

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶The Mormon missionaries, having been expelled from Germany, are now attempting to carry on a propaganda from Zurich. The chief Norwegian newspaper urges their expulsion from Norway as well.

¶The *Chicago Tribune* tells the following story: "What is the meaning of 'alter-ego'?" asked the teacher of the beginners' class in Latin. "The other I," said the boy with the curly hair. "Give a sentence containing the phrase." "He winked his 'other eye.'"

¶Remember the meetings of the Middle Tennessee Sunday School Convention at Mulberry April 11-13, and the East Tennessee Sunday School Convention at Sevierville, April 12-14. We hope there will be a large attendance at both of these Conventions. We are anxious to get to both, if possible.

¶Announcement was made in Nashville last week of an organization, preliminary to the establishment in this city of the American Inter-Church College for religious and social workers, to cost \$1,000,000. The directorate is composed mostly of Nashville men, but among the non-resident directors are Josiah Strong, President American Institute for Social Science, and W. F. Anderson, of Chattanooga, bishop of the Methodist Episcopal Church. The purpose of the promoters is to establish an institution for the training of specialists in moral, social and religious leadership, and to do this by relating the school to the churches. It is said millionaire philanthropists are behind the project.

¶The following from the *White County (Ark.) News* may not be in very good taste, but it makes rather interesting reading: "The editor sat in his office when all but him had fled, and he wished that every last dead beat was in his grave—stone dead. His mind then wandered far away to the time when he should die, and his royal editorial soul go scooting to the sky; when he'd roam the fields of Paradise and sail o'er Jasper seas and all things glorious would combine his every sense to please. He thought then how he'd look across the great gulf dark and drear, that'll yaw between his happy soul and those who swindled here, and when for water they would call, and in agony they'd caper, he'd shout to them: 'Just quench your thirst with the due that's on your paper.'"

¶A traveler in Turkey, as he came over the hill, noticed a woman with her dress tied up around her waist emerging out of the stream just ahead carrying a man on her back. Approaching the couple, he said to the man: "Why, you're a big strapping man, you ought not to make your wife carry you across the stream." Not at all appreciating the remonstrance he replied: "Well, indeed, whose wife should carry me across?" Commenting on the above incident, the *Baptist Commonwealth* well says: "Yet there are those who say that it is a pity to disturb the 'peace of mind' of those in the Orient; that they are just as well off as we are. Perhaps if the women of America had to take their husbands on their backs in the fording of a few streams just for a few days there would be more sympathy among Western women for women of the East, and more loosening of the pocket-books."

¶The *New York World* recently said: "Representative Richmond P. Hobson, retired navy captain, says it is a fallacy to imagine that the merry cocktail or the more serious highball braces you. To him either is more serious than a gatling gun. It chases up the white corpuscles in the blood, overcomes them, leaves them in an inebriated condition, and then where are you? The thing is perfectly patent. Stomach, lungs, kidneys and all your other inconveniences open their doors to every disease on your doctor's bill of lading, and you are laid away neatly under ground as a result. Hobson said yesterday in the Waldorf Astoria that five times as many persons were killed in one year by alcoholic poison as had been killed in the wars of many hundred years. He pointed out what he termed the degeneracy incident to the alcoholic habit." The *World* is somewhat disposed to make merry over the suggestions of Capt. Hobson, but the victims of the alcoholic habit are not in so merry a mood. All that Captain Hobson says is true, and much more.

## Personal and Practical

¶Dr. Shailer Matthews is quoted as saying: "Divorce is a domesticated pathological individualism. It can mostly be prevented by sanctified common sense, the practice of common-place self-sacrifice and the revived devotion to the upbringing of children."

¶The *Biblical Recorder* gives the five points of Calvinism: "Particular Election, Limited Atonement, Human Inability, Irresistible Grace, and Perseverance of the Saints." Read them over. Now shut your eyes and see if you can repeat them. Try it again. They are very famous, and are worth remembering.

¶A Brookline (Massachusetts) physician, Dr. DeWitt G. Wilcox, says that just as character marks the face, so likewise it has its effect on some of the vital organs of the body. For instance, anger and selfishness produce their baneful results on the physical system just as surely as they mark the face. This being true, it becomes all the more important that we should look well to our thoughts and words and deeds.

## IMMORTALITY.

In man's self arises

August anticipations, symbols, types,

Of a dim splendor ever on before

In that eternal circle life pursues.

My own dim life should teach me this,

That life shall live forevermore,

Else earth is darkness at the core,

And dust and ashes all this is.

Thou wilt not leave us in the dust;

Thou madest man, he knows not why,

He thinks he was not made to die;

And thou hast made him: thou art just.

—John H. Snowden.

¶It is stated that the plans of the Woolworth Building, on Broadway, New York City, have been amended so as to provide for a main building of twenty-seven stories and a tower with an additional twenty-four stories, a total of fifty-one stories. The Woolworth Building will be the tallest in the world. This company operates many five and ten-cent stores throughout the country. This illustrates the power of litters.

¶Chicago is sort of an evangelizing point for the entire country.—Shailer Matthews. May the Lord have mercy on our country.—*Western Recorder*. What Dr. Matthews said was that Chicago was an evangelizing point for the whole country, not an evangelizing center—which meant to say that it is a point at which the entire country should direct its evangelizing efforts. And we feel like saying, May the Lord have mercy on Chicago.—BAPTIST AND REFLECTOR. Yes, and on Louisville, and Nashville, and Atlanta.—*Christian Index*. Amen.

¶The *Independent* points out that every Roman Catholic journal in America opposes the new spirit of freedom in France, Italy, Portugal, Spain. The *World* says: "That is very significant and shows how Catholics really feel on the subject of religious liberty." But it is not strange. A Catholic bishop once said: "In a Protestant country we demand religious liberty, because that is their principle. In a Catholic country we deny it, because that is our principle." This is only a frank and blunt way of stating the truth.

¶According to a long deferred promise, we lectured at Jefferson City last Wednesday night in the Baptist church. As we have had occasion to say more than once, Rev. Wm. H. Fitzgerald, the pastor, is doing a noble work there. He is a Carson and Newman graduate, a fine preacher, and is held in high esteem by every one. We had the pleasure of attending chapel exercises the next morning. The large hall was nearly full of students. And a fine looking body of students they are, with bright, eager faces. President Jeffries informs us that the enrollment this year has already gone beyond that of last year, and more are expected. About \$16,000 of the \$25,000 asked for to complete the endowment has been raised, and Dr. Jeffries thinks the other will be raised by June 1. This will put the college pretty well on its feet, at least for the present.

¶The *Nashville Banner* tells the following incident in connection with the inauguration of Gov. Hooper recently: "Prettier little tots than those of Gov. and Mrs. B. W. Hooper, and who occupied seats on the front row down stairs, would be hard to find in the sea of childhood's happy faces. They sat in a row by their mother, happy and interested, perhaps wondering at times what some of the things meant. When their father got up to address the audience, however, the little ones recognized him instantly. Instinctively, with the rest of the vast audience, they clapped their little hands in greeting and hearty approval." One touch of human nature makes the whole world kin. No matter to what party or faction of any party we belong the action of these little tots will awaken a sympathetic echo in every heart.

¶In an address before a denominational college in Oregon, Mr. J. J. Hill, the railway magnate of the Northwest, said: "This is the finest sight I have seen for many days. A school of this kind should have a good endowment of at least \$300,000. Then it would never die. It can't be killed. Give it money, sufficient to secure an income of \$15,000 or \$20,000 a year, and it will survive. There is something about a denominational college that always appeals to me. It is a character-builder. I believe in keeping the boy in the religious path of his ancestors. Too many young people are sent to the non-sectarian school. They begin to read books that they do not understand. No one is by to guide them, and they gather a great many ideas which lead them astray. In the denominational college they stay by the old precepts; and the foundations which were laid in the home are builded upon to the great benefit of the student."

¶The bound volume of "The Converted Catholic" for 1910 is now ready for delivery. The following are a few of the important articles contained in this volume: The great changes that have taken place in the attitude of France, Italy, Portugal, Spain and other Catholic countries towards the policy of the Papal Church; ex-President Roosevelt's refusal to see the Pope, and the many incidents connected therewith; Hon. C. W. Fairbanks, ex-Vice President, and his refusal also to call upon the Pope; Rev. William Burt, Bishop of the Methodist Episcopal Church in Europe, replies to Archbishop Ireland's mis-statements; the Bishop's address at Christ's Mission service; Rev. Dr. B. M. Tipple, pastor of the Methodist church in Rome, at Christ's Mission, and his reply to the Vatican on the religious conditions in Italy; Editor O'Connor's letters to Cardinal Gibbons, and his interesting European Notes, telling of his observations and experiences while abroad last summer, especially in Catholic countries, where the Papal power is declining; Mayor Nathan, of Rome, and his vigorous reply to the Vatican; the Los von Rom Movement; the record of many conversions of Catholic priests and people to Evangelical Christianity, and many items of great interest and importance to the lovers of religious freedom and the preservation of our institutions from Papal plots. As the number of volumes is limited, those desiring one should send in their orders without delay.

## A Southern Pilgrim in Eastern Lands

ARTICLE LI.

By Edgar E. Folk, D. D.

### MOHAMMEDAN—ITS FRUITS.

What, then, are the fruits growing upon the tree of this religion? A religion must be measured at last by its effects upon the character of its followers. Let us see what are some of these effects on the followers of Mohammed.

#### FATALISM.

The word Islam, frequently applied to Mohammedanism, means Resignation, or Fatalism. This fatalism paralyzes progress. "Hope perishes under the weight of this iron bondage; injustice and social decay are stoically accepted." The Mohammedan poet, Omar Khayyam, voiced the feelings of Mohammedans generally when he wrote:

"Tis all a checkerboard of nights and days  
Where Destiny with men for pieces plays,  
Hither and thither moves and mates and slays,  
And one by one back in the closet lays."

"To the Moslem, God's will is certain, arbitrary, irresistible, and inevitable before any event transpires. An archangel and a murderer, a devil and a gnat equally execute the will and purpose of Allah every moment of their existence. As he wills, and because he wills, they are what they are, and continue what they are." This article of the Moslem faith has left no place for progress in the lands under Mohammedan rule. Canon Sell says: "It is this dark fatalism which, whatever the Koran may teach on the subject, is the ruling principle in all Moslem countries. It is this which makes all Mohammedan nations decay."

The Mohammedan creates nothing. He invents nothing. He makes no improvements. He is content to go on in the same way his father and grandfather and great-grandfather did. He farms in the same way, lives in the same kind of houses, wears the same kind of clothing, has the same manners and customs. The steam engine, the steamship, the telegraph, the telephone, the cotton gin, the sewing machine, electric lights, and all of our modern inventions, not only were not any of them the products of Mohammedan brains, but they would all have been utterly beyond Mohammedan comprehension. Nor are they used now in Mohammedan lands to any great extent, and then only when introduced by foreigners, such as the Germans, French, English and Americans. As a result, there is a complete stagnation in Mohammedan lands. Houses crumble; they are not repaired. Walls fall; they are not rebuilt. Why repair the houses and rebuild the walls? Is it not the will of Allah that the houses should crumble and the walls fall? The farmer ploughs with a crooked stick and reaps with a handsickle, as his forefathers for four thousand years have done before him. Why change? *Laissez faire*. Let be. Leave it alone. Why try to improve? Do you know more than your fathers? Can you resist fate? And so there is a blight over everything, the blight of fatalism, which throws its spell over the Mohammedan lands and brings stagnation, desolation and death. There are no improvements, no inventions, no progress, no advancement.

#### FORMALISM.

Another characteristic of Mohammedanism is its formalism. There is no spirituality about it, no emotion, only a cold, dead, dry formalism. I do not suppose that a tear was ever shed at one of the Mohammedan services. The preaching consists of fanatical exhortations to the "faithful," and still more fanatical denunciation of the "heathen dogs." The worship consists of endless genuflections, which are thus described by Mr. Curtis: "The Mohammedan begins his prayer standing, with his hands outspread and his thumbs touching the lobes of his ears. In this position he repeats certain passages from the Koran, then brings his hands down to his girdle, folds them, and recites several other passages from the same book. Next he bends forward, rests both hands upon his knees, and repeats three times with bowed head the formula of prayer to God, the Most Great. Then he rises and cries, 'Allah hu akbar!' (God is great) sixteen times. He then drops forward until his forehead touches the ground between his extended hands. He strikes his head upon the floor at least three times, proclaiming his humility, and often a dozen and sometimes twenty times the act will be repeated, according to his desire to show humility and

### HOW HE CAME.

When the golden evening gathered on the shore of Galilee,  
When the fishing boats lay quietly by the sea,  
Long ago the people wondered, tho' no sign was in the sky,  
For the glory of the Lord was passing by.

Not in robes of purple splendor, not in silken softness shot,  
But in raiment worn with travel came their God,  
And the people knew his presence by the heart that ceased to sigh  
When the glory of the Lord was passing by.

For he healed their sick at even, and he cured the leper's sore,  
And sinful men and women sinned no more.  
And the world grew mirthful hearted, and forgot its misery  
When the glory of the Lord was passing by.

Not in robes of purple splendor, but in lives that do his will  
In patient acts of kindness he comes still;  
And the people cry with wonder, tho' no sign is in the sky,  
That the glory of the Lord is passing by.

—Baptist World.

repentance. He then returns to his knees and setting back upon his heels repeats a ritual. Next, arising to his feet, he holds his hands and concludes the prayer, repeating over and again the words, 'There is no God but God, and Mohammed is his prophet.' This may be repeated once or a dozen or forty times, according to the piety of the worshipper, and he holds a string of beads in his hands to keep tally. His obligations are then accomplished, but he can go through the same ritual again as many times as he likes. The more frequently he does so the better Moslem he is."

The words of the prayer are repeated in the Arabic language, and to all but Arab-speaking people it is speaking in an unknown tongue. But whether understood or not by the worshipper, the words must be repeated over and over again. They think that they will be heard, if not for their much speaking, at least for their endless repetition. But it is all very formal.

A religion of forms is really no religion at all. Jesus said: "God is spirit, and they that worship him must worship in spirit and in truth." Religion, to be true religion, must be a matter of the heart, not of the body, of the inside, not of the outside, of spirit, not of form. It is natural that fatalism and formalism should be followed by

#### FANATICISM.

Believing that what is must be, the followers of such a religion care nothing for consequences, and so they become careless of danger, indifferent to any injuries to self, fierce, fanatical. It is a curious fact, too, that the more religion is on the outside the more its followers will contend for it. They seem to try to make up in zeal what they lack in knowledge and in truth. The weapons of a spiritual religion are spiritual, but those of a carnal religion are carnal. Not the children of Jacob, but the children of Esau are the ones who engage in persecution. And so, with their fatalism and formalism so pronounced, it is not surprising that Mohammedans should be fanatical to the last degree. In their bearing towards those of other religions they are proud, haughty, arrogant, intolerant and cruel.

A sad outgrowth of this religion is

#### IGNORANCE.

Investigation shows that from 75 per cent to 100 per cent of Mohammedans in Africa are unable to read or write. In Tripoli 90 per cent are illiterate; in Egypt, 88 per cent; in Algeria, over 90 per cent; in Turkey, 40 per cent; in Arabia, 100 per cent; in Persia, 90 per cent; in Baluchistan, 85 per cent; in Syria, 75 per cent to 80 per cent; in India, 96 per cent. There are few schools and they are very poor. At the great university in Cairo, with its students ranging from 8,000 to 15,000 annually, the education consists almost entirely of memorizing the Koran without attempting to understand its meaning. The method of teaching in the schools of Mecca is described as follows: The child of intellectual promise is first taught the alphabet from a small wooden board, on which the letters are written by the teacher; slates are unknown. Then he learns the *Abjad* or numerical value of each letter. After this he learns to write down the ninety-nine names of Allah and to read the first chapter of the Koran; then he

attacks the last two chapters, because they are short. The teacher next urges him through the book, making the pupil read at the top of his voice. The greatest strictness is observed as to pronunciation and pauses, but nothing whatever is said to explain the meaning of the words. Having thus finished the Koran, that is, read it through once, the pupil takes up the elements of grammar. Then follow the liberal sciences, logic, arithmetic, some algebra, rhetoric and versification, jurisprudence, scholastic theology, exegesis of the Koran, and the Moslem traditions.

I have been speaking of education among the men. Among the women there is scarcely any at all in any Mohammedan country. Ignorance and

#### SUPERSTITION

go hand in hand. It is to be expected, therefore, that Mohammedans should be very superstitious. They believe in the jinn or genii, or spirits good and bad. They stand in awe of the good jinn and in dread of the bad jinn. They are in constant terror of the Evil Eye. To avoid these they exorcise the jinn and try to drive away the Evil Eye and Witches by amulets and talismans. Alchemy and astrology are diligently studied; quackery and bigotry flourish.

#### NO DRUNKENNESS.

Let it be said to the praise of Mohammedans that there is no drunkenness among them. The Koran forbids it, and so they do not drink intoxicating liquors. They smoke excessively. They drink black coffee, lemonade, etc., but not whiskey. They have cafes, or coffee houses, in which, and in front of which, they sit and smoke and drink. But they have no saloons such as curse European and American cities. This is much to their credit. But when this is said, about all is said. Mohammedans will be guilty of nearly every sin in the catalogue of sin.

#### THEY WILL LIE.

According to tradition, Mohammed said: "Verily a lie is allowable in three cases—to women, to reconcile friends, and in war." But they allow it and practice it in many other cases also. In fact they do not appear to know the meaning of truthfulness. They practice deception so constantly that they get in the habit of it and seem to prefer telling a lie to telling the truth. David tells us: "I said in my haste, all men are liars." What David said in his haste about all men, I can say in my deliberation about all Mohammedans, at least about all with whom I came in contact. You can't trust any of them. They have reduced lying to a fine art. They make it their business. They will cheat the life out of you if you believe all they say. This a person needs to learn before he goes to Mohammedan lands.

#### THEY WILL STEAL.

They will take anything they can get their hands on, and have to be watched very carefully to keep them from getting their hands on things. As I stated, we camped in Palestine. Everywhere our tents had to be well guarded to protect them from thieves prowling around. That

#### THEY WILL ROB.

is notorious. They are allowed to go armed, and in the country usually do. Woe to the luckless traveller who falls into their power unprotected. He will be very apt to suffer the fate of the man about whom our Saviour tells us, who on the road from Jerusalem to Jericho "fell among robbers, who both stripped him and beat him, and departed, leaving him half dead." On the road from Jerusalem to Jericho, I saw men armed, looking as if they would like to have a chance to rob. But fortunately we were well protected. With them might makes right.

Not every one, however, gets off as lightly as the man in the Bible did. Frequently the robbers leave their victims not simply "half dead," but dead.

#### THEY WILL MURDER.

Mohammed, himself, resorted to assassination to get rid of persons who opposed him. The appeal to the sword as the means for the propagation of his religion was religious murder. His followers do not hesitate to imitate his example in these regards. Human life is cheap in Mohammedan lands. As I stated in speaking of Constantinople, the punishment for killing a dog is imprisonment for three years, while the punishment for killing a man is only seven years, thus embodying in their very laws the idea that a man is of very little more value than a dog. Even now travellers dare not go unprotected into Mohammedan countries for fear not simply of being robbed, but murdered. The Armenian massacres are fresh in the minds of every one.

#### POLYGAMY

is universally practiced. It is taught in the Koran, according to which each man is allowed four wives and any number of slave concubines. Mohammed,

himself, had eleven wives and two slave girls. Not only can a Mohammedan marry four wives, but he can divorce these wives at pleasure. All he has to do is to say to the wife who has offended him in any way: "Cover thy face and return to thy father's house. I am done with thee"—and that ends it. There is no divorce suit, no judge, no anything else. If he wishes, he can re-marry these divorced wives. And if he belongs to the Shiah sect he can contract marriages for pleasure, which are temporary. Mr. Robert E. Speer calls attention to the fact that the very chapter in the Mohammedan Bible which deals with the legal status of woman, and which provides that every Mohammedan may have four legal wives and as many concubines or slave girls as his right hand can hold, goes by the title in the Koran itself of "The Cow;" and in Turkey the word cow is actually applied to women by the Moslems. A Mohammedan writer sums up the Mohammedan views with reference to the marriage relation as follows: "Marriage is a kind of slavery, for the wife becomes the slave of her husband, and it is her duty absolutely to obey him in everything he requires of her except in what is contrary to the laws of Islam." Such views of marriage inevitably lead to the degradation of woman. She becomes the plaything of man, the sport of his idle hours, his abject slave. Women are bought and sold like so many cattle. Procurers go into the interior and buy up marriageable girls, carry a camel train load of them to Damascus or some other city, beautify them by artificial methods, and sell them to the highest bidder. The prices range from \$500 to \$3,000. In 1901 a beautiful Circassian girl brought \$5,000. With such ideas of women it is not surprising that wife-beating is allowed by the Koran, and the method and limitations are explained by the laws of religion. Slavery is common and the

## SLAVE TRADE

is carried on extensively. According to the Koran, slavery and the slave-trade are divine institutions. In the Koran we are told that all male and female slaves taken as plunder in war are the lawful property of the master, that the master has power to take to himself any female slave, either married or single, as his chattel; that the position of a slave is as helpless as that of the stone idols of old Arabia; and that, while a man can do as he pleases with his property, slaves should be treated kindly and granted freedom when able to purchase it. In fact, the slave-traffic is not only allowed, but legislated for by Mohammedan law and made sacred by the example of Mohammed. In Moslem books of law the same rules apply to the sale of animals and slaves. In 1898 J. Theodore Bent wrote respecting the slave-trade in the Red Sea: "The west coast of the Red Sea is in portions still much given to slave-trading. From Suez down to Ras Benas the coast is pretty well protected by government boats, which cruise about and seize dhows suspected of traffic in human flesh, but south of this, until the area of Suakin is reached, slave-trading is still actively carried on. The transport is done in dhows from the Arabian coast, which come over to the coral reefs of the western side ostensibly for pearl fishing. At certain seasons of the year slave-traders in caravans come down from the dervish territory in the Nile valley, and the petty Bedouin sheiks on the Red Sea littoral connive at and assist them in the work."

Dr. Hurgronje, the Dutch traveler, describes the public slave market at Mecca as in full swing every day during his visit. It is located near the holy mosque, and open to everybody.

Mr. Zwemer quotes from a book called "With the Pilgrims in Mecca," by Hadji Khan, the following sketch of the slave-market at Mecca, within a stone's throw of "the house of God," at the center of the Moslem world: "Go there and see for yourself the condition of the human chattels you purchase. You will find them, thanks to the vigilance of British cruisers, less numerous and consequently more expensive than they were in former years; but there they are, flung pell-mell in the open square. . . . The dealer, standing by, cried out: 'Come and buy; the first-fruits of the season, delicate, fresh, and green; come and buy, strong and useful, faithful and honest. Come and buy.' The day of sacrifice was past and the richer pilgrims in their brightest robes gathered around. One among them singled out the girl. They entered a booth together. The mother was left behind. Soon after the girl came back. And the dealer, when the bargain was over, said to the purchaser: 'I sell you this property of mine, the female slave, Narcissus, for the sum of forty pounds.' Thus the bargain was clinched. . . . Men slaves could be bought for sums varying from fifteen pounds to forty pounds. The children in arms were sold with their mothers, an act of mercy; but those that could

## THE ROAD OF THE LOVING HEART.

BY SUSAN COOLEGE.

O, what is this pathway white, with parapets of light,  
Whose slender links go up, go up, and meet in Heaven high?  
'Tis the Road of the Loving Heart from earth to sky.

Who made the beautiful road? It was the Son of God,  
Of Mary born in Bethlehem. He planned it first, and then  
Up the Road of the Loving Heart he led all men.

Was it not hard to build? Yes, all his years were filled  
With labor, but he counted not the cost nor was afraid;—  
No Road of the Loving Heart is cheaply made.

The shining parapet in tireless love was set,  
A deathless patience shaped the treads and made them firm and even;  
By the Road of the Loving Heart we climb to Heaven.

May I follow this path of souls which leads to the shining goals?  
Yes, Christ has opened the way to all which His blessed feet once trod,  
And the Road of the Loving Heart he made is the Road to God.

feed themselves had to take their chance. More often than not they were separated from their mothers, which gave rise to scenes which many a sympathetic pilgrim would willingly forget if he could."

Such are some of the fruits of Mohammedanism. It is not surprising that such a religion can have little effect in influencing for good the lives and characters of its followers, and that in the lands where its blighting influence prevails, fatalism, formalism and fanaticism, ignorance and superstition, lying, stealing, robbery and murder, polygamy and slavery, should be found, and should spread like a pall over everything and one that comes under its fatal spell. No wonder that it has blasted those lands like the hot sirocco of its own Arabian desert, and has left them withered and parched and desolate and dead.

## THE CITY BAPTIST YOUNG PEOPLE'S UNION.

The City Baptist Young People's Union held its regular monthly meeting Monday night, March 20, with Central Baptist Church. About 300 B. Y. P. U. workers gathered for this meeting. The meeting was presided over by the president, Mr. J. W. Cole. Mr. Smith Wall, of Howell Memorial Church, conducted the devotions. A violin duet was artistically and beautifully rendered by Misses Knox and Van Valkenburg. On roll call, Centennial Union was found to have the largest percentage of its membership present, and was awarded the banner, which will be held by this Union until some other Union surpasses it in the percentage of membership present at the monthly meeting. The president presented the resignation of Miss Mary Cason, press reporter, which was accepted, and Miss Myrtle Naive was requested to report the April meeting. At this meeting a permanent reporter will be elected. The speaker of the evening was Mr. John T. Henderson, a man well known and loved throughout the South as an educator, and as Corresponding Secretary of the Laymen's Work under the Southern Baptist Convention. Mr. Henderson's theme was "The Young Baptist and His Money." He made a great address. He said he congratulates the young Baptist for four reasons:

1. For his youth.
2. Because he is a Baptist, and a Christian.
3. For his freedom—he is a free man in Christ Jesus.
4. Because he has as his guide God's unerring Word.

He said the purpose of the young Baptist should be self-development for service. Development and service go hand in hand. He said that money plays a large part in this development. He warned against the danger of setting the heart on riches. He said the young Baptist should be on his guard when he begins to prosper. The individual who makes money his god is sure to decay. Money should be under the control of religious motive, should be brought under the reign of the immortal spirit implanted within one from the beginning—placed in subjection to the renewed self. The person who dedicates himself to God will dedicate his money to God, to whom it be-

longs. Money should be used as a means and not as an end. He said that the person is safe in making money who has been led fully to the responsibility of stewardship. The supreme ownership of God in everything is necessary to be realized. The young Baptist is first, a creature of God's hand; second, a creature by redemption—re-created. All that he possesses is an asset of God's and the most possible should be made of the asset entrusted to him. God should have a large share in any money the young Baptist may make—as to what share, at least, one-tenth. God's kingdom should come first. The young Baptist must learn the lesson of the primacy of the kingdom of God. He must come to the point where his religion is his largest asset. His benevolence will then not be confined to home work, but will extend to the uttermost parts of the earth. Mr. Henderson made a strong appeal for the dedication of every gift and every talent to God, who is the source of all things that we possess.

Upon motion of Dr. G. A. Lofton, Mr. Henderson was requested to give this address for publication in tract form for distribution.

Dr. R. M. Inlow made an appeal for Home and Foreign Missions, and urged that the matter be given attention at once. The books close the last day of April, and it is earnestly desired that we go to the Southern Baptist Convention in May in glowing colors. Let every young Baptist do his best for Home and Foreign Missions during the few remaining weeks before the books close for the year's work.

The next meeting of the Union will be held with North Edgefield Church the third Monday night in April.

M. C.

## TENNESSEE COLLEGE.

Do the Baptists of Tennessee need Tennessee College? If so, why, and how much?

Yes, I think the Baptists of Tennessee need Tennessee College.

First: Because it is the duty of Baptists to do their share of the world's work; and a very important part of that work is the proper education of women.

Second: Because it is the duty of Baptists, especially, to educate their own women, and all others they can possibly reach, not only intellectually, but religiously and denominationally.

Third: Because Tennessee College in its location, equipment, ideals, and management, is admirably adapted for this work.

Fourth: The Baptists of Tennessee need Tennessee College just as much as they need to have their young women educated near their own homes, in a congenial, physical, intellectual and religious environment.

THOS. S. POTTS.

Memphis, Tenn.

Herewith is check for \$2. Please apply same to my subscription account and mail receipted statement, showing just how my account stands at present.

I am one of those dreadful Campbellites, yet I enjoy reading your fine paper. No man could admire you more than I do, for the "Folk characteristic" you have shown forth to the world in so ably and effectively drubbing the whiskey demon, as you have done. Please don't let up. "Lay on Macduff!" and if any Baptists get mad and stop the paper on that account, we, of the other deep water variety, will help to make good the loss. It is my hope, as a physician, that your subscription list will grow to such enormous proportions this year that you can afford to speedily drop all of your patent medicine advertisements.

(DR.) J. B. WOODRUFF.

Springfield, Tenn.

[We appreciate very much the kind words in the above letter, and especially coming from one who is not a Baptist. We also join in the hope expressed by Dr. Woodruff in the last sentence of the letter. We have that end in view.—Ed.]

I embrace this opportunity, with great pleasure, to express in a few words my deep appreciation of the BAPTIST AND REFLECTOR. It comes each week like a balmy breeze, so welcome. It takes me back each week to dear old Tennessee and the beloved brethren there. Our hearts in this life often hunger for a word, a look, a smile of commendation. Such a word I express here concerning the noble work of love of yourself and the able paper, the BAPTIST AND REFLECTOR.

N. B. CLIBOURNE.

Campbellsport, Wis.

(We appreciate very much the above kind words from Brother Clibourne. He was formerly of Nashville. We wish for him the most abundant success in his Northern home.—Ed.)

## CHATTANOOGA'S SIMULTANEOUS MEETINGS.

Chattanooga has recently had the privilege of having our State Secretary, the Rev. J. W. Gillon, and the three State Evangelists, Brethren Motley, Yankee and Kendrick, in simultaneous meetings. The meetings were held at the First church, Dr. Gillon preaching; Central church, Brother Yankee preaching; Highland Park church, Brother Motley preaching; and St. Elmo church, Brother Kendrick preaching. The Chamberlain Avenue church also had meetings conducted by Rev. W. W. Howard, of Alabama.

Much interest was aroused among the Baptist workers of the city by these meetings, and much good has been accomplished. We find our brethren of the State evangelistic force earnest, faithful, capable men, who have their hearts in the work.

So far as I know, this has been the first simultaneous effort in which these men have directed the campaign. I believe their work will be acceptable to the brethren of Tennessee at large, and that in future movements of this sort will accomplish great good, as they have done in Chattanooga. The churches are so far apart in this city that it was impossible to hold any union services, except the street services on Saturday night, so that the campaign was simultaneous rather than union.

The visible results are about 90 additions to the various churches, not including the Chamberlain Ave. church, a more direct and sympathetic touch with the State organized work and a larger personal interest in the men who are directing it.

Dr. Gillon, the State Secretary, has impressed his strong personality upon the community, and will obtain the sympathetic co-operation of our Baptist brotherhood here in the great work which he is planning to inaugurate, and which he is now largely directing in the State Mission Board. It was unfortunate for the First church and for him that he was called away before he had concluded the meeting, on account of sickness in his home, but that was unavoidable, and we will still carry him in our hearts.

J. C. MASSEE.

## SUNDAY SCHOOL INSTITUTE AT WHITEVILLE.

Last third Sunday and Monday following were great days for us at Whiteville. The Sunday School Institute of Little Hatchie Association met with us. Sunday morning, Prof. W. D. Hudgins gave a strong address at the Sunday school hour when all the Sunday schools of the town were present. Many helpful talks were made. At the 11 o'clock service, Mr. Hudgins gave us a great address on "Taking Care of Our Community." Sunday afternoon we had some fine addresses, as follows:

"Superintendent and His Program," by Mr. Hudgins. Following this we heard a wonderful address by Prof. H. H. Clark, of Somerville, Tenn., on "The Baptists and the Bible." Next we had another good address by Rev. Terry Martin, on "Missions in the Sunday School."

Sunday night, beginning early, we heard a great address by Prof. H. H. Clark on "Young People." Following this we had the pleasure to see and listen to an original scriptural dialogue entitled "Missionary and Hardshell," by Misses Fannie Hornsby and Ilean Thompson. At the close of this we heard a good sermon by Brother Terry Martin, of Jackson.

Monday morning we had another good talk on Sunday school work by Mr. Hudgins, followed with a great sermon by our good Brother A. U. Boone, of Memphis. Monday afternoon there were several addresses given by Mr. Hudgins, Brother Boone, Brother A. S. Wells and others. Monday night Dr. A. U. Boone preached another spiritual sermon. Following the sermon Mr. Hudgins closed the service with a fine address, with a strong appeal to go forward in the Sunday school work. The teachers will be organized together and Sunday school graded. The celebrated Magnolia Quartette, formerly the Vaughn and Todd Brothers' Quartette, two from the Vaughn Quartette and two from the former were with us. Let me say just a word about these four young men. I never heard such singing in my life as these young men do. Their songs are fine and they know just how to sing them by time, music, etc. Each song is full of religion and inspiration. I believe there is no quartette in the great South which can go beyond this one. Any town will be blessed by their presence. The house would not hold the people who would flock to hear the singing and addresses on this great occasion. A few times the Magnolia Quartette would lead and all the great crowd would join in accompanied by the organ and Professor Charles French, our Whiteville teacher, with his cornet, thus making the very walls of the church quiver with music. We had a great

time. God was in each service. Men resolved to go forward in the Sunday school work and do more for the Lord. Some how we almost see new Sunday school rooms to our church. We realize that there is a great work to be done. Let us begin to work for the Sunday school in every church. God bless those who came to us and assisted us so much. The Lord have all the praise for the great meeting.

JAS. H. OAKLEY.

Whiteville, Tenn.

## FIRESIDE REFLECTIONS.

Quiet, cozy, and comfortable, I have just been retrospectively, prospecting and introspecting, with the following results. And at the beginning I want to ask pardon of all for the following purely personal allusions, for they are such on purpose:

Seventy-five years of my earthly being have merged into the "mighty past," but I am yet enjoying good health, hope, happiness—and heaven in view. All of my mental and physical powers unimpaired, and still



W. T. USSERY.

finding enough to do for their appropriate exercise.

When I consider my status and circumstances in a comparative point of view—contrasting my condition and environment with that of others—I have come to the sage(?) conclusion that I would not exchange with any one known to me on earth. For, when I "count my blessings one by one," and behold God's multiplied mercies, I am constrained to conclude that I am one of His favorites. Although "man is born unto trouble as the sparks fly upward," yet some of us can say that "the lines are fallen to us in pleasant places." "Surely goodness and mercy have followed me all the days of my life."

As to temporal blessings—though not blessed with an abundance of this world—yet I have enough to carry me through it. "Having food and raiment, I am therewith content"—though not "satisfied."

The Bible prayer has been answered in my experience: "Give me neither riches nor poverty." More or less might have marred my happiness. Surely I drew a lucky ticket in the lottery of life. I certainly have "a goodly heritage."

Furthermore, I am exempt from the multiplied maladies of mind and spirit to which so many of my fellow-creatures are addicted. I have not an ailment, nor even a friendly pain to admonish me of my approaching mortality. Yet the break must soon come, but I know not when nor how.

Although I have passed through the crucible of sorrow, and faced trouble in almost every phase, yet I am now void of tribulation, for "former things are passed away." I mean that I have no real personal heart troubles—that all my griefs, and all my groans, grow out of the condition and sorrows of others—sympathy. God bless humanity.

Now, when I add to my physical and intellectual comforts, the social feature of life, I certainly would be silly to change places with any living person. For, if I have an enemy in the world I don't know it, and would not know where to search to find one. However, it is not characteristic of the model Christian to be without enemies, yet such is very enjoyable. Thank God for friends—especially Christian friends.

Now, lest I worry impatient readers with my prolix personalities, I'll close with my last thought. I know that there are a great many better Christians than I, yet I would hesitate to make a doubtful deal in swapping places with any one, for "I know whom I have

believed." I know for myself and not another. My experience instinctively dominates. There is nothing so satisfactory as a personal consciousness of the divine favor. If I am one of God's elect, and have passed from death unto life, no bargain can better my eternal state. I have about waded through the wars of this world, and fathomed its depths of sorrow, but now stand on the border line of life with grace in my heart, and the hope of glory in my soul.

"A few more rolling suns, at most,  
Will land me on fair Canaan's coast,  
Then I shall sing the song of grace  
And see my Saviour face to face."

Sincerely,

Columbia, Tenn.

W. T. USSERY.

## SPECIAL NOTICE.

This is to remind the brethren that our Middle Tennessee Sunday School Convention is to convene with the Mulberry Baptist Church, April 11, 12, 13. We are anxious to make this a great Convention.

A. H. HUFF, President.

Portland, Tenn.

## GOOD DAY AT CENTERVILLE.

Had a fine day at Centerville Sunday. One addition by letter. Organized a class for Foreign Mission study. Sunday school is increasing nicely. An offering for Foreign Missions at night service. One request for prayer. Brother Kendrick will aid us in a meeting beginning the first Sunday in April. Brethren, pray for the success of this meeting.

J. H. HULL,

Missionary State Board.

Hohenwald, Tenn.

## PASTORS OF SHELBY COUNTY ASSOCIATION.

You will recall that we all agreed by a rising vote at our last Association to seek to secure an increased contribution from our churches to Foreign Missions this year. April is the best month, it seems to me, to press this great subject. Therefore I write this line to bespeak you to lay this matter before your churches and seek to secure some offering from each and every member. By praying and preaching and giving we as pastors may lead our people into larger giving.

Fraternally yours,

J. L. WHITE.

## A WORD FROM O. J. COLE.

Please allow me to say that I greatly rejoice with you in the great work you have done for Tennessee through your paper. I count your paper second to none in all our Southland as a family religious paper. I have missed a part of those articles on "A Southern Pilgrim in Eastern Lands," and am anxiously awaiting them to come out in a book.

After five years on the frontier I am back in Kentucky; and it is good to be here. I have been on my present field three months. Already the work is taking on new life. I am taking a course in the Seminary in connection with my pastoral work.

With kindest regards to you and all my Tennessee friends.

O. J. COLE.

Cox's Creek, Ky.

## ST. ELMO VISITED BY S. W. KENDRICK.

It was my pleasure to assist Pastor Vesey in a meeting at St. Elmo, Tenn., recently. There were 21 additions to the church and others signified their desire to become members. St. Elmo church is one of the liveliest in Tennessee; the Sunday school has reached high water mark. Each day at 1 o'clock I preached to the street car men in the Chattanooga Electric Light & Railway Y. M. C. A. A number made profession of faith. The street services were a source of blessing to the passersby.

At present we are in a meeting with Rev. S. A. Owen at McMinnville, Tenn. The interest is growing.

S. W. KENDRICK,  
State Evangelist.

## CONCERNING MESSENGERS.

Those who expect to attend the Southern Baptist Convention, which convenes in Jacksonville, Fla., May 17, or the Baptist World Alliance, which convenes in Philadelphia June 19, will please send in their names at once. The State Mission Board will meet April 6 at 3 p. m. This will be the last meeting before these great Baptist bodies meet.

Sincerely,

J. W. GILLON.

## Pastors' Conference

## NASHVILLE.

First—The pastor, R. M. Inlow, presented the work of Foreign Missions at the morning hour. The offering will exceed \$2,500. It was a glorious day with us. Pastor preached to a large congregation at night. One was received by letter.

Third—Pastor Lemons preached on "Isalah's Vision," and "The Young Man at Home." Rev. Charles Mohammed, of Tangeres, Morocco, worshipped at the Third church Sunday. Next Sunday the pastor will preach on Missions.

Edgefield—Pastor Lunsford preached on "The Solitude of the Desert," and "Isaac, a Study in Gentleness."

North Edgefield—Pastor McPherson preached on "Why Baptize?" and "Seven Reasons Why I Believe in Missions." One addition.

Howell Memorial—Dr. I. J. Van Ness preached in the morning on "Faith is the Victory." Rev. J. E. Skinner preached in the evening on "Soul, Drink the Gift of God." Pastor Cox preaching at night which still continues at Lockeland church.

Centennial—Fine prayer meeting, 42 present. Rev. J. N. Poe preached a very powerful sermon on "The Unchangeable Christ" at the morning hour. Night subject, "Be Brave, Quit You Like Men." Fine congregations. 86 in S. S. Full attendance at B. Y. P. U.

North Nashville—Pastor R. T. Marsh preached on "The Church—the Pillar and Ground of the Truth," and "The Gospel—the Need and Desire of the World." Splendid services. S. S. carried out Missionary program, and had a good collection for Missions. Good B. Y. P. U. service.

Seventh—Pastor Wright preached on "From Egypt to Sinai," and "I Am Not Ashamed of the Gospel." One profession. One approved for baptism; one reclaimed. Closed meeting among the street car men. Twelve professions; three reclaimed.

Lockeland—Bro. E. K. Cox preached on "The Enemy's Verdict," and "A Man in Hell." Nine professions of faith and six received for baptism. Meeting continues with great power. S. S. gave \$110.75 to Missions. Pastor Skinner preached at Howell Memorial church at night.

Behmont—Pastor B. H. Lovelace preached in the morning on "God's Lighthouses," and in the evening on "Agreement the Condition of Fellowship with God." Fine S. S. and B. Y. P. U. One baptized at the evening service.

Calvary—Pastor Woodcock preached on "Jesus Reviled," and "Christ's Purpose." Good S. S. One profession.

Calvary Mission—Pastor Woodcock preached on "Trusting in Order to Witness." 50 in S. S.

South Side—Rev. W. J. Stewart supplied at both hours. Good services. Fine S. S.

Rust Memorial—Rev. C. O. Hutcheson preached on "Call to a World Campaign," and "Systematic Giving." Good S. S. Wide awake B. Y. P. U. Fine congregations.

Lebanon—Pastor E. L. Barlow preached on "Man's Love to Man," and "The Monumental Hour." Splendid congregations. 58 in S. S. Mission collection in S. S., \$7.76.

Mt. View—Pastor Fitzpatrick preached on "Chosen in Christ."

Heiman Street Mission—R. Jennings preached. 36 in S. S.

## MEMPHIS.

First—E. J. P. Garrett preached at both hours. Good day. Dr. Boone in meeting at Forrest City, Ark.

Central—Pastor White preached on "The Supreme Mission of the Church," and "A Talk with Jesus on Hell." Good congregations. Observed Missionary Day in the S. S.

Bellevue—Pastor H. P. Hurt preached at both hours to good congregations. Observed Missionary Day in S. S.

LaBelle Place—Pastor Ellis preached at both hours. 150 in S. S. One profession. Good interest. S. S. gave \$21 to Missions.

Seventh Street—Pastor I. N. Strother preached on "How Obtain a Revival," and "The Man Christ Jesus."

Rowan—Pastor W. J. Bearden preached on "Christ's Prayer for His Children," and "The Resurrection." Church will finish gallery in church this week. S. S. observed Mission Day.

Union Ave.—Pastor E. L. Watson preached on "The Value of the Faith," and "The Place of the Blood in Salvation." Seven received by letter. Good day. S. S. observed Mission Day. Good collection.

Boulevard—Pastor W. M. Couch preached at both hours. B. Y. P. U. re-organized last Sunday evening,

and held interesting meeting. Mission Day observed.

Blythe Ave.—Dr. N. B. Graves preached at both hours. Pastor Finch not able to preach.

McLemore Ave.—Pastor E. G. Ross preached at both hours. Four received by letter.

Central Ave.—Pastor Roswell Davis preached on "XC Psalm," and "The Crucifixion Scene."

Binghamton—Pastor C. H. Bell preached on "Missions," and "The Sinners Invited to Christ." Very good day.

New South Memphis Mission—29 in S. S.

Bodley Ave. Mission—Brother Koonce preached in the evening. Good interest.

Bible House for Israelites of the New Covenant—J. Rosenthal preached. Interesting meetings and good attendance.

Rain kept my congregation away. Had a good S. S. lesson. Observed Missionary Day. Good service at Raleigh.—J. W. Robinson.

## KNOXVILLE.

Weather conditions: Rain.

Broadway—Pastor W. A. Atchley preached in the morning on "A Personal Knowledge of Jesus." Rev. M. C. Atchley preached in the evening on "A Vision of Jesus." 385 in S. S. One received by letter.

Bell Ave.—Pastor J. H. Sharp preached on "The Mount of Grace," and "Where Do You Go to Church?" 303 in S. S.

Euclid Ave.—Pastor A. F. Green preached on "Immortality of Love," and "Unanswered Prayer." 108 in S. S. Good day.

Lonsdale—Pastor J. M. Lewis preached in the morning on "The Sabbath." Rev. F. O. Sanders preached in the evening on "Love." 148 in S. S.

Third Creek—Pastor A. F. Mahan preached on "The Vision of Ezekiel," and in the evening we worshipped with Union Grove church.

Mt. Harmony—Pastor W. A. Masterson preached. Pastor returned to revival at Union Grove, where he has been engaged for two weeks in a meeting with great success.

Immanuel—Ladies' Aid and B. Y. P. U. rendered a Home Mission program in the morning, and took collection of \$20.46. Pastor W. E. McGregor preached in the evening on "Ye Are His People." 100 in S. S. Good B. Y. P. U.

Island Home—Pastor J. L. Dance preached on "Paul, a Servant, Apostle, Preacher." Small congregation.

Calvary—Pastor E. A. Cate preached on "Preaching to All the World," and "Testimony to Jesus." 61 in S. S. S. S. Association met with us.

Smithwood—Pastor J. C. Shipe preached on "How to Succeed," and "Home Missions." 58 in S. S.

Grove City—Pastor G. T. King preached on "The Unspeakable Gift of God," and "The Jericho Road." 87 in S. S. Three received by letter. Good B. Y. P. U. Collection for Missions of \$80.

Mt. Olive—Pastor G. W. Shipe preached in the morning on "Paul at Miletus." No night service.

Gillespie Ave.—Pastor A. Webster preached on "Training Up the Children," and "Waiting Upon the Lord." 90 in S. S.

Beaumont—Pastor J. F. Williams preached on "Praying Amiss," and "A Voice." 100 in S. S.; three received by letter. \$7 for Missions.

Fountain City—Pastor M. C. Atchley preached in the morning on "Heavenly Wisdom," and Dr. E. E. Folk preached in the evening. 94 in S. S. \$20.89 collected for Missions in S. S. Good day in spite of rain.

Ferry Street—Pastor S. G. Wells preached on "Who Is My Neighbor?" and "Son, Go Work Today in My Vineyard." 43 in B. Y. P. U.; 82 in S. S.

First, Chilhowee—Pastor, J. N. Bull. Program in the morning by Sunbeams. B. Y. P. U. service at night. 57 in S. S.

Deaderick Ave.—Pastor, C. B. Waller. Dr. E. E. Folk preached in the morning on "Christian Altruism." Dr. J. M. Anderson preached in the evening on "Home Missions." 497 in S. S. Pastor at Humboldt, Tenn., holding meeting.

Oakwood—Pastor G. W. Edens preached on "Troublesome Doubts," and "The Greatest Question." 132 in S. S.; one received by letter. S. S. gave \$9.56 to Missions.

## CHATTANOOGA.

Weather conditions: Rain.

First—Pastor J. C. Massee preached on "The Cross of Christ a Necessity and a Legacy," and "The Transfiguration Testimony to the Glory and Value of the Human Body." One addition. One conversion.

Tabernacle—Pastor Allen Fort preached on "The Great Commission," and "The Blind Beggar." Mr. Lew, a converted Chinaman, who is a student in our

city, spoke at the Bible School and at the morning service. Missionary Day was observed in Bible School. 226 in Bible School.

Central—D. P. Harris, pastor, preached on "At Marah and Elim," and "Christ Preaching to the Spirits in Prison." 102 in S. S. Good B. Y. P. U.

Highland Park—Pastor Keese reported excellent day. Fine young man and young woman received for baptism. Pastor preached on "Walking with God," and "Vindication of Faith." 83 in S. S.; \$3.55 offering. Baraca and Philathea classes especially good.

St. Elmo—Pastor Vesey preached on "Anointing of Jesus," and "Expository, II Cor. 5." Two baptized. Excellent S. S.

East Chattanooga—Pastor E. J. Baldwin preached on "Prayer," and "The Necessity of Regeneration." Very interesting B. Y. P. U. Fine service last night. Three young men requested prayer.

Ridgedale—Pastor Chunn preached in the morning on "The Christian's Conflict," and in the evening on "Moses' Choice." \$6.25 for State Missions. Twelve in B. Y. P. U. Revival begins Sunday. Pastor will be assisted by H. M. King.

East Lake—Pastor H. M. King preached on "Lovest Thou Me?" and "Seeking the Lost." Good congregations. Deep interest. About twelve requested prayer. Meeting continues. Thirteen for baptism.

Chamberlain Ave.—Pastor Howard preached on "Go Forward," and "There Is No Difference." Good S. S. and B. Y. P. U. Great day.

Rossville—Pastor Chas. Gray preached on "Parable of the Drag-net," and "The Promised Power."

## JACKSON.

First—Pastor H. W. Virgin preached to large audiences. Three additions. 316 in S. S.

Second—In the absence of Pastor A. S. Hall, who preached the commencement sermon at the Farmers' Union College, near Halls, Tenn., Bro. Morris preached in the morning, and Bro. Holcomb at night. Good services.

West Jackson—Pastor J. T. Earley had two good services. The large auditorium was filled at night. People enthusiastic over the revival.

South Royal—Pastor Bates had two additions by letter. Good services.

Pastor M. L. Lennon filled his pulpit at Belmont, Miss. Took collection for Missions and married a couple.

Walnut Ave.—Rev. A. L. Bates preached at 3 p. m., and J. H. Turner at night. Good services.

Indiana—Pastor O. F. Huckaba enjoyed two good services.

## ETOWAH.

Pastor W. L. Singleton preached in the morning on Isa. 50:10, and Bro. Dennis preached at the evening service on "The Spirit of Love." Weather conditions very unfavorable. 60 in S. S.

## GOOD MEETING AT DELTA.

Rev. T. T. Martin, the Southern Baptist evangelist, assisted by Mr. and Mrs. J. F. Scholfield, singers, of Chicago, have just closed a very successful week of meetings with the First Baptist Church here. The people became greatly interested and the house was crowded at both afternoon and evening services. Several were converted and baptized later by the happy pastor, Rev. W. J. Sly.

Brother Martin was acknowledged by every one that heard him to be one of the most forceful and pointed preachers that has ever visited this city. He preached "all have sinned" (Rom. 3:23), that the Saviour "came to seek and to save that which was lost" (Luke 19:10), "Him that cometh unto me I will in no wise cast out" (John 3:14, 15). His illustrations were so simple and plain that a child could understand. He taught that you should not join the church, be baptized through fear of hell nor to get to heaven, but through love of Him, that if you love Him you will do these things.

We ex-Southerners are certainly proud of Southerners when they come to our State, and give such good account of themselves. We are proud of our birthplace, the home of the lilac, sweet magnolias, and fine Baptist preachers.

Delta, Col.

HARRY HOWLETT.

## A THANKFUL PASTOR.

Please allow me space in your valuable paper to acknowledge my unfeigned love and gratitude to the good people of Livingston for the generous pounding they gave me recently.

May the Giver of every good and perfect gift bless them all, temporally and spiritually.

D. F. LILLARD.

## Mission Directory

### STATE BOARD.

J. W. Gillon, 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. D. Graves, Clarksville, Tenn., Vice-President for Tennessee.

### SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, 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. W. J. Stewart, 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. Waters, Martin, Tenn.

### MINISTERIAL RELIEF.

C. A. Derryberry, Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

### CITY MISSIONS AS RELATED TO STATE MISSIONS.

By J. W. GILLON,  
Corresponding Secretary.

In my last article I tried to show how the whole of city life is affected for good by City Missions.

As I did in my last article, I want to use a text now also, for while I am writing, I am preaching also: My text for this article is Acts 1:8: "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth."

This text puts first emphasis on the city, but it puts secondary emphasis upon the State. It says: "Both in Jerusalem and in all Judea." So not merely do Christ and the apostles put first emphasis on city missions, but they point out the fact that there is a certain relation between city missions and all other missions. There is a time relation, to be sure, for it is "beginning from Jerusalem," and it is both "Jerusalem and Judea." Thus in point of time, city missions come first. But since it is both Jerusalem and Judea, they are both to be done in the same time also. It is first Jerusalem, and then Judea; then it is Jerusalem and Judea; but in addition to this time relationship, there is a vital relationship, a life relationship. We are to deal in this article, not with the time relationship, but with the life relationship, between City Missions and State Missions.

1. In the first place, city missions and State missions are one and the same, in a large degree, and in a most important sense. State missions is the mission work done by the people of a State, inside of the State. Since the city is a part of the State, the mission work done in the city by the city is State mission work done by part of the State under another name. So city missions are State missions under an-

other name. Not only is this true, but it is likewise true that it is often the case that the greatest amount of destitution found in the State is found in the cities of the State. With the marvelously rapid increase of the city population, as compared with the rural population, it will not be many years until in almost every State the city population will exceed that of the country. With the present difference between the increase of city population and the church membership in the city, it will not be long until the destitution in the city will be much more alarming than it is now. Thus it can be seen that city mission work is destined to be more and more State mission work. So when we are at city mission work in a virile, Christly way, we are doing the biggest job of the State mission force.

2. City missions and State missions are not merely one in point of territory, but they are one in point of force. Since the city is part of the State, the work done by the city is work done by the State under another name. So the city mission force is a division of the State force, working under another name upon part of the State. Since the city is outgrowing the country in point of population, it is easily possible that the time may soon come when the greatest force, in point of numbers, that the State has shall be found within the city. So city missions will then be State missions, done by the State's largest force in the State's largest mission territory—the city.

3. Not merely are city missions and State missions one in territory and working force, but they are one in funds. State mission money is not necessarily city mission money, but city mission money. Thus it can be seen mission money. All money raised within the State for mission purposes, and spent within the State by all the State, or any part of it, is of necessity State mission money. Thus it can be seen that from three standpoints, city missions and State missions are identical.

4. City missions bear another important vital relationship to State missions: that is, city missions vitally affect the ability of the churches to do State mission work. This may be seen to be true, if we will look at some simple facts. First, city missions largely determine the number of churches we shall have in the cities. Few pastors and churches are big enough in spirit to deliberately swarm and start new churches as they are needed. In the largest measure conceivable, the churches and pastors obstruct all such endeavor, so if there must be an increase in churches, city mission work must discover the field in which to organize the churches, and discover the material out of which to build the churches. In the main, they must be built of new converts, and these converts must not be the converts of the regular or special services of the churches that exist, but of the city mission force. If this is true, it is not difficult to see that the city mission work largely determines the ability of the churches to do State mission work by determining how many churches the State shall have to co-operate in the work.

City mission work largely determines how much money the churches shall have with which to do State missions. Not merely is the city outgrowing the country in point of population, but it is to a greater degree outgrowing the country in point of wealth. Few men get rich, as the world counts riches, in the country, but thousands get rich in the city. Few, if any of our cities are without their millionaires. Many of these are Christians, or can be made

so by proper city mission endeavor. Besides, the average ability of the city churchman to give exceeds that of his brother in the country. So, if the city be developed to where most of the State's churchmen are in the city, when most of the wealth is in the city, it is easy for the city to be able to furnish most of the money with which to do State mission work. City missions are then of the utmost importance to the State mission work, as a sure getter of funds with which to prosecute the State mission work. City missions largely determine how many individuals shall give to State Missions, and so affect State Mission funds, not merely from the standpoint of the number and wealth of the churches. It is a fact, known to every careful observer, that men and women, even though Christians, bear only such burdens as they see the absolute necessity for. We are all familiar with the fact that the best way to get the large element of non-contributors of the large churches that are able to get along without contributions from them is to induce the non-contributors to go into a new organization where there will be need for every man to give. If this is true, it is easy to see that one way to get more funds is to create a sense of responsibility in the minds of more people. The best way to do this is to get them into organizations where the need is so evident that they can see it. The best way to do this for the present inactive, unused church member is to get him through the agency of the city mission force into a new church in a new and growing field in the city. Every observer knows that when you enlist a servant of God in one service, you have made a foundation for his enlistment everywhere else. So when he gives to home church work, he soon gives to State work, for if he can see one need, he can soon see another need. But the number of givers is not merely increased by getting non-contributing church members to give, but new church members are made by the hundreds through the city mission endeavor. Not only are they made by the direct work of city missions, but they are made by the indirect work also. Each church planted by city missions becomes a recruiting station for State missions, for each church goes at once into the work of saving the lost, and so making new workers and new givers. Every man converted is a possible contributor to State missions.

So city missions not only affect State missions by the number of churches which give, and the wealth of individual givers, but by the number of givers. This is vastly more important than the gifts of the wealthy few.

City missions also affect State missions by furnishing leadership in the State mission campaign. If the city's churches are strong and wide awake to their obligations to the city, they will be strong when they turn their attention to the State's destitution. The large gifts of the city churches will be an incentive to the smaller churches of the villages and country to do larger things. Paul did not hesitate to use the liberality of one church to stir up the liberality of other churches. Such endeavor was merely a wise use of the leadership of a church. The thing which determines the church's strength of the city, as we have already seen, is in a large measure, city missions. But city missions do more than furnish church leadership. They furnish laymen leadership. In this time, when so much deserved emphasis is being put upon the laymen's movement, we can not afford to despise any work that will create great leaders among the laymen. This, city missions will do. City missions is distinctively laymen's

opportunity, and laymen's work. Here the layman gets a chance to exercise his unused powers. Visions of one's ability are discovered in use of known ability. When once a layman awakes to the fact that he can help save a city, he soon awakes to the kindred fact that he can help save a State. He soon realizes that God has called him to help save the State. All of this means that there has been born a leader. A layman with the vision of a leader, the heart of a leader, and the deeds of a leader is God's mighty man in this day in bringing in the kingdom in every direction. When laymen meet face to face the laymen leaders, there is felt within them the mighty impulse of emulation. The layman leader is God's man come to the kingdom for this purpose. Great laymen with leadership ability are born in the country, and reared in the country, but they are born to leadership in the city. No other place in our modern civilization so tends to grow a large man larger as does our cities. Here he comes in contact with the great kings of finance, the men of statesmanship, the churchmen of the world-wide vision, the authors of world-wide fame, the libraries with the riches of the world's learning, the daily papers with the doings of a day in all departments of life laid down at his door. He expands under it all until he does not seem to himself or to the world to be the same man. One of the mightiest factors in catching this leader for the cause of Jesus Christ is city missions rightly done. Not only do we get the church leader and the individual layman, with leader's heart and deeds, but here in the city we discover and develop the great denominational leader. When once he is discovered and developed, he becomes the greatest single factor in the salvation of the State in which he resides. It has long been said that the country is the place for great men to be born and reared. I would be the last man to dispute the saying. But if time would permit, I could easily cite case after case of the man who was born in the country, and reared in the country, but who was never discovered until he moved to the city. Indeed, he never discovered himself until there. One of the mighty factors in making him, if not in saving him, was city missions. A man is never fit to lead in the world until he has discovered how to lead in a small part of it. The man who does not have the heart or the ability to lead in his city will never make a world leader. But the man who has learned how to lead well in his city is a possible world leader. When he is born, the State reaps the largest benefits from his leadership. Thus it may be seen that the surest way to get State missions well done is to do city missions well and thoroughly. So, after all, the greatest work open today to the State mission force within its State is the work of saving the city. The most important part of State missions is city missions.

5. City missions also vitally affect State missions by determining in a large measure, the difficulties which the State mission force shall have to contend with. The city is always the point of acute difficulties. The difficulties of the city tend to increase as the city increases in size. Since the cities in our country are rapidly gaining on the rural population, and we are nearing the time when more of our people will be in the city than in the country, the city is destined to impose its difficulties upon the country. City life everywhere has a decided affect upon the manner of the life of the people round about the city. If the city grows

(Continued on page 7, 4th column.)

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Mission topic for April, "South America."

### SOUTH AMERICA AS A MISSION FIELD.

South America is a pagan field, properly speaking. Its image worship is idolatry; its invocation of saints is practical polytheism; and these abominations are grosser and more universal there than among Roman Catholics in Europe and the United States, where Protestantism has greatly modified Catholicism. The religion of the masses alienates them from God exactly as an ancient and modern heathenism. But it is worse off than any other great pagan field in that it is dominated by a single mighty hierarchy—the mightiest known in history—which augments its might by monopolizing the gospel, not in order to evangelize the masses, but to dominate them, and to make their evangelization impossible. For centuries priestcraft has had everything its own way all over the continent, and is now at last yielding to outside pressure, but with desperate resistance.

The priesthood as a class is like the old Jewish priesthood in holding the Truth of God in "unrighteousness," and in making the Divine Word "of none effect" by human traditions. Were it not for this drawback reformatory movements in church and State would be swift and sweeping, regenerating the South American peoples. With this drawback such movements are impossible, save as they are forced in from without. To pre-empt this largest half of our own hemisphere in the name of God and human welfare; to transform this wilderness of priestcraft and swordcraft and bring it to the glorious possibilities of Christian development; to give the saving truth to the millions already there and to the multiplied millions that are coming, such is the mission now before the churches in our great southern twin continent.

### LATIN AMERICA.

There are eighty millions of people in Latin America speaking many languages other than Spanish. The size of South America is unthinkable. There is more habitable and tillable land there than in North America, for they have less frozen lands. There are only seventeen millions of people in Brazil, which can carry a hundred and fifty millions. Argentine has seven

millions, and can support a hundred millions. The old church life there is inadequate to lead people out into new national life. From fifty-five to seventy-five per cent of the population are illiterate. One copper company of the United States invested more in one mine before getting a cent out of it than united Christians have ever invested in the redemption of the South American continent.

### HIGHWAYS.

German statesmen and capitalists propose a direct water and rail route from Pernambuco, Brazil, to Berlin, which will bring the coast of South America within five days of the Strait of Gibraltar, and make the journey to Rio de Janeiro shorter from Berlin than from New York. A cable ship sailed from Bremen the other day to lay the last link in a German cable from Berlin to Brazil.

Efforts are making to extend German trade and influence in the near East as well as in South America. In co-operation with Russia, Germany is to build the Bagdad railway in Turkey, and so predominant is German influence in that empire that the Turkish government has been induced to make the study of German obligatory in all the State elementary schools.

The expansion of German trade during the past generation has been one of the commercial marvels of the time. Enthusiastic Pan-Germans are hoping to see all the Germanic States included within the empire, and to see the German commercial flag dominate the sea as the imperial flag will then dominate the continent of Europe.

### EASTER IN BUENOS AIRES.

On the greatest of Christian festivals—Easter—the streets are gay from the earliest dawn, when the chimes proclaim that Christ is risen. Every one carries flowers, and flowers are in evidence in all parts of the city. The violets, white ones for Easter, decorate every woman who is seen in the streets, and the men have a boutonniere, a camellia, white rosebud or a pomegranate blossom, all the houses seem decked as for a bridal and the churches fairly breathe perfume from the altars far into the street. Buenos Aires lives out of doors the greater part of the year. Easter eggs do not form part of the day's ceremonial as with Americans, though that custom, like many other foreign ones, is gradually taking hold of the juvenile population.

The ubiquitous American—is to be found in Argentina as in every other part of the globe, and American methods, even to egg rolling at Easter, are spreading over the world. Buenos Aires boasts of an unusual number of beautiful parks, and almost the entire year they are filled with gayly gowned women, martial-looking men and lively children, and the bands play and, what is quite acceptable, there are scores of small tables about, where one can have a cooling drink if the sun is too ardent or a comfortable cup of hot bouillon or coffee if the wind blows cold from the ocean. Easter week the scenes are indescribably brilliant, and on Easter Sunday gladness permeates the very air.

Banners from the flagstaves and from the windows of the great mansions are the same tokens of joy. Buenos Aires is now one of the great cities of the world. It is the second Latin city after Paris, and it is in every respect modern, progressive and entirely beautiful. I almost regret that it is so very progressive and modern that many of the picturesque features of Latin civilization are entirely eliminated. The old mansion with the patio is a thing of the past.

**Headaches** Hard headaches. Dizzy, sick headaches. Burning, throbbing, splitting headaches. And the great majority are all due to constipation. Anything better than Ayer's Pills? Let your doctor decide. J. C. Ayer Co., Lowell, Mass.



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### INDEPENDENCE DAY.

Who is not a patriot on the Fourth of July? Every one under the stars and stripes is ready to cry "Hurrah!" and think of the heroes of the Revolution and the Declaration of Independence. The air is then filled with the strains of "America" and "The Star-Spangled Banner." There is rejoicing in all the land.

Therefore, May 25, was the great day. The city had on a most festive attire. Such a display of flags has seldom been known. Hardly a house, public or private, but floats the national colors, blue and white. So cosmopolitan is the city that flags of almost every nation on the globe are mingled with the Argentine. The illuminations are beyond description. The city at night looks like a fairy world. People are massed and moving constantly. All are orderly and quiet, jolly and appreciative.

There is work for us in Argentina—a work in giving religious freedom! As the past century may be marked by the milestones of governmental liberty, by the monuments of national glory, so may the coming one be made resplendent with victories for Christ, wherein true liberty and peace and glory may shine even through the remotest provinces.

### THE PARIS OF THE AMERICAS.

Buenos Aires, her capital, may well be called the "Paris of the Americas," so well developed, so liberal in thought and action, so care-free, so festive is she. Again, she may be denominated the "Chicago of the Southern Hemisphere" when her commercial, nation-influencing spirit is felt. A population of more than a million she claims. These are made up not of Argentines alone, but representatives of all parts

of the globe. The Italian element prevails in numbers. It is claimed that about one-half the population are of that nationality, direct from the peninsula or descendants of but a few generations. Here, as in New York, have met and united the spirits of energy, ambition, thought, action, hope and purpose of the world's peoples. An almost indefinable, indescribable mass of humanity is the general population. So much for the city as the average visitor will be impressed. Religiously, what are the conditions! Nominally under the power of Rome. But with awakened thought and understanding have come breaking away from the old systems of superstition, traditions and perversions. Among the men in general and the educated women are entering indifference and agnosticism. All the known creeds, sects, cults and isms are being introduced through the cosmopolitan influences and channels. All are finding adherents. The messengers of the gospel free and unhampered have been slow to hear and heed the voices of need and opportunity.

(Continued from page 6.)

bad, and goes from bad to worse, so will the country contiguous to the city. A constant unchecked growth in the wrong direction, morally, upon the part of the city means that the time will come when the standards of the city will be the standards of the State. When this is true, largely, the same difficulties that must be faced in the city will have to be faced in the State. We have already seen that the main hope of checking the decay of the city is city missions. We have also seen that the hope of growing the city right is in city missions rightly and well done. If these observations are true, it is easy to see that the city mission work is of vital importance to State missions.

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## OUR AMBITION.

Let us say that in our efforts to secure 5,000 new subscribers to the BAPTIST AND REFLECTOR, we have an ambition far beyond the money value of these additional subscribers.

We want to double the size of the paper, making it a 32-page paper. We want to print it on the best quality of paper possible. We want to eliminate patent medicine advertisements altogether from its columns; we want to put in a sermon department, a Sunday school lesson department, a B. Y. P. U. department, a literary department. We could do all of these things, we believe, if we had 5,000 more permanent subscribers to the paper, but we do not see how we can afford to do them without these additional subscribers.

More than that, we believe the addition of 5,000 subscribers to our list will result in a great uplift to all of our denominational work in the State, leading to largely increased contributions to all of this work.

This is our aim, our purpose, our ambition. Will you not help bring about its fulfillment by helping to secure these 5,000 new subscribers?

## LOS VON ROM.

It is stated that in twelve years over 70,000 Roman Catholics in Austria have gone over to the Protestant churches.

This is what they call the *Los von Rom* movement—that is, a movement of freedom from Rome. This movement is going on in other countries also. In fact, all over Europe people are turning away from Rome and Catholicism. The only question is, where

will they go? Many of them are going off into indifference. Now is the Baptist opportunity. Baptists stand at the antipodes from Roman Catholicism. They have the very principles which these people who are leaving Catholicism want, and are demanding, such as individualism, congregationalism, religious liberty, separation of church and State, a spiritual religion. Let Baptists stand ready with men and means to give these principles to those who are leaving Rome.

## FOOLSCAP PAPER.

The *Interior* gives the following as the origin of what is known as foolscap paper:

The name goes back to the time of King Charles I, who granted many monopolies for government support, and among them was the manufacture of paper. The watermark on the finest paper was always the royal arms of England. A great deal of this paper was used, so much that those who secured the sole right to sell it acquired large fortunes. Parliament at last set this monopoly aside; and when King Charles I was brought to the scaffold, it was ordered that the royal arms be taken from the paper, and that a court fool with his cap and arms be substituted in derision of the executed king. From that day to this paper of that particular size has been called foolscap.

This is interesting. We confess we thought the reason for the name was that the large-sized paper was frequently used by school teachers to make a cap, which was put upon the head of the dunce, while he was made to stand up before the whole school. This is, we think, the popular notion about the matter. Did you not have that impression?

## POOR FRANCE.

It is stated that France is slowly but surely being depopulated. In 1909 this decrease in population amounted to more than 51,000 souls. The only two Departments of the country which make an exception to the sad rule are Normandy and Bretagne, where the birth-rate exceeds the death-rate. The causes of this depopulation are found in the low tone of the national morality, but especially in the prevalence in France of the pernicious doctrines of Neo-Malthusianism, which teaches the desirability of childless marriages. The retrogression of the population is strongest in the richest Departments of the country.

The government, recognizing the seriousness of the situation, is offering considerable premiums for the birth of children, especially above a certain number.

In the period of the French revolution, about 1789, the French formed 24 per cent of the population of Europe. They had the balance of power. Today they are scarcely 14 per cent of that population.

Germany, on the other hand, the hereditary enemy of France, is steadily increasing in population. To one who travels in Germany and France, it is not surprising that Germany should have whipped France so quickly and so thoroughly in the Franco-Prussian war. It was like a war between a strong, healthy man and a weakling whose powers had been undermined by intemperance and excesses of every kind. Poor France! "*La belle France*" no longer. But now *la pauvre France*.

## PROSPERITY IN THE SOUTH.

The *Manufacturers' Record*, of Baltimore, says:

With its farms and plantations yielding this year products worth, as conservatively estimated, between \$2,600,000,000 and \$2,700,000,000, the South is in a frame of mind fit for Thanksgiving. The cotton crop, with its seed, promises to approach \$1,000,000,000 in value. As interesting as that it, it is perhaps even more interesting, in view of the thought in so many quarters of cotton as the one great crop of the South, to note that the aggregate value of corn, wheat

and oats in the South this year is between \$700,000,000 and \$800,000,000, prices for grain ruling better in the South than in other sections, and that tobacco and rice will add another \$100,000,000 toward the total, with its values for live stock, poultry, dairy products, fruit and vegetables, hay, sugar and miscellaneous products easily aggregating \$700,000,000.

Just how much of these amounts belongs to Baptists we cannot say, but we think at least one-fourth. The Baptists of the Southland are rich, and they are growing richer every day. The question is, what are they going to do with their money—spend it on themselves or use it for the Lord?

## THE TEN BEST HYMNS.

A New York Methodist Episcopal church, which has taken a poll of its congregation in an effort to determine the ten best hymns, announces that the following received the requisite number of ballots:

"Nearer, My God to Thee;"  
"Abide With Me;"  
"Jesus, Lover of My Soul;"  
"I Love to Tell the Story;"  
"Lead Kindly Light;"  
"Rescue the Perishing;"  
"Rock of Ages;"  
"Onward Christian Soldier;"  
"What a Friend We Have in Jesus."  
Four others were tied for the tenth place:  
"Love Divine, All Love Excelling;"  
"Just As I Am;"  
"Faith Of Our Fathers, Living Still;" and  
"In the Cross of Christ I Glory."

It seems strange that out of any list of the ten best hymns such a hymn as "How Firm a Foundation" should be left out. And we would also put in "Take the Name of Jesus With You." Which would you count in the ten best hymns?

## POLYGAMY ADMITTED.

Says the *Baptist World*:

It is now openly charged that the Mormon head, Joseph F. Smith, defiantly practices polygamy. What will the United States Government do about it?

Not simply "openly charged," but openly admitted. Joseph F. Smith, himself, admitted on the stand during the Smoot investigation, that he then had five living wives. It is openly admitted also that a large number of other Mormons are living in polygamy. The number given at the time of the Roberts investigation was about 1,700. The number is probably still larger now. Granting statehood to Utah was a fatal blunder from which it will be difficult to recover. This gives the Mormons control of the Legislature and the courts of the State. It is true they promised that polygamy should cease, but this promise was given simply in order to secure statehood.

## CONTRIBUTIONS TO FOREIGN MISSIONS.

It is announced that the contributions of the various churches to Foreign Missions for the past year are as follows: The largest actual contribution is that of the Methodist church, \$2,019,000; then follow the Presbyterians (U. S. A.) with \$1,187,000; the Baptists with \$1,151,354; the Congregationalists with \$947,163, and the Southern Methodists with \$831,998. The Episcopal church is sixth in the list, with \$708,923; then come the Southern Baptists with \$460,798; the Southern Presbyterians with \$412,156; the United Presbyterians with \$340,935, and the Reformed church with \$205,373. The offering for each United Presbyterian was \$2.56; for each Reformed churchman, \$1.77; for each Southern Presbyterian, \$1.53; for each Congregationalist, \$1.29; for each Presbyterian (U. S. A.), \$1.13; for each Baptist, 98 cents. The Episcopal church, sixth in the order of gifts, was seventh in the order of giving, with 78 cents for each communicant; then came the Methodists with 64 cents; the Southern Methodists with 47 cents and

the Southern Baptists with 22.

We feel ashamed of the place which Southern Baptists occupy in this table, both with regard to amount of contributions to Foreign Missions, and especially the proportion to numbers.

Brethren, we must do better. Before God, we must do better. Our position is a humiliating one, not only in the eyes of the world, but of God. We must do better. And we are going to do better. We know the Baptists of Tennessee are, are you not?

Contrast with the contributions of Southern Baptists the sum of \$17.66 per member given by a church in Brazil last year. Does it not make us feel very mean? And yet we are sending missionaries to Brazil. Had we not better get these Brazilian Baptists to send missionaries to us?

### Recent Events

Says the *Religious Herald*: "On Sunday at the Second Baptist Church of Richmond, the annual offering for Foreign Missions was taken. The subscription amounted to between \$4,700 and \$4,800. It will be taken to \$5,000 easily. This is fine." Very. This is the church of which Secretary Willingham is a member.

It was with great regret that we learned of the death on March 15, of Mrs. V. A. Pernell, of Knoxville. Together with Brother Pernell, she ran the dining room in the depot of the Southern Railway. She was a member of the Broadway Baptist Church, and was a woman of noble character, a strong Baptist, and a consecrated Christian. Her remains were taken to Raleigh, N. C., her old home, for interment. We tender deep sympathy to Brother Pernell and their son in the overwhelming sorrow which has come to their home.

On a recent Wednesday night we had the pleasure of lecturing at the Grandview church, Nashville. This is situated in what is known as Flat Rock, a rapidly growing suburb of the city. Since the coming of Dr. J. H. Padfield as pastor, the church has increased considerably in numbers. A new and very nice brick house of worship has been erected, and all departments of the church have taken on new life.

A meeting has just closed at New Market, in which the pastor Dr. S. E. Jones, was assisted by Rev. J. L. Dance, of Knoxville. Brother Dance did some fine preaching, which was very much enjoyed. There were about twelve additions to the church during the meeting, and as many more are expected. The church has recently erected a neat house of worship, and altogether is in quite a prosperous condition, which is especially gratifying in view of the fact that just a few years ago only three Baptists could be found in the town. The discovery of zinc mines near New Market has brought a considerable influx of population to it.

Rev. E. H. Yankee, evangelist of the State Mission Board, has returned from Chattanooga and Sweetwater, where he held two very successful meetings. At the Central church, Chattanooga, there were 60 professions. About half of this number joined the church. At Sweetwater the business houses were closed for the afternoon services, and great crowds attended Brother Yankee's preaching. There were 142 professions of faith. So far there have been 60 additions to the church, with more to follow. During the month of March there have been 202 conversions under Bro. Yankee's ministry. He is one of our best preachers, as well as one of the noblest men in the Southern Baptist ranks.

Brother Sid Williams is with us at this place in a great meeting. All the places of business close and the men come to the morning services. The teachers and all the school come in a body to our services. We are expecting great things of God, and a great many souls saved during this meeting. Pray for and with us.

Yours in His service,

E. STUBBLEFIELD, Pastor.

Oak Ridge, La.

Rev. T. J. Ratcliff, of Nashville, has just closed the greatest revival there has been at Goodlettsville for years. All Christians worked harmoniously for the salvation of souls. Many were brought to Christ. Among them several old men of the town. The church is in a more prosperous condition spiritually than at any time during its history. There were several ad-

ditions by letter and baptism. Brother Ratcliff is an earnest preacher, who does not fear to preach the truth. He had the hearty co-operation of the pastors of the town. He came here a complete stranger, and found the church in a very weak condition, spiritually, not having had regular service for some time. Our pastor, Brother Wm. Wilks, who had been ill for several months, resigned in January. At a called meeting Sunday morning, the church unanimously called Brother Ratcliff to the pastorate of the church, to begin his service with us the first Sunday in April. The church, being so built up by this revival, is paying a better salary than it has ever done in the past. Hence the outlook is very bright for the church. For all of this we are very grateful to our Heavenly Father, the giver of every good and perfect gift.

A MEMBER.

### FLORIDA.

To have a proper idea or knowledge of this State, one must see it and study different localities. The surface is sand usually with a compact clay substratum. With proper fertilizer and cultivation remunerative crops are had in every section. The citrus fruits are successful, especially in the southern portion. Gardening is made to pay in all portions of the State. The surface being sand, the cultivation is not so laborious on man or beast as is endured in other States. The great inducement to bring people to live here is the splendid climate; the majority of the resident people came here because of some one in the family who was in ill health; the same person is now strong and enjoying good health and life. The tourist is here during the cold season, seeking health and to escape the rigors of a more northern climate. We like Tampa, because it has a magnificent climate; its market is supplied with the best of vegetables and fruits; the inhabitants are genial, social, and a large per cent is religious. Yet there is a vast field, inviting missionary effort. The First church has a large membership, is well located, and has a successful, all-round good pastor in Dr. Duke, who is always instructive, entertaining, and is energetic, and looks well after the Master's business. Dr. Pettie left the Palmer Ave. church the first of January. The church is praying for a good under shepherd. The field is large and inviting, with a pious membership and full of spiritual energy. And a godly pastor will add many stars to his crown. The church building is in course of construction, and will not be occupied for several months, and it will be one of the first items to which the new pastor will give attention. West Tampa and Ybor City have young growing churches. Dr. W. D. Powell, who speaks both Spanish and English, would accomplish a great work in those two communities. Lakeland is happy. Dr. W. D. Nowlin is pastor. He has one of the best churches in the State.

The Arcadia church gave up Dr. Yankee with great reluctance. Other Tennessee pastors are doing good and noble work in this State. Tampa has enjoyed the prayers of many good men and women this winter. The city possesses many attractions which draw many conventions, associations and clubs to hold winter meetings. Within her limits her hospitable people give a hearty welcome to all such. In January the South Florida Sunday School Institute was held in the First Church, continuing for a week. Drs. McGlothlin, Spillman, Hight Moore and Miss Annie Williams were the speakers or teachers, and did their work splendidly. In February the Missionary Secretaries in the States of the Southern Baptist Convention met in this city and accomplished a great work. We expect to be at home the first of April to enjoy our own people.

Success to Dr. Folk and the great BAPTIST AND REFLECTOR.

Very faithfully yours,

H. C. IRBY.

### MEMPHIS SUNDAY SCHOOL UNION.

The regular monthly meeting of the Memphis Union met Sunday, March 26, at the Binghamton church, and the meeting was called to order by President E. L. Bass, of Bellevue church.

After a song service and prayer by Superintendent Jones, of LaBelle church, Secretary Leatherwood called the roll, and the secretaries of the schools represented read reports of attendance and collections for the present month. Of the reports read, Bellevue was first in attendance and LaBelle first in collections.

At the conclusion of the regular business, the president announced the subject for the evening discussion, "How to Increase Interest in Missions in the Sunday School," and the topic was opened by Dr. Hurt, of

Bellevue, and freely discussed by several of the brethren. It was an interesting meeting and many practical ideas were advanced, which will no doubt help all of our schools to take more interest in giving to Missions.

The best attendance for the afternoon was from La Belle, and Brother Jones is to be congratulated on getting his people to attend these meetings. The next place of meeting is Seventh Street church, and the subject is to be "Echoes from the West Tennessee Sunday School Convention," to be held at Paris next month.

F. G. F.

### SPRINGFIELD.

The Lord is greatly blessing our work here. On the second Sunday in this month we ordained Brother Dawson Shannon and Brother Walter Edwards, two splendid young men, as deacons of our church. Rev. L. C. Kelley, of Orlinda; Rev. T. J. Ratcliff, of Nashville; Revs. P. W. Carney and W. F. Shannon, of Springfield, were present, and took part in the ordination service. The service was a very impressive one.

Last Sunday we began a meeting, just preaching at night. The congregations have been large and enthusiastic. During the week we had twelve conversions, and nine approved for baptism. The meeting continues this week with growing interest. Last night we were not able to seat more than two-thirds of the people who came, after filling all the space we could with chairs and seating the children around on the pulpit. They stood in the aisles and in the door and clear out to the sidewalk. When we dismissed the congregation for the after service, those who were standing on the outside came in and again filled the church and some stood in the aisles all during the after service. The Lord is doing great things for us. We have had twenty additions since the first Sunday in January. Pray for us.

L. S. EWTON.

### THE DICKSON REVIVAL.

Our revival grows in interest and power at every service. There were eight professions of faith at the service yesterday afternoon. Twelve have professed conversion so far. The men's meeting this afternoon (Sunday) was largely attended, over 200 being present. Mr. Pitt Hensley, one of the wealthiest men in the town, President of the First National Bank, and who controls other large interests in Nashville and elsewhere, got very much enthused and came to the platform and said that he had laid up considerable treasures on earth, but he was afraid that he had not laid up much in heaven. He went on to say that notwithstanding he was a member of the church, he had been accused of not taking a stand politically and religiously, but that from this time on the people of Dickson would know where to locate him both politically and religiously. He said gambling is going on right on Main street, and people knew it, but were afraid, for commercial reasons, to say anything about it. It was the only time in life he ever spoke in a religious meeting, he said, and it fired the audience and dozens of men came forward, saying that they would take a new stand for the right.

We expect large results this week.

T. O. REESE.

### DR. INLOW AT SEDALIA, MO.

Dr. R. M. Inlow, of the First Baptist Church of Nashville, was with me in a great meeting here at the East church. There were about 50 additions in fifteen days. Dr. Inlow is certainly a great preacher of the old-time gospel. God used him to build us up in the faith, and many homes were made happy by his coming. We take this method of expressing our appreciation to the First church for letting him come to us. We are Missouri Baptists, but we are proud of the stand your paper takes in the temperance work. May God keep on blessing you.

All of my people, regardless of politics, would like to see J. W. Folk President of the United States.

Your brother in the work,

Sedalia, Mo.

R. C. MILLER.

### FAVORS DR. SAVAGE.

By all means let the trustees elect Dr. G. M. Savage President of Union University. I do not think the Lord ever made a better man than Dr. Savage, or one more fitted for the Presidency of a great institution like the University. I am for Dr. Savage, first, last and all the time, and I believe I voice the sentiment of all the city of Jackson. I have just read Bro. F. C. Flowers' suggestion, that the alumni speak out.

FRANK M. WELLS (Class 1893).

## The Home

### SOME HAND-MADE POST CARDS.

"Just think of it, Judy," said Emily. She closed her post-card album as she spoke. "Most every week I get a pretty post card from somebody. And I never have any to send back. And I live in the prettiest place in the whole world, I suppose."

"I know it," said Judy. She took Emily's album and slowly turned its leaves. There were post cards from cities, towns and little villages, post cards of buildings and bridges, post cards of mountains and rivers of people and animals.

"If only I had a good pair of legs," said Emily. She glanced at the sturdy little crutches beside her chair.

"I've got good enough legs," said Judy. "But I don't see that they help much toward getting us any post cards. I would walk from here to Inlet easy enough. But when I get there, I haven't any money to buy the cards with."

Emily laughed. Now, when Emily laughed, any little fret or worry or bother that was hovering near, ready to settle down, just spread its wings and flew away as fast and as far as it could. "I've just five cents of my very own," she said. "And it would take that, and more, too, to pay the postage if we had the cards."

Judy nodded her brown head. But she wasn't thinking altogether of what Emily was saying. Her glance followed the path which led from Emily's home straight into the woods—the Big Woods to which city people were so glad to come. Judy knew every turn of that little trail. She knew the shady spot where the pines always whispered together. She knew the sunshiny curve where the trunks of the birches glistened white against the dark balsams. She knew where, a little farther on, the first yellow leaves of fall, were dropping slowly and floating away, like bright-sailed boats, down the mountain stream. And she knew a lovely cool, green nook, where, hidden safely away, was a wonderful patch of four-leaf clovers. Then, from that same patch straight to Judy's head flew a beautiful thought. Judy clapped her hands. "O, Emily," she cried, "I know what we can do. We can make post cards—the loveliest ones. You know the four-leaf clovers we've watched all summer? Well, we'll take them and mount them—"

Emily couldn't wait for Judy to finish. "I have some blank postal cards," she said, "and mother has some blank white cards, which are just about the same size."

"The white cards will be just the thing," said Judy, "because the clover leaves will show off better on them. O, it'll be such fun! And when once we get started, Emily, we'll think of ever so many other things we can do."

"Ferns," cried Emily, "little bits of ones, Judy. And pretty leaves. They will be perfectly splendid. We can put them in envelopes, so they won't get hurt going through the mail. My five cents can pay the postage—only it won't be enough."

"Father has a whole package of stamped envelopes," said Judy. "He'll give them to us—I know he will. They'll be just the right size."

"When can we begin?" said Emily.

"Right now," said Judy. "I never can wait a minute to do things. I'll run home and get my library paste. I'll pick the four-leaf clovers on my way back, and anything else I see that will be pretty. You get the cards, Emily, and think up all the things you can till I get back. I'll hurry."

When Judy came in sight, pink-

checked and breathless, Emily waved a gay little crutch to her from the porch. "I've been out in the garden," she said. "There are lots of Johnny-jump-ups there yet. And I've thought of a lovely way to use them."

It was almost dark that night before the post cards were finished and put in the big dictionary to press. And the next morning, bright and early, along the trail ran Judy. Emily was waiting for her on the porch. "I didn't look," she cried, "but I wanted to dreadfully."

Down on the floor of the porch, with the big dictionary between them, sat the two little girls. In all, there were ten post cards.

The first one to come out was made of ferns, and a feathery white wild flower Judy had found growing along the trail. Near the lower right-hand corner of the card, their stems toward the corner, were mounted three tiny ferns. Between each two ferns was a little spray of the wild flower. It was all very pretty and graceful. Above the ferns and flowers Emily had printed, "Greetings from the Big Woods."

On the third card, with little attempt at arrangement, were scattered tiny fire-red maple leaves. The fourth card was just like this, only golden birch leaves were used. On these cards was printed, "Greetings from the Adirondacks."

The fifth and sixth cards held bunches of real pine needles. The pine needles were tied to the cards with bits of green ribbon. Above them was printed, "Greetings from the Pines." Of course, these cards wouldn't last long, but they were sweet and woody while they did.

The seventh card was Emily's idea. It had been hard to make, but was well worth the time and trouble. Lengthwise of the card, in letters as large as possible, Emily had printed, "Emily." Then, with the smallest of the Johnny-jump-ups, she had carefully outlined the letters—each line and curve and corner, pasting the petals firmly in place. Now, carefully pressed close to the card, there was her own name printed in flowers. Above it she wrote, "With Love."

The eighth card was just like this, only the flower letters spelled "Judy."

"If only it had been the season for the blue forget-me-nots," said Emily, slipping the card into its envelope, "they would have been even prettier."

The ninth card was made from the four-leaf clovers. It was the prettiest and most original of all. On the card, Judy had sketched lightly the outline of a good-sized horseshoe. The largest clover she mounted at the apex, leaving some of the stem to help form the curving side of the shoe. On either side, just in the center of the shoe—its leaflets just meeting those of the first—she fastened a smaller clover leaf. In the same way, at either end of the shoe, she fastened a still smaller leaf, cutting off the stem. When it was necessary, she finished the curve of the shoe with the stem, hiding the ends under the leaves. When the pencil marks were all erased there was as neat a clover-leaf horseshoe as anyone could wish for. Inside the shoe Judy printed, "Good Luck." The tenth card was just like this, only the clover leaves being a bit larger, no stems were needed, and so were cut off close to the leaf.

The post cards were stiffened with pieces of cardboard cut the same size. Then each was slipped in its envelope, sealed and addressed.

"I'm sure of one thing," said Emily, as she sealed the last envelope, "the people who get these can't enjoy them as much as we have."

Two weeks later, one morning, all

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Durham, N. C.	Shreveport, La.
Alexandria, Va.	Winston-Salem, N. C.



sunshine, wind and dropping leaves, Judy dashed up the steps to Emily's porch. "Just see what's come from Aunt Judith," she cried. "The prettiest post cards—one for you and one for me."

"Why, Judy," exclaimed Emily, as she took the card Judy held out. "Our own cards came back?"

"Not quite," laughed Judy. "These are copied from ours in water colors, Emily."

Sure enough, there on dainty white cards, were two horseshoes made of clover leaves. The shape, the colors, even the printed letters, were almost exact copies of the cards the little girls had sent. "Aunt Judith wrote that the card I sent was so pretty she had fixed it so I could always keep it," said Judy.

Emily reached for her post card album. "Well," she said, "it's just about the prettiest card in my whole collection. Were there ever before such good luck four-leaf clovers, Judy?"—Alice E. Allen, in the Christian Advocate.

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## Young South

MRS. LAURA DAYTON EAKIN,  
EDITOR.

Missionary's Address: Mrs. P. P. Medling, Kagoshima, Japan.

Address all communications for this department to Mrs. L. D. Eakin, 309 West Seventh St., Chattanooga, Tenn.

Our "Jubilee" is over! It was a grand success in every way. Seven churches united in it, and we had great crowds at every service.

We began with a stereopticon lecture at the First Methodist Church, on the night of the 20th of March, with pictures, representing the work of "Women for Women" on the foreign fields. The lecture was given by Dr. Mason, pastor of the First Methodist Church, Chattanooga. At the close an offering was taken up for the expenses of the Jubilee meeting. A large crowd attended.

On Tuesday morning we had a "Workers' Conference" in the First Baptist Church. Many notable ladies took part. The Ladies' Quartette of Centenary Methodist Church sang.

Mrs. A. J. Wheeler, Miss Mary Northington of Nashville, and Miss Julia Meadows, recently from China, with Mrs. C. H. Rolston of Chattanooga, represented the Baptist Church.

The rostrum was beautifully decorated with palms and cut flowers.

I met Mrs. Yarnell and Miss Emma Hampton of Cleveland, and some others of the Young South. Miss Da, a sweet Chinese girl, now studying kindergarten work in Cincinnati, greatly interested everybody. She wore the Chinese costume and spoke good English and sang in a sweet voice, the old hymns we love in her own tongue.

A large number of ladies from the different churches told of the work needed, and we were all greatly enthusiastic when the noon hour came, conducted by Mrs. Cobb, of the M. E. Church, South. At 12:30 there was a luncheon spread in the Sunday School room of the First Baptist church, and 300 ladies were served at fifty cents each. Every one was most complimentary. After the lunch was over more speeches were made and songs sung, and we thanked God for the sweet fellowship, forgetting that we were of different creeds, and only wishing to bring the whole world to Jesus' feet.

In the afternoon, denominational meetings were held in different churches and over \$2,000 pledged to the work abroad.

At night was the great mass meeting held in the First Baptist Church, because it could hold the greatest crowd. This meeting began with a choir of fifty voices, singing from the gallery, "Onward Christian Soldiers," as 200 young ladies and girls came in a procession. Half of them were robed in white and half in black, representing the Christian and heathen worlds. As they met in front of the pulpit, those in white passed a lighted candle to those in black and the scene was a very beautiful one.

There were more ladies who told of the work their Boards were doing, and begged earnestly for more workers, and Mr. Spencer McCallie of this city, told of the work of the "Laymen's League."

Chattanooga has never had a more successful meeting and its end is not yet, I am sure.

I tell you the story, because I have been asked by several who wish to hold such meetings, what was done here at the foot of the mountain.

Mrs. Loring Clark, wife of the rector of St. Paul's Church, was the chair-

man of the committee, making the preparations, and all the churches furnished members, and all worked in such perfect harmony. I think we shall not soon forget it.

Perhaps it is well for me that so few wrote the Young South this week, as I have given so much time to the Jubilee, but I am growing anxious now. Just five more weeks there are now, until our report must go to Mrs. Altman, to be sent to the Woman's Missionary Union, at Jacksonville, and oh, I do want that

### THOUSAND DOLLARS!

Dr. Folk must not be ashamed of us for the first time. Wake up and get out your "tithes" and your offerings. Stir up your Bands, your classes, and yourselves to the utmost, and just load the postman down.

Let's see what we have this week: Mrs. West of Greenfield asks for the Jubilee literature, and I have sent it to her with great pleasure. Ours was modelled after the "National Jubilee," held in Nashville some weeks ago, and simply adapted to this city.

In the second message, Mr. J. Y. Brooks, superintendent of Eudora Sunday School, sends me word that the dollar mentioned last week for the "Children's Home," was intended for the Children's Ward in the Baptist Hospital. So I'll change it this week and send it to Dr. Potts. Mind you, send more next week for the "Young South Bed."

Thank you, Mr. Brooks, for setting me straight.

Dr. Gray writes me he has sent the charts, etc., to Ruth Walker at Athens, and I know that fine Band is delighted.

Then comes the only letter this week with an offering. It comes from McKenzie and deserves to be printed in letters of gold:

"After a long absence I come again with a mite for missions. My hens didn't lay so well as usual this winter. Consequently my contribution is small. Eggs, too, have not brought the price they did last spring, and there are so many calls for money that I can give only a small amount to each, and my hens will not lay more eggs on Sunday than on other days.

"Please give \$1 to Home Missions and 80 cents to Mrs. Medling, and may God bless you and yours.

"Pardon my unsteady hand, as my health has been poor all winter. May God bless the blessed cause you advocate."—(Mrs.) Mollie Burdett.

Many thanks, Mrs. Burdett. What would we have been this week without those hens? I wish a dozen would devote the "Sunday eggs" all April. Who will be the "egg gatherers?" Gather all your little friends together and ask them to bring all the white eggs they can. Then take them to the grocery store and turn them in to money, and send it to the Young South.

That's one way and you can think of some others. Ask brother or Auntie to help you plan for a last spring offering. Oh, if you had heard Miss Meadows plead for China!

Won't all our good grown-up friends remember us at once? April will be soon run away.

Every nation has opened its doors. They hold out pleading hands. Won't you make April a month of rigid self-denial? Let the candy and chewing gum go. You city children, walk instead of riding on the cars, and let the picture shows go by. Save every nickel and let's make April full of praise to God.

Look over all our lines of work. Choose for yourself and send on either in coin, bills, post office orders, or register, or by check. Only come on quick-

ly.

Don't forget the winter and spring birthdays. None have come for a long time. Ask the whole family to give you one penny for each year, if no more. It is getting to be a strenuous time. Don't forget.

Hopefully awaiting your help,

Yours fondly,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

Last week in March:	
To Jan. 26, 1911 .....	\$743 06
Feb. offerings, 1911 .....	64 56
To March 16, 1911 .....	47 63
For Foreign Board—	
Mrs. Mollie Burdett, McKenzie	
(J.) .....	50
For Home Board—	
Mrs. Mollie Burdett, McKenzie	1 00
Postage .....	22
	\$537 07

\$1,000—\$857.07—\$142.93

Can you not give that much in April?

L. D. EAKIN,

Treasurer of Young South.

### COTTON SEED MEAL VS. SEED AS A FERTILIZER.

By Dr. A. M. SOULE.

In spite of the great advancement which agricultural science is making, many farmers still cling to the belief that cotton seed is more desirable for fertilizing purposes than the meal. This is an erroneous conclusion. A ton of cotton seed meal contains about two and a third times as much plant food as a ton of seed. This being true, it hardly seems reasonable that a farmer who often has an opportunity to exchange the seed for meal on equal terms would hesitate to do so. Moreover, the meal is in a form to be used for either feed or fertilizer. It contains organic nitrogen which will not readily leach from the soil, but which becomes available with sufficient rapidity to supply the needs of a growing crop. The nitrogen in the seed becoming more slowly available than that in the meal does not afford as ready a stimulus to the young plants just after germination, which of course, is a disadvantage.

It has been shown by careful tests that forty bushels of seed when applied with phosphoric acid and potash did not give as large a return as meal applied with the same constituents. In fact, the actual difference in yield was 120 pounds of lint per acre in favor of the meal, which at 16 cents a pound, represents \$18. According to many careful tests 900 pounds of meal are equivalent to a ton of seed in fertilizing value. Why hesitate to exchange the seed for meal, or if the exchange has already been made and the farmer is confronted with the necessity of securing more organic nitrogen, why not use cotton seed meal for this purpose? It has been demonstrated to be an efficient form of plant food for Southern soils since meal can be purchased at a low price in proportion to its true feeding and fertilizing value.

In soils containing but a small amount of vegetable matter, as most of those found in this State, it is better to apply at least two-thirds of the nitrogen in a relatively slowly available form so as to avoid the danger of loss by leaching. Cotton seed meal will be found a very satisfactory material to use under these conditions. It also has the advantage of mixing well with any of the quickly available forms of nitrogen, such as nitrate of soda, sulphate of ammonia, or high-grade dried blood, which may be used in con-

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His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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further work to fill in your spare time, we can offer you most lucrative employment, which will take only very little of your time each day and which will earn you big money.

We have advertised in this, your paper for over three months and have multitudes of inquiries from your people. We need you to close the sale for us and will turn over our letters of inquiries to you. The Jones & Naylor ranch which we are selling is one that can be recommended and sold by you and for which your people will thank you. It is the best money can buy.

With each ten contracts you sell, one delegated representative visits the Naylor & Jones ranch at our expense and only when he reports favorably, is the first money paid.

It is easy to sell on terms of ten dollars cash and ten dollars a month. Write us and learn how you can spend a pleasant few hours among your people making a handsome sum of money.

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Frost Building, San Antonio, Texas

### CAN CANCER BE CURED? IT CAN!

The record of the Kellam Hospital is without parallel. In history, having cured to stay cured permanently, without the use of the knife or X-ray over 90 per cent. of the many hundreds of sufferers from cancer which it has treated during the past fifteen years.

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Physicians treated free.

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junction with it to supply a small amount of nitrogenous food which will become quickly available to young plants.

The farmer who handles his seed with any degree of intelligence will make money out of selling them or exchanging them for meal, or by buying meal directly to supplement the deficiency of his soil in nitrogen. At the same time the oil contained in the seed has been gotten rid of, which is another distinct advantage since it tends to clog up the pores of the soil and is in no sense a plant food.

The farmer who uses larger supplies of nitrogen in his fertilizers this year than has previously been the practice stands the best chance of increasing his crop yields, for all the soil analysis made up to this time indicate quite a marked deficiency of this element in most of our soils.

## Among the Brethren

By FLEETWOOD BALL.

Rev. W. H. Ryals of the First church of Paris, spent last week attending the Tabernacle Bible Conference in Atlanta, Ga. His people are enthusiastic over the coming of the West Tennessee Sunday School Convention.

Evangelist I. S. Boyles of Jonesboro, Ark., is being greatly blessed of God in his labors. At last account a revival in Hardy, Ark., had resulted in 65 conversions. He is in great demand for meetings.

Rev. J. Murray Rogers, of Lexington, colporteur for Beech River Association, lately preached for Union and Rock Hill churches, and was heard gladly. It is believed he will be eminently useful.

In a great meeting at Grove Avenue church, Richmond, Va., in which Dr. H. M. Wharton, of Baltimore, is assisting Rev. W. C. James, there have already been 75 professions.

On a recent Sunday the Second church, Richmond, Va., Rev. L. B. Warren, pastor, made its annual offering to Foreign Missions, which ran to \$4,800, and will easily reach \$5,000.

Dr. S. C. Mitchell, president of the University of South Carolina, formerly associate editor of the *Religious Herald*, will preach the annual sermon before the graduating class of Brown University on June 20.

Rev. Andy Potter, of Paris, Tenn., preached two highly appreciated sermons for the church at Huntingdon, Tenn., on a recent Sunday. He is doing a great work as missionary of Western District Association.

Dr. Arch C. Cree, of the First church, Moultrie, Ga., Vice-President of the Home Mission Board for Georgia, is doing some special field work for the Board, and will fill appointments in Virginia.

Rev. H. S. Driscoll, of Heathsville, Va., becomes pastor of the Second church, Newport News, Va., April 1, succeeding Rev. J. T. Riddick, evangelist of the Home Mission Board.

Dr. W. E. Hatcher, of Richmond, Va., who seems constantly to renew his youth, lately assisted Rev. H. S. Marble in a revival with the First church, Bluefield, W. Va., which resulted in 50 additions to the church.

Dr. Nathan Maynard, formerly pastor at Covington, Tenn., has lately resigned the care of the church at Buena Vista, Va., and is residing at Salem, Va. His services will be quickly in demand.

Dr. W. W. Hamilton, of the First church, Lynchburg, Va., has been assisting in a great meeting in Tampa, Fla.

F. B. Meyer, of London, will be in this country again this year. He will be in Chicago in June.

Rev. B. F. Alexander, formerly a student at Hall-Moody Institute, Martin, and Union University, Jackson, lately resigned as pastor at Grove, Okla., and has gone to Sioux Falls, S. D.

Before the Ministers' Conference of Kansas City, Mo., Prof. J. P. Fruit, of William Jewell College, delivered an address on "Great Novels the Ministers Should Read." We would like to see his list.

Rev. E. D. Cameron, of Guthrie, Oklahoma, has been called to the care of the First church, Okmulgee, Okla., and it is understood he will accept.

The First church, Charleston, Mo., will be dedicated March 26. Dr. S. M. Brown, of the *Word and Way*, will preach the sermon. Rev. W. P. Pearce and his people are happy over their new church home. It cost \$40,000.

Rev. Leon W. Sloan, an honored

## A NEW STOMACH.

Stuart's Dyspepsia Tablets Restore Lifeless Organs to Normal Condition.

A Trial Package Free.

Many a sufferer from dyspepsia, indigestion and kindred ailments of the digestive organs carries around an absolutely useless stomach—a dead load, and a cesspool for ever-increasing disorders. The muscles are seemingly worn out, the mucous lining has lost its secretive power, and food taken into the stomach lies there and ferments, causing sour eructations, belchings, heartburn, dizziness and other distressing conditions. Many sufferers have given up in despair until they have been induced by some interested friends to try a box of Stuart's Dyspepsia Tablets.

Stuart's Dyspepsia Tablets are the dyspeptic's sure and only hope. They are a natural restorative of healthy action to the stomach and small intestines, because they supply just the elements that the weak stomach lacks—pepsin, golden seal and other digestives.

If you are afflicted with any of the symptoms above described, be assured that your digestive organs are losing power—they need help and there is no more sensible help to be given them than to supply elements which will do the work of digestion for them.

Stuart's Dyspepsia Tablets have been found by the test of reputable physicians in the United States and Great Britain to have remarkable digestive powers, one grain of the active principle of these tablets being sufficient to digest 3,000 grains of ordinary food. It is plain that no matter what the condition of your stomach, or how far your disease has progressed, one only of Stuart's Dyspepsia Tablets taken at meal time will do the work—give your stomach an opportunity to regain its lost powers, the muscles will be strengthened, the glands invigorated, and you will be a new man.

It costs nothing to prove the effectiveness of this cure. Send for a free sample package today. F. A. Stuart Co., 292 Stuart Bldg., Marshall, Mich.

All druggists sell Stuart's Dyspepsia Tablets at 50 cents a box.

graduate of Union University, Jackson, Tenn., has lately resigned the pastorate at West Lake, Louisiana, to accept the pastorate at Slidell, La. He enters upon his work at once.

W. M. Webb and M. P. Matheny, rabid Gospel Missioners, both corresponding editors of the *Arkansas Baptist*, are literally roasting each other in the columns of the paper week by week. They are bandying such epithets as "two-faced man," "hypocrit," etc. One is a rock-ribbed Simon-pure Gospel Missioner and the other believes in the General Association as a co-operative agency. What are their poor missionaries doing while these big guns scrap?

Rev. S. J. Ezell was recently ordained in East church, Louisville, Ky., Dr. C. S. Gardner preaching the sermon. The examination was conducted by Rev. J. W. Hickerson.

Rev. W. H. Sledge, who has accepted the pastorate at Helena, Ark., lately assisted in a great meeting at Cave City, Ky., where Rev. W. J. Puckett is pastor, in which there were 45 additions to the church.

Richmond College, Richmond, Va., lately conferred the degree of Doctor

of Divinity on Revs. W. F. Watson, of Alexandria, Va., and Hugh C. Smith, of Christiansburg, Va.

Rev. C. H. Wilson was lately ordained to the full work of the ministry at Murray, Ky. Rev. W. R. Hill, of Clinton, Ky., delivered the charge, and Rev. M. E. Dodd presented the Bible.

Rev. W. L. Norris, of Milan, Tenn., is being assisted in a revival by Rev. L. D. Summers, of Peryear, and his brother, Elbert Summers, who leads the singing. Gracious results are confidently expected.

Mrs. Nancy Walker, aged 78, one of the best women in the church at Wildersville, Tenn., died in the triumph of a living faith Sunday morning. She is the mother of R. L. B. W., and S. J. Walker, James W., A. Paley, and Jeff T. Rosser. She was buried at Oak Grove church, near Yuma, Monday at noon, the writer officiating.

Rev. J. W. Hickerson has resigned the care of East church, Louisville, Ky., to take effect April 1.

The simultaneous revival services begin in the Baptist churches of Jackson, Tenn., Sunday, April 2. Dr. Weston Bruner, of Atlanta, Ga., General Evangelist of the Home Mission Board, will have charge of the campaign. The new building of the First church will be used for the first time.

Rev. Spurgeon Wingo, of Hickman, Ky., is the proud father of a fine boy, who we hope will be another Spurgeon. The mother and babe are doing well.

Born, to Rev. G. H. Stigler and wife, of Dyer, Tenn., recently, a fine daughter. May she personify the many excellencies of her queenly mother.

The Inman Street Baptist Church is a wonder to her members, and to the town and surrounding country. She is now supporting two ministers, one in Cleveland, Tenn., another in China, at a cost of \$1,600. The old folks are alive and are at work, the B. Y. P. U. are glowing with fervent devotion. Every suggestion that comes from the preacher the church picks it up, and it is carried out to perfection. Every suggestion that is put to the Sunday school by the superintendent as one man all rise up and shoulder it, and it is done. Brother Byrum, president of the B. Y. P. U., who has the confi-

dence of the young people, when he sees the Lord needs anything he informs them, and it is like an electric spark; it's ablaze. I have been a member of the Inman Street Baptist Church for forty years, and in all these years I have never known the Spirit to work so harmoniously His wonders to perform.

G. R. HATCHER.

Cleveland, Tenn.

## TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the old standard, Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle showing it is simply quinine and iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

**Morphine** Whiskey and Tobacco addictions can be cured in ten days by original and absolutely painless methods. Thoroughly equipped sanitarium. No deposit or fee asked until satisfactory cure is complete. Patients also cured at home. Reference: Any Lebanon minister or physician. Booklet free.

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On your request, we will write and tell you of an easy plan for raising church money, a plan that is used with great success by others.

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Shortness of breath relieved in 36 to 48 hours. Reduces swelling in 15 to 20 days. Call or write.—COLLUM DROPSY REMEDY CO., Dept. B, 522 Austell Building, Atlanta, Ga.

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We will ship you this splendid ball-bearing, high arm, drop head sewing machine, no matter where you live. On its arrival at your freight station examine it carefully and, if fully satisfied, pay the freight agent the balance due, \$14.75. Then try it for 60 days in your home, and you may return it any time within that period if not satisfactory, and we will promptly refund all money and freight charges paid by you. We ask the one dollar simply to keep away idle inquirers. This beautiful machine usually sells for \$35.00, but to advertise it widely we have temporarily reduced the price to \$15.75, which includes all attachments.

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and 60 days trial. Can you imagine a fairer offer than this? This elegant machine has all modern improvements with full ball-bearing, patent belt replacer and a most attractive five-drawer, golden oak stand. A written guarantee for ten years goes with each machine. Customers in the West will have the machine shipped them from our factory in Illinois to save time and freight. Our reference is the advertising manager of this paper, with whom we are personally acquainted, or the Bank of Richmond, Va., one of the largest institutions in the South. They will tell you we always keep our promises. Send us \$1.00 to-day while this offer is open.

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"The South's Mail Order House."

No picture can do justice to this beautiful machine. We want you to see it and try it at our expense.

BALL BEARINGS

## BUCKEYE CULTIVATORS.

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For more than 50 years the Buckeye line of cultivators has been acknowledged the best and most complete. All sizes. Every style. Go to your local dealer and insist on seeing the Buckeye. Absolutely guaranteed. Send for catalogue.

Pursuant to the call of the Sylvia Baptist Church, Sylvia, Tenn., to the churches and pastors of the Cumberland and Judson Associations, the following brethren met Dec. 18, 1910, at 10 a. m. to consider the propriety of ordaining Bro. A. F. Patterson to the full work of the gospel ministry: Revs. S. Adams, of Walnut Grove church; A. A. Lott, of Maple Grove; C. N. Hester, of Bon Aqua; Deacons W. P. Hardisty, J. W. Buckner, S. E. Matthis, of Maple Grove; J. N. James, of Carter's Chapel; C. J. Burch, W. T. Jones, of Sylvia.

C. N. Hester was elected chairman, and Brother W. T. Jones, secretary. Brother Lott proceeded with examination of the candidate. Brother Patterson was called upon to relate his Christian experience, and call to the ministry. His statement was very clear and convincing. A thorough examination of the candidate revealed a comprehensive knowledge of the fundamental doctrine. After Brother Lott had finished the examination the members of the council were given an opportunity to ask any question they might desire to ask. The council unanimously recommended to the church that they proceed with the ordination. After the singing of a hymn, Brother Lott preached the ordination sermon. The discourse was most appropriate and interesting.

After the singing of a hymn the ordination prayer was led by Rev. C. N. Hester and the laying on of the hands by the presbytery. The charge was delivered by Rev. S. Adams, and the Bible presented on behalf of the church by Rev. Adams. The hand of fellowship and greeting was extended by the presbytery, and all present bade Bro. Patterson God-speed in the Master's work.

He is a most promising young man, held in highest esteem by the church and community. We predict a bright future for him and recommend him most heartily to the churches of our denomination.

C. N. HESTER,  
Pastor Sylvia Baptist Church.

### Obituaries

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

**YOUNG**—It has pleased God, in His all-wise providence, to move from our church, our beloved brother, Joseph Young. He was born Aug. 1, 1826, and fell asleep in Christ November 11, 1910, his days upon earth being 84 years, three months, 10 days. Brother Young professed faith in Christ in his boyhood, and united with Old Round Lick Church. In 1872 he moved his membership to Prosperity church, Wilson County. He was for many years deacon in his church, and filled the office well. It was his delight to attend

### FOR MEN ONLY.

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

the services of his church. Brother Young was married in early life to Miss Nancy Marks. Three children were born to them, only one of whom survives. After the death of his first wife, he was married to Miss Emily Sneed. Nine children were born to them; six are yet living.

Resolved, That Prosperity Church has lost one of its oldest and most useful members.

J. G. OWEN,  
LOFTON FITE,  
MRS. PRUDIE FITE,  
Committee.

**DEAKINS**—On Tuesday at 4:45 a. m., March 7, 1911, Mrs. Nancy Smith Deakins, wife of H. L. Deakins, answered the Father's call to come up higher. The funeral services were held at her home, 34 Snow street, Hill City, Tenn., conducted by Rev. H. M. King. The remains were then shipped to Whitwell for interment. For the last five years her life was one of unceasing pain. She had been confined to her bed since last August, a devoted husband being chief nurse.

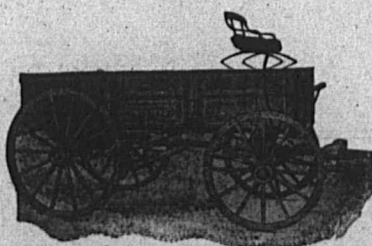
### THE DIFFERENCE.

The majority of people are apt to class all pills alike, but it's a grave error. All pills for liver troubles are not alike, and Shuptrine Liver Pills are different from all the rest, both in composition and effect. They are so scientifically compounded of ingredients so carefully proportioned as to form nature's own remedy for constipation, torpid liver, headache, biliousness, dyspepsia and all stomach disorders. In effect they are non-gripping, pleasant and regulative. Send 10c to Shuptrine Co., Savannah, Ga., and they'll send you a box of 10 pills—10 doses—and will refund your money if you don't find them the best liver pills you ever used.

### La Grippe Bad Colds Neuralgia

Quickly cured by Johnson's Chill and Fever Tonic. Drives every trace and taint of Grip Polson from the blood. 50 cents if it cures—not one penny if it fails. At all drug stores.

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**The Quality Wagon**  
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and an Iron-Clad Guarantee  
of Superiority.



Lasts Longer, carries more, runs easier and costs less in up-keep than any other wagon made. We don't try to see "how cheap" we can make wagons, but "how good." Ask to see the OWENSBORO WAGON; compare it, analyze it and then you'll buy it. If your dealer can't supply you, write us for particulars.

Attractive Proposition to Dealers.

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### A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

Mrs. Deakins was the daughter of Dr. and Mrs. S. T. Smith, of Dunlap, Tenn., being the fourth of thirteen children, all of whom survive her save one, and her mother; also a loving husband and noble son, Paul Deakins, cherish her memory.

She early gave her heart to God and united with the Baptist church at Dunlap, but in late years she has been a faithful member of Hill City Baptist Church. During all the period of her intense sufferings, she was ever patient and uncomplaining. She manifested a faith like unto Job: "Though he slay me, yet will I trust him."

She was of a quiet, refined nature, loving and cheerful, and long will her sweet influence be felt in the community in which she lived. A former pastor once spoke of her as an ideal Christian, and my heart echoed "ideal." Several hours before she died her physician called. She insisted on knowing his verdict, which was, "not many hours here." "That is the best news I have heard in a long time," she said, for her weary spirit was longing to wing its flight to God who gave it.

God gave her strength and power to talk quite distinctly to her dear son before she died, telling him how to live and to meet her in the "sweet beyond," for she was now going to Jesus. She was unable to talk more, but would often point upward, desiring all to meet her there.

We do not think of her as dead, but as just gone on before, and with her loving and beloved Saviour will be waiting at the portals of heaven to give a glad welcome to her loved ones as they cross over.

Who can measure such a life as hers, so true, so noble; doing kindly deeds, speaking words of cheer and ever making home bright and happy for her loved ones?

We shall miss her, but will ever cherish the memory of one so faithful and consecrated.

She at last is free from pain,  
Gone to the realms above;  
But we shall meet to part no more,  
Where all is peace and love.  
Her friend, I. E. R.  
Hill City, Tenn.

Rev. Will R. McEwen, of Elkton, Ky., has been called to the care of the church at Lake Village, Ark. He accepted and began work last Sunday.

President W. W. Rivers has resigned his position with Central College, Conway, Ark., although the Board of Trustees recently assured him of re-election to the position. He has done a great work.

### LEG SORES

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**Don't Scratch**  
a rough and blotchy skin.  
Heiskell's Ointment will relieve the burning and itching.

**Heiskell's Ointment**  
cures barber's itch, eczema, tetter, erysipelas, ringworm and all skin troubles. Heiskell's Medicated Toilet Soap aids the cure. Thousands use these preparations. Insist on getting them from your druggist.

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W. B. Beville, General Passenger Agent,  
Roanoke, Va.

## Obituaries

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

### ELDER WILLIAM PARKER.

Dr. Mahley once said: "I thank God for all the good people I have known." Brother Parker was not what the world calls a great preacher, but, according to the divine standard, he measured up to the line as a good minister of Jesus Christ. He was born on Cub Creek, Stewart County, Tenn., Nov. 4, 1823. In early life he professed faith in Christ and united with Big Rock Church, of which he remained a member till he was called home Jan. 11, 1911. He was ordained to the gospel ministry by Big Rock Church in 1879. His ministerial work was confined to Stewart and adjoining counties. I am not writing an obituary notice, that is the business of his church and immediate friends. I feel that I want to speak a few words concerning his life and labors. I have known him for over thirty years, and during all these years he has borne his testimony faithfully with meekness and patience.

Just after the November election I went to see him and spent the night in his home. He went to the election and voted as he prayed. As I inquired about his health he replied that he was growing weaker physically, but stronger spiritually. He seemed to have retained the exercise of his mind in a remarkable degree.

His influence was felt in his church and community, and now his children rise up to call him blessed. I have a letter from his son stating that they had settled his business to their mutual satisfaction, thus showing that they honor their father and walk in his footsteps.

Next to his Bible he read the BAPTIST AND REFLECTOR and the Western Recorder. I need not add that he was a true Baptist. Such food makes strong men, even in old age.

He has fought a good fight, finished his course, kept the faith.

"Servant of God, well done!

Rest from thy loved employ,  
The battle fought, the victory won,  
Enter thy Master's joy."

B. F. STAMPS.

Dover, Tenn.

SMITH.—Again it becomes ours to mourn the loss of one of our sisters and neighbors. Sister Jennie Smith departed this life Dec. 18, 1910. She was married to Bro. W. M. Smith on April 7, 1906. She professed faith in Christ during a revival meeting held at Kidwell's Ridge Church a few years ago, conducted by Rev. E. F. Witt, our former pastor, and assisted by Rev. John M. Otey. She united with this church some time during the year 1907, and was a consistent member until the time of her death. Be it

Resolved, That in the death of Sister Smith, the church has lost one of its faithful and consistent members, and the community an unassuming but obliging neighbor. She suffered with patience and gentleness, this being true her faith was increased. It is said when near the close she gave evidence of the sweet assurance of the life beyond this earth, by making the following remark: "I see the angels coming dressed in white; open the door and let them come in."

Resolved, That a copy of these resolutions be placed upon the church

book, and the family be furnished with a copy, and that a copy be sent to the BAPTIST AND REFLECTOR for publication.

Respectfully submitted,  
J. W. PETTIGREW,  
W. M. MAYES,  
MRS. A. J. MAYES,  
Committee.

March 13, 1911.

Rev. J. H. Delaney, Moderator.  
John Mayes, Church Clerk.

SHARP.—On Feb. 26, 1911, God, in His wisdom, saw fit to remove from earth to heaven one of our much loved members. She professed faith in Christ at 17 years of age, and remained true to her faith the remaining 20 years of her life. We as a Sunday School feel that we have lost a faithful, consecrated member, and miss her presence with us. But we know that she has gone to a better country, where no trials or disappointments come. So we bow in submission to the will of God. Miss Floy was a sweet, quiet Christian girl, and we feel sure that her beautiful Christian life will yet draw others to seek their Saviour.

"We shall meet again,

Grieve not at parting here;  
When on that shining strand,  
There'll be no farewell tear;  
Yes, by and by we'll meet,  
And know each other there,  
To make our joy complete,  
King Jesus will be there."

Resolved, That in her death the Sunday School has lost a valuable member.

Resolved, That we sympathize with the bereaved brother and family in their great loss, and commend them to God who makes no mistakes.

Resolved, That a copy of this be spread on our minutes, a copy sent to the BAPTIST AND REFLECTOR for publication, and a copy sent the family.

Done by order of the Union Ridge Baptist Sunday School, Rover, Tenn., March 12, 1911.

MRS. R. F. BLANTON,  
MRS. B. I. SIMPSON,  
Committee.

I am pleased with our work with Cobb's Creek Church. I have been pastor for about six years, and I am proud of the privilege to labor with a people so kind and loving as they are. They always make their pastor feel at home, ever looking after his interest. We have just had a good meeting. Brother W. C. Patton, of Bluff City, did the preaching for five days to the acceptance of all. There were no additions, but the church was wonderfully revived. The church is missionary in spirit as well as in practice, taking a collection every meeting for the different Mission Boards and items of our mission work. When my last year expired as pastor, they re-elected me again and made it indefinite. When I went back to accept the work they gave me a regular pounding with money and many good substantial things, to the amount of over \$16 over and above my salary. And so I am happy in my work. Hoping to do better work with more glorious results, I want my beloved brethren to pray for me in my field.

J. W. RICHARDSON.  
Colesville, Tenn.

Rev. F. C. Sims has closed his work as pastor at Fordyce, Ark., and began the active duties of the pastorate at the First church, Malvern, Ark., last Sunday.

Rev. M. E. Broadus has entered a second time upon the duties as pastor of the church at Pierce City, Mo. He will live in Seymour, Mo.

## NOT A DAY IN BED.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women, on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

## Aches and Pains

"No remedy that I have used has been so sure a cure for pain of every kind as Dr. Miles' Anti-Pain Pills. They are a sovereign remedy for pain." MRS. H. BRADEEN,

Rapids, Maine.

Pains are in the nerves—all feeling is; headache, toothache, neuralgia, sciatica, rheumatic pains, backache, etc.—They're all there, but in different parts—It's nerve trouble.

Dr. Miles' Anti-Pain Pills relieve the nerve irritation, and the pain subsides—that's all, no derangement of the stomach, no disagreeable after-effects. That's why they are so popular with those that use them.

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

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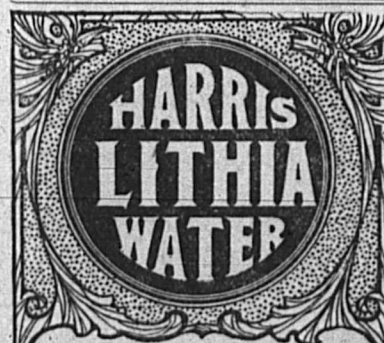
1,000 very fine Red Letter Bibles to be given away. A grand opportunity to get a good Bible without cost. Write immediately for full particulars free. Address Household Bible Club, 809 Jackson Street, Topeka, Kan.

## LAST GLASS.

A beautifully printed recitation by a reformed drunkard. Send 16 cents in stamps and receive by mail one copy. Address J. M. Condon, Perry, Iowa.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



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Because it retains its therapeutic qualities in shipping, which cannot be said of a great many lithia waters, HARRIS LITHIA WATER is just as safe and effective if used from the bottles as if you were right at the springs, and can be relied upon to rid you of all Bladder, Liver and Kidney disorders, uric acid poisoning, indigestion, dyspepsia, rheumatism etc. Recommended and prescribed by leading physicians and you can't begin drinking it too early. For sale by your druggist—if not, write us.

Write for Free Booklet of Testimonials and Descriptive Literature

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Write today for the "Fireplace Sketch Book."

The fireplace has always been the symbol of home—comfort—hospitality. Modern architecture has carried this a step further, making the fireplace and its frame with its practical venting utility the chief feature of adornment and usefulness in every room.

Your living room, your den, your dining room, your bedroom offer unlimited possibilities when "keyed" with an appropriate fireplace.

The Wood Mantel is the most suitable frame for this fireplace. It lends itself perfectly to every one of the many styles of architecture used today—to the varying demands of each room.

Made in all designs from Louis XIV to Craftsman, in all woods, at all prices, it is easy to find the wood mantel that will make your fireplace harmonize with the "scheme" of every room, at the price you want to pay.

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You can pay \$100 to have a typewriter sold to you. Or you can pay \$50 for the identical make by selling to yourself. We buy from the makers the best standard machines, by the thousands. Then we send each on 5 days' trial, without any deposit, and let it sell itself.

If you keep it, pay \$5 monthly. Stop when you've paid half the usual price, because we have no agents. Our book, "Typewriter Secrets," tells the whole story. Write us now to mail it.

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It's a pleasure to make garden the IRON AGE WAY—no back breaking and grubbing with an old fashioned hoe. If you have our No. 100 Wheel Cultivator and Plow. In five minutes you can do work that would require an hour the old way—that's all, you do better work and insure bigger crops. Cost \$3.25. Has four attachments.

**IRON AGE Garden Tools**  
Includes a complete line of Wheel Hoes, Hand Drills, Fertilizer Distributors, etc. Prices, \$2.50 to \$12.50. A boy or girl can operate them. Write to-day for our 75th Anniversary Catalogue showing also potato machinery, orchard and other tools.

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In each town to ride an exhibit sample 1911 bicycle. Write for special offer.

**Finest Guaranteed \$10 to \$27**  
1911 Models with Coaster-brakes and Puncture-Proof tires. 1909 & 1910 Models at all of best makes... \$7 to \$12

**100 Second-Hand Wheels**  
All makes and models, \$3 to \$8

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Tires, coaster brake rear wheels, lamps, sundries, parts and repairs for all makes of bicycles at half usual prices. DO NOT BUY until you get our catalogue and offer. Write now.

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ONLY THE VERY BEST  
The kind that gives universal satisfaction and makes your cabbage patch profitable. All the leading varieties, grown from the best seed obtainable. Special low rates to all points along Southern Express. Try my plants once and you'll use them always. Send for Prices to-day!

ALFRED JOUANNET, "The Cabbage Plant Expert," Mt. Pleasant, S. C.

## Among the Brethren.

BY FLEETWOOD BALL.

Rev. R. C. Medaris, highly esteemed in Tennessee, has moved from Hope, N. M., back to Pecos, Tex.

Rev. W. A. Butler, of Martin, Tenn., an active, aggressive pastor, has been dangerously sick at his home and was compelled to miss several appointments.

Rev. Andrew Potter, of Paris, Tenn., the efficient missionary of the Western District Association, preached last Sunday at Huntingdon, Tenn., much to the delight of the saints there.

Rev. L. V. Henson, D.D., of Benton, Ky., has been called a second time to the care of the church at Trezevant, Tenn., to take charge Sept. 1. A supply pastor will serve till then.

Rev. E. H. Foster has resigned as pastor at Platte City, Mo., but it is not known where he will locate.

Rev. Jack Frost, whose name almost tickles our risibles, is aiding Rev. G. W. Elliston, known to many as Tobe, in a revival at Armstrong, Mo., which is resulting in many conversions.

Rev. J. E. Trice has resigned the position of superintendent of the Baptist Orphans' Home at Lake Charles, La., to accept a similar position with the Orphans' Home of Chicago.

Rev. E. B. Shultz, of Fort Myers, Fla., began his work last Sunday as pastor of the First church, Ruston, La.

Rev. T. M. Thomas, of San Antonio, Tex., has accepted the care of the church at Jasper, Tex., to begin work April 1. We knew him to be pure gold back in Seminary days. He succeeds Rev. J. W. Elliott.

Dr. E. D. Cameron, of Guthrie, Okla., lately assisted Rev. P. J. Conkwright in a revival two weeks at Sapulpa, Okla., which resulted in 25 additions.

The Second Church, Jackson, Miss., has called to its pastorate Rev. J. N. McMillin, one of the evangelists of the Mississippi State Mission Board. He has not announced his decision.

A simultaneous revival campaign in Savannah, Ga., by evangelists of the Home Mission Board, was begun Sunday, March 5. Revs. W. P. Price, Raleigh Wright, W. L. Walker and General Evangelist Weston Bruner are the laborers who will continue the work three weeks.

Rev. J. W. Mayfield has resigned in Meridian, Miss., to accept the care of a church at Wharton, Tex., where he will become pastor April 1.

Rev. N. R. Stone, of Mount Olive, Miss., has accepted the care of the First church, Water Valley, Miss., and began work March 1.

Tabernacle Church, Seattle, Wash., has called Rev. W. O. Anderson, of the First Church, Springfield, Mo., and is bringing strong pressure to bear upon him to get him moved.

The First Church, Vinita, Okla., loses its pastor, Rev. Robert J. Church. He may move to Kansas City, Mo. He will take his Church with him.

Mrs. C. P. Wilson, of Lexington, Tenn., died Saturday morning of consumption. She was a devout Christian, and member of the Baptist Church at Westport, Tenn., having been baptized by Rev. E. M. Joyner. A husband and four children survive her. The writer officiated at the funeral Sunday afternoon.

## RHEUMATISM

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1898 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address, Mark H. Jackson, No. 756 James Street, Syracuse, N. Y. Mr. Jackson is responsible. Above statement true—F.B.

Rev. J. D. Adcock is bringing things to pass at Nicholasville, Ky. Between \$5,000 and \$6,000 have been already subscribed for remodeling the church, and they hope to be in the new building by Aug. 1.

Revs. I. N. Penick, of Martin, and R. H. Pigue, Methodist, are about to have a debate at Dresden, Tenn. Penick says he is ready to answer the Pigue's first grunt.

Right Angle Church, near Milan, Tenn., has called Rev. W. C. McNeeley to be pastor and he enters upon the work under favorable auspices.

Evangelist W. H. Dodd, of Madison, Ga., has accepted the care of the church at Sparta, Ga., the work to begin April 1.

Rev. J. H. Booth\* has been called to the care of the church at Magnolia, N. C., for half time, and has accepted.

Rev. E. W. Barnett, of Hopkinsville, Ky., becomes pastor of the church at Fort Myers, Fla., where a great work needs to be accomplished.

Mt. Gilead church, near Lexington, Tenn., has called Rev. Thos. M. Newman as pastor, and he has entered upon the work with bright prospects. He is as true as they are made.

Dr. R. B. Garrett, of Portsmouth, Va., beloved in Tennessee, lately assisted Rev. R. Aubrey Williams in a revival at Fredericksburg, Va., which resulted in over 40 additions.

Rev. W. H. Sledge accepts the care of the church at Helena, Ark., to begin work about May 1. Good for Sledge and Helena.

The Second church, Little Rock, Ark., heard great sermons from Rev. Sam H. Campbell, of Troy, Ala., on a recent Sunday. He would make a good successor to Dr. John T. Christian.

Rev. H. L. Winburne, of Arkadelphia, Ark., lately assisted Rev. M. L. Shepard in a revival at the First church, Fayetteville, Ark., which resulted in many conversions and additions.

Dr. R. G. Bowers, financial secretary of the Educational Commission of Arkansas Baptists, has been elected president of Ouachita College, Arkadelphia, Ark., succeeding Dr. H. S. Hartzog.

Rev. F. P. Turner, of Monticello, Ark., will be on the field as State Evangelist in Arkansas after April 20.

The First church, Jonesboro, Ark., is actually planning to build a \$50,000 new church. Actually that great church does things so rapidly under the leadership of Rev. E. E. Dudley that it almost makes one's head swim.

## DR. ZWEMER'S NEW BOOK.

"The Unoccupied Fields of Africa and Asia" is the title of Dr. Samuel

M. Zwemer's latest book, which will be published by the Student Volunteer Movement of New York. This book is a study of the countries in Africa and Asia which have not yet been entered by missionaries. Dr. Zwemer discusses the geographical, political, social, moral and religious conditions in these countries in his most interesting style, and calls for the Christian church to at once rise up and possess these neglected fields. For more than sixteen years Dr. Zwemer has been a missionary in Arabia. During that time he explored many parts of the Arabian peninsula, which had not been entered by a white man. In recognition of his contribution to geography he has been elected a Fellow of the Royal Geographical Society in England. He is one of the best known authorities on Mohammedanism, and is the author of several books dealing with the Mohammedan problem, the best known of which is "Islam: A Challenge of Faith." Another well-known work of his is "Arabia, the Cradle of Islam." It is believed by those who have read the forthcoming book on "The Unoccupied Mission Fields" that this is probably his best contribution to missionary literature.

## THE PROPER BUILDING MATERIAL.

Taking into consideration the fact that when a person, firm or corporation erects a building, they expect that building to last for many generations, it is singular that more thought and investigation is not given to the material that goes into the structure. Look at this from a personal point of view. Maybe you already own a building of some kind, and maybe, if you had it to build over again, you'd use some other material. How much better it is, then, to "look before you leap." The following comparisons will give you an insight as to what is the best building material.

Dr. Hiram A. Cutting, Ph.D., the eminent geologist, in the Weekly Underwriter, makes the following report: "Conglomerates are shown to be unfit for building purposes, as all are injured at 700 degrees Fahrenheit. Slate will not endure intense heat, for it is injured at 800 degrees. Of twenty-two varieties of granite from all parts of the United States and Canada, some were injured at 600 degrees and all at 800 degrees." A recent New York newspaper says: "The coroner's jury in the case of two firemen killed by the collapse of the roof in a recent fire, have found that granite is unsafe as a building material, and that granite pillars crumble away in a hot fire." The granite buildings of Boston melted in the great fire of 1872, and it was the marble front of Macular, Williams & Parker that stopped the fire on Washington street.

Marble, then, is most decidedly the best building material, and Georgia marble is conceded by experts to be the most superior American marble. It has a crushing strength of upwards of 10,000 pounds to the square inch and will withstand heat to upwards of 1,000 degrees Fahrenheit. There is nothing in the world prettier and handsomer than a marble building, or even a marble front, with appropriate marble trimmings. For interior finishing Georgia marble is simply superb. It match-

## ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

es perfectly, and the shades are delicate and beautiful, the Kennesaw being almost a pure white; Creole a mottled black and white; Cherokee a silver grey and Etowah a beautiful shade of exquisite pink.

For monumental purposes Georgia marble is equally as suitable as it is for buildings, if not more so. Its crystalline formation is so closely interlocked as to prevent the slightest degree of absorption or decomposition, which means that a monument of Georgia marble will stand for centuries and centuries, as beautiful and compact as the day it was erected. When lettered, the inscription stands out in bold contrast with the background, rendering it readable from a distance.

If you are thinking of building or erecting a monument of any kind, Georgia marble commands your attention and investigation. Ask your dealer for it in any of the above grades, and if he can't supply you, simply drop a card to the Georgia Marble Co., Tate, Ga., and they will put you in touch with a nearby dealer who can.

## MOUNTAIN VIEW, ARK.

After nearly three years spent in Tennessee, in our Master's service, a call was extended us by the church at this place, and we are now on the field.

Our reception has been the most cordial, and we are hopeful for the work. Our people here are among the best of the town, and are genuine, "true blue" Baptists.

On last Tuesday we were subjected to one of the most severe "poundings" of our life, when about forty of the good Christian people of the town came in on us, "heavily laden" with all kinds of good things to eat, which well filled up our almost empty larder, for which we devoutly thank God and our kind friends.

This is a beautiful country, situated in the foothills of the Ozark Mountains, and the air being pure the health is fine.

I learned to love the work in Tennessee, and my heart goes out in prayer for the churches at Dayton, Waverly, McEwen and Denver, where I had the honor to be pastor. Waverly and McEwen are without an undershepherd now, and they need a good, consecrated pastor, who is willing to endure hardness, as the work is very difficult, but capable of great development.

I want to ask the prayers of all the great Baptist brotherhood, that the Lord may use me here for the salvation of the lost. Love to the brethren.

W. D. MATHIS.

## Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00

## TENNESSEE COLLEGE NOTES.

Some time ago the college organization was perfected, that means the organization of all the college students, with Miss Ophelia Selph as president, and Miss Margaret Scruggs as secretary. On last week all of the Preparatory students, or those doing high school work, perfected an organization and elected Miss Jane Hurt president and Miss Violet Gross secretary. These two organizations will mean much to the student body in every way, and emphasizes more fully than ever before the distinction between the college and preparatory departments.

Mr. J. Henry Burnett ran up to Es-till Springs one day last week to make a talk on "The Sunday School Superintendent" at Duck River Sunday School Convention.

While Tennessee College students do not play match games or basket ball with other schools, they do have from time to time match games among themselves. The last game to be played was between the second and third year preparatory classes, which resulted in a victory for the third years of 14 to 9. The next game which is scheduled will be between the third year preparatory and irregular college students.

The religious organization of the student body is known as the Y. W. C. A. One of the constituent parts of this organization is a missionary committee. Upon the invitation of the committee, Prof. Geo. J. Burnett, the president of the school, spoke to the members of the organization one evening last week, at the close of which a contribution for missions was made, amounting to \$115. On Sunday evening there were some who added to this contribution, running the entire amount up to about \$160. There being young ladies that are members of the various churches, their contributions will go over to the denomination to which they belong. This is a very gratifying collection and has put new enthusiasm into the organization. Upon the invitation of the management of the school, Miss Julia Meadows, who for the past five or six years has been a missionary to Southern China, paid a visit to the school, reaching Murfreesboro on Saturday evening, March 18, and leaving on Monday, March 20. This is the third returned missionary that has visited Tennessee College this year. There have been something like 20 or 25 leaders in the religious work to visit the school during the present year. All of these have contributed to the efficiency of the religious life of the student body. There is a deep religious influence in the school. No one has contributed more to this than Miss Meadows, who has just visited the school. She spoke to a number of the students on Sunday morning at Sunday School, where she spoke to others as well. The service on Sunday evening was held in the chapel and conducted by her as a consecration service, and then she spoke again at the chapel on Monday morning. Miss Meadows is full of enthusiasm and zeal for the work to which God has called her, and those who hear her cannot but be impressed with her earnestness and the real joy that comes to her as the result of her faithfulness to her Master.

It was the pleasure and honor of the college home to have Miss Mary Murfree, better known to the reading public as Charles Egbert Craddock, to six o'clock dinner on last Friday night. The pupils of the Expression class have named their club the Craddock Club, and on this occasion the Craddock Club, together with their teacher, Miss Crutchfield, the president of the school, Mrs. Marshall, and Miss Fannie Murfree, dined at a special table de-

corated in the club colors, which are pink and white. LaFrance roses formed the chief decorations. These were afterwards presented to Craddock.

This was St. Patrick's Day, and true to his usual spirit of fun-making, Dr. Nast invited as his guest for the evening, Mr. and Mrs. Jesse Sparks. Appropriate songs were sung and Mr. Sparks responded in his happy vein very much to the edification of all present. The other guests of honor likewise responded. Altogether, the occasion was one of unusual interest. After dinner the student body, faculty and guests, were invited to the chapel, where they, with their friends who had gathered, enjoyed a recital by a number of the students in Expression.

The uniform hat was voted on by the student body on Monday. The order has been given, and they are expected in the next ten days or two weeks.

At 11:15 on Tuesday, about a dozen automobiles drove up in front of Tennessee College, and from these automobiles alighted between twenty-five and thirty gentlemen, who took the college by storm. They were immediately invited into the chapel, and the entire school was promptly assembled, and when President Burnett arose, he announced that the visitors were representatives of the State Legislature—House and Senate—composing the Educational Committee, together with the committee of the Normal School, State Superintendent Jones, Assistant State Superintendent, and prominent citizens of Murfreesboro, including the Mayor. Mr. A. L. Todd was asked to be master of ceremonies, which he did in a splendid way. A number of speeches were given by the visiting gentlemen, and several songs were sung by the college girls. It was a delightful occasion. Among those who spoke were the following: R. L. Jones, J. C. Cooper, Senators Howard, Albright, McKay, Representatives Miller, Haswell, Senator White. As the gentlemen went out, the young ladies presented them with Huyler's chocolates, fruit, college songs, and a framed picture of Tennessee College.

Mrs. R. W. Hale invited her Sunday School class to her home from 5 to 7 on Tuesday afternoon. This was one of the most enjoyable occasions that these young ladies attended during the year. Mrs. Hale is always doing the nice thing, and the young ladies who are members of her class count themselves exceedingly fortunate.

Miss Moore, of Nashville, and Miss Mount, of Kentucky, have been guests in the home for the past week. Miss Bruce attended the funeral of her cousin in Chattanooga Sunday.

## TO THE BRETHREN.

Brother Casteel is not begging, and we are not begging for him, as we do not believe a man of God as he is would have to beg, but we want to let the brethren know his condition and his wants, and if they want to help him it will be appreciated, both by him and the writer. He has been confined to his room for nineteen months, only got out when carried by two men, and has no one now to carry him, but his wife and two little girls, and he wants and needs an invalid chair, which will cost about \$50. Then his wife and little girls can assist him on his chair and he can sit up until he gets tired, lie down on the chair until he rests, and then roll himself about the place. He is not able to hire one to stay with him, and he needs help.

**FROST PROOF CABBAGE PLANTS**  
**GUARANTEED TO SATISFY CUSTOMERS**  
**FROM THE ORIGINAL CABBAGE PLANT GROWERS.**



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We sow three tons of Cabbage Seed per season. Also grow full line of Strawberry Plants, Fruit trees and ornamentals. Write for free catalog of frost-proof plants of the best varieties, containing valuable information about fruit and vegetable growing. Prices on Cabbage Plants:—In lots of 500 at \$1.00; 1000 to 5000 \$1.50 per thousand; 5,000 to 9,000 \$1.25 per thousand; 10,000 and over \$1.00 per thousand. Our special express rate on plants is very low.

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Send us only one dollar as a guarantee of good faith and we will ship this SIX HOLE STEEL RANGE to you on approval. On its arrival at your freight station examine it carefully, and if you are entirely satisfied that it is the best value you ever saw, pay your agent in your home and return it at our expense any time within that period if not entirely satisfactory, and your money and freight charges will be promptly refunded. Is not this the fairest offer you ever heard?

**\$45 Range For Only \$23**

This range is extra strong and is as good as any range being sold in your county to-day for \$45.00. It has an ample porcelain lined reservoir, large warming closet, two extra brackets, is asbestos lined and will burn either coal or wood. It is beautifully nickel-plated and an ornament in the kitchen. Size 8-16, oven 16 x 20 x 18 1/4 inches, top 45 x 28 ins. Height 29 ins., weight 375 lbs. Larger sizes cost: 8-18, \$42; 8-20, \$47. Customers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we always keep our promises.

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**You Can Afford** a new song book in your Church or Sunday School, and one for every person. "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, \$3 for 100. Words and Music, 83 very best songs. Sample copy 5 cents.

E. A. K. HACKETT, 100 N. Wayne St., Fort Wayne, Ind.

Now, brethren, how many of you really want to help him, and how many will notify your churches and give all your members a chance to help that want to that do not read the BAPTIST AND REFLECTOR? He is a poor minister who has given his all to the Lord; he is our brother. Remember Matt. 25:40, also the following poetry:

"We shall be so kind in the after awhile,  
 But what have we been today?  
 We shall bring to each lonely life a smile,  
 But what have we brought today?"

"We shall give to truth a grander birth,  
 And to steadfast faith a deeper

worth;  
 We shall feed the hungry souls of earth,  
 But whom have we fed today?"

Send donations to J. E. Casteel, R. R. 6, Lynnville, Tenn.

J. E. USSERY.

Invitations have been issued to the marriage of Rev. Andrew Potter, of Paris, Tenn., and Miss Dethel Lee Carroll, of Bardwell, Ky., at the home of the bride's parents, Wednesday, April 5, at 8 o'clock. Congratulations to these splendid young people.

The State Mission Board of Kentucky, at a recent meeting, elected Revs. H. A. Todd and A. F. Gordon as evangelists, and they will accept.

**SUPERIOR GRAIN DRILLS.** "The Name Tells a True Story." Made in all styles and sizes. No matter where you live possible manner. WRITE FOR CATALOGUE. Go to your implement dealer and insist on seeing the SUPERIOR. Send for THE AMERICAN SEEDING-MACHINE CO., Incorporated, SPRINGFIELD, OHIO.