that underlies all its eternal meanings, from which we, the sorrowing of earth, may all gather sweet comfort, is the fact that when our loved ones die they are not dead. Our short, checkered existence here is but the brief beginning of the glorious life eternal, that through God's dear grace, we, the bereaved and sorrowing here, may all meet again in the grand reunion of the blessed, where the sobbing and heart throbbing will all be over, when the upright shall have dominion, in the morning.

G. R. TAYLOR.

Clarksville, Tenn.

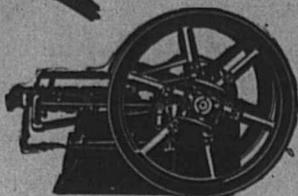
McNELLY.—Charlie McNelly was born May 15, 1857, married to Mattie Walker March 13, 1895, died Jan. 25, 1910, aged 53 years. He was a member of the Baptist church, a regular attendant at Sunday School, and never missed a service unless prevented by sickness. The words of his wife are: "We miss him so much; our home was so happy, and now so sad and lonely without him. We miss his smiling face, we find a vacant chair and a vacant place everywhere, but we know he is at rest; asleep in Jesus, and we hope to meet him 'face to face' some sweet day, and what a happy meeting that will be." He leaves a broken hearted wife, daughter, and a poor, feeble brother to mourn his loss, besides numerous friends who will miss him in the daily walks of life. He had no fears of death, only hated to leave his loved ones so lonely. His daughter, Corinne, says she wants to live so she can meet her good papa in a "home" where there will be no tears and sad partings. He has only gone on before, and will be at the beautiful gate waiting and watching for his dear ones.

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S. S. INSTITUTE AT PORTLAND,  
AND SOME REFLECTIONS.

Our church and people have been greatly blessed by the presence and uplifting addresses of W. D. Hudgins, S. S. Secretary of the State Mission Board, and Dr. I. J. Van Ness, Editorial Secretary of the Sunday School Board.

These men gave us a broader vision of Sunday School work, and made us to realize our possibilities and responsibilities along this line. We decided to have a Teachers' meeting each week, and a Teacher-training class, and the pastor was chosen as the leader of these studies.

A similar Institute was held at Gallatin a few months ago, and as a result of the work done there, the S. S. interest has been greatly augmented. The house-to-house canvass at Gallatin revealed the fact that nearly 300 children and adult people were Baptists and under Baptist influence in the town. We are to make the same canvass at Portland. The State Mission Board is doing much effective work in Tennessee, but in my humble opinion, the work W. D. Hudgins and his helpers are doing will prove to be the most effective. Hudgins is sensible, religious and intensely practical, and a fit anywhere.

### Some Reflections.

Back of every growing Sunday School stands a wise and consecrated superintendent. He has a magnificent opportunity for serving the Lord and his fellowmen.

A prominent statesman and successful religious leader, in giving a brief history of his career, once said: "I have descended from the office of Sunday School Superintendent to a position in the Congress of the United States."

Not every good man will make a good superintendent. Every superintendent ought to be a good man, but he ought to be efficient, too.

Efficiency counts for a great deal, but not everything. The entertainment idea is all too dominant in many schools. A boy who had reached the age of accountability, was asked why he had ceased going to Sunday School, and he replied, "Because they don't ask me to make speeches any more."

Another said, he "quit going because they don't have candy for my class like they used to." It is right and important that the Sunday School be entertaining, and therefore attractive, but let this be a means to an end, and not the dominant idea.

B. H. DeMent beautifully says, "Truth in the life of the teacher is a greater educational agency than truth on his lips. Truths embodied in personalities tingle with vitality and make the atmosphere electric." He further says, "The people who taught us often linger in our hearts after what they taught has faded from our memories." There are many "diamonds in the rough" all about us, and God has called the Sunday School into being as one of His agencies through which to draw out and save them. As Michael Angelo was walking along an obscure street in Florence, he observed a block of marble lying half buried in the dirt and rubbish. Forgetting all about his art, he at once began to clear away the dirt and have it removed. When asked by his friends what he wanted with such a worthless stone, he replied, "There's an angel in it, and I must let it out." Many an angel, or what is higher, a redeemed soul, lies in the rough, uncouth form before you and only requires your earnest effort to "let it out."

A. H. HUFF.

Portland, Tenn.

Rev. R. D. Cecil, pastor-evangelist, preached to the brethren at Providence Church, in Warren County, recently on "Lay Up for Yourselves Treasures in Heaven," also at Gath Church on, "I am Come that they Might Have Life and that They Might have it More Abundantly." Brother Cecil is a strong and earnest preacher, and we were sorry that he could not stay longer. We hope that some time in the future he may be able to visit us again. We would be glad for any other brother to come. This is a broad field, and needs to be worked. Our pastor, Rev. G. H. Atnip, preaches for us once a month. Our little church, with 32 members, seems to be pressing onward to a higher plain of Christian service. We have had a hard struggle at Gath. The churches of Salem Association, or some of them, have helped us in our struggle, for which we are certainly glad. We are still behind some \$30. We ask the Baptist brethren to assist us with your prayers, and would be glad for any of you who can to come and help plant the Baptist banner in this section. We need our strongest preachers here.

W. S. KING,

Clerk of Gath Church.

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J. M. FROST, Secretary

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