

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶The *Baptist World* is authority for the statement that a Pittsburg social club, which is forbidden to make any profit on spirits sold its members, sells beer at six-tenths of a cent a glass, and bonded whiskey at two and a half cents. Beer, 60 glasses for a dollar! The enormous profit goes to the saloons, which is robbery outright.

¶We have seen hints of it, but here it is at last: Mr. W. S. Holman announces the engagement of his daughter, Margaret, to Rev. Millard A. Jenkins, D.D., of Owensboro, Ky., the wedding to take place at home, June 14. They will sail from New York on the 17th for the Mediterranean, spending three months on the Continent and in England. We extend the most cordial congratulations with our very best wishes.

¶As we stated last week, the First Baptist Church, this city, is now engaged in a meeting in which Pastor Inlow is being assisted by Dr. J. W. Gillon, Secretary of the State Mission Board. The audiences are good and the outlook for the meeting is quite promising. Dr. Gillon is preaching some fine sermons, which are being greatly enjoyed. We stated recently, by the way, that there had been 200 additions to the First Baptist Church since Dr. Inlow became pastor. We learn that there have been 270 additions. This is a fine record.

¶Rev. E. C. Morris, President of the National Baptist Convention, gives the following figures for the membership of the negro Methodist and negro Baptist churches in the United States: African Methodist Episcopal, 494,777; African Methodist Episcopal Zion, 184,552; colored Methodist Episcopal, 172,996; four other colored Methodist bodies, 17,395. Total, 869,710. This same report gives to the negro Baptists 2,261,607, which is exclusive of what is called the Primitive Baptists, and eight other Baptist bodies among the negro people.

¶A report of accidents on the Pennsylvania Railroad, just issued, shows that out of 136,000,000 passengers carried on its lines in 1910, not one person was killed while riding on a train. This is certainly a remarkable record. It is due largely to the fact that the Pennsylvania Railroad has four lines of track, two for passenger trains and two for freight trains. All trains going in either direction are on one track. There is no danger of a head-on collision, for the reason that trains are not allowed to run in opposite directions on the same track.

¶Under the head of "When the Minister Laughs," Rev. A. H. C. Morse, of Brooklyn, N. Y., tells a number of amusing incidents which happened in his experience as pastor, among them the following: "I called but a few days ago upon a man who was very ill. I asked him the nature of his illness, and he told me it was 'Ammonia.' He proceeded to tell me that the doctor had been in and had 'testified him with a glass.' He said that at that time he was 101, but now he said, 'I am sure I am 150!' And then, looking up, he said, 'How much should one's temptation be anyway?' This reminds us of Mrs. Partington, who said that she was going to build a condition to her house, so as to be able to contain her friends in a hostile manner, and that she would have turpentine walks leading to it.

¶The following from the *Journal and Messenger* is rather plain talk. And yet, are not these things true, and being true, is it not just as well to call things by their right names? "The friends of temperance, in Ohio, gave great reason for gratitude to God, as well as for exultation, because of the defeat of the infamous Fulton-Dean bill, on Wednesday of last week. It ought to have been enough that the original Dean bill was defeated. But the liquor interests were distressed. They had told us that more liquor than ever was sold in Ohio; but they lied. They told us that the closing of saloons only increased the number of places where the stuff is sold; but they lied. They told us that their movement for the exception of cities from the operation of the Rose law was in the interest of temperance; but they lied. One honorable gentleman said, in the debate on the question, that the closing of eighty-nine saloons in the city of Newark had opened the way for one hundred and fifty 'speak easies.' But we believe that he lied, either because of intention or of misinformation."

Personal and Practical

¶Our attention is called to the fact that the little poem on the front page of our issue of March 30 was credited to John H. Snowden. The last eight lines were from Tennyson's "In Memoriam." This we knew, but overlooked at the time. The poem was taken from an exchange.

¶The *Religious Herald* says that statistics show that teachers outnumber all other professional workers. In the United States there are 500,000 teachers, which is five times the number of ministers, five times the number of lawyers, and 150,000 more than all the doctors, ministers and lawyers taken together.

BE GLAD! REJOICE!

*Be glad! Rejoice!
It is the promised morning;
Lift up your voice,
The day of life is dawning;
The night of death was dark, but then,
Behold, the Saviour lives again;
Go tell the news to dying men;
Be glad! Rejoice!*

*Awake! Awake!
Put on your strength and glory;
Your sins forsake.
Believe redemption's story;
Now magnify the God of grace,
Who came to save our sinful race,
Who gave His Son to take our place;
Be glad! Rejoice!*

*Be glad! Rejoice!
And hail the golden morning;
Lift up your voice,
For light and truth are dawning;
This is our yearly jubilee,
We celebrate our liberty;
Today we shout our victory—
Be glad! Rejoice!*

—Selected.

¶Three weeks is a short time, but it is time enough to turn threatened defeat into glorious victory, if only our people can be aroused. The sum of \$350,000 still needed by the Foreign Board to pay off all indebtedness can be raised, but it will require such prayerfulness and strenuous effort as we have never before known. Shall we continue to go forward? Southern Baptists must register their answer to that question before the books close at midnight on May 1. Let us by God's help determine that the watchword shall still be "Forward."

¶During the firing on the San Marcos, of which we have spoken elsewhere, a cat and a rooster were on board the old vessel, having been put there to see what effect the shots would have on life. While the vessel itself was riddled and was sunk in the shallow water in which she lay, the cat and rooster both escaped alive, except that the rooster had one leg shot off. He was taken to the hospital, the wounded leg neatly amputated, and a wooden one substituted. Which reminds us of the following story: For the sake of economy a lady decided to feed her chickens on sawdust instead of bran. She would put in their feed less and less bran and more and more sawdust, until she got to feeding all sawdust. Then when the young chicks hatched out it was found that one had a wooden leg, another wooden wings, one was a wood pecker, and another woodcock. Now, we do not vouch for this story. We did not see these chickens ourselves. But as the story was told us by a preacher we suppose it must be so.

¶Tennessee has sent to the Foreign Mission Board up to April 5, \$11,983. The apportionment for Tennessee this year is \$31,500. This leaves \$19,017 still to be raised. It is a tremendous task, but Tennessee Baptists are equal to it if they can be fully aroused. The books of the Board, by order of the Convention, do not close until midnight, Monday, May 1. There are three more Sundays in which offerings for foreign missions can be secured. Let us make these weeks the most prayerful and strenuous that our people have ever known. There is yet time to accomplish this great task.

¶Frank Jones was being tried in Los Angeles, Cal., on a charge of vagrancy. On the jury were John Jones, E. F. Jones and W. L. Jones. No one of the four knew the other, but evidently there was a fellow feeling among those on the jury for the man in the prisoner's dock. The prisoner seemed pleased when he heard one Jones after another sworn into the jury. When the evidence had been presented and the jury was about to render a verdict, he smiled broadly. It was a hung jury—hung by the three Joneses. The three Jones jurors presented the free Jones with \$1 each as they left the jury box. In this case a name was thicker than justice. Now, let us hear from the Smiths.

¶Dr. J. B. Gambrell says that there were "fifty-six homicides last year in Dallas, and all other crimes in proportion." Over against this he puts the statement that in the entire State of Maine, during the same period, "there were three homicides." Speaking roughly, Dallas has about 90,000 and the State of Maine 700,000. In Dallas there was one murder for every 1,600 of the population; in Maine, one for every 233,000. Or, to state it in a different way, there were in proportion to population, 145 times as many homicides in Dallas as in Maine. Dallas has 200 open saloons, besides "blind tigers, bootleggers and whiskey clubs galore;" in Maine there are no licensed saloons.

¶Are our people ready for retrenchment in our foreign mission work? Have we gone too far? Are we unable or unwilling to sustain the advance? Unless the threatened debt of about \$75,000 on our foreign mission work can be averted, retrenchment will be necessary. Surely this is no time for turning back. The reports coming in from the fields are most encouraging. Our missionaries in China alone report 1,500 baptisms. There are now 220 young men in our theological schools and 128 women in our training schools on the foreign fields. All students of our foreign mission work agree that there has never been a more favorable time for pressing the battle on all the fields. We must go forward.

¶It is stated that at Binghamton, New York, on a Saturday nearly all the merchants, by agreement, gave up their regular advertising space in the newspapers to the City Ministerial Association, which filled the papers with display advertising, urging the public to attend church. As a result every church was filled to overflowing the next day. But what about the next Sunday? And the next? Is that the best way to draw congregations? Is such drawing permanent? To continue the drawing would it not be necessary to publish display advertisements in the papers every Saturday? Could the ministers afford that? Are the best results obtained in that way anyhow? What about the Cross? Has it lost its drawing power in Binghamton?

¶Dr. Ignatz Zelson, of Wien, Austria, a well-known Jew, in a lecture stated that a large number of Jews have been received into the Christian church during the last century. From 1800 to 1900, not less than 204,000 Jews have left their religion and embraced Christianity. The following countries are represented: In Germany, 22,000 Jews became Christians; in England and her colonies, 28,000; in Austria-Hungary, 44,000; in Russia, 84,000, and 13,000 in America. Year by year more Jews are accepting Christianity. In the year 1890, 300 Jews in one city left their religion and received Christian baptism, and in the same city, 600 Jews became Christians in 1904. Missions among the Jews are usually considered very difficult. It seems, however, that more and more they are coming to Christ.

ARTICLE 53

A Southern Pilgrim in Eastern Lands

By Edgar C. Folk, D.D.

A LINGERING LOOK.

From Smyrna to Athens is only a night's run. Leaving Smyrna about 4 p. m. Saturday, we reached Athens about 8 o'clock Sunday morning. But what a transformation!

A CONTRAST.

It was like stepping from one world to another. It was the contrast between Mohammedanism and Christianity. Even though the Mohammedanism of Smyrna is perhaps the highest form to be found anywhere—if such a term can be used with regard to Mohammedanism at all—and even though the Christianity of Greece is not the purest, as we believe, still the contrast was very strong. It was like passing in a night from the 20th century B. C., to the 20th century A. D. In Smyrna were the narrow, dirty streets characteristic of Mohammedan cities; in Athens the broad, clean, well paved streets characteristic of Christian cities. In Smyrna were shops; in Athens were stores. In Smyrna were low houses with flat roofs, unsightly and unattractive; in Athens well built, modern houses with artistic architecture. In Smyrna were people ignorant, sordid, steeped in sin, with dull and heavy countenances; in Athens people cultured, bright and happy looking. I speak of the rule in both cases. It was, as I said, the contrast between Mohammedanism and Christianity; between Asia and Europe; between the Old World and the New—(comparatively); between a land dominated by the religion of fatalism and a land dominated by the religion of progress; between a land, the motto of whose religion is "Might makes right," and where in consequence force, persecution, injustice, unrighteousness prevail; and a land the motto of whose religion is "Right makes might," and where in consequence justice and righteousness hold sway.

A SAD FAREWELL.

As we were leaving Asia for the last time, I had an experience which impressed upon me very sadly the spirit of injustice and unrighteousness characteristic of the religion whose motto is "Might makes right." It was on the ship from Smyrna to Athens. We had been to Ephesus that day, and had returned to the ship, wet, muddy and weary. I went to bed early that night and was soon sound asleep. I hung my clothes by the head of my bunk, within easy reaching distance. In my vest was the watch my father gave me the day I graduated at college, and which I had been carrying ever since, esteeming it above price, both for its own intrinsic value and especially for its association as the gift of my sainted father. Attached to the watch was a handsome \$25 gold chain given me by the last church I served before becoming editor, on the occasion of my leaving to assume editorial work. On the chain was a gold locket in the shape of a small book containing the pictures of my children. In my pants pocket was a pocket book in which were some coins and a few things of value. My room-mate, who had taken a nap that afternoon, came in after I had gone to sleep. He called the steward and asked him to open the port hole, so we could get some air. The steward replied that they had orders not to open the port holes that night for fear of a storm. So my room-mate left the door wide open and went to bed. Some time during the night some one came to our state room, reached his hand around behind the door, extracted my watch, chain and charm from my vest, pulled out my pocket-book from my pants pocket, emptied the contents of one-half of it, left the other half untouched, and put it back in my pocket—very thoughtful certainly. I appreciated the little act of kindness very much. While dressing the next morning I discovered my loss and reported it at once to the chief steward and to the Purser. But the theft was well timed. We were just approaching Athens. All was bustle and confusion in preparation for landing. Nothing could be done. Or at least nothing was done. From that day to this I have never heard a word from any of the things stolen. I wrote to the ship company, but they disclaimed any responsibility for the loss. I do not, of course, know who was the thief. He may have been an Asiatic, or he may have been a European. He may have been a Mohammedan, or he may have been a nominal Christian. At any rate, the incident illustrated very strikingly the spirit of Mohammedanism, the spirit that might makes right. It

was characteristic of Asia, and I have spoken of it for that reason.

A THORN AMONG THE ROSES.

Outside of the loss of the articles stolen, I would not have had the theft to occur for a great deal. Up to that time, I had been enjoying practically every minute of the trip. I felt almost the enthusiasm of a boy over it. It was the fulfilment of my long cherished desire. Every thing was of interest to me. I had gone through Mohammedan lands with my eyes and ears open, determined to tell what I saw and heard. And now, as if in revenge for what it anticipated I was going to say, just as I was leaving Mohammedan shores, the spirit of Mohammedanism, if not some Mohammedan himself, struck me a hard, cruel blow. I confess it dampened my enthusiasm. It caused a tinge of sadness. It left an unhappy memory in connection with an otherwise delightful trip. There was a thorn among the roses. I felt a sense of injury, of injustice, of outrage, of indignation, of resentment, and at the same time of helplessness and impotence to do anything.

A CHARACTERISTIC EXPERIENCE.

But, after all, my experience was only the experience of many another traveller in lands whose dominating principle is that might makes right. It was the experience of the man who went down from Jerusalem to Jericho and fell among thieves, and which experience is still common in those lands. Perhaps I may congratulate myself upon having had such a characteristic experience.

A ROSE AMONG THE THORNS.

Besides, I should add that when we reached Lucerne the members of the party presented me with a beautiful Swiss watch and chain, which I appreciated very greatly. Nothing, of course, could take the place of the watch and chain and charm stolen, representing as they did a sentimental value far beyond their intrinsic value. But if anything could it would be this watch and chain coming from members of the party with whom I had been travelling through Eastern countries, and with whom I had been in daily contact for nearly three months, especially as the gifts were accompanied by the kindest sort of note, which was appreciated almost as much as the gifts themselves. The watch and chain and the note are constant reminders to me of our delightful party. Thus I found the rose among the thorns. How true is it that

"Darkness shows us worlds of light
We never saw by day."

ANOTHER EXPERIENCE.

I may say that a lady in our party had a similar experience in the loss of a diamond brooch given her by her husband a short while before his death. It was stolen from her room at the hotel in Rome, and never recovered.

A WARNING.

I take this occasion to warn persons who are contemplating taking a trip in Eastern countries, and especially in Mohammedan lands, against carrying with them any valuables in the way of jewelry. Of course thefts may occur anywhere. But they are much more liable to occur in lands where might makes right, and where the thief is practically immune from punishment. The only question with him is the opportunity to steal. Do not place the temptation before the grasping, covetous hands of those Eastern people, or they may make the opportunity. Of course money must be carried. But take that in American Express Company checks, which can only be cashed when countersigned by the person to whom issued. They can be cashed at any of the principal cities along the route, as you may have need of money to purchase souvenirs, for laundry, tips, etc. In a party your main expenses are all provided for in advance, and you will need comparatively only a small amount in addition. But as you value your jewelry you had better leave that at home. I wish somebody had given me this advice before I started. I give it out of my experience.

A LAST GLANCE.

Casting one last lingering look at Asia we bid farewell to the lands of Mohammed, in which we had been traveling for nearly two months, the lands of fatalism, of formalism, of fanaticism, of polygamy and slavery,

of sin and wickedness of every kind; and yet the "Morning lands of history," the "Cradle of civilization," and above all the lands where the Saviour of mankind had walked and talked and lived and died. I could imagine him saying, as he did when he wept over Jerusalem, "O Africa, Asia, how often would I have gathered your children together as a hen gathereth her chickens under her wings, and ye would not. But now your house is left unto you desolate"—and it is, it is; oh, so, so desolate! And so, while we had enjoyed very greatly our visits to these Mohammedan lands, so different as they were from anything we had ever seen before, so full of historic interest so rich in Biblical information, yet it was with a feeling of relief that we at last turned away from them and set our feet once more in a land where the principles of Christianity, with all of their civilizing and uplifting influences prevail.

Oh! of course there is sin in those lands. But it is not so bold. It is not so universally prevalent. It is the exception, not the rule. It is contrary to, not in accordance with, the spirit of the religion which dominates these lands. It is in spite of, not because of, that religion. And that makes all the difference.

THE ROLLING STONE.

Thank God for Christianity. No one, I believe, from a Christian land can travel in Mohammedan countries without receiving a fresh appreciation of Christianity, and without realizing more than ever before that back of all these inventions and improvements in the world, back of all these changes for the better, back of all these uplifting influences, stands Christ, inspiring men with new ideas, new ideals, new hopes, new ambitions, new affections, new characters, leading the world ever onward and upward toward the good, toward God. It is the fulfilment of the vision of Daniel. The little stone cut out of the mountain side is rolling on and breaking in pieces the kingdoms of this world. And it will continue to roll on in its conquering march until every land shall have come under the spell of its mighty power, and

"Jesus shall reign where'er the sun

Doth his successive journeys run,

His kingdom stretch from shore to shore,

Till moons shall wax and wane no more."

Then shall we have, not simply a New World, as opposed to the Old World, but "a New Heaven and a New Earth, wherein dwelleth righteousness."

THE BAPTIST WORLD ALLIANCE.

By ROBERT STUART MACARTHUR.

The Baptist World Alliance which will meet in June next, in the city of Philadelphia, will mark an era in the history of the great Baptist denomination. More Baptists will be in Philadelphia at that time, than have met in any conference since the Day of Pentecost. These Baptists will come from the ends of the earth to the "City of Brotherly Love." It is fitting that the Alliance should be held in a city mentioned in the New Testament, and a city with so significant a name. The relation of Philadelphia to the cause of American liberty, makes it historically significant as the place of the present Conference.

So far as the Baptist denomination is concerned, this Alliance is worthy to be called ecumenical. "The First Council," as it is often called in the Christian Church, met at Nicaea, or Nice, in Bithynia. Nicaea meant the "City of Victory." Philadelphia is vastly more meaningful in its significance than Nicaea. But this was really an Eastern rather than a general council. Of the 318 Bishops who subscribed its decrees, only eight came from the West. The Alliance, however, will be attended by men from all parts of the world, Canada, Australia, New Zealand, Great Britain, and all parts of the vast British Empire will join hands and touch hearts. The Republic of France will send its messengers to the Republic of America. Men of all races and tongues will meet in fraternal fellowship. It will be especially significant that Roumanians, Bulgarians, Bohemians, Letts, Estonians, and Poles, with men from the heart of Old Russia, will sit, stand, speak and pray side by side. Japan, China, India, and Africa will together kneel at the throne of God. Portugal, Spain, and Italy will send men of the Latin races to meet their linguistic brethren of Mexico, Central America, and South America. Swedes, Norwegians, and Hollanders from their mother countries will greet their brethren, now American citizens. This will be racially and linguistically a unique occasion, not only in Baptist history, but in the history and experience of the United States, and of the whole world.

These men from many lands will be living witnesses to the miraculous power of the grace of God. The Old

Gospel will again assert its divine potency. This occasion will be a new illustration that the Gospel is the power of God unto salvation unto every one that believeth. This truth will be beautifully illustrated by the delegates of the Slavonic races. Some of these delegates will come from the dungeons of Siberia and from other Russian prisons. A new day is dawning for civil and religious liberty in the Empire of the Czar. These martyrs for the faith will receive a welcome of unusual cordiality. As at the Council of Nicaea, Paphnutius, a martyr of the Upper Thebaid, whose right eye had been sacrificed in his loyalty to the faith; as Paul, of Neo-Caesarea, was a martyr, scarred by the brand of hot irons on both his hands; and as Jacob, of Nisibis, who had suffered much as a hermit in forests and caves, were among the most honored delegates, so these heroic men who have come out of the great Russian tribulation, shall receive double honor in Philadelphia.

This assembly will emphasize anew the distinctive principles of our Baptist faith. These principles are clearly taught in the New Testament. "The Word of God," as the only rule of faith and practice, is the great slogan of Baptists. This has been their slogan in all countries and centuries. They have dyed the snows of Alpine heights and fattened the soil in Alpine valleys with their blood. Men of no other faith have given so many martyrs to civil and religious liberty as have the Baptists. The Baptist who does not rejoice in the share his fathers have performed in establishing civil and religious liberty, must have ignorance instead of knowledge in his head; and iced water instead of red blood in his veins. We have had ancestors who were an honor to the human race, and who were worthy to be the brothers of Christ and the sons of God. We have led the world in loyalty to the Word of God as the rule of faith, and in demonstration of its teaching of civil and religious liberty to men of all colors, classes, conditions and creeds. New emphasis will be given to the superb part we have performed in the heroic past for all nations and tongues.

The Council will also demonstrate and emphasize our new Baptist consciousness. A new day is dawning for Baptists in all parts of the world. Baptists stand for baptism and not for rantism; they stand for the baptism of intelligent believers in Christ and not of unconscious infants; they stand for personal approach to God through Jesus Christ, and not for the pipe-line theory of sacramental grace through rites and ceremonies, and through ecclesiastical functionaries. They stand for churches made up of men and women regenerated by the Spirit of God. The principles which we have long held regarding the relation between church and State, are becoming the principles of all advanced nations of the earth. What is now peculiarly an American principle, that of separation of church and State, was once distinctively a Baptist principle. The spirit of democracy is girdling the globe. Baptists are the finest representatives the world has ever known of the best principles of democracy. There is not the slightest doubt that Thomas Jefferson was largely influenced, as the author of the Declaration of Independence, by the principles of democracy which he had witnessed in Baptist churches. The world owes Baptists a debt of gratitude which many historians have readily recognized, in relation to their teaching regarding the authority of the Bible, and the true relation between church and State. This principle, as taught by Baptists, is now making its power felt in Russia, in Great Britain, in Portugal, Spain, France, Italy, and throughout the world. A thousand years from the meeting of this Alliance, writers will look back to it as having marked a new era in the history of the Baptist denomination. Our past as a people is triumphant, our present is potent, and our future is resplendent!

"The City of Brotherly Love" will give these Baptist hosts a magnificent welcome. All that is bright and beautiful in fraternal esteem will be emphasized, ennobled and glorified. Evangelical faith will receive its coronation. Inspiration will be experienced at this conclave whose beneficent results will be felt at the ends of the earth. We must reaffirm the fundamental principles of our Baptist faith and life; we must move forward to the conquest of the world for Christ Jesus. We must shake the old walls of tottering ecclesiasticism to their deep foundations. We must teach all the nations of Europe that Romanism, Russo-Greekism, Anglicism and all merely ecclesiastical formalisms are broken cisterns which can hold no water to slake the thirst of needy souls. May the Lord God crown this Alliance with the benediction of his divine presence! May these Baptist hosts go out from this meeting with hearts glowing with the love of Christ, with tongues of flame, with holy elo-

JOY.

Today, whatever may annoy,
The word for me is Joy, just simply Joy:
The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight;
The joy of noon-day, and the tried,
True joyousness of eventide;
The joy of labor, and of mirth;
The joy of air, and sea, and earth—
The countless joys that ever flow from him
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts divine upon our way.
Whate'er there be of sorrow
I'll put off till tomorrow,
And when tomorrow comes, why then
Twill be today and joy again!

—John Kendrick Bangs.

quence, with hands consecrated to human helpfulness, and with their wealth laid at the Master's feet for the good of men and the glory of God!

Calvary Study, New York.

HO! FOR THE LAND OF FLOWERS.

A Word of Welcome in Advance from the Host of the Southern Baptist Convention.

In less than six weeks Southern Baptists will be gathering in the Florida metropolis for the sixty-sixth annual Convention. Florida has never had the Convention, and this will be a great occasion for the Peninsular Baptists. We wish to assure our brethren a cordial welcome in advance. We are to meet in the State where civilization began its onward march in North America, and yet a State where the mission field is as needy as anywhere in the great West. It has been four hundred years in round numbers since Ponce de Leon and his sea-worn crew landed at St. Augustine, and on that beautiful Easter morning, among the flowers of a new paradise, unfurled the Spanish flag, erected the Christian cross, and claimed a new continent for the Spanish crown.

OLD FLORIDA AND NEW FLORIDA.

Florida is unlike any other State. It is different from the old South and the new West. Older than the oldest, and as new as the newest, it has needs as great as the growing West, and difficulties greater. Under the Spanish, and later under the French and English, Florida made little progress. Being Catholic in its primitive population, Protestant Christianity had little opportunity. It is only in the last quarter of a century that the flowery State has caught the step of western civilization. Old things are rapidly passing away and all things becoming new. The Spanish quarters in St. Augustine, with its narrow streets and quaint houses, a lone section of the city wall and gate, the old Spanish Fort, the site of the old slave market and a remnant of the Seminole Tribe in the Everglades, are about the only relics of old Florida that remain. New Florida can hardly be called even a child of the old Florida. It was not so much the awakening of the sleeping natives that made new Florida as the coming in of a new people, with new energy and new ideas, from the North and the more progressive sections of the new South.

THE CITY OF JACKSONVILLE.

Jacksonville, the chief city of Florida, and the gateway to Florida and Cuba, has a population of about 70,000, the last census taken by the city a year ago showing 67,000. Jacksonville has had a marvelous growth within the last ten years. Since the great fire of 1901, in which the city was practically swept off the map, a new and better city has risen, Phoenix-like, out of the ashes of the old, and stands forth in strength and beauty to welcome the hosts of Baptists who will gather within her gates.

The Convention will probably be one of the largest in its history. Our Baptist kin are coming en masse from adjacent States and from all parts; from the islands and foreign lands they are coming, and we wish to assure all a most cordial, old-fashioned Southern welcome. Brethren of Florida, of the South, North and West, from anywhere, everywhere, Parthians, Medes, Elamites, and the dwellers in Mesopotamia, strangers of Rome, Jews and proselytes, Cretes and Arabians, and all the rest, just come in, sit right down and make yourselves at home.

W. A. HOBSON.

SOMERVILLE, TENN., ENJOYS REVIVAL.

Last week the writer conducted a revival meeting at Somerville, Tenn., assisted by the celebrated Magnolia Quartette, who rendered the music. The meeting began Monday and closed Saturday night. In many respects this was the best meeting this church has had for fifteen years. There were several additions and great interest among the Christian people. The church would not hold the people at night. At the day services the house would be full with women and children. The church is coming to the front very fast. The Magnolia Quartette is indeed a fine body of men to do the singing for a revival. They know just when and what to sing. They have songs ready which are suitable for the sermon. They do a great work in these meetings. It will pay any church to invite them for a revival.

Last Sunday was our day here in Whiteville. Let me say that we are gaining ground week by week. Since the Sunday School Institute we have decided to go forward on all religious lines. We had a fine crowd Sunday morning and at night. At the close of the morning service the church had a business meeting and appointed a committee to draw up plans for a \$5,000 brick church. The idea is to use the old church building for Sunday school rooms and build a brick front. We believe the committee will come with a beautiful plan and ask the church to begin at once. I go to Harmony next Sunday. Pray for us. Let us all go to the West Tennessee Sunday School Convention at Paris this month.

JAS. H. OAKLEY.

Whiteville, Tenn.

BROTHER PEYTON'S WORK PROSPERS.

The work here shows some most encouraging features. The attendance is steadily increasing; the attention is rapt and serious; the Sunday school is growing in enrollment and interest, since it was completely graded Feb. 1 last; our B. Y. P. U. reaches the "Standard of Excellence" this quarter; the prayer meetings are well attended and helpful—three-fourths of all present take some part; the Ladies' Missionary Society and Sunbeam Band are doing good work; Baby Roll and Home Departments of the Sunday school were recently inaugurated with enthusiasm and their Superintendents report fine success; our contributions to all benevolences are increasing; two young and active deacons recently elected and ordained; absolutely necessary corrective Scriptural discipline recently used in several cases with hearty unanimity; a monthly church paper, "The Pulaski Baptist Banner," has been waving since Jan. 1, last, in the breezes of these south-western Virginia hills—and, withal, the pastor's salary is paid up in full! We thank God and take courage. Loving greetings to all the saints in dear "old Tennessee," and the richest blessings on the BAPTIST AND REFLECTOR, and its genial and honored editor.

Pulaski, Va.

O. C. PEYTON.

BROOKLYN, N. Y., REVIVAL.

Mrs. Palmer and I have just returned from Brooklyn, N. Y., where we assisted in the Chapman-Alexander evangelistic campaign, 250 churches co-operating. Meetings were held in thirty centers, with sixty evangelists and singers assisting. Noon-day meetings were held at the Grand Opera House in charge of Messrs. Chapman and Alexander. The central meetings were held in Clermont Ave. Rink, also under the leadership of Chapman and Alexander. There were five Baptist ministers among the evangelists—Geo. R. Stair, H. L. Gale, H. M. Wharton, E. S. Stucker and the writer.

The meetings were in every way a success. Dr. Chapman is a splendid preacher and leader. Alexander is one of the finest chorus choir leaders in the world. At this early date it is impossible to estimate the number of conversions. It is certain that the churches were greatly strengthened in their faith, the city of Brooklyn profoundly moved and hundreds saved. We are now here in special meetings with my old friend, Rev. C. F. J. Tate, D.D., of Memorial Baptist Church. The outlook is splendid.

Dayton, Ohio.

RAY PALMER.

In sending in a new subscriber, Brother S. D. F. Jones, of Trenton, writes: "I do not see how any one can be a good Christian and not read our church papers. I can hardly wait for my paper to come. May God bless the efforts the BAPTIST AND REFLECTOR is putting forth for good to those that read it. I certainly enjoy mine. Wouldn't do without it for twice the price."

BUSINESS METHODS IN MISSIONS.

BY ALEX. W. BEALER, D.D.

I am writing this to commend to my brother ministers throughout the South, a sensible, business, scriptural plan for making our missionary offerings. The church of which I have the honor to be pastor voted soon after I came here to make the missionary offerings every week. It was decided that it was best that the individual contributor should not designate where his offerings should go. Of course if a man insists on making a gift to a certain object he is allowed to exercise a liberty which cannot be taken away from any Baptist. But the individual member agreed to this plan. He gives for missions, enclosing his offering in an envelope provided for this purpose. The missionary treasurer does the rest. Our State Mission Board suggested that the offerings of the different churches should be pro-rated between the objects fostered by the Convention. Our church adopted this suggestion and proceeded to elect a missionary treasurer. Every member was urged to give and a missionary committee was appointed to do individual work among the members. The treasurer was authorized to pro-rate all the mission money and send it to the secretary of the State Board. The scriptural plan of weekly giving for current expenses, as well as for missions is stressed from the pulpit and by the committee. There was very little objection to this plan, and it has worked beautifully. I know that it is in operation in many other churches, but it ought to be adopted by all of them, especially by those who give liberally to the work. It would do away with the high pressure, unscriptural method of having whirlwind, hurrah collections several times a year. Such a method, it seems to me, will magnify missions for a short time during the year and minimize the work for the balance of the time, when it really ought to be stressed on every meeting day.

Another advantage to this plan is that money will be coming into the offices of the Boards, as soon as it is adopted, every week during the year, and it will not be necessary to wait until the last month or week for the needed funds to come in.

The loose methods that have been in vogue among the churches for collecting mission money has made it very embarrassing for our faithful secretaries and has laid us open to severe criticism from many would-be reformers who are going about like braying quadrupeds seeking whom they may alarm. The fact that our Boards are paying out large sums each year as interest on borrowed money, has caused a great hurrah to emanate from those who care not a snap of the finger for the command to preach the gospel to the whole creation, and whose gifts to the same could not be seen even with the aid of a powerful microscope. It has been charged that the missionaries are a mercenary set who are working for fat salaries, that they are living in ease and getting rich in a foreign land, and to satisfy their demands and to keep them at work, the Boards have to stir up the poorly paid preachers at home so that they will collect the money needed for these pampered pets of the churches, known as missionaries. These charges never come from the preachers at home who are in this work nor from those who gladly give of their substance to the support of the gospel in other lands. They are generally born in the mind of some pessimistic person and held there until they are as sour as his own stagnated soul, and then they are sent out on their seething, frothing way.

But what are the Boards to do? The churches send their representatives to the Convention. This body elects the Boards and they elect the secretaries. The Convention instructs the Boards to send out so many missionaries. These men and women are carefully selected and paid enough to live upon. They have no other means of support. The churches fail to send the money to the Boards until the last weeks of the year, and they are forced to go to the banks and borrow the money needed to pay the missionaries. It would never do to let them live for months upon credit furnished by the heathen or on money borrowed from the heathen to pay their weekly bills. How would the unconverted in any community in the South be impressed with a church that made its pastor wait until the end of the year for his money and forced him to borrow from them to pay for his daily bread.

I have come in contact with many preachers, but I have never yet seen one of them, who has given his whole time to the ministry, who has grown rich from the money coming in from this source. Many ill-informed people have an idea that our foreign missionaries are surrounded by servants, are living in indolence and ease, and are growing rich upon the

money they make. I don't believe any such idea is held by a single loyal Baptist in the South, who is giving to the cause of missions, be he layman or preacher. They all have full confidence in the men making up the Boards of the Convention, men who have been elected by them, and in the secretaries of our Boards, men of God and men of business. If our missionaries were growing rich these officials would be unworthy to fill the exalted positions to which they have been called.

I recently asked Dr. R. J. Willingham if it was really true that our foreign missionaries were living in ease and making much money when it was being made to appear that they were making just enough upon which to live.

"Run over the names of the missionaries who have been in China for years, and who have grown rich," was his reply. "Many of the articles needed for them must be sent from foreign countries. If they could live on dogs and cats and rats and snakes and the carcasses of animals that have died a natural death, as do the masses in China, they could make money. These missionaries return home with hardly decent clothing, broken down in health, and almost penniless. Some time ago a brother in China, whose salary is paid by a church in Tennessee, told me he had to sell his bed to get a decent suit of clothes in which to appear before the churches in the home land. I remember another case in which a brother came from another foreign field, stopping for a few days in Richmond, and I gave him some of my clothes to supply his needs.

"The preachers who remain at home," he continued, "and help to support these noble workers on the foreign field, are not complaining about injustice and whining about being poorly paid. The missionary is at work himself and often his wife is at work also. They can hire a native servant for a dollar and a half and two dollars a month, board not included. This they do so that they can go out and tell the gospel story to the women who know it not.

"I have been to the foreign field myself, and have seen what Christianity does for the Chinese. I have seen men who have given up their inheritance and their families for the cause of Christ. I have seen a man who had marks on his body ten inches long where he had been beaten because he was a Christian. We talk about the few hundred missionaries who lost their lives in the Boxer Uprising, for the cause of Christ, but we say very little about the ten thousand Chinese who gladly laid down their lives at the same time. It is easy enough for some one to sit down in this country and abuse our missionaries and converts in foreign lands, while he is lining his pockets with gold and claim that all that is done on the foreign field is done for gold. When a man refuses five thousand dollars a year to leave the missionary work he is not impressed with the honesty and sincerity of any man who will charge that he is working for money."

As for myself, I would like to see the coming of the day when the missionaries will be paid a salary large enough to enable them to lay aside something for the coming of old age. They and a majority of the preachers have little money outside their salaries, and this is generally expended upon the education of their children. When old age comes they must depend for support upon some one else.

If the preachers throughout the South will begin a systematic campaign of educating the churches as to their duty to give weekly for the support of the gospel at home and abroad, if the men who are in sympathy with this work will stand by them, there will be no debt on the Boards and it will not be necessary to spend for interest on borrowed money that which should be spent for preaching the gospel. If our churches would only adopt business methods there would be no lack of money, our Boards would not be hampered and the mouth of the slanderer would be as tightly closed as his pocket book is shut to all the demands of the Lord.

Murfreesboro, Tenn.

CARSON AND NEWMAN COLLEGE.

East Tennessee Baptists are a great folk—great in numbers and great in power when interested. They have the means, know how to make money and are learning to give to the Lord's cause. The funds necessary for our ministerial education are easily secured by subscriptions at the Associations, and notices sent to the churches during the session bring in the funds. Our people are awakening as to the endowment of Carson and Newman College, and I see no reason why all should not go on, after getting the \$50,000 now being secured, and get another \$100,000, with the assistance of certain large givers. Subscriptions toward the \$25,000 to meet Brother Swain's

proposition to give a like sum, now aggregate \$16,450. Sister Morton, of Blount, widow of Rev. J. H. Morton, long chairman of the Board of Trustees of Carson College, I found on a recent visit, had laid away \$500 to establish a memorial to her husband. A neighbor, Brother W. M. Hitch, had decided to establish a scholarship for his mother. Pleasant Grove church, in the same neighborhood, subscribed a share of \$500. So individuals alone or in groups, even before being approached, are ready to take a share in this movement. I can agree heartily with what Dr. Mullins said about the country Baptist: "He is liberal and responsive when the cause gets on his heart."

Mrs. M. E. Bible, of White Pine, for years a loyal friend of the college, passed to her reward in March. She left a bequest of \$1,000 for endowment.

The community and church were delighted with Dr. Folk's lecture a few weeks ago. A large audience heard him with delight on Wednesday night. A fine program has been prepared for commencement. Rev. C. F. Ralston, D.D., Yonkers, N. Y., will preach the sermon; Judge G. M. Henderson will deliver the alumni address, and ex-Senator J. B. Frazier the address before the literary societies. An alumni dinner will be a feature.

M. D. JEFFRIES.

TWO NECESSITIES.

There are two very necessary things for us to attend to during the closing weeks of the great missionary campaign on hand. One is that we shall give sufficient money to meet the needs of the plans that we made last year and have carried out this year. We made them and have carried them out through our committees, called Boards, and the obligation is ours. We must raise a magnificent sum to come to Jacksonville free of debt. It requires real giving by every individual and every church. The loss of one will be felt, whether the one be a church or an individual. Do not say, "I give so little it will not count." That is the devil's lie. It WILL count.

Then the other necessity is that every cent given shall be promptly sent in. Last year we fell behind as a State on one of the great causes because churches failed to send in their money. This writer's church did the same thing on State Missions last year. Brother pastor, these two things must be looked after by us. We are the business heads of our church, as well as the spiritual leaders. Shall we not meet at the Convention rejoicing not only in a great year's work, but also that the bills are paid?

WM. H. MAJOR.

State Vice-President for Tennessee.

RUTHERFORD CHURCH NEWS.

We had two good spiritual services at Rutherford Sunday. A full house; two valuable additions. A good collection was taken for Home Missions, amounting to about \$30. Rutherford church is on high grounds for good. The Society as a help to the church is doing a good work. It is a great pleasure to preach to such a church, so congenial, so steady in work, so faithful and co-operative, influential and aggressive.

I have been by the bedside of a very sick wife for one month, but today she is better and perhaps in a short time will be up.

Another Baptist preacher has been added to the Ogle list, since the old stork brought us a bouncing boy on the 18th. Thomas Elmore will designate him as one of the Ogle flock, who are out in life, in good places with good positions, and good names, of which I am proud, and thank God who moves every thing after the counsel of His own will.

G. A. OGLE.

Rutherford, Tenn.

A WORD TO THE PASTORS.

J. W. GILLON, CORRESPONDING SECRETARY.

Just now the situation with reference to Home and Foreign Missions demands that every pastor be faithful to the trust committed to him. We are asked for \$52,500.00. While this sounds large, it is really small compared with our ability. But with all our ability, we have raised until the present, but little more than one-fourth of this amount. It must be raised. If each pastor will make a good strong appeal for Home and Foreign Missions, and then do his best with his own purse, and insist that every member of his church do his duty, we will get the whole amount expected from Tennessee. We must have the whole amount asked of us. We cannot afford to be to blame for any debt that may be had at the coming Convention. If there must be blame somewhere, brother pastor, do not let it rest on you.

Pastors' Conference

NASHVILLE.

First—Dr. Gillon spoke four times Sunday. At the Sunday school hour, at eleven o'clock, in the afternoon to a congregation of men, and at night. Seven were received into the church. The meetings continue with growing interest. 347 in S. S.

Belmont—Pastor B. H. Lovelace preached in the morning on "Our Unclaimed Heights," and in the evening on "The Divine Telescope." Fine S. S. and B. Y. P. U.

Edgefield—Pastor Lunsford preached on "The Problem of Inequality," and "A Study in Devotion." Fine congregations. Good day.

North Nashville—Pastor R. T. Marsh preached on "Orthodoxy on Ice," and "Make Your Own World." S. S. and B. Y. P. U. at usual hours. Next Sunday a series of meetings are to begin.

Immanuel—Pastor Rufus W. Weaver preached on "The Greatest Force in the World," and "A Politician who Killed His Rival and Went Unpunished." 235 in S. S.

Third—Pastor Lemons preached on "A Ministering Church," and "The Young Man Returning Home." Four received during the week. One baptized at the close of the Sunday evening service. Collection for Home and Foreign Missions will be finished during the next two weeks.

Gallatin—Rev. W. J. Stewart preached at both services. Large congregation in the morning. Good S. S.

Una—Pastor Fitzpatrick preached on "Creation of the World." Mission study class at night. 104 in S. S. Collection for Home Missions.

Lockeland—Pastor J. E. Skinner preached on "The Greatest Reason for Serving God," and "Eternal Punishment." Two received for baptism; one by letter. Five baptized. Seventeen have been baptized from the meetings. Others approved. Church in fine spiritual condition.

Springfield—Pastor L. S. Ewton preached on "Stirring up the Old Nest," and "Walking with God." Three additions. Good day.

Grandview—Pastor, J. H. Padfield. S. S. Rally and special program. No preaching service in morning. 175 in S. S., besides Home Department and Cradle Roll, both of which were present by special invitation at night. Pastor preached on "Cleansing of Naaman." Good B. Y. P. U. Large congregations.

Green Hill—The pastor filled the pulpit at both services. Good congregations. Our Foreign Mission offering is more than \$30 this year.

Howell Memorial—Pastor Cox preached at both services on "Jesus Teaching About Prayer," and "God's Scrap-Pile." Splendid congregations. Good interest at evening service. Meetings will continue through the week. Rev. J. E. Skinner is preaching.

Rust Memorial—Pastor C. O. Hutcheson preached on "Mary's Choice," and "Saul's Choice." 81 in S. S. School on the increase; 35 in B. Y. P. U. Good congregations and splendid services throughout the day.

North Edgefield—Pastor W. C. McPherson preached on "The Mission of a Church of Christ," and "God in Our Ways." One addition; 210 in Bible school.

KNOXVILLE.

First—Pastor Taylor preached on "Does the World Love a Lover?" and "Bartimaeus Healed." 391 in S. S. Pastor and deacons gave a delightful banquet to men of the church. Baraca class numbers 100.

Broadway—Pastor W. A. Atchley preached on "The Fellowship of His Suffering," and "Obedience and Salvation." 435 in S. S.; two received by letter.

Deaderick Ave.—Pastor Calvin B. Waller preached on "Our Blessed Dead," and "Get Right." About 800 in S. S.; 2 baptized; 3 received by letter; one reclaimed. Second anniversary of present pastorate; 1,000 enrolled in S. S.; 382 new members received. \$28,506.30 received in two years.

Bell Ave.—Pastor J. H. Sharp preached on "In Remembrance of Me," and "Revival." 543 in S. S.

South Knoxville—Brother Bolln, pastor-elect. W. L. Winfrey preached in the morning on "Remembering Zion." 208 in S. S.

Lonsdale—Pastor J. M. Lewis preached on "The Security of the Gospel," and "The Reward of Righteous Thought." 209 in S. S.; four received by letter. Commemorated Lord's Supper. Good B. Y. P. U.

Euclid Ave.—Pastor, A. F. Green. E. A. Cate preached on "Children Going Away," and "Coming Home." 161 in S. S.; 2 received by letter. Good day. Commenced a revival, Brother Cate assisting.

Grove City—Pastor G. T. King preached on "Missions," and "The Value of God's Word." 119 in S. S.; interesting B. Y. P. U.

Union Grove—Pastor W. A. Masterson preached at

both hours. 54 in S. S.; two received by letter.

Chilhowie—Pastor J. N. Bull preached on "Playing the Man" in the afternoon. Special woman's service in the morning. 89 in S. S. \$11.25 for Home Missions.

Smithwood—Pastor J. C. Shipe preached on "The Resurrection," and "How to Get Rid of the Devil." 90 in S. S.; observed the Lord's Supper.

Third Creek—Pastor A. F. Mahan preached on "Foreign Missions," and "Future Punishment." 160 in S. S.; \$100.10 for Foreign Missions. Great day.

Ferry Street—Pastor S. G. Wells preached on "The Security of the Believer." W. W. Bailey preached at night on "Small but Wise." 102 in S. S.

Island Home—Pastor J. L. Dance preached on "Relations of Humility and Exaltation," and "Something that Young Men Should Not Do." 240 in S. S.

Fountain City—Pastor M. C. Atchley preached on "Walking with God," and "Story of the Axe-head." 131 in S. S.; 40 in B. Y. P. U.

Mt. Olive—Pastor G. W. Shipe preached on "Christian Endurance." B. Y. P. U. service at night. 129 in S. S.; one baptized. Good congregations.

Immanuel—Pastor, W. E. McGregor. Rev. J. H. Cunningham preached in the morning on "Confidence in God," and Rev. J. N. Bull preached at night on "Being a Good Soldier of Christ." 133 in S. S.; 48 in B. Y. P. U.

Oakwood—Pastor Geo. W. Edens preached on "Some Reasons Why We Should Have a Revival," and "Paul's Treatment of Sin." 193 in S. S.; one received by letter. Fine service and good day.

Beaumont Ave.—Pastor J. F. Williams preached on "Which Road are You Traveling?" and "Is the Young Man Safe?" 176 in S. S. We celebrated the second anniversary of the organization of our church. Good time. Three received by letter.

Gillespie Ave.—Pastor A. Webster preached on "Salvation Out and Out," and "God's Invitation to the Sinner." 150 in S. S.; two received by letter.

Piny Grove—Pastor J. F. Wolfenbarger preached on "Jesus the Foundation," and "Leadership." 60 in S. S.; one received by letter.

Calvary—Pastor, E. A. Cate. Pete Jones preached at both hours. 86 in S. S. Pastor away in a meeting.

South Mission—125 in S. S.

CHATTANOOGA.

First—Pastor J. C. Massee preached on "The Primal Principle of Christian Living," and "The Man who Did His Level Best and yet Went to Hell." (The rich Young Ruler.) One profession.

Tabernacle—Pastor Allen Fort preached on "The Spirit Filled Life," and "Come Now and Reason Together." 384 in Bible School; three additions by letter; four approved for baptism. Evangelistic services will begin Sunday, April 16. Rev. R. E. Neighbour will assist the pastor.

Highland Park—Pastor Keese preached on "Roll Call," and "Faith, Its Basis and Results." 177 in S. S.; excellent B. Y. P. U. Looking to enlargement the church will elect more deacons. Committee looking to building pastor's home has been appointed.

St. Elmo—Pastor Joe Vesey preached on "A Continuous Revival," and "Remembering the Past." One profession; one addition. Good congregations. Fine S. S., 181 present.

Alton Park—Pastor W. N. Rose preached on "Our Battle Cry," and "Salvation Through Jesus." 85 in S. S.; two received by letter. Money made up for new song books. About \$10 given to charity.

Avondale—Preaching by pastor at both hours. 135 in S. S. One received by letter; one by experience for baptism; one conversion.

Ridgedale—Pastor, G. A. Chunn. Rev. H. M. King preached on "Heaven," and "The Believer's Riches Through the Poverty of Christ." Good S. S. and B. Y. P. U. The revival will continue through the week.

Chamberlain Ave.—Pastor Howard preached on "For Me to Live is Christ, to Die is Gain," and "The Prodigal Father." Good S. S. and B. Y. P. U. A splendid day.

Rossville—We are in the midst of a great revival. 15 conversions; ten received into fellowship. Work is progressing splendidly. Pastor Chas. T. Gray preached on "Revival," and "The Yeas of the Bible." Bro. Jas. W. Boyd is assisting the pastor.

MEMPHIS.

First—Pastor Arthur U. Boone preached on "Criminal Silence," and "Preparing the Way." Good congregations.

Central—Will D. Upshaw, of Georgia, preached. Good day. Meetings are growing in power and attendance. Four additions. Brother Upshaw is do-

ing a fine work and the pastor and church are expecting great things.

Bellevue Ave.—Pastor H. P. Hurt preached at both hours.

LaBelle Place—233 in S. S. Pastor Ellis preached morning and evening. Three additions by letter. Good interest. Very large congregations.

Seventh Street—Preaching daily by Dr. Charles V. Edwards. Meeting will continue another week.

Rowan—Pastor W. J. Bearden. Rev. R. L. Motley preaching in the meeting, which will continue another week. Two conversions. One for baptism. Good meeting with increased interest.

Union Ave.—Pastor E. L. Watson preached on "The Chief Aim of Glory," and "The Object of Glory." Good interest and fine congregations.

McLemore Ave.—Pastor E. G. Ross preached at both hours. Splendid interest. Revival services will begin next Sunday with Dr. Motley doing the preaching.

Binghamton—Pastor C. H. Bell preached on "The Raising of Lazarus," and "The Withered Hand." Very good day. Meeting to begin first Sunday in June.

Boulevard—63 in S. S.; collection \$1.56. R. H. Fussell preached at both hours. Good attendance.

Blythe Ave.—Rev. O. T. Finch, pastor. Wm. H. Moore, of the Central church, preached in the morning on account of sickness of pastor.

Lamar Mission—55 in S. S.; collection, \$2.45. R. H. Fussell preached at 4 p. m. Good interest.

Brother Koonce preached at the Old Ladies' Home at 3 p. m. At night Brother Koonce preached at Bodley Ave. One profession. One reclaimed.

Egypt—Very good service. One addition by letter. About 25 in S. S. Preached from Acts 5:31.

Raleigh Mission—Good service. Good congregation. Preached from 1 Pet. 2:5.

HARRIMAN.

Trenton Street—Pastor B. N. Brooks preached on "The Need of Church Workers," and at night Rev. Fowler gave us a fine address on Foreign Missions. Fine S. S.; \$32.04 collection for Home Missions. Good B. Y. P. U.

Walnut Hill—Pastor preached at 3 p. m. on "Restoration of Salvation."

ETOWAH.

Pastor W. L. Singleton preached on "Confer Not with Flesh and Blood," and "A Rich Man's Failure." Large congregations. 195 in S. S. One addition.

CLEVELAND.

Little Hopewell—Pastor A. T. Hayes preached Saturday and Sunday on "A Busy Chapter—Acts 12," "Salvation," and "Jonah the Discontented." Good interest. Excellent S. S.; 44 present.

CARTHAGE.

Pastor Hurst preached on "Kept by the Power of God," and "Honoring God." Good services. 63 in S. S.

SPECIAL NOTICE.

As the last day of April falls on Sunday this year, the books of the Boards will be kept open until Monday, May 1, by order of the Southern Baptist Convention. Now let all treasurers of churches and societies remember that the funds for foreign missions must be sent so as to reach Richmond, Va., on or before May 1, or they cannot be counted. If collections are taken Sunday, April 30, and it is desired that they be counted on this year, you can wire Monday that you send a check by mail for the amount, and the telegram will be received as cash. The amount of money can be wired either to Richmond, or to the officer in your State who receives the mission funds (not, however, to both). The State officer will wire to Richmond, Monday evening, the amount he has on hand to send.

As we have had hindrances in many churches in taking collections, perhaps we can gain a great victory by a number of churches getting a good collection on April 30, and wiring the amount Monday.

R. J. WILLINGHAM.

Foreign Mission Rooms, Richmond, Va., April 7, '11.

ONCE MORE.

The West Tennessee Baptist Sunday School Convention, which meets in Paris, April 19-21, is now just a few days off. We are expecting a large delegation. But as yet only a few names have been sent in to the Committee on Entertainment. This is an important matter. All who expect to attend either as delegates or visitors are urged to send their names at once to W. C. Johnson, Chairman of the Committee.

W. I. RYALS.

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 AND FOREIGN MISSIONS,

Or,

THE RELATION OF CITY MISSIONS TO FOREIGN MISSIONS. Acts 1:8.

By J. W. GILLON,
Corresponding Secretary.

Already we have studied the subject of city missions in three articles. I have tried to present some idea of the importance of the city and the city mission work as they have been viewed in the light of their relationship to some of the great undertakings of the churches. The discussion would not be complete without this discussion.

The most colossal task before the churches today is the matter of saving the multiplied millions of the heathen in papal lands. This has been the task of the church for centuries. This is the task to which the church seems to be just awakening. It will take all the resources she can command and consecrate to compass the desired end. Each day she spends upon the task now one hundred thousand souls are perishing without Christ. This being true, there is no time for delay, and she cannot afford to despise nor neglect what may become one of her chief assets, or one of her most colossal difficulties. For this reason, I ask that you, my reader, will bear with me while I try to outline the relation which city missions sustain to the foreign mission work.

First—The first fact that I want to impress upon you is, that city missions are in a large and important sense, foreign missions done at home. We have already seen in former discussions that perhaps seventy-five per cent of the foreigners in our land are congregated in our cities. We have one million a year. If these estimates are true, we are having added to our city population 750,000 foreigners each year, or a city of foreigners larger than Saint Louis, Mo.

It seems that Providence is giving

us a chance to show how much in earnest we are about foreign mission work. This chance is brought right to our doors in the foreigner who comes to our land every day. If we Christianize him as he comes, we will lead to Christ every year more foreigners than all the foreign mission forces on the foreign fields do, or can lead to Christ in foreign lands. The bulk of this work must be done in our cities, for the foreigner is a citizen of the city. This being true, the problem of the salvation of the foreigner in the United States is a problem of the city, and so is in a large measure the task of city missions. In our cities we have few churches for the foreigner: the few that we have are in the main weak and dependent. They must be sustained by contributions from the American-born Christians. This must be done under the name of State, Home or City Missions, or may be, by all combined. The sanest way, and most successful, is to do it as city mission work, and have the funds largely come from city churches, and have the work superintended and directed by the city churches. A church that will not take care of the foreigner at home will not take proper care of him anywhere, and is only half-hearted in any of its work for the foreigner. On the other hand, the church which will take care of the foreigner at home, will learn to appreciate and love the foreign character, and so will be whole hearted and enthusiastic in its effort for the foreigner away from home, and in his native land. The foreigner converted to Christianity becomes an American and a citizen. He has American ideals and American patriotism. The foreigner unchristianized remains a foreigner, and keeps the ideals of his native land. He is an enemy to American ideals and institutions. The chief American institution is the church, so the institution which comes in for most hatred and opposition is the church. For that reason, the unchristianized foreigner is one of the problems of the American city, and a menace to the Christian church and the Christian religion. The foreigner, unchristianized, hates the Christian Sabbath, and resents it as an infringement upon his rights. He has come to America to hunt for freedom, and the Sabbath limits his freedom. The result is, he foreignizes our American city. He clamors for the open saloon, the open beer garden, the open show house; in other words, he wants to make the Lord's Day a day of revelry, and carousing, and unrestrained license. If the church loses her Lord's Day, with its quiet, with inducements to worship, she loses her life. A lost Sabbath means a lost Christianity. The church must save the foreigner at home, or lose her Sabbath in the cities, and so ultimately, lose her Sabbath everywhere. This means she loses herself. If these observations are true to fact, it seems to me any one can see that it is an imperative demand upon the church to save the foreigner as he comes to the city. If we cannot, and will not try to save him as he comes here, where we have all the advantages of him, because we outnumber him, and because here our church life is most developed, and the fruits of centuries of Christian activity may be seen, why will we hope to save him in the foreign field where we must be like a besieging army always in the minority, and where we must attack him behind the breastwork of a national religion, and we must tear down centuries of cherished traditions?

City mission work is foreign mission work done under most favorable conditions for success. This being true, the appeal comes to each of us to do city mission work because of what it does

in foreign mission work.

Second—In the second place, I want to emphasize a fact which each reader will readily recognize as true, i. e., that city missions produce a large part of the strength of the church for doing foreign mission work.

(1) If the things said in the first part of this discourse are true, city missions may and will produce the very best foreign missionaries. No man can be more deathlessly in earnest about the salvation of the foreigner in his native land than the foreigner who has been made a Christian here. Every foreigner converted here becomes at once a foreign missionary. In many cases he will actually prepare himself for the work, and go back to his native land to lead his fellow-countrymen to Christ. When he gets there, he will be much more efficient in the work than any native-born American can possibly be. He will know both the religion of his people, and the Christ he wants his people to know. He will know the traditions of his people, their prejudices, strength and weakness. He will know their language—in fact, he will approach them as one of them, and will thus have advantage over any other missionary. Where he does not go back, he is yet a foreign missionary. His heart compels him to write about his new-found Saviour, so he sends his messages back to the home land and home folks. So every year he is preaching messages concerning Christ through the letters which he sends to the family at home. The mightiest foreign mission asset is the prayers of God's people. The foreigner converted here is a foreign missionary in his prayers. He goes by way of the Throne of Grace to the home folks. His prayers beat his letters home, and when they get there, they carry his God who waits to be introduced by the letters of his people to their people. In addition to this, he is a foreign missionary in his purse. His dollars go with the foreign missionary, and support him while he makes known the everlasting God.

(2) But it is not merely in the converted foreigner that foreign missions get strength through city missions. The strongest foreign mission churches are developed in the cities. Everything here is more favorable to the making of mission churches than in other places. The city, while the danger-point of the church, is also the great vantage ground of the church. In the city, the world's largest Christians are grown. It is a well recognized fact that environment has to do with the making of men in all things. In the city is found the best environment for the making of great foreign missionaries. The city is a great center of information. The majority of the best Bible students are here; as a rule the best informed laymen are here; the best libraries for general information are here; the best lecturers come here; the best periodicals, magazines and papers are easily accessible here. All of these increase information, and increased information, as a rule, produces increased activity. As a rule, the anti-missionary is a product of limited information, and the missionary is the product of enlarged information. This being true, it follows, as a matter of course, that the laymen of the city having the advantage in opportunity to get information becomes the greatest foreign missionary. If the individual layman is a great foreign missionary, the church composed of the great foreign missionary laymen is a great foreign mission church. The church that is largest in its spirit for foreign missions is largest in its contributions of men to the work. The greatest foreign mission secretary of this genera-

tion was fitted for his position in city life, and in a city pastorate. He was not born into the kingdom fitted for secretaryship. He did not have the vision of a secretary, and so, did not have the heart of a secretary. He became a city pastor, and saw all the world in the city, and through its opportunities, so grew to have a secretary's knowledge and vision and heart, and so, has for years been leading his people to greater endeavor in foreign mission fields. Most of our foreign missionaries have become such through city influences. They were, perhaps, born in the country, but in the college life, under city conditions, or in the seminary, under city spirit, they have gotten their vision, which made it possible for God to call them to foreign mission fields to labor. One of the mightiest factors in making the city so fruitful in the spirit that produces foreign missionaries is city mission work.

Third—The influences of city missions upon foreign mission work does not stop here. City missions make mighty and numerous the city churches. City advantages make mighty and rich the city laymen. Rich city laymen rightly informed make large and worthy gifts to all missions, foreign missions included. The churches that give the largest sums to foreign missions are in the city. The individual laymen that do the greatest giving to foreign missions are members of city churches. In many cases, to be sure, the layman came from the country, but in most cases he has made his wealth and gotten his vision in the city. A vast host of our laymen, both in city and country, do nothing for missions, but a larger per cent of city churches give to missions than of country churches, and a larger per cent of the membership of city churches give than of our country churches. The result is, the city churches give the largest proportionate amount to foreign missions. This is true now, and is destined to become increasingly so as our cities outgrow our rural districts in population. This, however, is only true, provided our churches grow as do our cities. If they do not grow, they will perish. The mightiest factor for their growth is city mission work. The fact is, the only hope of the church anywhere is missions. The church that is not missionary will die. The church that is missionary can't be killed. The church that is most thoroughly missionary is the city church, which rightly takes care of city missions. The city whose churches rightly understand and support city missions will have the most churches in proportion to population, and these churches will have the largest membership, and this membership will make the largest gifts. This is true, because there are more of them to give, and they have more reasons for giving.

Fourth—City missions do not affect foreign missions in these two respects alone, but also in another most vital way, i. e., in leadership in the work. Great leaders may be born in the country, but in the main they are discovered and developed in the city. This is true in business, politics, and the church, and as true in church life as anywhere else. The rank and file in any work is important, but the leader is more important than many of the rank and file. A right kind of leader in an army makes victory possible; the wrong kind of leader makes defeat certain. This is as true in the Christian warfare as anywhere. Our dire need today in all work is wise leadership. This leadership for foreign mission work is developed and discovered in

(Continued on page 11.)

Woman's Missionary Union

Headquarters: 710 Church Street,
Nashville, Tenn.

Motto: "Whatsoever He sayeth un-
to you, do it."

President Mrs. A. J. Wheeler
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710 Church Street.

Editor Mrs. W. C. Golden
2401 Twelfth Ave., S.

Sunbeam Leader.....Miss Sallie Fox
Clarksville, Tenn.

Address all communications for this
page to the editor, Mrs. W. C. Golden,
2401 Twelfth Ave., S., Nashville, Tenn.

The W. M. U. Executive Board met
in its regular monthly session Tues-
day, April 4, with few present, on ac-
count of a storm at the hour of the
meeting. Mrs. Leathers opened the
meeting with prayer, after which each
one quoted scripture verses. The re-
ports from each officer were gratifying,
showing the work to be steadily pro-
gressing.

Our hearts were saddened when we
received the resignation of Mrs. B. H.
Allen, our beloved Corresponding Sec-
retary, who is compelled to give the
work up on account of her health. She
has served so faithfully that it was
with the greatest reluctance that we
accepted her resignation.

Mrs. J. W. O'Hara, the vice-president
of East Tennessee, tendered her res-
ignation, as her health would not per-
mit her being in the work longer. The
Board regretted that Mrs. O'Hara
could not serve with us longer.

Miss Carrie Byrn, of Murfreesboro,
was elected as College Correspondent
for Tennessee W. M. U.

The following delegates were elected
for the W. M. U. for the S. B. C.:

East Tennessee—Mrs. E. B. Booth,
Mrs. John Gilbert, Mrs. R. C. Hunter,
Mrs. C. H. Rolston.

Middle Tennessee—Mrs. Ed Phillips,
Mrs. Sterling Fort, Miss Frances Peay,
Miss Grace Gordon.

West Tennessee—Mrs. E. L. Bass,
Mrs. W. C. Graves, Mrs. O. C. Barton,
Mrs. D. M. Nobles. Executive Board:
Miss Evie Brown, Mrs. J. T. Altman,
Miss Mary Northington.

This list is to be completed at the
next meeting of the Board, also alter-
nates are to be appointed at that time.
The meeting was adjourned with
prayer by Mrs. Wene.

Report of Field and Office Secretary:

17 subs. to Mission Fields.....	\$ 3 40
11 subs. to Foreign Journal	2 75
17 subs. to Home Field	4 25
2 subs. to Everyland	1 00
6 Home Mission Charts	1 50
95 Prayer Calendars	14 25
Tracts, Songs, etc.	4 07
5 Mission Fields	25
	\$31 47

Days in the office	22
On the field	9
Churches visited	8
Talks made	15
Letters written	173
Tr. letters	425

Packages literature	88
Mission Fields	585
Cost of mailing	\$28 22

Societies organized in March:

Ocoee Association—Ridgedale, Y. W.
A.; Cleveland, Y. W. A.; R. A.; Sun-
beam; St. Elmo, R. A.

Cumberland Association—Barren
Plains, W. M. S.

Nashville Association—Union Hill,
W. M. S.; Y. W. A.; Dickson, Y. W. A.
Unity Association—Saulsbury, W.
M. S.

Central Association—Gibson, R. A.
Big Hatchie—Stanton; Brownsville,
Sunbeams.

Eastanallee Association—Benton, W.
M. S.; Sunbeam.

Tennessee Association—Ferry Street,
W. M. S.

Total, 5 W. M. S.; 4 Y. W. A.; 3 R.
A.; 3 Sunbeam; 15 organizations.

Associational Superintendents report-
ed this quarter: Beech River, Big Hat-
chie, Chilhowie, Clinton, Concord, Cum-
berland, Duck River, Eastanallee, New
Salem, Nashville, Nolachucky, Midland,
Ocoee, Salem, Sweetwater, Shelby
County, Providence, Tennessee, Wm.
Carey, Watauga.

The free and paid tracts for this
quarter's work can be found at head-
quarters, 710 Church street. All mis-
sionary societies have been furnished
Mission Fields (one copy free). Any
one desiring an extra copy may send
five cents to headquarters and it will
be sent you at once. It is the sincere
desire of the field secretary to serve
as many people as possible both in the
field and through the office. While she
is on the field an assistant will look
after the office.

MARY NORTHINGTON.

Report of Sunbeam Superintendent
for March, 1911:

Letters written, 36; letters received,
10.

Several organizations have been re-
ported to the field secretary, but only
one reported to the Band Superintend-
ent—The Royal Ambassadors of Third
church, Nashville. May we ask that
these reports be sent also to the Sun-
beam Superintendent in order that the
organizations may be properly filed?

SALLIE FOX.

RECEIPTS.

March, 1911:	
North Edgefield, W. M. S.....	\$ 75
Grace, Nashville, W. M. S.....	25
Central, Nashville, W. M. S....	50
Rust Memorial, Nashville, W. M.	
S.	50
Third, Nashville, W. M. S.....	1 50
Third, Earnest Workers, Nash-	
ville	1 50
Howell Memorial, W. M. S.....	2 00
Mt. Olive, W. M. S.	50
Round Lick, W. M. S.	1 00
Ridgedale, W. M. S.	50
Blue Springs, W. M. S.	1 00
Henning, W. M. S.	50
Shop Springs, W. M. S.	30
Trenton St., Harriman, W. M. S.	1 00
Livingston, W. M. S.	25
Dyersburg, W. M. S.	25
Fruitland, W. M. S.	25
South Knoxville, W. M. S.	1 00
Lewisburg, W. M. S.	1 00
Hartsville, W. M. S.	48
Jefferson City, W. M. S.	75
Deaderick Ave., W. M. S.	1 00
Fairview, W. M. S.	35
Paris, W. M. S.	1 00
Gibson, W. M. S.	1 00
Dickson, W. M. S.	1 00
Watertown, W. M. S.	25
North Nashville, W. M. S.	1 00
Lincoln Park, W. M. S.	50
Orlinda, W. M. S.	55
Auburn, Y. W. A.	10
Jackson (First), Y. W. A.	1 00
McLemore, Y. W. A.	30

Salem, Band	1 00
	\$24 85

DISBURSEMENTS.

To Stencil Paper	\$ 1 75
To Field Secretary, postage....	14 00
To Treasurer, postage	11 70
To Band Supt., postage	1 86
	\$29 31

Respectfully submitted,
Mrs. J. T. ALTMAN,
Treasurer.

Report blanks sent out	485
Report blanks received	220
Letters written	93
Letters received	45

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KNOXVILLE.

We spent several weeks in Knoxville recently preaching and working in the interest of the BAPTIST AND REFLECTOR. The first time we were ever in Knoxville was in 1883, 28 years ago. At that time there was only one Baptist church in the city, the First Baptist Church, of which Dr. C. H. Strickland was at that time pastor. In the summer of 1884 we spent a month in Knoxville, having exchanged pulpits with Dr. E. A. Taylor, who was then pastor of the First Baptist Church. In addition to this church, there were three other churches around Knoxville—Mt. Olive, Smithwood, and Third Creek churches, all of which are now included in the Baptist Pastors' Conference. All four of these churches, however, could not have had a membership of more than 1,000, which would be rather a liberal estimate.

At present there are 24 white Baptist churches in and around Knoxville within the radius covered by these four churches, with a total membership of perhaps 10,000. The population in that same radius has grown from about 20,000 to 70,000. In other words, while the population has multiplied only two and one-half fold, the Baptist churches have multiplied six-fold, and the Baptist membership at least ten-fold. This takes into account only the white Baptist churches. There are five colored Baptist churches, with an estimated membership of between 4,000 and 5,000. Just how many colored Baptist churches there were in 1883 we were not informed. We presume there has been a similar increase in the colored Baptists.

FIRST BAPTIST CHURCH.

This is the mother of all the churches in Knoxville, though the Mt. Olive, Smithwood

and Third Creek churches in the suburbs may be older. It has a membership now of about 1,000. Dr. J. J. Taylor is the popular pastor. He is known as one of the most scholarly and eloquent preachers in the bounds of the South. The First church is distinctly a down-town church, being situated on Gay street, in the very heart of the business portion of the city. It is doing a noble work for God.

BROADWAY CHURCH.

This is the largest church in the city. It is located in North Knoxville, in the residence section of the city. It has a membership now of over 1,200. Dr. Atchley is a strong preacher, a fine mixer and a genial, true man. The church has recently taken on new life as the result of a meeting in which Dr. Atchley was assisted by Dr. H. C. Risner, in which there were 117 baptisms. The auditorium of the church has been renovated. It will seat about 1,000 persons, and is usually full both morning and night.

DEADERICK AVENUE CHURCH.

This is located in West Knoxville. It has had a marvelous history. Beginning as a mission station, in a very short while it became self-supporting, and has continued to grow until now it has a membership of over 1,000. Rev. C. B. Waller is the popular pastor. He is doing a great work there. A year ago the house of worship burned down. What seemed a calamity, however, proved a blessing in disguise. The building was of frame and had been enlarged to meet the needs of the growing congregation until it could hardly be enlarged any more. Now there has been erected on the site an elegant brick building, which is nearing completion. Church services are now being held in the Sunday school room. The auditorium, when finished, will seat, galleries and all, some 2,500 or 3,000 persons, and from present indications it will be needed.

SOUTH KNOXVILLE CHURCH.

This church, as its name implies, is located in South Knoxville, across the river. It has a membership of about 500. Dr. J. M. Anderson recently resigned the pastorate of the church to accept the work of evangelist of the Home Mission Board, much to the regret of the members, who are very devotedly attached to him. Rev. W. J. Bolin, of Mt. Sterling, Ky., has just been called to the church, and has indicated his acceptance, to take charge in a short while. He is an excellent man. The church presents a large and growing field of usefulness.

BELL AVENUE CHURCH.

This also has had a remarkable growth under the pastorate of Rev. J. H. Sharp. It now has a membership of some 600 or 700 and vies with the Broadway and Deaderick Avenue churches for the largest Sunday school attendance. Brother Sharp was born within a few miles of Knoxville, and married there. He is one prophet who is not without honor in his own country. He is an able preacher and a wise pastor. The house of worship has recently been enlarged to perhaps double its former capacity, and is filled morning and night.

LONSDALE CHURCH.

Rev. J. M. Lewis is pastor. He is a great-nephew of Gen. Robert E. Lee and, like his distinguished kinsman, is a man of deep earnestness and of great determination. Since he took charge of the church about two years ago it has grown from a membership of 70 to 363. A new house of worship has been erected, and all signs are encouraging for a still larger growth. A fine record, certainly.

FOUNTAIN CITY CHURCH.

This is one of the new churches of the city. It is located in Fountain City, one of the most beautiful suburbs of Knoxville. Rev. M. C. Atchley is pastor. Since he took charge the church has grown from 70 to 200. Here also a new house of worship has been erected. The members speak of Brother Atchley in the highest terms, both as preacher and man.

GILLESPIE AVENUE CHURCH.

This is another new church with a new and

neat house of worship. Rev. A. Webster is the popular pastor. He is an East Tennessean, but had been living in Missouri for a number of years. At present he is being assisted in a meeting by Rev. A. F. Green, pastor of the Euclid Avenue church. The congregations are large, interest is great, and much good is being accomplished.

OAK GROVE CHURCH.

And still again, this is a new church with a new brick house of worship, in a new suburb of the city. The membership at present is about 220, and is growing rapidly. Rev. George W. Edens is pastor. He is an East Tennessean, a graduate of Carson and Newman College, and is one of the most promising young ministers in our State.

The above are all of the churches which we had the opportunity of visiting recently, including a visit last year. Of the other churches in and around Knoxville, we can barely make mention at present: Euclid Avenue, Rev. A. F. Green, pastor; Meridian, Rev. J. N. Bull, pastor; Third Creek, Rev. A. F. Mahan, pastor; Union Grove, Rev. W. A. Masterson, pastor; Bearden, Rev. J. C. Shipe, pastor; Grove City, Rev. G. T. King, pastor; Ferry Street, Rev. S. G. Wells, pastor; Island Home, Rev. J. L. Dance, pastor; Immanuel, Rev. W. E. McGregor, pastor; Stock Creek, Rev. F. E. White, pastor; Calvary, Rev. E. A. Cate, pastor; Beaumont Avenue, Rev. J. F. Williams, pastor.

We hope to have the pleasure of visiting all of these churches sometime soon.

While in Knoxville we enjoyed attending the Sunday School Association of the city, held at the Calvary church, of which Rev. E. A. Cate is pastor. Brother L. T. McSpadden is President of the Association. The meeting was quite an interesting one and was well attended, despite the exceeding inclemency of the weather.

Altogether, the Baptists of Knoxville are doing a great work. Knoxville is a distinctively Baptist city. We are not sure but that, in proportion to population, there are more Baptists in and around Knoxville than anywhere else in the world. The pastors of the churches are a noble set of brethren, and we enjoyed very much being with them. Both as a Conference and as individuals they took much interest in the movement to add 5,000 new subscribers to the BAPTIST AND REFLECTOR, and lent valuable assistance.

By the aid of Brethren W. A. Atchley, of Broadway; J. H. Sharp, of Bell Avenue; J. M. Lewis, of Lonsdale; Eddie Ford, of South Knoxville; A. Webster, of Gillespie Avenue; George W. Edens, of Oakwood; J. L. Dance, of Island Home; M. C. Atchley, of Fountain City; E. A. Cate, of Calvary; and Mrs. Haynes, of Deaderick Avenue church, we secured about 100 new subscribers to the paper in Knoxville, and the end is not yet. The pastors propose to push the circulation of the paper until there are a good many more subscribers. Dr. J. J. Taylor and Rev. C. B. Waller, we may say, were out in meetings nearly all the time we were in Knoxville, but lent valuable encouragement and assistance after their return.

In this connection we may state there Rev. J. N. Bull is authorized to represent the BAPTIST AND REFLECTOR in the Chilhowie and Sevier Associations, and Rev. E. A. Cate in the Tennessee Association.

While in Knoxville it was our pleasure to share the hospitality of Brethren T. A. Frazier, D. S. Haworth, J. M. Lewis, J. J. Taylor, C. B. Waller, and George W. Edens.

STRAIGHT TALK.

In an address delivered at Reno, Nevada, on April 4, ex-President Theodore Roosevelt said, speaking of Reno's divorce colony:

"It is one colony of which you want to rid yourselves. I don't care what you do with those of your own State who seek divorces, but keep citizens of other States who want divorces out of Nevada. Don't allow yourselves to be deceived by the argument that such a colony brings money to your city. You can't afford to have that kind of money brought here."

This is straight talk. Whatever may be said of Mr. Roosevelt, it cannot be said that he has not the courage of his convictions. As we

mentioned in writing about Egypt, while he was in Cairo he visited the University of Egypt, and in his speech proceeded to denounce assassination, when it was generally understood that the Prime Minister of Egypt had a short while before been assassinated by a student of the University, who has since then, we believe, been executed for the deed. His speech made the students very indignant. That afternoon they paraded the streets crying "Down with the liar. He has no right to come here and insult us." They marched in front of Sheppard's Hotel, where Mr. Roosevelt was stopping. It happened that he was out at the time. The next day, though, he remarked to Dr. Wicker, "I gave it to them pretty straight yesterday, did I not?" He seems to have done that in Reno. We hope that his words there may have some effect.

TERCENTENARY EDITION OF THE BIBLE.

More than two years ago the Oxford University Press invited a number of biblical scholars of the United States and Canada to undertake the work of preparing a new edition of the Bible of 1611, this new edition to be the Commemorative Tercentenary Edition of the Authorized Version of the English Bible. Thirty-four editors have been engaged in this work, these representatives of the various denominations of America being drawn chiefly from the universities and theological schools of the United States and Canada.

This committee of American scholars has not attempted a revision of the Bible. They recognize that this work has been well done during the last thirty years. Changes have been made "only where the old rendering missed the point of the original or perverted the meaning, or where the English translation seemed to obscure the meaning which was sufficiently clear in the Hebrew or Greek text, or where the words of the old version seemed infelicitous or were obsolete." The text has been paraphrased, and the contents of each paragraph have been suggested in italicized sub-heads to each chapter.

DR. A. J. S. THOMAS.

It was with deep regret that we learned of the death of Dr. A. J. S. Thomas, who for many years has been editor of the *Baptist Courier*, Greenville, S. C., succeeding the lamented Col. Hoyt in that position. Before becoming editor he was pastor of several important churches in South Carolina. He was also for some years President of the South Carolina Baptist Convention. It is as editor of the *Baptist Courier*, however, that he will be especially remembered by Baptists both of South Carolina and of the South. He was an excellent writer and was always very straightforward in his statements, and fair in controversy. We shall greatly miss him from our editorial ranks. We tender to the Baptists of South Carolina, and especially to his family, our deep sympathy in their great loss.

THE LAYMEN'S PART.

J. W. GILLON, CORRESPONDING SECRETARY.

The mission situation demands great laymen leadership at this hour. If some brother in each church will make it a matter of prayer that God will help him to do something worthy of the cause for which he stands, and then will make up his mind to give until it hurts, he can lead his church to do the biggest, most Christly thing it has ever done. You can do it this way, my brother. When you have determined to do your best, go quietly to the men you know in your church who are able to do about as much as you are going to do, and propose to them that you and they lead off in the collection. It will be a joy to you to see how well the church will follow you in doing a worthy thing. Brother layman, win the victory in the Home and Foreign Mission campaign now on. God expects it of you, and you can do it.

The *Baptist World* brings us the information that Rev. J. R. Hobbs, of Mt. Sterling, Ky., has accepted a call to the Baptist church at Shelbyville, Tenn. Bro. Hobbs is a Mississippian, a graduate of Clinton College and of the Southern Baptist Theological Seminary. We extend him a cordial welcome to Tennessee. He will find a noble people with whom to labor at Shelbyville.

INTERESTING LETTER FROM J. J. W. MATHIS.

Since closing my pastorate with the First Baptist Church of Union City, a few weeks ago, I have been doing quite a little work in West Tennessee and western Kentucky for the BAPTIST AND REFLECTOR, the *Baptist Builder* and the *Western Recorder*, each one of which is distinctly a Baptist paper, and the men behind these papers are noble men, tried and true, and worthy of leadership of God's hosts, and the work they are doing will abide.

Is this all? No, by no means. The noble and—in large part—the consecrated and loyal pastors to all the interests of the kingdom are "fellow-helpers to the truth," by not only reading these papers, themselves, but by (from time to time) publicly and privately presenting cogent reasons why their people should take and read, pay for and pray for, at least one Baptist paper, and yet, if the ushering in of the millennium should depend upon all the people doing their full duty along this line, and others as well, the dawn of that day "is not yet," by any means, and still, we who act upon our faith, need to "press the battle to the gate" unfalteringly, patiently awaiting the harvest of our sowing.

But still the active, earnest, anxious, aggressive ministers of the gospel, upon whom God has laid the responsibility of proclaiming salvation through the Christ, and of leading the people as their (under) shepherd, or pastors, feel like crying out in all the earnestness of a soul afire for the salvation of men—How long, O Lord, shall thy people defer that aggressiveness the lost condition of men demands, and to which the earnest pastor and his choice ones, "the faithful few," would lead, were it possible? But, thanks be unto God, who gives us the victory through our Lord Jesus Christ, there is some progress being made indeed, if we compare the present with the past of a decade, or score of years ago; it is quite evident that (sure enough) Baptists are waging ahead in the vineyard of their Lord, and still, sad to say, many sit idly by, nothing doing—as to themselves—and "many sleep." These facts, the last two above mentioned, become intolerably sad when we contemplate the fact that this is the age of all the ages for Baptists (only if they will), for a world-wide conquest. Shall we not therefore, my brethren, quit ourselves like men and be strong? God help us so to do.

But I must close. In my next letter I shall have some practical suggestions to make, with regard to the paper question in general, and, too, that may not be in popular favor with the popular view of many of my brethren, and yet, which I believe will be greatly conducive to the unifying of our forces, and also to the furtherance of the gospel.

Cordially and fraternally,

J. J. W. MATHIS.

Union City, Tenn.

L. D. AGEE AT WORK AGAIN.

I was at Mt. Lebanon church the first Sunday in March, this being the first of my churches I have been able to meet with since the fourth Sunday in January. I was ill at home during all of February with measles; had only been up three weeks when I filled my first appointment, and was taken sick on last Friday, not being able to meet my people at Mt. Carmel the last second Sunday. I have been in bad health since last September. I underwent a very serious operation on September 28, 1910, was in the hospital three weeks, and confined to the house until the last of November. I have only met with my churches once or twice each since September. My churches have called me again; some have raised the salary. I hope as the weather is opening up in the spring to be able to be at my post regularly from now on. We have not done what we would for Home and Foreign Missions had I been able to put the needs of our Boards before my people.

Brother B. W. Cole supplied for me the month of February, and my churches appreciated having him with them. May the Lord bless and prepare all of our work in this year 1911, is the prayer of the unworthy writer.

L. D. AGEE.

Fosterville, Tenn.

A WORD CONCERNING THE CHURCH AT HALLS.

We left the church at Halls under the conviction that the Lord wants us here at Macon. We left, however, much against our own feelings personally, as we felt we had won the confidence and good will of the people. The church now seems in an excellent condition, the people are united and ready for work. We had hoped for a long pastorate, and so planned and

prayed and worked. But God willed it otherwise. The church is now entirely out of debt with a neat comfortable home for the pastor entirely free from all obligations. And the confidence of the people restored. All these have been effected in the three years of our sojourn among them. The church has also doubled the contributions to missions. The pastor, who ever he may be, will find a great field for work, rich in possibilities for development. It was my happy privilege to serve also Gates and Edith, giving each one an afternoon service, and Zion's Hill Saturday afternoon and Sunday morning. This furnishes a great territory, but a rich field for cultivating the worker as well as developing the material. We are hoping when we are done with our work here that the Lord will lead us back to dear old Tennessee. We are still interested in her affairs. Our work here opens up nicely, and the people have welcomed us most cordially.

Macon, Miss.

W. L. HOWSE.

DOING EFFICIENT WORK.

We had a fine day at Goodlettsville, Sunday, April 2. Rev. T. J. Ratcliff, pastor, preached to a good congregation at 11 o'clock on "Noah's Ark," and at 3 o'clock on "What Think Ye of Christ?" We had no service at night. The revival commenced at the M. E. Church, South. As the helper did not come, Bro. Ratcliff was invited to preach, and after much persuasion consented to do so, much to the joy of all present. He preached a powerful sermon on "The Eternal Name." Splendid interest at every service on the part of the unconverted as well as the Christians.

Brother Ratcliff is doing a good work here. His visits in our homes are highly appreciated by all. He has visited homes of the aged and sick, leaving them all feeling much happier by his cheerful conversation and elevating prayers.

A MEMBER.

DIFFICULTIES DEFEATED.

The meeting at McMinnville was interfered with by an epidemic of measles and mumps, and much cool weather, and rain, yet we had a good meeting. All the people who came could not be taken care of. There were several additions. Pastor S. A. Owen is doing a noble work. The church has a neat sum on hand, to be added to for a pastor's home. Mrs. Owen is a splendid pastor's assistant.

We are in the first week of the meeting with Rev. J. H. Hull at Centerville. Yesterday there were three bright professions. The people all over the house were happy. Several shouted aloud the praises of God. Pray for us.

SAM W. KENDRICK,
State Evangelist.

A "SECOND BLESSING."

Thank you, Brother Folk, for filling out my ellipsis in "Fireside Reflections." You called attention to my "second blessing." Strange that I should have left out of my "inventory" the chief luxury of my temporal life. She deserves encomiums, and shall have them. She is an angel incarnate—Sister Pendleton, second edition.

"Tis sweet to think that when I die,
There's one to hold my languid head,
And let me on her bosom lie,
Till the breath of life is fled."

Columbia, Tenn.

W. T. USSERY.

Rev. L. W. Sloan, a graduate of Union University, and one of our best men, has resigned the care of the West Lake church to accept the Sildell church in the eastern part of this State. Bro. Sloan was pastor at West Lake for nearly three years, and did as good work and with as great results as any man in the State, I dare say. But he has a larger field with greater possibilities where he has gone. He was my neighbor since my recent move, and I regret to have to give him up, but trust that the Lord has led him to his new field, and shall look for good reports from him. By all means, let us have Dr. Savage as President of Union University. He has made the school what it is, and it is nothing but right and the wisest thing that he should give to it his last and best years. His old boys in Louisiana will stand by the institution under his administration.

Jennings, La.

J. W. MOUNT.

The *Christian Index* says that during the 27 months' pastorate of Dr. M. A. Jenkins at the First Baptist Church, Athens, Ga., there were 365 additions to the membership of the church, and \$31,834.64 was contributed to the various objects, of which \$17,885.91 was given to missions and benevolence.

The Home

THE HEIGHTS.

I cried, "Dear Angel, lead me to the heights,
And spur me to the top."
The angel answered, "Stop,
And set thy house in order; make repair
For absent ones who may be speeding there,
Then will we talk of heights."

I put my house in order. "Now, lead on!"
The angel said, "Not yet;
Thy garden is beset
By thorns and tares; go weed it, so all those
Who come to gaze may find the unweeded rose,
Then will we journey on."

I weeded well my garden. "All is done,"
The angel shook his head.
"A beggar stands," he said
"Outside thy gates; till thou hast given heed
And soothed his sorrow, and supplied his need,
Say not that all is done."

The beggar left me singing, "Now at last—
At last the path is clear."
"Nay, there is one draws near
Who seeks, like thee, the difficult high-way.
He lacks thy courage; cheer him through the day.
Then will we cry, 'At last!'"

I helped my weaker brother. "Now the Heights—
Oh, guide me, angel guide!"
The presence at my side,
With radiant face, said, "Look where are we now?"
And lo! we stood upon the mountains brow—
The heights, the shining heights!
—Ella Wheeler Wilcox.

FAITH'S EASTER LILIES.

BY ALICE E. ALLEN.

Those who passed through the narrow street in the suburbs of the great city noticed a quaint, old-fashioned little cottage which stood there, quite as if the buttercups and daisies of bygone days still bloomed about it. No flowers grew about it now, but in the one sunny window during all the fall and winter and spring, there had been a mass of rich, dark-green, lily-of-the-valley leaves, growing quite as thriftily as if a blue sky bent above them.

People passing paused often at the sight of the refreshing green, and did not wonder that those sensitive leaves mistook for April skies the sunny blue eyes of the little maid bending above them. Some wondered sometimes that the little girl was always to be seen in that window with the lilies. If they had gone into the clean, cozy little room, they would have known at once the reason. The little girl of the blue eyes was a helpless cripple.

From morning until night for two long years she had sat there in the big rocker. Mamma was busy all day long, baking, sweeping, washing, ironing, sewing when all else was done. Faith thought sometimes that there was nothing which mamma's slender, busy fingers could not do.

Three-year-old little Ralph played about in the tiny yard outside, or "helped" mamma in the kitchen. So, Faith, being so much alone, talked often to her lily plants. A kind neigh-

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Just as Nature creates aches and ills, so does She provide for their cure. When you develop a case of Indigestion; when your stomach gets out of order, or your KIDNEYS and LIVER are not working properly, simply leave it to "Nature's Sovereign Remedy," and drink

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bor had brought them to her in the summer from the great, green country, and ever since Faith had kept hidden in her heart a wonderful plan for Easter. She had confided it only to the lilies. For a long while she was not quite sure that they understood, but when the buds began to come, growing daily larger and larger, she was sure that they did. When at last the waxen, white bells slowly unfolded and gave out their exquisite scent, filling the little room with thoughts of blue skies and broad stretches of green, and butterflies and bluebirds, her delight knew no bounds.

On the Friday before Easter the lilies were in perfect bloom. Faith carefully counted them.

"Enough for three large bunches," she said, as mamma paused to feast her tired eyes on the delicate, snowy bells half hidden in the clustering mass of dark green. "And Miss Pauline has promised me a dollar a bunch. Three whole silver dollars all my very own. Mamma Lester, do you 'preciate that?'"

"Yes, dear," said mamma, smiling at the little pale face all aglow with happiness. "You will be quite rich. And what is to be done with so much money, little daughter?"

"That's my secret, mamma," said Faith, laughing greefully. "Just you wait and see what my Easter lilies bring."

The next morning, for the first time in months, Faith's chair stood empty. She had been feverish and restless all night, falling asleep just as the light came. So Mamma Lester did not wake her. And as she dressed little Ralph, she said to him:

"Ralph must be very good today, and help mamma and sister Faith just as much as he can."

"Baby will help," said the little fellow eagerly, as he trotted down the stairs.

Alone in the sitting room, his quick eyes soon found something to do. The beautiful lily-bells shone in the April sunlight, and something else shone, too, a pair of tiny scissors which lay on the table close to a large basket. Faith had placed them there the night before, "to be ready in the morning," she had said.

"Baby will help," said Ralph. The windowseat was low, and soon, snip-

snap, snip-snap, went the shining scissors in and out among the beautiful blossoms. Snip-snap, snip-snap, all too swiftly, and still too slow for Ralph. So the scissors were dropped, and the fat, eager fingers completed the mischief.

Two hours later, mamma pushed Faith in her chair into her usual place in the sunshiny window. She had scarcely left the room, when such a cry as she heard:

"Oh, mamma, my lilies, my lilies!"
Hurrying back, such a sight as met her eyes.

There was Faith half way out of her chair, and there on the floor, sound asleep, was Ralph. Scattered all about him, and piled below the window, were the beautiful lilies. Mamma gasped as she realized the extent of the mischief. Not only had Ralph cut down every slender stalk, but he had patiently clipped every tiny bell from its stem. Poor, faded little lilies, and poor, heart-broken little Faith!

"Oh, mamma, mamma," wailed the little girl; "what shall I do? Oh, what shall I do?"

Poor Mamma Lester sat down on the floor among the crushed lilies, and took her weeping little daughter in her arms. None but mothers know what to do and say at such trying times. But Faith, sobbing more and more slowly, found some little comfort in the safe, sweet shelter of those tender arms.

"Why, mamma," she said suddenly, sitting up; "there are tears in your own eyes—really, truly tears. You must not cry. I'll stop—I will."

Then suddenly she hid her face again in her mother's arms. "I could bear it all, mamma," she said, "if it wasn't for—for—" a burst of sobs finished the sentence.

"For what, little daughter?" questioned mamma gently.

"Well, mamma, that was the best of all. With those three dollars I was going to buy you a new dress, a real, new one. And now—"

"But, dear, mother would rather have her own brave little daughter than all the new dresses in New York."

"Yes," said Faith soberly; "but you need one so, and baby's shoes are a sight."

At the sound of his name, Ralph stirred uneasily. "Baby helped Faith," he murmured drowsily.

"Oh, baby, baby," said Faith, laughing and crying together. "You are the dearest little brother in all the

Household Worries

The woman who has the care of children in addition to her household duties frequently finds the drain upon her vitality more than her constitution can stand. She becomes nervous, irritable, passes sleepless nights, has headache, backache and other weaknesses that make life miserable. For such there is nothing that gives such quick relief as

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world. So, there!"

And she kissed the top of his curly head. Then she kissed mamma, and was helped back into her chair.

"That's the very last one, I think, dear," said Mamma Lester some time later, as she added a lily-bed to the forlorn heap in the basket.

"There are twelve stalks left," said Faith, "and they'll make our Easter sweet, anyway. And here's my letter for Miss Pauline. It tells why I can't send her the lilies today, as I promised. 'And,' with a little tremble in her voice, 'that's the end of it.'"

But that wasn't the end of it. For when Miss Pauline Graham, in her beautiful home, read the neatly-written letter, she put on hat and coat, and in half an hour entered the little sitting room where Faith sat trying not to see the mutilated lily leaves in the window.

"You write such a plain, pretty hand," she said, in the course of the conversation "I am sure you can copy a great many of my letters for me, Faith, if you will. And, by-and-by, when you are older, I can get you all the copying you want to do."

"And I like to write better than anything else, mamma," said Faith gladly, when she and mamma talked it over that evening. "And you shall have your new dress, after all, and baby his shoes, and lots of good things are coming—you just see."

"Baby helped sister," said Ralph sleepily from mamma's arms.

"That's so, dear, you did," said Faith thoughtfully.—Ea.

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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, 809 West Seventh St., Chattanooga, Tenn.

Mission topic for April, "Brazil and Argentina."

CORRESPONDENCE.

I must not stop for preliminaries today. I have such a tall pile awaiting your attention. I knew you would wake up, and I am hoping sincerely you will keep wide awake the rest of April. I did want to tell you of the lovely "all day meeting" we enjoyed at the Tabernacle church out in South Chattanooga yesterday. In spite of the heavy rain that stopped many of the cars and kept some away, we had a good crowd, and the Jubilee influence was still strong upon us.

On Friday, April 7, Mrs. Norvell, of Nashville, is going to report the great Jubilee meeting in New York to Chattanooga, at the First Baptist Church, and we are looking forward with great pleasure to hearing her story. In all my experience here, I have never known Chattanooga people of all creeds so roused over the subject of missions. We seem to breathe it in the very air.

But I must show you the 15 letters the postman has left at 309 W. Seventh street this week, and if he treats us as well the other three weeks in April we shall certainly have our

THOUSAND DOLLARS,

or come very close to it. Listen closely to them one by one, and then say, "Dear Lord, what can I do?"

No. 1 is from Sevierville, and says: "Enclosed find \$1.50 for Mrs. Medling's salary from our 'Children's Band' in the Sunday school."—Mrs. J. T. Hale.

We are so glad to begin with this, of all our lines. Thank the Bands, please, Mrs. Hale.

No. 2 is from Blountville:

"Please find enclosed \$3 to be divided equally between Home and Foreign Missions."—J. H. Cox, Church Treasurer.

We are so much indebted. Blountville is always good to the Young South.

Then comes Benton in No. 3:

"Please use the enclosed \$2 where it is most needed. We sincerely trust you will succeed in raising the \$1,000."—Unknown Friends.

Let's divide it between the Home and Foreign Boards. We heard yesterday in what dire peril they were of coming to the Convention in debt. Thank you for this help.

And here in No. 4 is our best of friends from near Jonesboro, who blesses us each fall. He says:

"Enclosed find \$5.93 from Limestone church for Home Missions. Besides our nickel collection we take a collection each month for one benevolence or another. We are preparing for our great gathering in November. Prepare to come up."—W. S. Squibb.

Oh, wouldn't I like to go? Give me timely warning, Mr. Squibb, and I may find it possible this year. We are so grateful for this fresh proof of your interest in the Young South. May your young people make fine crops this year. That's a wonderful church of yours.

Bells sends us No. 5, and it is a sweet message:

"Please find enclosed \$1.50 for For-

eign Missions. My oldest little girl, Jennie Maie, earned 10 cents and sends her birthday offering, which is 8 cents. The rest is some money I made, and is my birthday offering. I read your calls each week for help and I felt that I must do a little. May this put a Bible in some hand that knows not God. I have three little girls, and a Christian husband. We have a weak little church here, but I can truthfully say we are strong in the faith. May the richest blessings of Heaven rest on the Young South. I hope to send another offering. Pray for us."—Mrs. W. B. Eason.

Thank you and the little daughter so much. I wish we could have a flood of birthday offerings these last weeks in April. May God bless your church.

No. 6 comes from Fountain City, and brings a dollar to our funds and rouses a flood of sweet memories. I am sorry the writer bids me not to publish it, for I would like to assure the sister that her brother's name is still often on the lips of First church people, with whom he lived and worked ten years ago. We have never ceased to miss his kind face at the door, as he welcomed strangers who soon became his friends, and we prize this reminder of him more than we can tell. May I give it to Mrs. Medling in Japan?

Next comes Jackson in No. 7:

"Enclosed find \$2 from the Sunbeam Band of the Second church. Give it to the Margaret Home and the Indians. We wish you great success."—(Mrs.) Rena James.

No. 8 brings tidings from Trenton: "Enclosed find \$1.25 for the orphans in West Nashville. My little Julia begs that it be sent to them. This is the proceeds of her Sunday eggs. She has started to school and I think she will soon be able to write her own letters to the Young South. She has received such a sweet letter recently from our missionary in Japan, and also the pictures of Julia and Landis, and we are so proud to have them. We intend to give our next offering to them. We are so glad the orphans will soon have more room and otherwise be more pleasantly situated. We wish you abundant success the rest of the year."—Mrs. J. D. Ingram.

No. 9 comes from an old friend at Pin Hook, who never fails us:

"Find enclosed

FIVE DOLLARS

for Home Missions. May the Lord bless the Young South. Remember me in your prayers."—One of the Two Sisters.

Dr. Gray's brief appeal did good. Thank you so much.

No. 10 comes from the dear children at Sweetwater:

"I enclose \$2.57 from the Infant Class of the First Baptist Church, for the first quarter of 1911. Please use for our missionary and the work in Japan."—(Mrs.) M. C. Lowry.

We appreciate the constantly recurring gifts of these little classes. Will you give them special thanks, Mrs. Lowry?

Then No. 11 from Dayton is most interesting:

"Enclosed find

FIVE DOLLARS,

which the 'Vanguard Club' of the First church at Dayton sends you. Please divide between Mrs. Medling and Home Missions. We organized our club Feb. 19, 1911, and have seven members. We hope to send more in the future. We wish to be helpful members of the Young South. Our best wishes are yours."—Stella Gross, Blanche Gross, Riddle Blevins, Pansy Tallent, Pearl Campbell; Agnes Shields, Secretary.

We give you glad hands, and wave our kerchiefs with full hearts. Do come to see us often. Thank you for your timely aid.

Next comes Ripley, to round the dozen:

"I am sending you \$3, which you will divide between our own missionary and the Home Board, with 5 cents for postage on 25 mite boxes."—Mrs. J. A. Porter.

We thank you sincerely, and hope to hear from those boxes later. We have learned to look for you confidently.

Then No. 13, but no "bad luck" from Lucy:

"Harold, Grace, and Grandmother Willoughby send \$2.30. Give \$1 for the orphans at Nashville and \$1 for Mrs. Medling's salary. Send the Foreign Journal to Mrs. M. E. Willoughby and some suitable literature, so she may organize a Band. The \$2 is a thank-offering for the spared life of Grace, who is recovering from a severe attack of diphtheria. We are so thankful that her sweet little face remains to cheer the home."—Harold, Grace and Grandmother Willoughby.

We shall send the Journal, etc., with great pleasure. Many thanks for the offering. May little Grace soon grow strong, and give her whole life to Jesus.

No. 14 makes our hearts glad:

"Enclosed find

SEVEN DOLLARS

for Home Missions. We had our program about the Indians yesterday, and are sending the collection right in, and we are earnestly praying the Home Board may come to the Convention out of debt. We sent Mrs. Medling some cards not long ago. We enjoy her letters so much."—Elizabethton Sunbeams; Kathleen Nave, Treasurer.

That's beautifully done. Our hearts go out in gratitude to the Band. May God bless them.

Then I have two more subscriptions to the Journal, one to the Home Field and one to Our Mission Fields.

Do you know I have two more of the best letters, but I fear that the printer will not allow them in this number. Just guess what they are, and the waiting will whet your appetite until next week. You are sure to be delighted.

Hurriedly yours,

LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

Through Jan., 1911	\$743 06
Feb. offerings, 1911	64 56
March offerings, 1911	49 45
First week in April, 1911	14 00
Second week in April:	
For Foreign Board—	
Children's Band, Sevierville S.	
S., by J. T. H.	1 50
Benton Friends (J.)	1 00
Mrs. W. B. Eason and Daughter, Bells (J.)	1 50
A Sister, Fountain City	1 00
Infant Class, Sweetwater, by	
Mr. L.	2 57
Vanguard Club, Dayton, by A.	
S. (J.)	2 50
Ripley Sunbeams, by Mrs. P.	1 50
Willoughby Band, Lucy (J.)	1 00
Blountville Church, by J. H.	
Cox	1 50
For Home Board—	
Blountville Church, by J. H.	
Cox	1 50
Benton Friends	1 00
Limestone Church, by W. S. S.	5 93
Sunbeams, Second church,	
Jackson, by Mrs. J.	1 00
One of the Two Sisters, Pin	
Hook	5 00

Vanguard Club, Dayton, by A.	
S.	2 50
Ripley Sunbeams, by Mrs. P.	1 50
Elizabethton Sunbeams, by K.	
N. Tr.	7 00
Orphans' Home—	
Julia Ingram, Trenton	1 25
Willoughby Band, Lucy	1 00
For Margaret Home—	
Sunbeams, Second church,	
Jackson, by Mrs. J.	1 00
For Foreign Journal—	
Mrs. Willoughby, Lucy	25
Mrs. Veale, Chattanooga	25
Mrs. McNulty, Chattanooga	25
For Home Field—	
Home Field, Chattanooga	25
For Our Mission Fields—	
Mrs. McNulty, Chattanooga	20
Postage	10

\$915 12

\$1,000—\$915.12—\$84.88.

Will you send that next week?

L. D. E.

Received since May 1, 1910:

For Foreign Board:	\$372 85
" Home Board	88 26
" State Board	87 90
" S. S. Board	9 00
" Jewish Mission	10 70
" Orphans' Home	222 11
" Margaret Home	14 86
" Foreign Journal	14 75
" Home Field	5 75
" W. M. U. Literature	5 45
" Ministerial Relief	14 25
" Ministerial Education	10 10
" Baptist and Reflector	5 00
" Baptist Hospital	22 96
" Mountain Schools	21 10
" Typewriter	1 50
" Jewish Girl	3 50
" Church Building	1 00
" Postage	3 08
	\$915 12

(Continued from page 6.)

the city. The man in the business or professional world, with the ability to lead in his sphere can easily become a leader in the church when he is converted. The right kind of laymen leaders make the church. One great church in a city, led by the right kind of laymen, sets the standard and the pace for all other city churches. City churches doing their duty call out the strength of smaller churches for many miles in all directions from the city. The small churches like to pattern their work after the strong church that does its duty. The city has the chance, and does furnish the church that leads in standards set. From another standpoint, the church of the city furnishes the leaders. Some one must always plan the work. The men who have the vision which enables them to plan wisely and worthily are found as a rule in the city churches. A man who can lay broad and Christly plans is worth more to the cause than a whole army of men who can execute, but have no ability to plan. It is the privilege of the city church to furnish this man who plans. It is easy to find him in the city church which does its duty toward city missions. He comes to the city church trained in the business world to plan and to have his plans executed. In the church work in constant contact with city mission problems, he soon learns to plan for the Master's Kingdom as it may be affected by his own church. The man who can plan for a great church and a great business can plan for the Lord's work at home and abroad, and so, soon becomes the leader of the Lord's hosts everywhere, and in every good enterprise.

BELLS.

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

AMONG THE BRETHREN.

BY REV. FLEETWOOD BALL.

The \$100,000 improvements on the Greenville Female College, Greenville, S. C., have been begun in dead earnest in view of the coming of President-elect D. M. Ramsay.

The church at Shelbyville, Tenn., secures as pastor, Rev. J. R. Hobbs, of Mt. Sterling, Ky. A good catch for Tennessee.

General Evangelist Weston Bruner, of Atlanta, and the greater part of the other evangelists of the Home Board, will inaugurate an evangelistic campaign in Montgomery, Ala., April 23.

Dr. W. B. Riley, of Minneapolis, Minn., has accepted the care of the First church, Corinth, Miss. What a power he can be in the South! But we understood that Rev. J. P. Harrington has accepted Corinth.

Dr. H. H. Hulten, of the First church, Charlotte, N. C., lately assisted Rev. J. S. Snyder in a revival with the First church, Chester, S. C., which resulted in 41 additions, 34 by baptism.

Dr. H. W. Virgin, of the First church, Jackson, Tenn., has the notable distinction of having led his church in the erection of possibly the most beautiful and best adapted house of worship in the State, and one of the prettiest in the South. W. J. Bryan is to speak in it soon.

The Second church, Paducah, Ky., secures as pastor, Rev. Charles S. Gregston, of Dawson, Ky., and he is on the field.

The South Main Street church, Greenwood, S. C., secures as pastor after May 1, Rev. J. Q. Adams, of Charlotte, N. C.

Rev. Forest Smith, of the First church, Sherman, Tex., will aid Rev. W. A. Wray in a revival with the First church, Weatherford, Tex., beginning April 15.

Dr. A. J. S. Thomas, aged 58, of the Baptist Courier, Greenville, S. C., died recently of Bright's disease. He had been a mighty factor in the progress of South Carolina Baptists for many years. He was a good, true man.

Rev. E. H. Jennings has closed his work as pastor at Greensboro, Ga., and entered upon his duties in the pastorate at the First church, Dothan, Ala.

Rev. C. W. Daniel of the First church of Atlanta, Ga., conducts his own revival which is in progress this week, with beneficial results.

Rev. J. A. Bell has resigned as pastor at Greenville, Ga., to accept the care of the church at Lumpkin, Ga.

Many of the citizens of Dresden, Tenn., have petitioned that the proposed debate between Revs. I. N. Penick, of Martin, and R. H. Pigue, Methodist, do not occur. That's lucky for the Pigue.

Rev. Andrew Potter of Paris, Tenn., and Miss Dothel Lee Carroll of Bardwell, Ky., were happily married on Wednesday night of last week at 8 o'clock at the home of the bride's parents, Rev. B. T. Hughey officiating. Bro. Potter is one of the finest young men of our acquaintance and we are confident his bride is vastly his superior.

A judge in Selma, Ala., lately put stripes on seven white men in one day and sentenced them to hard labor for thirty days on the public roads for violating the prohibition laws. Who says prohibition don't prohibit? Oh, for a million such judges!

Rev. W. J. Ray, financial agent of San Marcos Baptist Academy, has been elected as a State evangelist in Texas, and begins work May 1.

Since the resignation of Dr. W. J. E. Cox of the First church, Mobile, Ala., Dr. B. F. Riley has been ac-

ceptably acting as supply pastor.

Rev. E. E. George has resigned as pastor of Dauphin Way church, Mobile, Ala., after serving there three years. His plans are not known. We were pleasantly associated with him in Seminary days.

Rev. S. J. Parrish of the First church, Eastman, Ga., who came from the Methodists to the Baptists, lately baptized Rev. J. A. Blach, presiding elder of the Pacific Conference. He has baptized three other Pedo-baptist ministers lately.

Evangelist I. S. Boyles of Jonesboro, Ark., lately held a meeting at Raven-den, Ark., resulting in the organization of a church of 32 members. Dr. John T. Christian and Rev. L. W. Russell assisted in the organization. Brother Russell will likely be pastor.

Dr. J. W. Conger of Little Rock, Ark., former president of Union University, Jackson, Tenn., has been elected to the presidency of Central College, Conway, Ark., and it is believed he will accept.

Rev. Franklin Kerfoot, of Nowata, Okla., has accepted the care of Lexington Avenue church, Fort Smith, Ark., and begins work May 1.

Dr. A. J. Barton, Corresponding Secretary of the Educational Commission of Arkansas, lately received a cash gift of \$10,000 from one man on the Baylor Endowment Fund.

Dr. G. Campbell Morgan, of London, Eng., spoke to a crowd of 15,000 people in the Armory Auditorium, Atlanta, Ga., recently. More heard him than heard either Roosevelt, Taft or Woodrow Wilson.

Evangelist W. L. Head, of Fort Worth, Tex., lately assisted Rev. A. A. Hutto in a revival at Cisco, Tex., resulting in 50 conversions and 31 additions.

Rev. J. B. Fletcher, well known and esteemed in Tennessee, has resigned the care of the church at Clifton, Tex., to accept a call to Jacksboro, Tex.

Rev. R. E. Guy, formerly a student in Union University, Jackson, Tenn., recently supplied the pulpit of Kentucky Avenue church, Fort Worth, Texas.

During the revival at East St. Louis, Ill., in which Rev. U. S. Thomas of Waco, Tex., assisted Rev. E. V. Lamb, there were 160 additions.

Prof. G. C. Waldrop and Miss Camilla Butler of Buena Vista, Tenn., were recently married at the home of the bride's parents, Rev. I. N. Penick, of Martin, Tenn., officiating. We heartily congratulate these splendid young people.

Rev. Spurgeon Wingo closed his engagement as supply pastor at Trezevant, Tenn., and took up the duties of the pastorate at Hickman, Ky., April 1st.

It is now Grandfather A. W. Foster, of Huntingdon, Tenn., because Dr. Hoyt Smiley and wife of Lawrenceburg, Tenn., are the proud parents of a fine son. May the little man grow to be as good a Baptist deacon and pastor's friend as his grandfather.

Rev. M. R. Cooper of Fredericktown, Mo., has been called to the care of the church at Rock Springs, Wyoming, and it is believed he will accept.

Owing to the critical illness of a little daughter with pneumonia, and his wife with fever, the writer was compelled to discontinue labors with Rev. A. L. Bates in the revival at Royal Street church, Jackson, Tenn., last week.

Rev. Theo. W. Gayer of Louisville, Ky., has been called to the care of the church at Aberdeen, Miss., and will take charge June 1. That church will have a Gayer pastor than usual.

Rev. R. D. Cecil of Nashville, Tenn., formerly State Evangelist, is helping

OLD LADY SAGE'S ADVICE.

Knoxville, Tenn. — Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me before I began to take Cardul, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardul, and now I can go most anywhere." All ailing women need Cardul, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable vegetable remedy, successfully used for over 50 years. You ought to try it.

Rev. Ernest Quick in a revival at Calvary church, Pomona, Cal.

Please say to the brethren, through the BAPTIST AND REFLECTOR, that I regret very much that I have been unable to get the minutes of the Tennessee Valley Association printed. They have been with the printer since last October, and part of the work has been done some time, but as yet they are not ready for distribution. I cannot say how soon I can send them out.

J. M. HINDS,

Clerk Tennessee Valley Association.

SUMMER SCHOOL OF THE SOUTH.

University of Tennessee, Knoxville. Tenth session, June 20-July 28, 1911.

Largest school of its kind in the world. 100 instructors. 2,520 students last year. 400 courses; 65 popular lectures. Music festival; no tuition; registration fee of \$10 admits to everything. Reduced rates on all Southern roads. Board and lodging at reasonable rates. Climate excellent. The Southern teacher's best opportunity for improvement in scholarship and professional skill, which mean better pay. For full announcement write to P. P. CLAXTON, Superintendent.

GOLD WITHOUT THE MINTING.

BY DR. A. M. SOULE.

What can it be? It is nothing more or less than the cotton seed meal of our everyday commerce. Those who are familiar with it recall that it is a bright yellow color when pure and fresh from the mill, and as the precious metal is yellow in color, it is not hard to understand the association of ideas here indicated.

Gold is in every crop that grows, but by none is the precious metal mined so rapidly as through the lint of cotton and the seed of its by-products. Of these by-products, cotton seed meal is one of the most important on account of the variety of uses to which it may be put for the maintenance of livestock and the improvement of the fertility of the land. As a foodstuff it will improve the ration of horses and mules, beef and dairy cattle, poultry and to some extent, swine as well. As a fertilizer it provides a cheap and most desirable form of organic nitrogen, and has the advantage of combining admirably with any form of fertilizing material on the market. There is no other single by-product produced in America so rich in feeding and fertilizer constituents, or which is adapted to anything like the variety of uses to which cotton seed meal can be put with advantage on the part of the farmer.

Its virtues are recognized in Denmark, Germany and England, where great quantities of it are used each year. It can be used with as great advantage throughout this country, and every pound of it should be fed at

home, and it will improve the ration by adding to its efficiency and supplying what nature has shown to be one of the essential elements for the nutrition of farm stock.

SALESMEN WANTED.

Trained salesmen earn from \$1,200 to \$10,000 a year, and expenses. Hundreds of good positions now open. No experience needed to get one of them. We will assist you to secure a position where you can get practical experience as a salesman and earn \$100 a month or more while you are learning. Write today for our free book, "A Knight of the Grip," list of good openings, and testimonials from hundreds of men recently placed in good positions. Address nearest office, Dept. 257. National Salesmen's Training Association, Chicago, New York, Kansas City, Seattle, New Orleans.

HEREFORD CATTLE, BERKSHIRE PIGS.

At auction, April 20. "Alabama Black Belt" farms for sale. Send for circular about winter legumes, hay and pasture plants. R. E. LAMBERT. Darlington, Wilcox County, Ala.



GEORGIA MARBLE

Is the most superior American marble, and is the only marble in the world that contains those durable qualities found in the stone from the ancient quarries. A vault, building or monument erected of **GEORGIA MARBLE** will stand through the end of time, always beautiful and free from decomposition. The close interlocking and perfect fitting of its crystalline formation prevents the slightest absorption and keeps it free from stain and disintegration. It is simply superb in beauty, and matches up perfectly, making it the one best material for monumental purposes.

Ask your dealer to show you samples of "Cherokee," "Creole," "Etowah" and "Kennesaw" Georgia Marble, and if he can't supply you, write us and we will put you in touch with a nearby dealer who can.

THE GEORGIA MARBLE COMPANY
Tate, Ga.

MOVING FORWARD.

The Lonsdale Baptist Church was organized March 4, 1906, by the Grove City Baptist Church, assisted by the following:

First church—Rev. W. M. Harris, pastor; J. Pike Powers and J. H. Brakebill.

Broadway church—W. A. Atchley, pastor; J. B. Brown and C. E. Lathrop.

Deaderick Ave. church—G. W. Perryman, pastor; J. M. Leek and G. W. B. Gray.

Third church—A. J. Holt, pastor; Thos. E. Rose and E. P. Wilson.

Bell Ave. church—J. H. Sharp, pastor; G. T. Galyon, and Rev. T. L. Cate.

Euclid Ave. church—L. A. Hurst, pastor; Rev. D. P. Brannan and A. L. Dinkins.

Oakwood church—C. J. Henderson and C. J. Hipps.

Third Creek church—W. H. Haggard and W. D. Hinton.

Rev. J. Pike Powers was selected as chairman of the presbytery. There were 36 persons present with letters to go into the new Lonsdale church. The church was duly organized and proceeded to elect deacons and trustees and named a committee of three to select a lot on which to erect a church house. Rev. R. N. Cate, then pastor of Grove City church, was called for half time by Lonsdale church. He did some good foundation work, but only served us about six months. We then called Rev. S. P. White, who was then in school at Carson & Newman College. He accepted the call for Sunday preaching only, and never moved on the field, but did fine preaching and accomplished much good. He resigned after serving us about ten months. We then called Rev. J. M. Lewis, our present pastor, who accepted and began his work Aug. 16, 1908. We had a membership of 80 when Bro. Lewis came to us, and during his pastorate of a little over two and a half years, there have been added 297 members. We now have a membership of 357. The State Board helped us on the pastor's salary from the beginning to the first year of Brother Lewis' pastorate. We then released the Board and have not had any assistance since from any other source.

The minutes of the Tennessee Association for the year of 1909 show that the Lonsdale Baptist Church had more additions during the year than any church in the Association. The minutes for 1906 of the same Association show that we gave more money per capita than any church in the Association. The collections for all purposes during the first month of church life were only \$19.10. The total collections last month were more than \$450. The total for the first year was about \$1,300, and the last year was over \$2,250. We have collected during our church life of five years over \$8,000. We have just closed a campaign which netted over \$350 cash. We now have a plant worth \$4,500, and only about \$300 in debt, and to the people of this church and friends of Lonsdale belongs the credit and to the Lord all the glory.

We expect to secure every cent of our indebtedness today through a stock certificate plan which will be

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the old standard, Grove's Tasteless Chilli 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.

presented later.

Our church has had a wonderful experience. Being composed of poor, hard-working people we have had to go like the cat eating the grindstone, "a little at a time," and this is the key to our success. If we had had some rich men to give us our house we would not have developed ourselves in giving.

To Bro. Lewis, our beloved pastor, belongs much credit for our good fortune today. We were fearful and he made us fearless. He did not say, "You must do this or that," but kindly let us do this and that, and in that way, pastor and people, with the Lord behind us, we have almost realized our dream in full.

I do not believe there is another church in this section that has accomplished more than we in proportion to our ability. The best people on earth live in Lonsdale and belong to this church.

Our young people are taking on new interest, and we are looking for wonders during the next five years. We are hoping and praying that the Lord will lay his hands on some of our young men and women and lead them out into the mission fields to help evangelize the world. We have our home almost complete, and we hope to have it finished and fully equipped in the near future, and start every wheel going full time doing service for the Master, and that we may all consecrate all our powers to the Lord and let Him use us in gathering the lost into the kingdom.

So brethren and sisters, let every member of this church unite our hearts and hands in the service of the Lord, and see what great things He will do for us in years to come.

W. P. LAWSON.

B. Y. P. U. NEWS.

The B. Y. P. U. of the First church, Knoxville, is growing very encouragingly. It has obviously taken on a new impetus and the prayers of many earnest workers are being answered for scarcely a service is held during which some new member is not enrolled.

The members feel that they are greatly indebted to Mrs. Kidd and Mr. Binning, active members of the church, and Mr. John McCoy, the Sunday school superintendent, for the interest they have taken in the meetings. Such faithful and earnest work as they have done with the blessings of the Omnipotent Father, would bring success to any religious organization.

It is indeed encouraging and interesting to see so many young people banded together in the real "tie that binds," all eager to take active part in the work, and expecting only that great remuneration which they will receive in the life to come.

At the meeting Sunday evening, at 6:40, the following officers were elected for the ensuing three months:

President—Carl Curtiss.

Vice-President—Miss Elma Reeder.

Treasurer—Harry Thompson.

Secretary—Robert C. Lowry.

Librarian—Miss Mary Malcolm.

Chorister—Clarence Epps.

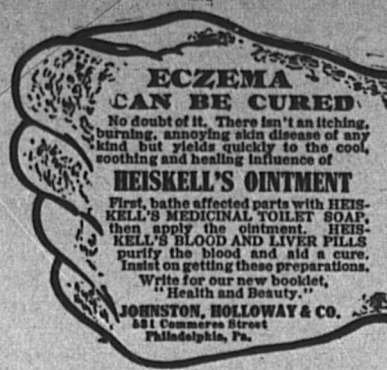
Pianist—Miss Gladys McCoy.

The hearts and doors of the Union are always open to visitors.

J. BAILEY WRAY, Reporter.

A MISSIONARY PASTOR.

I came here and took charge of this work Feb. 1, last. The people had neglected to cultivate a missionary spirit and were practically dormant along that line. Shortly after I came I began to advocate missions, but got



very little response. So, after getting things lined up I preached two sermons on missions. And Sunday morning we took a collection for missions—the first in the history of the church. To the surprise of some of our Hardshell Missionary Baptists, our collection amounted to \$15, for which we thank God from the depths of our heart.

Five dollars will go for State Missions and ten dollars for Foreign. This is a little mountain church, that has been very sadly neglected. I do pray that God will burden the hearts of our leading men with the country people, who have been neglected so long.

If missions were emphasized one-tenth as much in the rural districts as in the cities we would reap a glorious harvest at home for the Master, and open up the gateway to missions that has been clogged so long. It makes my heart ache to see so many long articles published on city missions, and not a word said about our noble mountain people.

Surely, "no one careth for their souls." Our revival begins April 9. We are expecting great things of the Lord.

O, God, give us a vision of the mountain people, to whom Jesus delighted so much to preach. Pray for us.

H. F. GILBERT.

Gatlin, Tenn.

BROTHER OAKLEY WRITES.

Sunday was a great day with us at Harmony. I preached to a very large crowd of good people, and at the close of the service they placed in the hats more than \$70 for missions. This is the third mission collection like this in the past few months. This grand old body of people have made a noble record in the past, but they have decided to make a greater mark in the future. All they do is for the glory of God. No better people exist anywhere than these people. Large crowds attend the services and the meetings are very interesting and spiritual. We shall have our revival there beginning the fourth Sunday in August. We are talking of having the church roll called this summer some time, which will be a very interesting occasion. Pray for us. JAS. H. OAKLEY.

Whiteville, Tenn.

Rev. J. H. Oakley of Whiteville, Tenn., lately held a most helpful revival at Somerville, Tenn., doing his own preaching. Bro. Oakley is an untiring worker.

CHURCHMEN If overworked, with overwrought nerves or seeking 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.

FOWLER BROS. LAND COMPANY,
First Building, San Antonio, Texas

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has for the past 50 years. Try Cardui, the woman's tonic.

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.

DROPSY CURED.

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.

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—Pub.



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Are often associated with and caused by Gall troubles or GALLSTONES, which is a dangerous complaint of small and misleading beginning and encroaches slyly, persistently, relentlessly, at first causing only disturbances of the stomach, digestive and secretory organs, with every indication of being a case of chronic Dyspepsia, Indigestion, Liver Complaint, etc.

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MEDICAL BOOK FREE TO EVERY SICK OR SUFFERING MAN OR WOMAN who mentions this paper. Write to us for further information about "SECRE-SOLVO-TONE," for which we are the Sole United States Distributors, and the purity of which we have vouched for to the United States Government, under the Pure Food and Drugs Laws. Write us to-day and you can escape much distress, pain and suffering, avoid an operation and obtain a new lease on life. Address us in confidence:

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MIDLAND ASSOCIATION.

It has been quite a long time since I have seen or heard very much from any of the churches of the Midland Association, except Bethel, the one to which I belong. As it is only about four weeks till the books of the Southern Baptist Convention close, it seems to me that every effort should be made by each church to try to meet the apportionment which was agreed upon at our last Association. Every member of every Missionary Baptist Church ought to be enlisted and interested to that extent that each one would contribute something to each object which Tennessee Baptists foster.

While we have been without a pastor at Bethel since December, and have been trying to build, too, I think we are some ahead of what we were this time last year. Had it not been for our W. M. U. and L. M. M., we would have been far behind that of last year. These societies have only been running about a year, and have not been very strong, but they have paved the way for the future and have done much good already, and I am sure will do much more. They have been laying a good foundation and have been sowing the seed of missionary endeavor that will bring a bountiful harvest to the glory of God. And as the Field Worker, Miss Mary

Northington, has consented to spend a few days in our Association, assisting Miss Myrtle Cole, the Association's Superintendent of the W. M. U., and it is hoped that the three societies which have been organized will be greatly strengthened and others organized. Organization and co-operation bring results that individual work can not. Meeting together and studying and planning together on some definite work calls forth the very best in each one engaging in mission work.

I know of nothing that does more to develop and bring out the best in any one's life than does mission work. It is the very life of Christianity. Abounding in the work of the Lord brings spirituality.

I believe in tithing and systematic giving to the Lord's work. Why not every church in the Midland start a tithing band? When tithing and systematic giving are adopted by a good per cent of our members the Lord's treasury will be full to overflowing. "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him." Did not God accept Abraham's offer to give the tenth? Does He accept less than the tenth from us? It may not be necessary today for us to give the tenth, but it is necessary to spiritual life to give freely, proportionately and systematically.

If we want anything to eat or to

wear real badly we manage to get it. Why not cut the price of some costly apparel half? Would not God be well pleased? Why not set apart to the cause of Christ the first (and best) of the first fruits of all thine increase? "The earth is the Lord's and the fullness thereof." Will a man rob God? Ye have robbed me in tithes and offerings. Man is even robbing the soil of its fertility and therefore its increase. When we rob God we rob ourselves. It is a law in nature that which is receiving and not giving out something in return to bless humanity becomes impoverished and finally loses what it has or becomes useless or dead. Let us use the means God gives us. For "He it is that giveth thee power to get wealth." R. L. M. WALLACE.

Clinton, Tenn.

That great meeting with the First church, Humboldt, Tenn., in which Rev. J. W. Greathouse was assisted by Rev. C. B. Waller of Knoxville, resulted in 65 conversions. It was a most wonderful upliftment to the town. The greater number of those converted joined the church.

Dr. H. E. Tralle, of Carthage, Mo., lately assisted Rev. R. L. Stratton in a revival at Lamar, Mo., resulting in 22 additions, 17 for baptism. Dr. Tralle is a master workman.

Evangelists Raleigh Wright and R. F. Tredway, of the Home Mission



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Board, Atlanta, Ga., are touring Arkansas in the interest of Home Missions. The Foreign Board is at a disadvantage in not having evangelists to send out to help swell the collections.

Rev. S. E. Tull, of the First church, Pine Bluff, Ark., preached for the First church, Paducah, Ky., last Wednesday night and it is believed he will be called to that pastorate.

Evangelist W. D. Nowlin, of Owensboro, Ky., has been called to the care of the First church, Lakeland, Fla., and will accept, abandoning the other work in which he had such eminent success.

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

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.

VAUGHTER.—The angel of death has once more visited our community, claiming for his own one of our oldest and best citizens—John B. Vaughter, who departed this life Feb. 13, 1911. Bro. Vaughter was born June 24, 1839. He was married to Miss Sarah J. Evans Dec. 7, 1869. This union was blessed with three children, but only two survive him.

This dear brother professed faith in Christ and united with Union (or Harfacane) Baptist church in 1875; later went into the organization of Powell's Chapel Baptist church, and was ordained as one of the first deacons. He was ever true and faithful to his pastor and church. May the God of all grace keep those to whom he was near and dear. May the manhood and Christian character point those who knew him to a noble life and home of eternal happiness at God's right hand.

He awaits in the paradise of God our coming. The Lord hath done all things well. May we have grace to bow submissively to His will. He is survived by his wife and two sons and a host of relatives and friends to mourn his death.

R. H. HENDERSON,
S. D. SHORT,
Committee.

Walter Hill, Tenn.

PARIS.—On Sunday evening, Jan. 22, 1911, Bro. Wm. Henry Paris answered the call of God to come home. He was born April 9, 1870, and gave his heart to God in early life; joined the Baptist church at Hickman, Tenn. In 1894, he, with sixteen others, moved his membership to Macedonia Baptist Church at New Middleton, Tenn., of which he has been a kind and faithful member. He was married three times, his two first wives having preceded him to the great beyond. He leaves a wife and five children to mourn their loss.

His funeral was preached by Bro. T. J. Eastes in the presence of a large crowd. He will be sadly missed, not only by his family and church, but the community at large, as he was a very useful man. He was stricken during the holidays and for four weeks suffered intensely, being unconscious most of the time.

But inasmuch as God does all things right, we bow in humble submission to His will, and pray his blessings upon the family left behind.

JAMES BARRETT,
MISS HATTIE BAIRD,
K. BAKER,
Committee.

POWELL.—In the providence of God, who is too wise to err, too good to be unkind, on Nov. 22, 1910, He called from the home of W. D. Powell, Chattanooga, the dear wife and mother. She has gone to rest. Her prayer that she might live to see her children grown up and her baby boy baptized was granted. Less than two weeks be-

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fore the end, by a great effort, she went to church, and saw her darling of 14 years buried beneath the baptismal wave. God bless the three dear boys and only daughter, and lead them to mother and heaven.

To the dear husband we would whisper words of comfort found only in God's Word.

They never quite leave us, our friends who have passed
Through the shadows of death to the sunlight above;
We rejoice that their heaven is sweet
And one day for us all sorrow will cease.

We, too, will go home o'er the river of rest,
As our dear ones before us have gone;
Our sun will go down in the beautiful west,
To rise in the glory that circles God's throne.

A LOVING SISTER.

BLOOM.—On the morning of March 11, 1911, after faithful friends had watched with great interest through the solemnity and stillness of the previous night, the silent battle between life and death that was being waged with so much stubbornness, death was finally victorious a little after the subtle drapery of the nocturnal heavens had been lifted and the slumbering earth had been uncurtained. Just at this very moment it seemed that the Great Jehovah sent down his mighty triumphal chariot and received her weary and tempest-tossed soul and transferred it to the home of the redeemed and the blest, there to enjoy the sunlight of God's love while the cycles of eternity roll, the duration of which is so great that the finite mind shrinks back when it attempts to grasp it in thought. Mrs. Bloom was last of a family of fourteen, of which Adam and Mahala Burn were father and mother. She was also last of her own immediate family, consisting of her husband, G. M. Bloom, who died March 1, 1875, just 36 years before her death to a day. James Henry Bloom, her only son, was nearing young manhood, died while a student at Carson and Newman College, Oct. 18, 1882, and Mattie V., her only daughter, and wife of A. W. Weeks, died at her home Oct. 8, 1905.

Mrs. Bloom had already reached the age of 69 years, and was nearing the 70 mile-post on life's great thoroughfare, lacking only one month and 18 days. She lived a member of the Baptist church nearly 56 years. She loved her church and always contributed regularly of her means for its support. Her heart was always open to all objects of charity. She was a good neighbor and as long as she was able visited the sick in the community and did all she could for them.

She was a member of the once famous school taught at Mt. Harmony by the lamented S. T. Hale from '57-'61. This school was at that time among the most popular and influential in the State. Every session was crowded to its overflow with students from a distance from the four points of the compass. But alas, how few of that school are on this side of the river.

I mention those who come to my mind, viz.: Mr. and Mrs. W. H. Forrest, D. C. Lowry and W. T. Orr, of Mt. Harmony; John T. Green and John Relaford of Etowah; Hon. W. T. Lane, Athens; Wm. Ballard, Fork Creek; Isaac Denton, Montana; and James D. Lowry, Oklahoma.

Funeral services were conducted at the Baptist church by her pastor, Rev. Luther C. Chiles, of Jefferson City, assisted by Rev. J. C. Davis of Knoxville.

Her mortal remains were placed beside those of her husband at Zion Hill—there to await the resurrection morning.

A. W. W.

Mt. Harmony, Tenn.



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Stuart's Calcium Wafers, he will also say, are the most popular and scientific method of using this wonderful ingredient. They sell for 50c per package, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 442 Stuart Bldg., Marshall, Mich.

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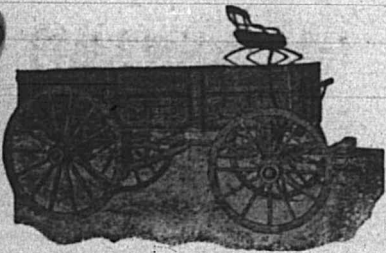
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ENDORSED FOR PRESIDENT.

The "J. R. Graves Society of Religious Inquiry," in its regular session, endorsed for president of Union University, Dr. G. M. Savage, and appointed a committee to draft resolutions.

The committee begs leave to submit the following:

Whereas, Under the leadership of Dr. Savage, the school almost doubled in enrollment the first year of his connection, and that for the first seven years of his presidency, more enrollments were made than had or has ever been at any other time before or since he presided; and

Whereas, The University prospered financially, having added during his regime, four new buildings, three rental houses near the school, nine acres of land in one tract, two in another, and eight in another; and

Whereas, It is known that he kept a splendid faculty and maintained the school expense within its income; and

Whereas, He turned the office of President over to his successor, practically out of debt; and

Whereas, The school needs a man at its head that understands the affairs of the school; and

Whereas, Business men of our city and other cities with the alumni and present student body desiring him for this office, and whereas, the people of our great denomination over West Tennessee are asking "Why he is not now President;" and

Whereas, He is the most available man for the position, having had experience, and would be no experiment; be it

Resolved, That we, the J. R. Graves Society of Religious Inquiry, do hereby endorse Dr. G. M. Savage for the presidency of Union University. Be it further

Resolved, That a copy of these resolutions be placed in the hands of every member of the Board of Trustees, and that a copy be sent our Denominational papers, and a copy be spread on our minutes.

E. F. ADAMS,

T. B. HOLCOMB,

A. M. NICHOLSON,

Jackson, Tenn. Committee.

BAPTIST MEN'S BANQUET.

The Baptist Men's Banquet of Concord Association held at Tennessee College, Murfreesboro, on March 29, was quite a success.

After the dinner, which was quite an excellent one, the following program was carried out:

Invocation—S. C. Reid, Antioch.

Song—College Glee Club.

Toastmaster—"The Present but Unseen Guest," Prof. Geo. J. Burnett.

Solo—Miss Sutton.

"Our Field is the World" (Foreign Missions), G. P. Bostick, of China.

"A Force and a Field" (Home Missions), Geo. H. Crutcher, of the Home Board.

"The Lost All About Us" (State Missions), J. W. Gillon, Nashville.

"What We Are Doing" (District Missions), J. Henry Burnett.

"Information Essential" (Religious Press, BAPTIST AND REFLECTOR), Alex W. Bealer.

"What Shall I Do About It?" (Layman's Obligation), R. M. Inlow, of Nashville.

"Echoes from the Churches," various brethren.

One interesting feature was that the eighteen young ladies of Mrs. John Williams' Sunday school class asked to be allowed to wait on the table. They are raising money to send some worthy girl to Tennessee College this fall. They did their work so well that the men tipped them to the extent of nearly \$25.

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