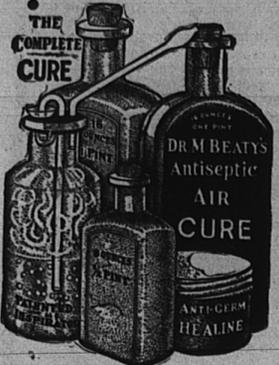


FREE

To introduce my great Antiseptic Aerialform Medication and to prove beyond doubt that it will cure consumption, bronchitis, asthma, catarrh and weak lungs, I will for a short time give *One Month's Treatment Free*, including Inspirator and all medicines complete, exactly as shown in illustration.



One Month's Treatment Free.
Do not delay, but write at once, and tell me the nature of your lung, throat or head trouble, and how long the disease has had a hold on you. The Month's Free Course is intended to prove the genuine merits of the cure, and costs nothing to afflicted ones, who enter upon a course of treatment.
I will keep in close touch with my patients during the progress of the treatment and will make no charge whatever for my professional services, consultation and all correspondence. Address: Dr. Marshall Beatty, Specialist, 252 West Ninth Street, Cincinnati, Ohio.

Cancer Cured.



BEFORE TREATMENT AFTER TREATMENT (WITH FALSE NOSE)
With Soothing, Balm, Penetrating Oils.
Cancer, Tumor, Catarrh, Piles, Fistula, Eczema and all Skin and Woman Diseases. Cancer of the nose, eye, lip, ear, neck, breast womb—in fact, all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oil.
Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address
Dr. R. E. Woodard,
502 Ma. n. S., Little Rock, Ark.

SEDUM
SEDUM costs but one dollar a box. It cures the tobacco habit and does it quickly. There's money, cleanliness, health and happiness in getting rid of tobacco.
Sedum Does the Work.
It destroys the desire for the weed.
THE BOTANIC DRUG CO.
Bridgeport, Ala.

Very low Winter Tourist Rates offered by the Southern Railway to all points in Georgia, Florida, Cuba, Mexico etc. Tickets on sale daily until April 30th, 1905, limited to return May 31st, 1905. For full particulars as to rates, schedules etc., write, J. E. Shipley, T. P. A. Chattanooga, Tenn.

A man does not have to bid farewell to sense to make room for sanctity.

POINTERS FOR THE AD MAN.

There are three large general classes of publications available for the general advertiser in the South; the daily papers, the weekly secular papers, and the weekly religious papers. 1st. The daily paper is the best medium for immediate returns on a local business. Your ad is put immediately before the public, and you hear from it at once. The price is generally but three to twelve cents per inch per thousand of circulation, and is therefore as cheap, measured numerically, as anything to be found. The daily has the advantage of being read by the masses immediately surrounding the local business. This is important to the local advertiser.

2d. The secular weekly, usually a county paper, has small circulation, but is very valuable to the local merchant, because it is the only means of communication with the population within his restricted trade area. The rate is usually a high one, circulation considered, say something like ten to twenty-five cents per inch per thousand of circulation, with some exceptions, where the local publisher takes what he can get. For the general advertiser the cost of electros is so great in proportion to circulation that it hardly pays to use these media.

However, many of them are partly printed in co-operative, or ready print houses, in which case the patent outside space is sold at rates of something like four to eight cents per inch per thousand of circulation. Unfortunately, the more intelligent readers of the local weeklies never look at the patent side, and hence advertising in ready prints, except on the home side, frequently brings but poor returns, despite the cheap price.

3d. The religious weeklies afford the most select advertising, in every particular, to be found in the South. We have no great literary magazines published in the south, and magazine advertising would be worthless to the general advertiser desiring to exploit his goods in the South only. To him the religious papers supply the best media. They all have general circulations covering from one to ten or more States, usually restricted to one State, but thoroughly covering that territory within the denomination represented. The religious paper has many strong points. These papers are old and conservative. They average perhaps thirty-five or forty years in age. They are all printed on first-class book paper, at a cost double that of news, and usually of heavy weight, still further increasing cost and attractiveness.

They are edited by able writers, and command respect. The advertiser gains in standing—secures caste, so to speak, when he uses these media. They exclude whiskey, tobacco, and "weak men" ads. They are very careful not to advertise frauds if they can help it.
As they have no local ads to carry, and depend upon the general advertiser altogether, they have a smaller list of advertising customers, so that there is less competition for the attention of the reader, and the ad is much more likely to secure attention.

They are usually bound in semi-magazine form, sixteen to twenty pages, four columns to the page, so that an ad secures as much proportional prominence in the paper as an ad four times as large would secure in the blank sheets of the dailies and secular weeklies, which run from seven to nine columns to the page.
In other words, to secure the same degree of prominence, the advertiser must take four times as much space in the secular papers as he does in the religious. This effects an immense saving to the advertiser, and results in much smaller ads in the religious papers than in the secular weeklies and dailies.

Leading religious papers of the South have clubbed their advertising interests, and are offering their space through the medium of the Religious Press Advertising Syndicate at minimum figures.

Compared with the county weekly, the secular daily, the literary or agricultural monthly, space in the Religious Press can be bought for a song, and space in the Religious Press is the best paying and the quickest pulling space offered on the market today.

For further particulars, address the Religious Press Advertising Syndicate, 5 Noel Block, Nashville, Tenn.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels FREE. You cure yourself at home as matters being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241, Notre Dame, Ind.

DOUBLE DAILY SERVICE TO MEXICO.

Over nineteen hours saved from St. Louis to City of Mexico via the shortest and quickest line, the Iron Mountain Route and connecting lines, through Little Rock, Texarkana, Longview, San Antonio and Laredo. Through Pullman sleepers from St. Louis, 2:21 p. m. and 8:20 p. m. daily. Elegant dining car service. Now is the season to visit enchanting Mexico. Low rates, liberal stop over privileges. For information, rates, descriptive literature, see nearest Ticket Agent, or address R. T. G. Matthews, T. P. A., Iron Mountain Route, 310 Norton Building, Louisville, Ky.

BAPTIST SUNDAY SCHOOL SONG BOOKS.

Please note their prices on the best Baptist song book, Gospel Voices Nos. 1 and 2 combined Sunday school edition, 288 pages, and, think of it, only 25 cents per copy, \$2.50 per dozen, prepaid; \$2 per dozen and \$15 per 100 not prepaid. This is the cheapest and best Baptist song book on the market. More than 2,000 Gospel Voices were sold at the late Southern Baptist Convention at Nashville. This edition is just from the press. Order at once and start your church and Sunday school off with the right kind of a song book. Address Baptist and Reflector, Nashville, Tenn.

LAND BUILDERS.

Years ago it was thought impossible to improve land by the use of commercial fertilizers. Of late years, however, the best farmers have come to recognize the fact that by liberal use of the best grades of fertilizer they can not only immensely increase production, but also rapidly build up the fertility of the soil.
This is notably the case when the brands of the Tennessee Valley Fertilizer Co., of Florence, Ala. are used. These brands have pure cotton seed meal as a body, the best possible food for the soil. The Florence Fertilizer, Cotton Seed Meal & Bone, and King Cotton Grower are three brands well known among enterprising planters for their value as crop growers and land builders.

EVANSVILLE AND TERRE HAUTE R.R.
CHICAGO
DANVILLE
TERRE HAUTE
VINCENNES
EVANSVILLE
NASHVILLE
BIRMINGHAM
MONTGOMERY
MOBILE
NEW ORLEANS

TRUNK LINE TO THE NORTH

THROUGH SERVICE
VIA
L. & N., E. & T. H. and C. & E. T.

2 Vestibule Through Trains Daily
NASHVILLE TO CHICAGO
THROUGH SLEEPERS AND DAY COACHES
NEW ORLEANS TO CHICAGO
DINING CAR SERVING ALL MEALS EN ROUTE
D. B. HILLMAN, G. P. A. S. L. ROGERS, Gen. Agt.
EVANSVILLE, IND. NASHVILLE, TENN.

FLORIDA, -- CUBA, -- NASSAU.

Winter excursion rates over N., C. & St. L. Ry. via Nashville, Chattanooga, Lookout Mountain and Atlanta, through the old battlefields of the Civil War.

Three daily trains to Jacksonville and St. Augustine, including the famous all-year-round train, the "Dixie Flyer," and the luxuriously appointed Winter train, the "Chicago and Florida Limited."

Both trains make direct connections at Jacksonville for south Florida points.
Ask Ticket Agents for folders, or write to
W. L. DANLEY,
General Passenger Agent,
Nashville, Tenn.

—TAKE THE— Dixie Flyer —VIA— Illinois Central Railroad —FOR—

Chicago, St. Louis, Points West and Northwest.

Solid vestibule train, composed of Pullman Sleepers and elegant free reclining chair cars.
Dining service unexcelled, meals A La Carte.
City ticket office, Maxwell House.
Depot ticket office, Union Station.
F. R. Wheeler, Com'l. Agent,
C. L. Chase, City Pass. Agt.,
No. 7 Noel Block, Nashville, Tenn.

CITRONELLE CHATAUQUA.

March 2-29, 1905, in the Pines of Alabama, the very best Chatauqua talent has been engaged for this assembly; an auditorium seating over 2,000 people has been erected; there will be a golf tournament for the Fulford Cups offered by O. E. Fulford of Leeds, England, and other out-door sports of minor importance will be indulged in. The program will be the most elaborate ever given in the South. For copy of the Chatauqua program and a booklet on Citronelle and information as to rates, apply to your home agent, or write John M. Beall, G. P. A., M. & O. R. R., St. Louis.

L & N
Direct Line to
Chicago, St. Louis,
Cincinnati, New Orleans

Double Daily Service.
Through Pullman Sleepers,
Free Chair Cars.
Through Coaches.

Information cheerfully furnished on application.
City Ticket Office, 221 Fourth Ave.
North (Cherry St.)

R. C. WALLIS,
City Passenger Agent.
C. A. MOONEY,
City Ticket Agent.
Nashville, Tenn.

Baptist and Reflector.

Speaking the Truth in Love.

Series, Vol. LXIV.

NASHVILLE, TENN., MARCH 23, 1905.

New Series, Vol. XVI. No. 32

PERSONAL AND PRACTICAL.

"Happiness is heart health."
"Men never give flattery outright. It is always a loan."

"Mansions in the sky are not built out of mud slung at others."
"The devil is never afraid of the Bible until the gilt is worn off."

Dishonesty does not pay, whether in religion or business or politics.

The Alabama Baptist appeared last week in a new spring dress which is quite becoming. Congratulations.

It is stated that "Damascus, the oldest existing city of the world, is considering plans for electric street railways, electric lighting and modern water works." Think of it!

Dr. A. H. Strong, President of the Rochester Theological Seminary, has been selected to preach the sermon before the Baptist World Congress in the Metropolitan Tabernacle, London, next July. If Dr. Strong will stick to the principles laid down in his Systematic Theology he will preach a great sermon.

Gov. W. J. Northen of Georgia delivered a very interesting and helpful address to laymen at the First Baptist Church, this city, last Monday night. It was heard by a large audience and greatly enjoyed. Dr. G. W. Trnett reached the city on Tuesday evening and began preaching that night. A spiritual feast is expected and a glorious revival of religion anticipated.

In the Renaissance, a Roman Catholic German publication, Dr. Jos. Miller, a Catholic priest, had an interesting article attacking the celibacy of the Catholic priesthood and advocating the marriage of priests. The article is attracting wide attention, especially as it comes from a Catholic source. As Dr. Miller shows, the celibacy of the priesthood is one of the greatest curses of Romanism.

When a man starts out on the line of reform he may expect misrepresentation of his motives and slander of his character. That is the only way his opponents have of answering him. But firm in his faith in God, conscious of the rectitude of his motives and the righteousness of his cause, confident of the sympathy and support of all good people, let him keep steadily on his course and not only will victory come to him, but vindication as well.

Dr. B. H. Carroll in the Western Recorder gives this diagnosis of the gripe: "It consists first of small pox, erupting the skin; second, of cholera, impairing the digestion; and third, of yellow fever, destroying the nervous system, which combination makes the subject feel that he is not even a respectable idiot." To this we may add that the results are as follows: Your head feels like Jupiter's

just before Minerva jumped out. Your eye feels like that of Polyphemus when Ulysses was rubbing the hot stick into it. The bridge of your nose feels like Caesar's bridge with his army crossing over it. And yet the feeling is not a very classical one after all.

It was with much sorrow that we learned of the death last week of Bro. J. D. Jones and of Sister Dave Young. They were both prominent members of the Watertown Baptist Church, and were among the best people in the world. Their deaths, coming so close together, were doubly sad. We tender to their families and numerous friends and to the pastor and members of their church our deep sympathy in their loss. We shall publish longer notices of them soon.

In the Baptist Argus of last week Dr. W. W. Hamilton had an interesting article on "The Result of the Campaign Beyond What Was Expected." He enumerates fourteen different results, as follows: 1. Finances. 2. Crowds. 3. Atmosphere. 4. Civic Righteousness. 5. Private Morals. 6. Home Religion. 7. Church Life. 8. Brotherly Love. 9. Conversions and Additions. 10. Evangelism. 11. Prayer Life. 12. Faith in the Gospel. 13. Christ Advertised. 14. God Glorified.

It is stated that the Campbellite Church at Peoria, Ill., announces the following as the qualifications that must be possessed by the one who is to be chosen as its minister. An acceptable man must be one "who is not over 35 years old, married, is an evangelist, a lodge man, must be a mixer, must be a crank, and must be willing to assume the burdens of the flock." It ought not to be difficult to find some one to fill that bill, or at least a part of it. It is said that there are thirty-one applicants for the position.

The Baptist Standard of Texas said last week: "The Standard is for peace, on a basis that will guarantee its perpetuity from generation to generation." This sentence is ambiguous and leaves us in doubt as to whether the perpetuity of the Standard or of peace is meant. In view, however, of the whole editorial, which was very wise and conservative, we suppose it must have been the latter. It is gratifying to see the signs of peace on our Western Baptist horizon as well as the signs of peace on the horizon of the Eastern world.

We received a letter last week from the pastor of a church in a certain town in this State which still has saloons, but which is making an earnest effort to abolish them, in which he said: "The best citizens have united against the evil and we earnestly desire you to assist us. The murders, the broken homes, the destitute children, call upon us for deliverance from this great evil. Hear our cry, the cry of humanity, the cry of God." It seems to us that such an appeal is enough to melt a heart of stone. And yet there are such appeals going up continually to the throne of grace, as well as constantly to the Legislature.

The Rice-Ligon anti-race track gambling bill passed the House of Representatives last Monday by

a vote of 56 to 28. It had previously passed the Senate by a vote of 25 to 7. As we state elsewhere, this was not an Anti-Saloon League measure. It was, however, a moral measure, and its passage was a distinct triumph for the right and for righteousness. While there were many who were interested in and worked for the bill, the credit for its passage belongs in large measure to Dr. W. E. Thompson, pastor of the First Methodist Church, Memphis, who inaugurated and conducted the campaign which led to its passage, and who in the face of the grossest misrepresentation and the bitterest malignity continued to press the battle until victory resulted.

Gov. Jas. B. Frazier was last week nominated by the Democratic caucus for the seat in the United States Senate made vacant by the death of Senator Wm. B. Bate. His nomination will be ratified by election this week. There was rather a spirited contest for the nomination between Gov. Frazier and ex-Govs. Benton McMullin and Robt. L. Taylor. There is a good deal of dissatisfaction among the friends of both these gentlemen on account of what is termed the "snap caucus," which did not give them time to rally their forces. It is not yet announced when Gov. Frazier will resign the Governorship. There is much talk of his remaining Governor until the next meeting of Congress, which will be in December. When he resigns he will, according to the Constitution, be succeeded by the Speaker of the Senate, Hon. John I. Cox. We may say candidly that there is much distrust among the people of the State, especially among the temperance people, with reference to Mr. Cox on account of his record in the Senate on temperance matters. Let us hope, however, that as Governor he will succeed in removing this distrust by acting in the interest of the best elements of the State and not of the worst.

Let us say to our friend, Brother Chrisman, editor of the Gallatin News, that the anti-race track gambling bill, which he strangely opposed, was not an Anti-Saloon League measure, as he seems to think. It did not come from the League, though we presume that every member of the Executive Committee of the League cordially favored the bill and rejoiced at its passage. Let us say to Brother Chrisman, also, that the Executive Committee of the League is composed practically of the same persons who have always composed it, with a few changes on account of removal from the State; that its policy is essentially the same as it has always been, and that it has been doing the best it could under many difficulties and complications. There are four measures which were endorsed by the League: 1. A bill separating saloons from grocery stores. 2. A bill prohibiting the shipment of liquor into dry territory. 3. A bill extending the Adams law to any place in the State that may want it. 4. A bill giving to those cities which cannot or do not as a whole take advantage of the Adams law the privilege of deciding by wards whether they shall have saloons or not. All of these bills are now pending. The three first were introduced early in the session. As to whether all or any of them shall become laws will depend very much upon the sympathy and support which will be given to the League by its friends over the State. Write to your Senators and Representatives and ask them to vote for these measures.

God is My Refuge.

God is my refuge when the storms
Of earth grow wild,
And shelter He will not refuse
His feeble child.

And when the angry waves dash high,
Seas madly roar,
Up to my God who refuge gives
I swiftly soar.

Beneath the shadow of His wing
I calmly rest;
Kind was the storm which drove me thur
To shelter blest.

Had not the billows mounted high,
Too high to cross,
I'd still be on the surging sea—
O fearful loss.

Welcome the pain so exquisite;
I fly in fear
To God who doth in mercy wipe
His children's tear.

Welcome the wrongs, the grief, the woe,
So lately spurned,
Else had I not to Heaven and Love
For refuge turned.

—Margaret Florence McAuley.

THE ENGLISH EDUCATIONAL CRISIS.

BY LANSING BURROWS, D.D.

It is remarkable that educational agitation in England and in France at the present day should be proceeding from diverse conceptions. The policy pursued by England is apparently diametrically opposed to that of France. It is the old story of the struggle for supremacy between the purely secular and the religious training of youth. The efforts of the French Republic have been directed towards the emancipation of education from the clericals. The tendency of the English monarchy has been back towards it. This condition has been prevailing for about the same length of time, say from the year 1902. In one case the chief factor has been the Anglican church, and in the other the Roman church. The Anglican seeks to regain its prestige and the Roman seeks to prevent its spoliation. The most noticeable thing to the superficial student appears in the fact that the leaders in the English agitation upon the clerical side have been compromisers, even to the extent of awakening protests from ultra-Anglican sources, while in France the men who have turned upon the church are graduates of Jesuit, Marist and Dominican schools. Premier Combes himself was an Assumptionist.

The American student of the educational problem in England finds a difficulty in his want of appreciation of the potential effect of precedent. No such obstacle confronts him in his contemplation of popular educational questions in America. But the English mind has been for centuries under the influence of an established and approved religious order. From the days of King John the education of youth has been the especial charge of the clergy. Wandering monks brought the treasures of knowledge which they had gathered in their world-wide travels, and they settled down in quiet country sides like Winchester and Oxford to gather about them for instruction in secular things the raw and uncultured youth as a gratuitous aid to their religious influence.

"The poor scholar," as he was frequently styled, lectured in cloisters to ambitious youth and gradually laid the foundations of those vast universities which have been the intellectual citadels of England's greatness. Thus were the first rudiments of physical and mathematical science brought to the British Isles, as scholastic philosophy was introduced from the continent and the long-entrenched study of Latin in the curriculum of colleges because it was the language of the priests. Thus it should be borne in mind that the control by ecclesiastics in education has been ingrained upon the British mind for six centuries or more. When the appalling ignorance of the poor appealed to Joseph Lancaster, leading to his first efforts in behalf of the submerged and neglected child population of the past century, it was with the laudable purpose that every British child should be able to read the Bible. The Lancasterian design was to make national education

Christian, to cause the Scriptures to be read and explained and the pupilage to be taught to reverence it as the Word of God and derive their inspiration for duty from thence. The opposition which that system aroused was from the ecclesiastics, strange to say, because through the intentional rejection of doctrinal catechisms the movement was regarded as hostile to the Establishment, and the opposition was so intense that the benevolent founder of that excellent system was practically exiled to America, with a stigma upon him for vanity and untractableness because he would not be shaken from his purpose.

Beneath this dominating influence of ecclesiasticism the policy governing education continued until the year 1870. Possibly the influence of Horace Mann, who had developed the existing conditions of popular education in America, extended across the dividing seas to challenge the attention of students abroad. Prior to 1870 education of almost all kinds was practically afforded through denominational institutions, known in the peculiar nomenclature of the English as "voluntary schools." There were in 1870 but a million and a quarter in average attendance on elementary institutions, which were mainly under the control of the Establishment. Ten years after, when the so-called "board schools" provided for in 1870, established and maintained by the State under elective local control, had stood the test; the attendance upon the voluntary or ecclesiastic schools had lost 25 per cent. of the child population. In the succeeding decade this loss increased to nearly 40 per cent., and in 1900 it was nearer 50 per cent. The dissenting denominations had not neglected their opportunity for the founding of schools for elementary training under their own control. In 1900 it was discovered that only 1,927,000 children were in the strictly managed schools of the Establishment out of a grand total of 4,915,000 average of child school population. In addition to the Establishment schools, there were as many as 270,000 in Roman Catholic, 180,000 in Wesleyan Methodist and 218,000 in other denominational voluntary institutions. For every child under denominational control there was another in an atmosphere free from sectarian influences.

It was this condition that brought about the agitation which has convulsed the English people. The Establishment seemed impatient at the rapid growth of the common school, which they were pleased to designate as godless, or at least deistic. In the meanwhile it was observable that there had been developing a strong inclination towards religious non-conformity among the people generally. It would be interesting to note, if we had the power intelligently to ascertain, how much the influence of the board of common schools had to do with this. Thirty years is a generation. The men of to-day were in the schools in 1870, and this "brain output" has been increasing constantly. At all events, it is evident that the growth of non-conformity has been *pari passu* with the growth of the board school. In 1870, at the institution of the common school, the proportion of Anglican to Dissenter in the Kingdom was about 1 to 8; and the most reliable statistics of to-day put the proportion at about 1 to 1. At least the growth of non-conformity has been tremendous. No wonder that it was a situation well worth looking at.

The act of 1902 has been declared by eminent authority to have had its origin in the Established Church. It is susceptible of proof that the main features of the present act were outlined the previous year in a declaration made by the Convocation of Canterbury and published as its opinion before the introduction of the act into Parliament. Much nonsense has been indulged in the bitterness of debate, which is natural enough, for we may well look for unguarded and extravagant statements made by heated partisans. So it was urged by men who ordinarily are quiet and composed that it was a coalition between the Bishops and the brewers in order to maintain the supremacy of the Tory party. To an aroused partisan that might be excused, but it can scarcely be denied that the cleavage of sentiment relative to the policy of the South African war ranged the Establishment and the non-conformists upon opposing ground, though that might have grown out of their willingness to antagonize on any

issue. The party out of power made vigorous onslaughts against the bill; but though unable to prevent its passage, they were successful in several instances in so amending or reconstructing it that some of the more drastic provisions were eliminated. The result of this opposition was to confuse the system proposed, in place of what Mr. Bryce has said was an aim to simplify it.

What is attempted by the act? Its friends say "a single authority for education of all grades below the university." But Mr. Bryce says there are four authorities, and it would seem he was correct. The National Board, a part of the system of general administration of affairs at the seat of government, has general authority; the councils of cities or boroughs has provincial or municipal authority; committees appointed by these councils have restricted authority in matters of finance; and local managers appointed by these committees with the direct supervision of the schools. Each of these bears a responsible relation to the authority above it. All the common or board schools are wiped out and the authority, under the National Board of Education, is fixed in the council of the borough, which is charged with the maintenance of education within its bounds. The details are entrusted to committees from themselves and these committees are chargeable with the appointment of local managers, four of whom in the case of denominational schools must be of the prevailing denomination and two from the general community. This is, at least, the interpretation of the diplomatic statements of the act as given by one who is friendly to it and set for its defense.

(Concluded next week.)

M. T. B. S. CONVENTION.

The Baptist Sunday-school Convention of Middle Tennessee will meet at Watertown Wednesday, April 5th, at 3 o'clock p. m. Program:

2 to 2:30—Devotional exercises. G. L. Boles.
2:30 to 3—Organization.
3 to 3:45—The Pastor and the Sunday-school. R. M. Inlow.

3:45 to 4:30—How a Pastor Can Build Up the Sunday-school. R. R. Acore, J. T. Oakley.

Wednesday night—Sermon. Spencer Tannell; alternate, E. H. Yanke.

Thursday morning, 9:30 to 10—Devotional. T. J. Eastes.

10 to 10:45—The Teacher and His Work. R. M. Inlow.

10:45 to 11:15—Opportunity for Evangelistic Work in the Sunday-school. R. T. B. Ray.

11:15 to 12—Supplemental Work—W. O. Carver.

12 to 12:30—Interesting Children in Missions. Raleigh Wright.

Afternoon—Superintendent afternoon. The Superintendent and His School. R. M. Inlow. Some Experiments I Have Tried. C. F. McKenzie. The Superintendent and the Records. W. W. Pardue. General discussion.

Night—Some Possible Improvements in Sunday-school Work. R. M. Inlow.

Bible Study. W. O. Carver.

Friday morning, 9:30 to 10—Devotional. R. J. Wood.

10 to 10:30—The Blackboard. G. A. Lofton.

10:30 to 11—The Teachers' Meeting. W. O. Pierce.

11 to 11:45—The Mission Sunday-school. R. M. Inlow.

11:45 to 12:15—Men in the Sunday-school. E. S. Reeves.

Friday afternoon, 2 to 2:15—Devotional exercises.

2:15 to 3:15—Survey of the Field. Martin Ball.

3:15 to 4—Reports of committees. Election of Officers. Adjournment.

On Thursday afternoon in the Methodist Church, Primary Union, in charge of Mrs. W. O. Golden.

Minutes Wanted.—We will thank any friend who will send us a copy of each of the following Association minutes: Beech River, Cumberland Gap, Judson, Liberty-Ducktown, Malberry Gap, New River, Sequatchie Valley, Stockton Valley, Walnut Grove, Weakley County, and West Union. We had hoped that the moderator, clerk or some friend in each of these Associations would have sent us a copy of the minutes long ago. We now beg again that some one will do this. W. O. Golden.

PRACTICAL PROBLEMS AMONG BAPTISTS

PROBLEMS OF THE EDITOR.

BY T. T. EATON, D. D., EDITOR WESTERN RECORDER.

It is fortunate for me that the request was to write about editor's problems, rather than to solve them. My task is easy.

The editor himself is a problem, and often one which it is difficult for the brethren to solve. How came he to be editor, anyhow? Who selected him? What fitness has he exhibited for the position? How can he be managed? How can pressure be brought to bear on him that will keep him in line? How can he be eliminated? And so on.

One of the editor's problems is to get the brethren to believe he is the right man in the right place. Nothing more conclusively proves the topsy-turviness of the world than the patent fact that the wrong persons occupy the positions. People without money would do so much better with wealth, if only they had it, than the rich people do. If only the poor man had the money, no deserving person would be allowed to be in want, and no good cause would be allowed to suffer for lack of means. Who can listen to poor people talk without being convinced that the wrong ones have the money?

Then, the wrong people are parents. It is notorious that those who have no children know vastly more about how to rear children than do fathers and mothers. Hence the wrong people are parents.

We see this principle illustrated in all directions, but we find its most pointed and most pungent illustration in the case of editors. Charles Dudley Warner said that in his travels over the United States he found many people unable to take a paper, but he never found anybody unable to edit one.

Another problem of the editor is to accommodate some friends without giving offense to others. A friend asks that a certain sort of article be published, or that his hobby be advocated. Others have made the identical request, and have been refused. Now, to refuse this friend is to alienate him, while to grant the request is to offend all to whom similar requests have been denied. A railroad president can give a free pass to one friend and refuse many others, for they will never know, in all probability, of the pass he has given. But the editor cannot grant a favor to one which he declines to another without telling on himself, since his columns are open to all.

Still another problem is to adjust the compliments. If the editor compliments all the brethren alike, none of them are pleased, because no one feels that he is on a par with the rest. Each one must have special compliments. When the editor thinks he has paid a specially handsome compliment he is liable to find that the subject feels he deserved a much finer compliment, while others are disgusted that the editor should "praise that fellow so extravagantly," and overlook many greatly superior to him. It has been well said that editors are men who make other people's reputations at the expense of their own.

Then, too, the make up of the paper involves problems. If too much is said on this subject, or too little on that, fault is found. If the editor is mild in his utterances, he is regarded as namby-pamby and insipid. If, however, he is sharp and incisive, he is charged with having a "bad spirit," and with being "too belligerent." If he stands squarely for certain principles, he is said to be "narrow," "bigoted," "intolerant," and "opposed to progress," while if he stands squarely for nothing, he is "milk and cider," "without principle," and "cowardly." If he publishes articles with which he does not agree, then offended subscribers write: "Stop my paper. I will not take a paper that publishes such an article as that." But if he refuses to publish articles with which he does not agree, then he is making the paper his "personal organ," is "unfair," and is "opposed to free speech etc."

Then, if the editor really says anything, he is liable to be misunderstood. No man's utterances

are passed upon by such a variety of minds. Thackeray in his Roundabout Papers gives a very amusing account of some of his trials as editor of Cornhill Magazine. He speaks of referring to a "red-haired washerwoman," and of getting an angry letter saying: "Sir, in stating that the majority of washerwomen are red haired, you are a liar, and you had better not speak of ladies who are immeasurably your superiors." He closes his discussion with the following deliverance: "Out of mere malignity, I suppose, there is no man who would like to make enemies." But here in this editorial business you can't do otherwise; and a queer, sad, strange, bitter thought it is, that must cross the mind of many a public man: "Do what I will, be innocent or spiteful, be generous or cruel, there are A and B, and C and D who will hate me to the end of the chapter; to the chapter's end; to the finish of the page—when hate, and envy, and disappointment shall be over." Yet there are many brethren so anxious to be editors that they cannot wait for vacancies, but are constrained to start papers of their own.

It is a problem with editors to trim down long articles to reasonable dimensions, and lest I add to Editor Folk's problems of this sort, I mention but one more.

How to treat writers who wish pay for their articles, especially if the said articles are poems, is a problem. One lady writes that she has three orphan children and a sick mother to provide for, and surely we will not decline her article to which she has devoted so much time and care. To refuse to use her article is to show one's self utterly lost to all noble emotion, and to proclaim one's self a moral monster. Yet the article is far below the standard for a first-class paper. A prominent man of wide influence has a niece whom he wishes to encourage to write, and to support herself by her pen, for which he is sure she has "rare gifts if properly encouraged." She belongs to a large and powerful family, and her article is urged. To refuse it shows that the editor is an enemy of this great family, and is an ingrate in view of the many favors he has received from members of the connection. Is it not strange that more editors do not go to lunatic asylums? But there must be compensations, else we would not find so many of such sensible men wishing to be editors. But I was not asked to write about the compensations. That pleasant task is left to other hands.

Louisville, Ky.

THE W. C. T. U.

The Woman's Christian Temperance Union has come to be a world-force to be reckoned with. The work it is doing is more and more in the public eye. Yet many good people know little of its work, or the reason for its existence.

It is my purpose to show here something of the objects, aims and methods of work of the organization, together with something of what it has done and is doing, and hopes to do, to help humanity to higher levels.

That it stands for total abstinence for the individual, and the prohibition of the liquor traffic for town, county, State and nation, goes without saying. Its name would imply so much. Many people think its work begins and ends there. And when, through State laws, such places have succeeded in driving out the saloon, many people conclude the work of the organization is done.

The constant agitation of these questions by a live W. C. T. U. organization, which thus keeps them before the people, makes it one of the best sentiment makers on these subjects known.

Were the temperance people in Tennessee to conclude their work is done, and folding their arms, cease all agitation of the Temperance question, in a very few years the saloons would be back in every town and village and wayside hamlet in the State. So even if that were the sole object of the organization, there would be work for it to do until a generation or two had been trained in the principles of total abstinence, and everybody believed in the prohibition of the liquor traffic, as they now accept the laws against theft or murder or gambling.

The W. C. T. U. is the finest organized body in the world. Its work is done through its departments, of which there are about forty. There is one woman at the head of each department in the national, State and local unions, who plans for the work of the department, and is responsible for the carrying out of the plans. When necessary the whole strength of the organization can be evoked in the interest of the work of any department. No union undertakes to work in all the departments, doing only that which it can best do, and which is most needed in that locality. The work being done thus systematically, explains why they have been able to accomplish so much towards advancing the cause of human progress.

The work of the organization is done under six general heads: Organization, Preventive, Educational, Evangelistic, Social, Legal.

It has been organized in more than fifty different countries, with hundreds of thousands of members; the largest organized body, exclusively of women, on earth. In the United States alone there are 10,000 local unions with 300,000 members. The membership is also very large in Great Britain, Canada and some other countries. Its preventive work includes, among others, the department of health and heredity, in which our women study the laws of life and health, and are better wives and mothers for the knowledge thus gained.

First among the departments, under the head of Education, is the Department of Scientific Temperance Instruction. Through this department laws have been secured in every State and territory in the United States and in many other countries requiring that the effects of alcoholic liquors and narcotics, including tobacco, shall be taught to all the children in all the public schools of all the States and territories. It is estimated that 23,000,000 children in the United States alone, and other millions in other nations, are learning under these laws the lesson of total abstinence. If the Woman's Christian Temperance Union, in all the years of its splendid life, had done nothing else but this, its work would be second to the work of no other organization on earth.

Through the efforts of its Sunday School Department, the Quarterly Temperance Lessons were introduced in the International lesson course; and it is estimated that 17,000,000 people are thus taught quarter after quarter, the "thus saith the Lord" for the principles advocated.

Through its L. T. L. Department the children are enlisted and given special temperance training. There are 300,000 children in the Loyal Temperance Legions, receiving such training. These three departments largely cover the work done among the children by and through the work of this organization, the best work it does. For when the young people, so trained, shall have reached manhood or womanhood, they will not tolerate the evils that have so perplexed the best thought of this age and generation. Surely their work along these lines will largely help to change the history of the world. Space forbids even the mention of the different departments. But much and lasting good has been done in every one of them.

Few people have any comprehension of the scope of work undertaken and successfully carried out by this organization. Most people think its work is only along Temperance lines. And yet that is but a small part of the work done by the W. C. T. U. There is no evil it does not fight. No good thing it does not strive to promote. It has its Christian Citizenship Department, and its Anti-gambling Department. Through the department of Mothers' Meetings, thousands of mothers have received better ideas as to how to bring up their children.

Through its purity work the world is fast learning that there is no double standard of morals. That what is wrong for a woman to do can be no possible juggling of words or morals become right for a man to do. And through its department of Rescue Work many thousands of girls have been rescued from lives of shame, and restored to lives of usefulness. It has its Departments of Mercy; of Sabbath Observance; of Non-alcoholic Medication. Its Department of Anti-narcotics fights the use of tobacco, opium and all other poison habits of man.

kind. Through its Department of Unfermented Wine, more than through any other source, has the sentiment been created that has driven the cup of alcoholic wine from three-fourths of the churches in the United States.

Through its Evangelistic Department the gospel is carried to non-church-going people, such as railroad men, miners, lumbermen, soldiers and sailors; and through it thousands of people are converted every year.

It has Departments of Fairs and Open Air Meetings; of Social Meetings and Red Letter Days; of Proportionate and Systematic Giving; of School Savings Banks; of Peace and International Arbitration. Through its Flower Mission Department not only are flowers and delicacies carried to those sick or in trouble, but it dispenses charity in its most beautiful form, carrying money and food and clothing, and fuel with texts of Scriptural comfort to those in need. Through its prison work, hope is carried to the hopeless, and the lives of thousands of men in prison are redeemed. Through its Legislative Department hundreds of good laws have been placed on the statute books of the various States and many objectionable laws defeated.

Surely with all this work before us there will be something for the Woman's Christian Temperance Union to do until the millennium shall have dawned, and certainly no one, understanding the work we do, need ever say, "The saloons are gone from our town; the work of the Woman's Christian Temperance Union is not needed here." We know that much good is being done along all these lines of work; and we want the hearty good will and earnest co-operation of the good people of the State and nation in the work we are doing.

Many ministers who believe the W. C. T. U. is doing good work, are yet not in favor of its organization in their midst, because they think it saps the energies of their members, and causes them to give less to the church, and do less work in the church. It is one of the paradoxes of service for the Lord that the more we give, the more we have to give, and the more willing are we to give it. It is the universal testimony of ministers in localities where we have an active organization that the members who are also members of the W. C. T. U. are their very best church workers. In one of our great National Conventions, where hundreds of delegates from all quarters were gathered, to test the matter, the National President asked all the women in the house who worked in church and Sunday-school to rise to their feet, and the great audience arose almost as one body.

The Woman's Christian Temperance Union is worthy of the heartiest endorsement of all good people. We know it will be given us when the people better understand what it is and what it is doing. We want to extend the organization to every city, town and village. For we believe that as the principles for which we contend are disseminated, good will result and the world will be better therefor.

Silena Moore Holman,
President Tennessee W. C. T. U.
Fayetteville, Tenn.

UPPER EAST TENNESSEE.

Rev. W. H. Hicks has resigned the pastorate of Harmony Church (Watauga) after fourteen years service, and accepted Chiquapin Grove Church (Holston). He has been pastor of the latter church twice before, covering a period of ten years in all. He preached at Chiquapin Grove last Saturday and Sunday on "Opportunities for Doing Good" and "Christ the Way." Collection for missions. He hopes to bring the church up in giving to its old-time place. Brother Hicks preaches also at Pleasant Grove and Sugar Grove Churches—both in Watauga Association. Both churches doing well. He baptized five at Sugar Grove last month. At his home church (Hampton) Brother Hicks thinks he has the best choir in all the land.

Bro. A. J. Watkins recently held funeral services for two noble Christian women, Mrs. Eliza and Mrs. Simmons. These were sisters of Revs. John Davidson and James Ratcliff, late honored preachers in Holston Association.

Brother Watkins becomes pastor of Beulah (Holston) Church. Bro. W. K. Cox will take charge at Fall Branch Church (Holston). Bro. J. M. Whitaker continues the work at Double Springs Church (Holston).

Bro. Watkins preached to a fine congregation at Limestone Church on "Likeness to Christ."

At Erwin Pastor S. P. White preached on "Christian Hope" and "Parable of Mustard Seed."

The meeting at Butler resulted in 18 additions by baptism. The church there will likely call a pastor for whole time. It is able to and should. The school there is most successful under Prof. J. B. Sanders and his associates.

Meeting going on at Bluff City. Preaching being done by Rev. G. A. Crouch of Missouri. Large congregations.

Rev. J. M. Whitaker has held a meeting at Lovelace Church. Some 20 conversions. Seven united with the church so far. The church is eager for work and is praying for blessings. Revs. R. E. Grimsley and W. M. Hale assisted in the meeting.

Rev. R. E. Grimsley preached at Fall Branch on "The Kingdom of Christ and the Mission of the Church."

The fifth Sunday meeting for the second division of Holston Association will be held at Fall Branch Church. Bro. R. E. Deakins, superintendent, will be in charge. He hopes to visit all the churches in his division and try to stir them along mission lines.

The writer preached at Bowmantown Saturday and Sunday on "The Law of Service" and "Lessons at Calvary." A community of excellent people who love and know how to treat their pastor. Excellent congregations.

The chief duty of a follower of Christ is to witness for Him before men. And here, as elsewhere, the value of the evidence of a witness depends on his personal character. People must believe in you or they will care little about what you say. Alas! many profess much, but their evidence weighs nothing—they profess cream, but they live skimmed milk. Truth exemplified is truth exemplified. Emerson cries, "How can I hear what you say, when what you are is thundering in my ears?" I must believe in the man behind the sermon or the sermon harms me—blights my soul. "If your life is lightning your words will be thunder."

Jonesboro, Tenn. O. C. Peyton.

A GREAT DAY AT ATHENS.

Sunday, March 12th, was a good day with us here. A crowded Sunday-school filled with interest and enthusiasm. A large congregation greeted the pastor with attentive ears and sympathetic hearts. This made preaching a joy and blessing to the preacher. The Holy Spirit's power was manifested. The pastor tried by the help of the Holy Spirit to present the gospel in its simplicity, taking as a subject, "Ruth's Choice," emphasizing the importance of right choosing. God seemed to have driven the message home to every heart. As an evidence of the fact, six members were received by letter, two by experience and two others were seeking the way of salvation at the altar. There was evidently a spirit of revival among us. We are praying for a continuous spirit of revival in our church. The B. Y. P. U. was largely attended in the afternoon and a fairly good congregation at night.

By the way, Athens church is moving upward along all lines. Our Sunday-school, has multiplied by four in the last twelve months, having then an attendance of only 30. We now have 123. The membership has increased 42. A splendid B. Y. P. U. is in splendid working order and largely attended every Sunday afternoon. Prayer meeting fairly good. Increase in missions about 300 per cent. A parsonage purchased and over \$200 paid on it, the balance in sight. Pastor's salary paid promptly and money in the treasury. We can boast of having one of the best Ladies' Aid Societies in the State. Under the leadership of a very efficient president it has enrolled 25 members and deep spirituality and co-operation is the secret of its wonderful success. We are justly proud of our good women.

Brother editor, your recent visit to our city and

church was a benediction. Your great sermon is still fresh in the minds and hearts of some of our people. Come again, and we will gladly do all we can to make it profitable to you, and see that the "strenuous life" you led while here will not wane. In my next I will give an account of my work in general and the outlook of the Baptists as it appears to me in "these parts."

T. F. Hendon.

Athens, Tenn.

CARSON AND NEWMAN.

I will tell the unpleasant news first and get it off my mind. Another month's board for our young preachers has just fallen due. The ministerial education fund is now \$181 in arrears. What shall we do about it, brethren and sisters? Shall we have that church collection? Shall we not have a number of individual contributions? Wonder what became of those 500 envelopes which were sent out.

Rev. Arthur Fox of our graduating class has just been called to the care of the Dandridge church. The investment in this Cooke County boy has proved a good one.

Our Woman's Missionary Society is smiling over the fact that their week of prayer offering for Home Missions will reach \$50.

The church is taking steps toward beginning their new house.

Though all the necessary money is not yet in hand, it is hoped that work on the new Boys' Home may begin shortly after the meeting of the trustees, April 6th. Work on the Sarah Swann Home, now up to the third story, will be resumed next Monday. The ladies at Oak Grove have consented to provide \$33 of the balance yet unsubscribed on the Woman's Scholarship. This leaves \$100 to be secured. What women or societies will pledge this, payable by June 1st? It will count on the Boys' Home.

I was in Newport last Sunday. Pastor Downer saved his sermon and imposed the visiting brother on the people in the morning, but in the evening Brother D. gave us an excellent sermon on "For Jesus' Sake." This brother is making a fine impression among his people. East Tennessee welcomes him heartily.

Cooke County is taking an increasing interest in Carson and Newman College, as shown by the large number of students in attendance and by increasing contributions for the new Home. We have set out to get \$1,000 there and are hopeful of success.

M. D. Jeffries.

GULF PORT, MISS.

Although I have been away from Tennessee six years, I feel I cannot do without the Baptist and Reflector, not only on account of its intrinsic value to me as a paper, but also because it brings before me the names and memories of people and places that will ever be dear to me.

Gulf Port is growing rapidly. Many buildings are going up and other material improvements are being made.

We have two Baptist churches here, the Second having been organized last December. The First Church has greatly improved its house of worship and built a splendid pastor's home last year costing \$3,000. Good congregations and additions almost every Sunday.

I regard Gulf Port as the Baptist opportunity on all this Gulf Coast. It is the strategic point in the battle. Here the Baptists and other Protestants predominate over the Catholic influence.

Brother Finly is pastor of the Second Church. A new building will be erected soon.

The Lord bless and keep you and help you to fight the whisky demon to the end.

Gulf Port, Miss. W. O. Grace.

We are very happy in our new field of labor. We are in the midst of the best people in the State. They are great workers and have been so kind to us in many ways. The church and the city Baptist Pastors' Conference gave us a warm welcome to the church, work and field, and the church gave us many tokens of love in the way of gifts the day we moved. They are the salt of the earth.

E. Lee Smith.

Pastor West End Baptist Church, Birmingham, Ala.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "Faith and Confession" and "The Precious Blood." Meeting begun, Dr. Truett preaching.

Central—Pastor Lofton preached on "Another Comforter" and "Cause and Effect." One received by letter. 270 in S. S.

Edgefield—Pastor Wilson preached on "Work of the Holy Spirit" and "Why be a Christian?" Ten received for baptism.

Third—Pastor Yankee preached on "The Philosophy of Trouble" and "The Wise Fool." Two additions.

Immanuel—Pastor Ray preached on "Seeming to Have" and "Sovereignty of Gentleness."

Seventh—Pastor Wright preached on "A Diligent Christian" and "The Five Greatest Things in the World."

Howell Memorial—Pastor McCarter called to East Tennessee on account of the serious illness of Mrs. McCarter's mother. Dr. Van Ness preached in the morning on "The Transfiguration." Bro. J. S. Pardue preached at night on "Bondage."

Centennial—Pastor Stewart preached on Foreign Missions and "Coming to Jesus." Three professions.

N. Edgefield—Pastor Rather preached on "The Christian's Inheritance" and "The King's Business Requires Haste." Two additions by baptism.

N. Nashville—Pastor Swope preached on "Lights and Shadows on the King's Highway" and "At the Beautiful Gate."

Belmont—Pastor Baker preached on "Unseen Forces in the Christian Life." A Fanny Crosby song service at night in commemoration of the 85th birthday of the famous hymn writer.

Lookland—Bro. H. H. Smith preached in the morning on "Missions." Pastor Ross preached at night on "Every Man Acted in His Place." Pastor preached at 8 p. m. at Blind Home for Young Women on "Prayer."

Gov. W. J. Northen gave the Conference a pleasant visit.

Dr. Golden was at Pulaaki and reported progress in our work there.

Knoxville.

First Church—Pastor Harris preached on "We Are the Children of God" and "Salvation." 343 in S. S. Five addition by letter.

Broadway—Pastor Athley preached on "The World's Luminaries" and "The Source of Moral Evil." 865 in S. S. One addition by letter; two baptized.

Immanuel—Pastor Cate preached on "Sanctification" and "Ye Are the Light of the World." 110 in S. S.

Centennial—Pastor Perryman preached on "Request Granted" and "I Would and Ye Would Not." 320 in S. S.

Third—Pastor Medaris preached on "The Greatest Thing in the World" and "A Message to Young Men." 182 in S. S.

Maryville—Pastor Cate preached on "Honoring God in Our Daily Work" and "How to Build a Church."

Third Creek—Dr. A. J. Holt preached on "Immortality of the Soul" and "Certainties of Salvation." The church voted to furnish a room in Tennessee College.

Bell Avenue—Pastor Davis preached on "The Rock of Ages" and "Christ the Sinner's Friend." Six additions by letter. 141 in S. S.

Coal Creek—Pastor Clapp preached on "Giving" and "Consequences of Sin."

Island Home—Pastor Dance preached on "Why We Should Be Missionaries" and "Entire Consecration." A collection for Home Missions was taken.

Rev. A. Parr, a representative of the Home Board of the Southern Baptist Convention and the Home Board of the National Baptist Convention, spoke

very intelligently and interestingly about his work among the colored people of East Tennessee. He made a fine impression on the Ministers' Conference.

Chattanooga.

First Church—Pastor Jones preached on "A Plea for a Soul Life" and "Heart Hunger." 293 in S. S.

Second—Pastor Waller preached on "The Church and World-wide Missions" and "At the Parting of the Highways." Two approved for baptism; four professions. 231 in S. S. Pastor preached to the Daughters of America at Rossville, Ga., in the afternoon.

East Chattanooga—Pastor Bryden preached in the morning on "Life's Springtime." Brother Boyle preached at night on "Better Than Acres of Diamonds." 137 in S. S.

Central—Pastor Vines preached on "Model Prayer" (No. 4) and "Pulling them Out of the Fire." One baptized.

Hill City—Pastor LaFerry preached on "Widow's Mite" and "The Triumphs of Christ's Kingdom." 71 in S. S.

Avondale—Pastor Poe preached on "God's Love to Man" and "Man's Disobedience to God."

St. Elmo—Pastor Davis preached on "Occupying for the Master" and "Lost Opportunities." Three professions, one by enrollment, one approved for baptism, one renewal.

Dyersburg invites the next West Tennessee Sunday-school Convention to meet here.

Dyersburg, Tenn. Geo. H. Crutcher.

There will be a Christian workers' meeting with us on the 25th and 26th. The Secretary of the State Mission Board will be with us, together with other brethren. Our church will be glad to have the brethren come.

R. J. Wood.

The temperance elements in this part of the State are incensed and outraged at the precipitate haste in foisting into the Governor's chair one who has been conspicuous and notorious at slapping their interests in the face. Let political rings along with some of the "big dailies" beware. There are breakers ahead. The temperance sentiment is too overwhelming to be snubbed. The "dear people" are yet to be heard from at the ballot box.

Trenton, Tenn. J. H. Anderson.

I am glad to report our church moving forward and upward. Good S. S. and good congregations. Our mission chapel at Cotton Mills is in good shape and doing work. In spite of bad weather and a great deal of sickness in my church, we are working, praying for and expecting a good mission collection and praying for and expecting a great meeting, beginning the third Sabbath in April. Heaven's richest blessings on you and your work.

West Point, Miss. W. T. Hudson.

Our services at my home church, Bradley's Creek, Saturday and Sunday, were solemn and spiritual. Saturday I preached from the text, "He shall be like a tree planted by the rivers of water." Sunday Seigle, my son, preached a very interesting sermon. Good congregation. To-day I attended the funeral of C. S. Dillon, the oldest member of this church and one of the best and most influential members. He was a deacon fifty years, church clerk thirty years, and Sunday-school superintendent twenty-five years.

G. A. Ogle.

Rev. W. C. Sale, who recently married the noble sister of Dr. J. W. Porter, arrived in Heppner last Saturday evening, to the delight of at least two former Tennesseans. Brother Sale preached two splendid sermons to my people here on last Sunday. The people were delighted with Brother Sale, and Sister Sale has completely captured many of our people. She will soon capture them completely, as soon as she is known. I regard them as valuable additions to our working forces in Oregon. If Tennessee can spare some more such workers we can use them to good advantage in Oregon, I am sure.

Heppner, Ore. J. W. Mount.

I preached at LaFayette Saturday night, Sunday and Sunday night to fine audiences. One valuable addition. On my return via Nashville I ran up to the capitol to hear the discussion on the Rice-Ligon bill, but I was met on the steps by Lloyd T. Wilson, whose shining face told the story of triumph. Good for the small fellows who favor gambling and abusing preachers. Monday night I worshipped at the First Church. Good services. On reaching home our near neighbor, Sister Margaret Young, wife of Bro. D. Young, and sister of Dr. J. M. Phillips, my co-laborer, had passed from earth to rest in heaven. A sweet Christian woman has been taken from us.

Watertown, Tenn. John T. Oakley.

Rev. W. Isaac McReynolds commenced a meeting on Saturday before the fourth Sunday in February with Rock Spring Church, Doeville, Tenn. The meeting lasted two weeks and was a great success. We had several conversions and nine additions to the church, one from the Methodists, Mrs. J. S. Stout, an excellent lady, who will be a power to Rock Spring Church. The church is wonderfully revived and the outlook for the future is encouraging. Brother McReynolds won his way to the hearts of all our people. He is a gospel preacher to the point and is one of the finest sermonizers in East Tennessee. I can recommend him to any people who want the pure gospel and want it in a way that they can take hold of it; and best of all, if people will just listen to him, the gospel he preaches will take hold on them. Success to the Baptist and Reflector and its dear editor.

T. A. Stanton, Doeville, Tenn.

TAKE NOTICE!

If you purpose attending the West Tennessee Baptist Sunday-school Convention, which meets at Lexington, Tenn., April 19th-21st, sit down right now and send me your name that a home may be assigned you. Do not wait until the very last minute to attend to this. If you do, maybe we cannot give you a home "near the church." Please take a certificate every time you buy a ticket in coming to Lexington, in case you cannot buy a through ticket from your home agent. But don't fail to come!

Paris, Tenn. Fleetwood Ball.

HIGHLAND AVENUE CHURCH.

I accepted the care of this church about the first of last October, after the church had been pastorless for nine months. I began the work under very peculiar circumstances. But I took it up with the understanding that I was to have the privilege of continuing the pursuit of my college course in the S. W. B. U., and I have been on double duty the entire time. Our first work was to pay the old debt of \$50 which had been on the church ever since it had been built. We then began raising money to have our house repaired inside and out, and by taking advantage of the dull season with paper hangers and decorators and having the work done during the extreme cold spell of the winter, we have had about a \$325 piece of interior work done at a greatly reduced rate. This is all paid for. We now have one of the most beautiful interiors in the city. As soon as the weather will permit we expect to make the outside of the house as nice as the inside. We already have about half of the money on hand for this purpose, and the other half can easily be collected when we are ready to do the work. We expect to make the October Convention proud of our house. This church has often been abused and called hard-hearted, but no people can be found who would be more responsive to a pastor's preaching than these are. It is certainly a pleasure to work for a church which is free to manifest appreciation as this one does. The church is fast coming to a high spiritual standard, and to say that I truly love the church cannot begin to express my tender feeling toward it. We have never asked nor received anything at the hand of the State Board, but we hope to aid much in adding to its funds. May we have the sympathy and prayers of the noble Christian workers that this difficult field might bring forth a great harvest for the Lord.

Jackson, Tenn. O. W. Stumph, Pastor.

MISSIONS
MISSIONARY DIRECTORY.

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WOMAN'S MISSIONARY UNION. God's Gifts—Our Returns. When the Psalmist exclaimed, "Bless the Lord, O my soul and forget not all his benefits" his heart was so full of gratitude that he was forced to enumerate the many mercies God had shown toward him. His sins were forgiven, diseases healed, life preserved and bodily needs supplied. Yes, many other tokens of divine favor rested upon him. He realized fully that he had not merited these benefits. They had been granted to him by a merciful Father who had blotted out his sins. His heart seemed to swell with joy and thankfulness as he recounted each mercy and each attribute of the Divine Father, until, in a climax of ecstasy, he called upon himself and everything in heaven and earth to "Bless the Lord." Should not we, also, dear women of the South, sing of the many mercies that David's God and our God has shown to us? If we indulge in a little retrospection we shall find that we, too, have experienced sins forgiven, health restored, lives spared, and daily bread has been given in abundance. Through all our lives there are evidences of the protecting care of our heavenly Father—annoted though they may have been at times. Nor have we merited them. To us, also, they have been free gifts. Then let us, too, "Bless His holy name."

Especially for the past year should we offer thanks. As a nation we have enjoyed many material blessings. Those who claim to know tell us that the country has never seen better days. In his Thanksgiving Proclamation Mr. Roosevelt says that "much has been given to us, and much will be expected from us." Industries thrive and prices are fair. Prosperity walks with us hand in hand, and peace is brooding over our land. It is true disasters have come by fire and by water. They have been accidents, however, and have not indicated internal nor external strife. When compared with the horrible carnage of the Eastern War, or the bloody riots of the strikers in Russia, they sink into insignificance. Our country has been doing "notable things for the well-fare of its own people," but, has it increased its returns to the Master in proportion to the gifts he has bestowed? I think not. Unless some peculiar affliction has come to it, there is not a church, nor missionary organization in our land whose contributions to God's cause should not be enlarged. "For unto whomsoever much is given, of him shall be much required." The South as a part of the nation is enjoying a share of this prosperity. In order that its spiritual and moral development shall keep pace with the material, the foreigners, who are flooding our land, must have Christ preached to them; our own unsaved people must be saved—perhaps on the plains of Texas; or in the new towns of Oklahoma. Negroes, Indians and Cubans must experience God's saving grace. To this end the Home Mission Board is earnestly endeavoring to enlist the sympathy and co-operation of every Southern Baptist. God has shown His approval of this particular work by increasing both workers and harvest during the year. Indeed we are reaping where we have never sown, and while we have stood with folded hands, our God has wrought silently and wondrously for us. Reports from field secretaries and missionaries tell of the rebirth of souls, of churches being planted and of the marvelous possibilities that are open to our denomination—could we but grasp them. How much is being lost to us forever because of lack of funds to take and hold certain strategic points. Lost opportunity! The plea comes for earnest prayer for our Board and its laborers; for more workers—especially women; for enlarged contributions. Most pressing is the need of money for the chapels in New Orleans and El Paso. In Cuba desirable lots for chapels have already been purchased and others ought to be bought at once. Our interest in this alluring field should be greatly quickened by the fact that very recently a dear young girl, herself a "Child of Silence," has gone there to seek others whose ears are deaf and whose tongues are dumb, in order to teach them to hear and heed the Saviour's voice as it calls to them in their hearts; and to answer in the universal language of love and obedience. Another new work has been inaugurated lately, among the Osage Indians, and two other young women have given themselves to this. The mountain schools of North Carolina are imploring aid and surely

they ought to have it in view of the fact that they are doing such remarkable work with such poor equipment. Obligations crowd upon us thick and fast. May we recognize in them golden opportunities! Since God has so graciously blessed us this year, both in temporal and eternal matters, let us, Woman's Missionary Union workers, again using the words of the sweet singer or Israel, ask "What shall I render under the Lord for all his benefits toward me?" And, like him may we be enabled to say, "I will pay my vows unto the Lord now in the presence of all his people." Women and children of the South are asked to raise during this Week of Prayer and special gifts to Home Missions not less than \$10,000. Shall the Board ask this of us in vain? A far larger sum could be profitably used at once. Let us, therefore, not dishonor God and dwarf ourselves by offering times when dollars belong to Him—according to our ability He expected us to give. And with each gift, whether it be large or small, let us reconsecrate ourselves to His service pledging greater loyalty to His commands and more loving obedience to His will. And with this surrender of self and money, may there come to us the blessed assurance of service accepted, and may He lead us individually into larger and richer experience, and as a nation to nobler and loftier ambitions. Mrs. J. A. Barker, Pres. W. M. U., Aux. to S. B. C. W. T. E. S. S. Convention.

Program of fourteenth annual meeting of the West Tennessee Baptist Sunday-school Convention at Lexington, Tenn., April 19-21, 1905. Topic, "Fruit Bearing." Opening session, Wednesday morning, 8:30—Assemblage of Delegates. 8:45—Service of Song. 9:00—"The Fruits of the Spirit." Gal. 5:22. Led by G. S. Williams. 9:30—Call to Order. Enrollment by Associations and Churches. 9:35—Address of Welcome by Fleetwood Ball. Response, J. S. Norris. 10:00—Report of Executive Board by W. D. Powell, Chairman. Discussion and Adoption. Reports of Vice-Presidents. Reports by County Officers. Song. Election of Officers. 11:00—The Bible the True Basis of Education, P. T. Hale. 11:45—Appointment of Committees. Announcements. Adjournment. 1:45—Service of Song. 2:00—Conditions of Fruit Bearing. John 15:1-8. H. L. Martin. 2:30—How to Make the Sunday-school Go. (a) The Pastor's Part, W. H. Ryals. (b) The Superintendent's Part, H. L. Higgs. (c) The Teacher's Part, I. B. Tigrett. (d) The Church Member's Part, D. D. Shuck. 2:30—How to Use the Bible. (a) In Dealing with the Unconcerned, H. C. Irby. (b) In Dealing with the Anxious, J. H. Anderson. 4:10—Reports of Specially Helpful Methods Used by Superintendents and Teachers. Five minute talks. 7:30—Service of Song. 7:45—Laborers Together with God. 1 Co. 3:6-9. W. R. Hill. 8:00—Convention Sermon, G. H. Oratcher; alternate, H. P. Hurt.

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8:40—The Sunday-school and the Home, Geo. W. Sherman. Thursday morning, 8:45—Service of Song. 9:00—More Fruit. John 15:2-8. A. U. Boone. 9:30—The Twentieth Century Sunday-school at Work, L. P. Leavell. 10:15—Evangelism in Sunday-school Work, J. B. Lawrence. 10:45—The Pastor and Sunday-school Work, J. M. Frost. 11:15—Round Table. A Square Look at Important Sunday-school Questions. All at liberty to ask questions. 1:45—Service of Song. 2:00—Abiding Fruit. John 15:16. W. H. Major. 2:30—The Place and Value of Primary Work in Sunday-school. (a) Mrs. Ida B. Hall. (b) Grading, A. E. Booth. (c) Supplement Work, J. A. Baber. (d) The Bad Boy Problem, C. W. Stumph. Discussion. 3:30—The Art of Teaching. L. P. Leavell. 4:15—Report of Committees. (1) Nominations. (2) Finance. (3) Treasurer. (4) Resolutions. (5) Report of Statistical Secretary. 4:30—Adjournment. 7:30—Service of Song. 7:40—The Teacher's Reward, G. M. Savage. 8:00—God's Word a Power in the Home, the Church, the World, W. J. McGlothlin. 8:45—Our Distinctive Doctrines in the Sunday-school, L. N. Penick. Friday morning, 8:30—Service of Song. 8:45—The Indwelling Christ. Eph. 3:8-21. D. A. Ellis. 10:30—A Study of the School. (1) The Graded Sunday-school. (2) House to House Visitation. (3) Class Organization. (4) Review Sunday; what should be done. (5) How to Induce Attendance at School. (6) Special days; are they helpful? (7) Record keeping. (8) Home Department. (9) Teachers' Meeting. (10) The Cradle Roll, by L. P. Leavell. 11:00—Farewell words. 11:30—Parting Song and Benediction. The Primary and Junior Teachers' Council, to be held Thursday morning in M. E. Church. 8:45—Service of Song. 9:00—Devotional exercises, Mrs. A. H. Fly. 9:15—Election of Officers.

9:30—What a Primary Teacher Should Be, Mrs. J. D. Walker. 9:50—Things Essential to be Taught in a Primary Class, Mrs. R. L. Howard. 10:10—How to Prepare and Present a Lesson, Mrs. H. Y. Darnell. 10:30—Primary Teaching in the Country—Its Equipments and Methods, Miss Kathryn Farrow. 10:50—The Cradle Roll, Its Objects and Managements, Miss Anna Jenkins. 11:10—Records and Rewards, Miss Ella Frewitt. 11:30—Improved Primary Methods, Mrs. Ida B. Hall. 11:50—Round Table in Primary Work, Mrs. D. Y. Palmer. 12:00—Miscellaneous Business. Reduced rates on the certificate plan have been granted to all persons attending the Convention. Purchase a full fare ticket for going passage and take a certificate of that fact from the agent. Without a certificate there will be no reduction in the returning passage. With a certificate the return rate will be one-third of the full fare plus 25 cents. If less than 75 cents is paid for the going journey, the certificate will not be honored. All who purpose attending the Convention will please send their names at once to Fleetwood Ball, Paris, Tenn., that suitable homes may be assigned them. AMONG THE BRETHREN. Dr. J. E. Gwatkin has given up his pastorate in Virginia and again becomes associate editor of The Baptist Argus. Drs. J. B. Hawthorne of Richmond, Va., and B. H. Carroll have declined to go to the Baptist World's Congress in London. During the preaching of a funeral sermon of a little babe by Rev. R. C. Miller of Rothville, Mo., five men and one woman were converted. Rev. F. M. McConnell has resigned at the First Church, Brownwood, Texas, to enter evangelistic work. His home will be Longview, Texas. Rev. J. D. Moore will not be pastor of the church at Barnwell, S. C., after May 1st, his resignation having been offered to take effect at that time. At the Siloam Church, Marion, Ala., Evangelist T. T. Martin is assisting Dr. Paul V. Bomar in a revival. No doubt great good will result. The successor of Dr. A. J. Gordon as pastor of Clarendon-street Church, Boston, Rev. J. A. Francis, has resigned to give himself to the evangelistic work. Rev. J. N. Edmondson has been called to the care of the church at Jonesboro, Ill., for full time and is very much beloved by the members of the church. Rev. O. L. Martin of Williams-town, S. C., has been called to the care of the church at Helena, Ark., to succeed Rev. W. Z. Sledge, and will likely accept. Rev. G. W. McCall, formerly pastor at Beaumont, Texas, has been called to the First Church, Brownwood, Texas, although his acceptance has not been assured.

Rev. N. R. Pittman of Kansas City, Mo., has lately held a great meeting with Rev. C. G. Skillman of Robberston Avenue Church, Springfield, Mo. Many were converted. Dr. John E. Barnard of Cartersville, Ga., has declined to accept the call to Immanuel Church, Little Rock, Ark., until the new house of worship at Cartersville is finished. Rev. C. E. W. Dobbs of Marietta, Ga., will inaugurate meetings in his church the last of this month, in which he will be assisted by Rev. Gilbert Dobbs of New Orleans. Evangelist G. C. Oates is holding a great meeting with Parkland Church, Louisville, of which Rev. J. A. Taylor is pastor. At an all-night prayer meeting 100 people remained. We sympathize deeply with Rev. D. D. Shuck of Eureka-ton, Tenn., pastor of Whiteville and Harmony, over the illness of his daughter, which has been protracted for 12 months. Friendship Church near Paris, Tenn., has changed its day of meeting from the second to the first Sunday in each month, and has secured an aggressive pastor in Rev. W. J. Beale of Murray, Ky. Dr. W. W. Hamilton in writing to the Argus of the recent great revival in Louisville says the spiritual results cannot be estimated in figures, but that there must have been 7,000 conversions. Beginning March 24th the usual spring revival will be held in Baylor University, Waco, Texas. Dr. W. W. Hamilton of McFerran Memorial Church, Louisville, will do the preaching. Rev. C. W. Durden of Barnesville, Ga., accepted the care of the church at Bainbridge, Ga., but the saints he has served for some years rose in arms against it and the acceptance was withdrawn. Dr. R. J. Willingham of the Foreign Mission Board lately visited the First Church, Greenville, S. C., of which Dr. Z. T. Cody is pastor, and \$1,200 contributed to Foreign Missions is the result. Rev. E. T. Thorne, who went some months ago to the pastorate at Wynne, Ark., is succeeding admirably in his work. A collection of \$2,800 was recently made for the construction of a brick church. Rev. W. J. Bolin of Baton Rouge, La., is in a meeting with the Palm Avenue Church, DeLand, Fla., and a great work of grace is expected to be accomplished. Brother Bolin is much beloved in Tennessee. Rev. L. L. Spurlin of Gracey, Ky., was ordained to the full work of the ministry January 29th. Rev. I. N. Strother of Cadiz, R. W. Morehead of Princeton and Deacon F. Williams of Guthrie forming the presbytery. The Southern Witness is now the name of what was once the Florida Baptist Witness and the Southern Baptist. It has been moved from Jacksonville to DeLand, Fla., and is greatly improved in form and matter. Dr. Len G. Broughton of Atlanta, Ga., proposes that the next session of the Southern Baptist Convention be one of prayer, and that special consideration be given to Dr. A. J. S. Thomas' report on "Evangelism."

We congratulate our friends, Judge and Mrs. E. F. Friedell of Texarkana, Ark., over the recent graduation of their son, W. L., from the Naval Academy at Annapolis. He is now in Cuban waters on the battleship Kentucky. Dr. Z. F. Cody of the First Baptist Church, Greenville, S. C., will be sent by his church to the Baptist World's Congress in London. He has our sympathy in the recent death of his mother, Mrs. A. F. Anderson of Louisville. At the commencement of the Seminary in Louisville in June, Dr. R. H. Pitt of Richmond will deliver the baccalaureate address; Rev. J. W. McCollum the missionary address and Rev. F. W. Eberhardt of Liberty, Mo., the alumni address. Rev. W. D. Turnley of Arcadia, Fla., is still realizing the beneficent effects of the recent great revival in which Rev. H. Boyce Taylor of Murray, Ky., assisted him. There have been 58 additions, two by baptism lately from the Methodists. The Middle Tennessee Baptist Sunday-school Convention will meet with the Watertown Baptist Church on Wednesday, April 5th. The church has extended a very cordial invitation to brethren and sisters and all Sunday-school workers to attend these meetings, and will provide free entertainment for them. The Committee on Entertainment, of which Dr. T. L. Hale is chairman, makes earnest request of all who will attend the meeting and who desire homes during the meeting to send their names as soon as convenient. We trust that no one will neglect this, as the committee are anxious to know how many to expect so as to provide sufficient homes for all. Cards of assignment will be sent to those who send their names, and members of the committee will meet them at trains. Address all communications to the chairman, Dr. T. L. Hale, Watertown, Tenn.

CHURCH BUILDING FUND. Amounts contributed for the new church at Dotsenville: C. A. Barnes \$ 75 Big Rock Church 1 25 Shiloh Baptist Church 1 00 Mrs. E. J. Barnes, Palmyra 3 00 Miss Tula Warfield, Memorial 6 90 Mrs. Ida B. Fletcher 2 50 Mrs. M. M. Crocker 3 00 Polk Smith and wife 1 00 Miss Kate Russell 1 00 Ben Weaver 25 Mrs. E. J. Barnes 25 Mrs. M. M. Hussey 50 Mrs. Sallie Manning 1 00 Mrs. Nannie Felts 25 M. A. Stratton 1 00 Miss Amanda Felts 1 00 Mrs. Kate Kane 25 Robert Owen 50 Minnie Patterson 50 Jessie Powers 25 B. W. Owen and wife 50 A. J. Clark 50 M. Sadler 25 Mrs. Settle 75 Miss Nina Riggins 2 00 Mrs. W. H. Leigh 4 00 Mrs. Mary Potter 1 00 Rev. W. R. Fain 1 00 Mrs. Falk 50

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that the way to a man's heart is through his appetite. Dr. E. L. Powell, the foremost Campbellite preacher of Louisville, says with regard to the operation of the Holy Spirit in conversion: "While it is true that the Holy Spirit in conversion operates through the truth, it is equally true that He uses a number of agencies and instrumentalities to bring men face to face with the truth." Pretty liberal concession for a Campbellite. Dr. T. T. Eaton makes the point that if the Southern Baptist Convention ought to have a money basis, so ought State Conventions, District Associations, and logically, even in churches every member should have as many votes as he pays for. Religious bodies will then be stock companies. Fie on such, in view of the liberty wherewith Christ has made us free! Dr. Eaton is right in opposing this basis. M. T. S. S. Convention.

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ONE HUNDRED THOUSAND A YEAR.

The Interior of Chicago having called the statement that "one hundred thousand men fill drunkard's graves in this country every year" a "pious fraud," Rev. Wm. E. Johnson in the New Voice gives a few facts on the subject as follows:

"Dr. Norman Kerr, the greatest authority on inebriety that the world has produced, tells of his study of this problem in his work 'Mortality of Intemperance,' published in London in 1879. He says: 'When, a few years ago, I instituted an inquiry into the causes contributing to the mortality in the practice of several medical friends, it was with the avowed object of demonstrating and exposing the utter falsity of the perpetual teetotal assertion that 60,000 drunkards died every year in the United Kingdom.

"I had not long pursued this line of inquiry before it was made clear to me that there was little, if any, exaggeration in these temperance statistics; and when asked to present the final results of my investigation to the last Social Science Congress, I was compelled to admit that at least 120,000 of our population annually lost their lives through alcoholic excess—40,500 dying from their own intemperance, and 76,500 from accident, violence, poverty, or disease arising from the intemperance of others."

The late Dr. Willard Parker, of New York, one of the foremost surgeons that America ever produced, after a thorough study of the subject in New York City, gave it as his mature opinion 'that 83 1/2 per cent. of all the deaths in New York city were occasioned directly or indirectly by the use of alcoholic drink.' Every medical expert known outside of his own precinct who has made an exhaustive study of the problem has come to practically the same conclusion, i. e., that a minimum proportion of deaths caused by alcohol is 10 per cent. As there were 1,089,094 deaths in the census year 1900, that would make about 100,000 as alcohol's share."

Dr. Johnson adds:

"Of course all were not in 'drunkard's graves'

in the sense that each one died of alcoholism or delirium tremens, but they filled alcohol's graves in the sense that had it not been for alcohol they would not have died—alcohol dug their graves."

One hundred thousand every year! That is an army about five times as large as that with which Generals Shafter and Wheeler captured Santiago. Stand that army in line, single file, it would reach almost from Nashville to Chattanooga. March them by, it would take about twenty-four hours for them to pass a given point, marching at a steady step. And here they go marching by every year. "Tramp, tramp, tramp, the boys are marching." Marching, marching where? To victory and honor and glory, as at Santiago? Ah, no. Marching to a drunkard's grave and a drunkard's hell. And when once that army has passed by, listen and you can hear another just behind it. Here it comes—"tramp, tramp, tramp, the boys are marching"—marching to a drunkard's grave and a drunkard's hell. And oh! it may be that your boy or our boy is in that horrible procession. Or at any rate somebody's boy is.

And can you expect Christian people to sit by unmoved and see that procession pass by? Can you expect them to do nothing to prevent this annual sacrifice of the flower of our youth upon the altar of Bacchus? Can you expect them to do nothing against that institution which is the concrete expression of this demon of intemperance, his temple, his dwelling place—the saloon? No. The American people have stood its accursed presence long enough. Now they have sworn in their wrath from one end of the land to the other that the saloon must go.

THE BATTLE OF MUKDEN.

The battle of Mukden will go down into history as probably the greatest battle ever fought. In numbers of men engaged, in the size and range of artillery and guns used, in duration, in fierceness, in losses, in completeness of victory it is without a parallel. The estimates as to numbers vary somewhat, but the best estimate seems to give the Russians about 350,000 and the Japanese about 400,000 or 450,000, making over three-quarters of a million men engaged in deadly combat. For ten days the battle raged. The Japanese losses are given at over 41,000, and the Russian losses from 120,000 to 150,000 in killed, wounded and missing. Field Marshal Oyama seems to have out-generated Kuropatkin. He attacked him in front, flanked him on both sides, came near surrounding him, forced him to leave his entrenched position on the Hun and Shakhe rivers and retired to Tie Pass, some forty miles North. The Japanese continued to pursue the Russians relentlessly, driving them from Tie Pass back towards Harbin. General Kuropatkin was relieved of his command of the Russian army and General Linevitch placed over it in his stead. At the present writing the Japanese are still pursuing the fleeing Russians, and are attempting to cut off their retreat to Harbin. It is not impossible that the whole Russian army may be captured. It was generally supposed that the result of the battle would be to force Russia to sue for peace. Such a course, however, would be a bitter pill to the Czar and to the bureaucrats who seem to dictate the policy of his government. Their first decision was to continue the war and send another army to the front. This, however, will hardly be possible, "in view of the dissatisfaction which exists throughout Russia with the government and with the conduct of the war.

How much the Czar may shrink from the step he will probably be compelled to ask for

terms of peace. In view of her great victory, and the position which it gives her in the eyes of the world, Japan can afford to be magnanimous. If she is moderate in her terms and is content with driving Russia out of Manchuria, which is the object she started out to accomplish, her terms will probably be accepted and peace assured.

VISIT TO JEFFERSON CITY.

We had a most enjoyable visit last Sunday to Jefferson City, Tenn. We preached at the Baptist Church morning and night, and spoke to the young men in the college chapel in the afternoon. The church has a membership of about 400. Bro. H. B. Woodward is the popular and efficient pastor. The congregations morning and evening were large. Being composed not only of the church members and citizens, but also of the students from all over East Tennessee and from other States, they were of quite a representative character. It is a great opportunity which Brother Woodward has in addressing such congregations every Sunday—an opportunity which he seems to appreciate and of which he makes good use. A movement is on foot to erect a new church building. An elegant lot, centrally located, has been purchased and plans are being drawn for the building.

We remained over Monday and spoke to the students of Carson and Newman College at the chapel exercises that morning. There have been about 300 students enrolled this session. They are a fine looking body of young men and women. Dr. Jeffries was away preaching and looking after the financial interests of the college. We heard fine reports of his work. He is held in the highest esteem by everyone. The Sarah Swann industrial home for girls—the money for which was given by Bro. A. R. Swann of Oak Grove—is nearing completion. Ground has been purchased on which to erect a boy's industrial home. With these two homes Carson and Newman College ought to have at least 500 students. President Jeffries is assisted by an able faculty. The college has wrought nobly in the past, but when the present plans are carried out it will be in a position to do still greater things in the future.

We were given cordial entertainment in the Girls' Home. Everything about it, including rooms and fare, is neat and nice. We enjoyed, also, taking meals with Bro. R. J. White and Prof. J. M. Burnett.

EDUCATION IN RUSSIA AND JAPAN.

It is stated that eighty-five per cent of the people in Russia can neither read nor write. Pressure is being brought to bear upon the government to provide a general system of popular education; but it feels that if education should generally prevail its power would be broken sooner or later—as probably would be the case, at least so far as the present government is concerned. But so far as the power of the nation is concerned it would be multiplied indefinitely. On the contrary, in Japan a very large per cent, perhaps eighty-five per cent, of the people can read and write. As a result her soldiers are intelligent, quick, alert. With these facts, no wonder Japan is winning such tremendous victories over Russia. We are told that Russia is a European nation, and Japan an Asiatic nation; Russia a race of white people, and Japan a yellow race; Russia a Christian nation, and Japan a heathen nation. As a matter of fact Japan is much more of a Christian nation than Russia. Many of her leaders are Christian men. For instance Admiral Togo and Vice Admiral Urin, two heroes of the Jap-

anese navy, are Christians. So, also, are Generals Kuroki and Oku. The wife of Field Marshal Oyama, commander of the Japanese land forces, is a most active Christian worker, in which she has his good will and co-operation. Besides the principles of Christianity, such as religious and civil liberty, prevail there to a much greater extent than in Russia. Russia is fossilized and has been living in the sixteenth century, but Japan has caught the spirit of the times and is a twentieth century nation.

VICIOUS ATTACK ON PREACHERS.

In a vigorous speech opposing the anti-race track gambling bill, Dr. Royston of Washington County went out of his way to make a vicious attack upon the preachers who were interested in the passage of the bill, as many of them are. He called them "long-haired," compared them to "jackasses," told a smutty joke, the application of which was that "the matter with preachers is not religion, but worms." A prominent Representative called the speech sacrilegious. Such attacks do the preachers no harm, but we doubt if they do those who make them any good. At any rate we are sure that the utterances of their Representative are not endorsed by the good people of Washington County, among whom are some of the best preachers in the State, all of whom, beyond question, favored the anti-gambling bill, and if here would have been glad to do what they could to secure its passage, despite misrepresentation and ridicule and vulgar slurs. When a man knows he is right, when he knows that he is working not in his own interest but in the interest of others—in the interest of the boys, of the mothers, of the homes, of the churches of our State—then he can stand any amount of such misrepresentation and ridicule and vulgar slurs, and can say with Paul: "None of these things move me."

TICKET TO THE SOUTHERN BAPTIST CONVENTION.

Don't you want to go to the meeting of the Southern Baptist Convention in Kansas City? You ought to do so by all means, and especially if you are a pastor. You say you are "unable to go on account of the expense?" Then we will make you able. How? Find out how much a ticket will cost you from your starting point to Kansas City and return. The usual rate is one fare for both ways. Send us one new subscriber to the Baptist and Reflector and \$2.00 for every dollar the ticket will cost and we will see that you receive transportation from your starting place to Kansas City and return. It will only require a little effort on your part to get the subscribers and so secure the ticket. This offer will apply not only to ministers, but to other brethren as well, including the sisters. Or, if you prefer, if you do not care to go yourself, you might get the subscribers so as to send your pastor, or appoint a committee from your church to do so. There are always a number of persons each year who take advantage of this offer. We hope there will be a good many this year. It will not only help you and help the paper, but it will help the subscribers as well. Go to work at once so as to be sure to get the subscribers. Write to us for sample copies of the paper.

ATTITUDE OF THE ANTI-SALOON LEAGUE.

In a discussion with the chairman of the Prohibition Committee of Ohio, the American Issue, the organ of the Anti-Saloon League, says:

"We will cross party lines, and bolt nominations, and scratch tickets whenever it is necessary to do so.

in order to get a temperance candidate to the front, as against a whisky candidate. We put the temperance question paramount to all others, and party regularity second. Hence the attacks on us by machine politicians, first of one party, then of another. We put party second, and principle first. Where principle is, there is our party. Good Anti-Saloon League men are Republicans, Democrats or Prohibition party men, as the case may be, but they are first everywhere and always against the saloon, and will always study where and how they can make their opposition to it the most effective."

This well expresses the attitude of the Anti-Saloon League. In other words, the members of the League occupy the same position toward parties that the liquor men do, with the difference that the liquor men put self-interest above party, while the Anti-Saloon League men put principle above party.

HIS METHODS.

When questioned as to the methods by which such remarkable results have been achieved in the great Welsh revival Mr. Evan Roberts declares that he has no methods, and that "the power of the revival in South Wales is not of men, but of God." He says:

"I never prepare the words I shall speak. I leave all that to Him. I am not the source of this revival. I am only one agent in what is growing to be a multitude. I am not moving men's hearts and changing men's lives; not I, but 'God worketh in me.' I have found what is, in my belief, the highest kind of Christianity. I desire to give my life, which is all I have to give, to helping others to find it also. Many have already found it, thank God! and many more are finding it through them.

"This is my work as He has pointed it out to me. His Spirit came to me one night, when upon my knees I asked Him for guidance, and five months later I was baptized with the Spirit. He has led me as He will lead all those who, conscious of their human weakness, lean upon Him, as children upon a father. I know that the work which has been done through me is not due to any human ability that I possess. It is His work and to His glory.

"I believe that the world is upon the threshold of a great religious revival, and I pray daily that I may be allowed to help bring this about."

THE GILDED SALOON.

The gilded saloon is the front door to hell. It is the decoy duck which the devil throws out to catch the unwary in his trap. It is the first step on the downward path to ruin. It is the bait on the hook to catch the victim. Few young men would take their first drink in one of the devil's low dives. There must be something attractive to draw young men on the road to ruin, and so the devil has established his gilded saloons, with their mirrors and music and flowers. When once the young man has been caught in the net he finds, like the fish, that it is much harder to get out than to get in, and easier to go forward than backward; and so he is led on and on from the first class to the second class and then the third class and the fourth class saloon, through the low dive, down and down, step by step—to hell.

The gilded saloons present the most serious problem in social reform. Wrapping themselves in a cloak of respectability, they resist and resist efforts to dislodge them, but at the same time are only open doors to the destruction of morality and character and happiness and home and life and soul. Do away with these gilded saloons and you solve the saloon problem to a very large extent.

Miss Bird Stapp, the sweet singer of Tennessee, is now in a meeting with the Baptist Church at Quitman, Ga., of which Rev. L. E. Barton is pastor. She goes the first of April to McComb City, Miss., for a meeting there.

THE PRICE OF A RELIGIOUS PAPER.

In a fine address before the annual meeting of the Boston Wesleyan Association on the subject of "The Mission of the Denominational Paper" Dr. George E. Horr, formerly editor of the Watchman, now Professor in Newton Seminary, said among other things:

"I want to speak of an error that, in my judgment, some corporations publishing religious papers have made; and that is, they have thought they could increase their circulation by diminishing the price of their paper. I believe that wherever that has been tried, that theory has been proved to be a colossal fallacy, and for a very simple reason. No matter what the price of cigars may be, if they are three for five cents, a man who does not smoke will not buy any more cigars because they are cheap. But a man who does smoke will have them, even if they are two for a quarter. Now that, it seems to me, throws a little light upon the newspaper problem. A man who does not want The Watchman, and is not interested in Baptist affairs—you cannot give it to him! But a man who is a Baptist, and thoroughly interested in Baptist affairs, why, he would take it just about as readily if it were \$8, and if he is well-to-do, if it were \$5 a year. I tell you, brethren, the question of price does not enter into the question of the circulation of religious journals to any such extent as people imagine. In my judgment the management of Zion's Herald could hardly make a more fatal blunder than to lessen the price of the paper.

There is a good deal of food for thought in these remarks.

RECENT EVENTS.

Miss Fanny J. Crosby, the blind "sweet singer of Israel," who has written more than 6,000 hymns during the last forty years, will celebrate her 85th birthday March 26th.

Rev. W. W. Campbell baptized fifteen believers in Independence, Mo., on a recent Sunday night. Members of the church said that the service was the most impressive they had ever witnessed.

We stated recently that Rev. J. H. Coin had resigned the pastorate of the church at Aurora, Mo. The church, however, refused to accept his resignation, and raised his salary \$150. He agreed to remain.

Rev. F. M. McConnell recently resigned the pastorate of the church at Brownwood, Texas, to enter evangelistic work. His resignation was accepted and Rev. G. W. McCall was called to the pastorate at the meeting of the church. Our Texas brethren seem to have the habit of making quick work of resignations and calls.

Brethren W. A. Gormley of Madisonville, County Court Clerk of Monroe County; Robert Spradling, County Court Clerk of Meigs County, and G. W. Hearne of Dyer were in the city last week and gave us pleasant calls. They are all Baptists and, of course, good men. We are glad to see the brethren when they come to the city.

We had a pleasant call last Saturday from our friend, Prof. W. O. Cranor of Cross Plains. We were gratified to learn that he has a little boy in his home named after the editor of the Baptist and Reflector. May he have a long and happy life. The Cross Plains Academy, of which Prof. Cranor is president, has had quite a prosperous session.

On Thursday evening, March 9th, Dr. Luther Little and wife were tendered a reception by the ladies of the First Baptist Church, Ft. Worth, Texas. The church parlors were handsomely decorated, an orchestra furnished sweet music, and dainty refreshments were served during the evening. In the receiving line with Dr. and Mrs. Little were the deacons of the church and their wives. About 500 people attended and the occasion was happy indeed. This church has recently shown its appreciation and love for its pastor by resolutions of confidence and a raise of \$500 a year in his salary. Dr. Little is doing a great and good work in Ft. Worth and his people seem to realize this fact.

THE HOME

April Garden Work—Planting Sweet Peas.

(Concluded from last week.)

Mr. Trommel was still looking meditatively at the sweet-pea trench and then at the fence when Mary came back, packet in hand. "Wait, wait," he said, as she began to tear off the end of the packet. "Let us first see where we shall put them. We shall have nasturtiums along the back of the trench; yes, and the sweet peas we have along the wire; we must put something in between to keep the peace, Liebchen."

"Why, what would they do to each other?" asked Mary, fixing a pair of surprised brown eyes on the old man's face.

"Well," replied Herr Trommel, "it is not that the flowers themselves have any quarrel with each other; it is only a matter of clothes, Liebchen, but sometimes that is serious. These sweet peas are the dainty pink and white; they do not like to be so near the bright scarlet of the nasturtiums. Perhaps we might put some of these morning-glories in between, eh? It is yet too early for those, but the border is narrow—you can easily reach past. We might plant the poppies in front. They are mixed," said Herr Trommel, sadly; "we cannot help the colors."

"Don't you like them mixed?" asked Mary, anxiously. "When you get a mixed packet you get so many kinds for five cents."

The old man shook his head. "I like to know what I am planting. If I ask some children to spend the summer with me, I like to know whom I have; I do not want them 'mixed,' even from the same family. I had rather have mine under-gardener, for instance, than the cousin who comes sometimes—what is his name?"

"Kenneth?" asked Mary. Mr. Trommel nodded vigorously.

"Oh, Kenneth is nice! He knows how to do lots of things. He made a spring-board the last time he was here—just dug a hole and put one end of the board under the fence, and then put a hassock under it to make the spring, and—"

"Yes, yes!" broke in Mr. Trommel; "he used my garden-sticks for fencing."

"He is coming to my house as soon as school is over; he is making a garden, too."

"Yes," said Herr Trommel, without interest. "He may grow to be a fine young man, but I would rather not have him in my garden. Come, let us plant the poppies."

"Aren't they little!" said Mary, in surprise.

"Very little; we have to mix them with some sand to give them something to hold, so that they will not blow away."

"I could mix them in a candy-box, couldn't I?"

"That will be large enough; we put twice as much sand as we have seeds."

"The poppies would be lost in a trench, I think," volunteered Mary.

I fear if we put them in a trench we should never see the pretty poppies. Just sprinkle them lightly over the ground—so."

"Don't you put anything over them? Just pat them down?"

"Just pat them down and sprinkle them a little, that is all. These poppies are like Eskimo babies; they do not mind the cold. Ha!" he said, suddenly straightening himself, "old Peter has other things to do! I set out some roses to-morrow, little one."

"I do not sell; for no one can buy happiness. But here is a bottle. Go home and drink." And she gave him a funny flask with wicker-work all round.

"Oh, yes!" she said, stopping a moment from patting the poppy seeds.

"I shall be at them in the afternoon. Be sure you put the tools away, little one; it will rain to-night, I think."

"I always put them away, Mr. Trommel," said the under-gardener, with dignity.—From Frances Duncan's "Mary's Garden and How It Grew." Copyright, 1904, by The Century Co.

The King that Cried.

A long time ago there was a boy who was a king. He had a tutor, which means having a school-master at home to live with you. He had lots of servants, who wore yellow knickerbockers and bowed low and called him "your majesty." Also he lived in a palace and had more ponies than he could ride, and he wore Sunday clothes on week-days. But he was not happy, and he got very tired of having every day and all day to be as proper as though he were out to tea.

One day he sat on his throne very lonely and crying and with his crown in his lap. An old serving-man who loved him was sorry to see him cry, and came near and bowed and said, "May it please your majesty."

The king looked and said, "Speak, sirrah," which was his royal way of addressing servants.

The old man did not mind, but obeyed. "Your majesty," he said, "is unhappy. Is your majesty aware that there is an aged dame who lives in a cave in the king's forest, and who sells in bottles a liquid which, if any one drinks, makes him happy at once?"

"Nonsense, varlet," answered

the king. "I mind me that once I drank six bottles of stone ginger-beer in seven minutes and I feel unhappy every time I remember it."

"Your majesty," answered the servant, "this is different."

"If you are sure," rejoined the king, "take my crown and put it in the cupboard, and bring a bagful of pennies, and we will go and buy."

When they got to the cave of the aged dame, she came out and said, "Good morning, little boy."

"Little boy, indeed! Old woman," said the king, haughtily, "I am a king."

"Oh, are you?" answered the aged dame. "If you are a king, you must be polite and call me 'madam,' or I will have nothing to do with you."

"Madam," rejoined the king, "I want a large bottle of the elixir of happiness; I want to be a happy boy for a whole day. How much?"

"Sir," replied the aged dame, "I do not sell; for no one can buy happiness. But here is a bottle. Go home and drink." And she gave him a funny flask with wicker-work all round.

When they got home to the palace, the king called for the Lord High Cork Puller, and he opened the bottle with a golden cork-screw. They poured the liquid into a crystal goblet, and his majesty drank. Then his majesty made a face and said:

"Ugh! how bitter! I must have got the wrong bottle." And he was more unhappy than ever.

They fetched him cake to eat with it, but that made it no better, and he went into the palace garden a very miserable boy.

He walked about until he came to the great bronze gate where the soldiers were on guard. They all saluted; but he hardly noticed, for he had seen a poor boy in the road. There, sitting on the edge of the pavement, was such a ragged boy smiling away in the sun!

The king went to him and said, "Good morning, I am the king. You will please come into my palace and taste some elixir of happiness that I got this morning."

"Never heard of it, mister," came the answer, "but if it's not medicine, I'll come."

When they got to the palace, the king had two goblets brought, and the Lord High Pourer Out filled them. They were both going to drink when the ragged boy felt in an inside pocket and pulled out a big piece of bread.

"Here, king," he said, "this is my dinner. Halves, mister. You drag one end, and I will drag the other."

The king stared and said, "I tried cake just now, and it was no good."

"Don't care," was the reply, "share's fair. You have half of my bread, or you can drink all your stuff yourself."

The king then pulled, and they divided the bread. Together they drank, and his majesty was surprised; for at once he felt as glad as he could possibly be.

When the small boy began to smile more than ever and said to the king, "Here, king, bend down, and give us a back," before he knew what he was doing they were playing leap-frog in spite of the astonished courtiers.

When they were out of breath, they sat down again and began to talk, and the king said, "Let some one fetch my tutor for me, to explain how it is that the elixir of happiness was so bitter before, and it is so sweet now."

The tutor, who was an old man with a nice face and a long white beard, came and bowed low and said: "Your majesty, the reason is very simple. We never have any happiness as long as we keep things to ourselves; but, the moment we share the best things that we have, we are as glad as we can be." And the king understood. —Selected.

ECZEMA ON LITTLE GIRL

Sleepless Nights for Mother and Awful Suffering of Child.

CURED BY CUTICURA

Had Given up All Hope of Ever Making Any Cure.

Mrs. I. B. Jones, Addington, Ind. T., writes: "My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies and spent so much money, deriving no benefit, I had given up all hope of making any cure. As a last resort I was persuaded to try Cuticura, and to my great delight a marked change was manifested from the first application. I gave the child a bath with Cuticura Soap, using a soft piece of muslin cloth. This I did twice a day, each time following with Cuticura Ointment, and at the same time gave the Resolvent, according to directions. One box of Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure. I submit this for publication, hoping it will assist other sufferers in curing themselves."

COMPLETE TREATMENT

Consisting of Cuticura Soap Ointment and Pills.

The first step in the treatment of chronic Eczema is to remove the scales and crusts and soften the skin, by warm baths with Cuticura Soap. Dry carefully and apply Cuticura Ointment, lightly at first, and where advisable spread it on pieces of soft cloth and bind in place. Take the Resolvent Pills, or liquid, in medium doses. Do not use cold water in bathing, and avoid cold, raw winds.

Sold throughout the world. Cuticura Resolvent, etc. (in form of Chocolate Coated Pills, etc. per vial of 50), Ointment, etc. Soap, etc. Foster Drug & Chem. Corp., Boston, Sole Franch. for "How to Cure Eczema."

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
304 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn. Young South Motto: Qui non proficit, deficit.

Our missionary's address: Mrs. Bessie Maynard, 141 Macht, Kokura, Japan, via San Francisco, Cal.

Mission Topic for March, The Stranger Within Our Gates.

YOUNG SOUTH CORRESPONDENCE.

I must not waste a moment in preliminaries to-day, although there are several things I would like to say to you. I know you enjoyed our missionary's good letter sufficiently not to mind waiting for the acknowledgment of yours. I want you to prove your renewed interest in Japan by rushing your offerings that way. We want to have every penny of Mrs. Maynard's salary by April 30th, so it may go upon record that for the eleventh year, the Young South has kept a worker in the foreign field. Some day, I hope we shall have one in the home field as well.

Now let us take up the helpers for the second and third weeks in March. No. 1 brings 25 cents, a subscription to the Foreign Journal from Chattanooga.

No. 2 brings an offering of 25 cents from Mrs. J. K. McDowell, 10 cents from Miss Lucile McCollum, and 10 cents from Mrs. Mary Dutton, all of Chattanooga, towards the "Bible Buttons." Mrs. Maynard requests for the large boys in the Sunday-school in Kokura, to be given as rewards for attendance. That makes 45 cents. Now I want to send on for 10 dozen. (They cost 10 cents a dozen). Who will send the other 55 cents right away? Who knows how much good keeping a big boy in the school may do? Will you not give a dozen?

No. 3 comes from Bidwell: "Enclosed please find \$1 for Mrs. Maynard's salary from three little sisters. We sent you \$1 at Christmas, but have never known whether you received it or not, as we missed the Christmas number of the Baptist and Reflector."

Sarah, Mary and Carrie Smyth. Thanks. Yes the other dollar was acknowledged in the issue of Dec. 29th. So glad to hear from you again.

Next comes No. 4 from our dear "grandmother" near Sevierville, who never fails to remember us each year: "I send you \$1.30 for Mrs. Maynard. Let \$1 commemorate my 77th birthday. My three little grandchildren, Lucile, Broadus and Angus Maples, send 10 cents each. Doubtless you know I have been doing this for some time, and I regard it as a great privilege. I wish to express my heartfelt thanks for God's continued love and mercy to me during the past year. I have been a member of the church for almost 60 years, and I have encountered many storms during that time, but by the grace of God I have pulled through so far with an un-

daunted faith, and the victory will soon be mine. I am growing quite feeble and unable to attend church, which has always been such a great pleasure to me, as well as contributing to God's cause. May God bless the Young South."

Mrs. James Maples. The Young South is honored by your thoughtful kindness, Mrs. Maples, and we trust we shall hear from you many more years. We pray the Savior's presence may ever be with you. Thank the little ones.

We were really afraid we had lost our Memphis baby, but here she is again in No. 5, a big girl now, who can write for herself:

"I have belonged to the Young South all my life until a year or two ago, I joined a missionary society, and sent my offerings through it. But now I would like to come back. Please send me a collector. I am nearly 11 years old. Miriam Martin.

I am sure many of you will recall little Miriam with pleasure. I send you a "nickel merry-go-round." We welcome you back most heartily. Come as often as possible.

No. 6 is from Knoxville: "The Sunbeams of Bell Avenue Church send \$1 for the Orphans' Home and \$1 for Mrs. Maynard's salary. We do hope the Young South will go forward henceforth."

Debbie Fielden. We are so much obliged. We long to hear from every band before March closes. We join you in that hope.

Humboldt comes next in No. 7: "Enclosed find \$3.56. Mary, Frances and Robert Jarrell send \$1.81 to Mrs. Maynard, and the Sunbeams wish you to divide the rest between Japan and the Orphans' Home. We wish the Young South great success."

Mrs. Aubrey Senter. This is one of the ever faithful. Will Mrs. Senter tell them how grateful we are? God bless them every one. The editor feels so close to them since that meeting with them at Humboldt.

No. 8 bears date Lascassas: "Enclosed please find \$1 for Mrs. Maynard from my S. S. class. May God bless the Young South as its members work in His cause."

Mrs. E. D. Phillips. Thank each member of your class, please, Mrs. Phillips. These "missionary classes" will be the church workers of the future. We are always so glad to welcome them.

In No. 9 Mrs. Alice Williams of St. Amant, La., orders the Journal for this year. We send on her name to Dr. Willingham most gladly.

No. 10 brings back an old friend from near Knoxville: "Enclosed find \$1. to be equally divided between Mrs. Maynard and the orphans. I do not wonder that the cold weather affected your receipts. I enjoyed Joseph Henry Folk's letter, and thought it a sweet idea to hear from him so young."

Lillie Shippe. We feel a peculiar tenderness for those who come to us so early, and we seldom have four in one family who greet us in "life's earliest morning" as in Dr. Folk's. Thanks for your offering. The weather is all in our favor now, and we hope to make up for those dreary, cold days in February.

No. 11 brings \$3 from "A Friend" at Richland for Japan and the Orphans' Home. We are most grateful.

In No. 12 Miss Bessie Cardwell asks for literature, and I send it most gladly. May she have great joy in her Band at Jefferson City.

The Young South would not be itself without frequent letters from Hickman. No. 13 says:

"Here we are again with \$1 for Japan. Credit us with 50 cents and our niece, Ruby Irene Ashley, with the other. She collected it in her 'merry-go-round.' We send much love to the Young South."

Lena and Grace Smith. We are so much obliged, and so glad you cling to the Young South year after year.

No. 14 brings an order from Hickory Valley for a Young South pin for Master Tamlin Lake. It shall go at once. May he wear it to God's glory.

An old friend is back, too, in No. 15 from Lewisburg:

"Enclosed find \$1 for State Missions. I hope to send more soon, as I want to do as much as I can for my Master." Lucile McMahon.

Dr. Golden will be so glad to hear from more of those little "Bible" collectors. Thank you, Lucile.

Watertown sends No. 16: "I enclose \$1 from my S. S. class. Give 50 cents to Mrs. Maynard and 50 cents to the Orphans' Home. May heaven's richest blessings rest on our missionary who has given up home and loved ones to work for Jesus in far away Japan. I know her loving heart must cry out sometimes for home, sweet home, but when she looks upon the many about her who have never heard 'the sweetest story ever told,' her very soul is filled with peace and happiness. One year ago to-day my sweet mother left us, and our hearts and home are still lonely without her. My heart goes out in sympathy for all motherless ones. May we all work with sincere hearts and live for Jesus." Maggie Grandstaff.

Many thanks to the class. May all of them grow up good missionaries. We certainly appreciate their help.

Athena comes next in No. 17: "I want to contribute my little mite to the Young South before the year is out. Please put this dollar where it is most needed."

A Friend. Thank you so much. I give it to Japan.

We always expect something fine when we see "Fall Branch," and No. 18 is no exception:

"I send you \$4.33. Credit as follows: Grace and Myrtle White 25 cents for Japan. In memory of a dead daughter, Joe Moulton, who would have been 19 years old had she lived, gives 19 cents to the Orphans' Home. From the Fall Branch S. S., \$3.89, \$1.14 for Home Missions and \$2.75 for Japan. Dr. Willingham has sent us a picture of a group of missionaries in Japan, and among them is our own Mrs. Maynard. We will have it framed and hung in the church."

Rachel White Moulton. Will you tell the S. S. at Fall Branch how very grateful we are? Please thank the others also. I have written the Journal and the error will be rectified I am sure.

And No. 19 will be of special interest to those who remember "Mamma Saunders" of the days gone by. She says:

"Mrs. Ida Cox, leader of the Sunbeams in Jonesboro, is now in Florida, and asked me to take care of her Band in her absence. They send \$1 for Japan and \$1 for the Home. It is a very promising Society. I still love the Young South and pray God's blessing on it."

Mrs. Eugenia C. Saunders. Please say how grateful we feel, Mrs. Saunders. We hope to hear again from them.

No. 20 is from our good friend at Jefferson:

"In setting apart a tenth I find I

What Sulphur Does

For Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilks while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood purifier, will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

have some money idle that ought to be at work. I want to put it in good hands, and so send it to you. I am housed all winter and cannot go to my church, but I take great interest in the work of the Young South. Enclosed find \$1 for Orphans' Home, \$1 for Home Board, \$1.60 for Japan."

Mrs. Julia T. Johns. We are much indebted for the Young South's share of the tithes. May God send you renewed health and strength with the spring.

Here's Knoxville again. No. 21 says:

"Enclosed find \$1 from the Young People's Missionary Society of Bell Avenue Church for our substitute's salary."

Della Fielden. Express our gratitude, will you please?

No. 22 brings 25 cents from a friend who does not wish her name mentioned. We appreciate her prayers and her offering. I give it to Japan.

In No. 23 the Cottage Grove Band

FIGURES DO NOT LIE, neither do the thousands of people who are sending testimonial letters, grateful for the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere. Vernal Palm-tina (Palmetto Berry Wine). Every reader of The Baptist and Reflector can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Periodicals OF THE Southern Baptist Convention.

Table with 2 columns: Periodical Name, Price. Includes The Convention Teacher, Bible Class Quarterly, etc.

The Baptist Hymn and Praise Book. PRICES: Single Copy, postpaid, 85 cts.; per dozen, \$8; per 50 copies, \$30; per 100 copies, \$55.

Two New Books. Cloth, 12mo. Price, 50 cents each, postpaid. Send for Circular.

The Doctrines of Our Faith. E. C. Dargan, D.D. Introduction by Dr. Geo. W. Truett. A handbook of doctrine for Normal Classes, B. Y. P. U. Courses, and individual study.

The Pastor and Teacher-Training. Rev. A. H. McKinney. A book for both pastors and Sunday-school teachers.

BAPTIST SUNDAY SCHOOL BOARD 710 Church Street, Nashville, Tenn.

Advertisement for Mitchell's Corn Salve. Includes image of the product and text: 'Send No Longer Suffer in Pain for this safe and painless remedy for corns. No poison. Warranted to cure. H. K. Mitchell, Druggist Franklin, Ky.'

sends \$1.75 to Japan by Miss Ivie Lou Jones. We thank them sincerely and hope to hear great things of them in the future.

No. 24 brings \$1 for a Young South pin and the Orphans' Home, the latter 75 cents collected by little Wiley Shepherd. Mrs. E. Coleman of Corbandale has our thanks.

And now we make a grand closing. Rankin sends No. 25:

"The Sunbeams at Rankin send FIVE DOLLARS

to be equally divided between Japan and China. Bad weather and sickness have thrown our work behind, but we hope to do better during the spring and summer."

Mrs. A. C. Moore. Isn't that fine? Mrs. Moore will please tell the band they carry the "banner" for March so far, and that we are very proud of them, and deeply grateful for this needed aid. I will write Mrs. Moore privately.

That's all, Hastily yours, Laura Dayton Eakin. Chattanooga.

Receipts. First quarters of 11th year, \$550 50

Table with 2 columns: Donor Name, Amount. Includes Smythe Sisters, Mrs. Jas. Maples, etc.

FOR JAPAN. Smythe Sisters, Bidwell, 1 00

FOR ORPHANS' HOME. Bell Avenue S. Knoxville, 1 00

FOR FOREIGN JOURNAL. Two subscriptions, 50

FOR STATE BOARD. Lucile McMahon, Lewisburg, 1 00

FOR Y. S. PINS. Tamin Lake, Hickory Valley, 25

FOR HOME BOARD. Fall Branch S. S. by Mrs. R. W. M., 1 14

FOR FOREIGN BOARD. Rankin Sunbeams, 2 50

FOR BIBLE BUTTONS. Friends, Chattanooga, 45

Table with 2 columns: Item, Amount. Total received since April 1, 1904: \$854 07

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

MRS. M. SUMMERS, BOX 241, NOTRE DAME, IND., U. S. A.

Buggies and Runabouts

We manufacture nothing but Top Buggies and stick seat runabouts. They are made to wear. They are well finished and painted; you can buy our top buggies from \$45 up

J. M. DeFord Buggy Mfg. Co. NASHVILLE, TENN.

American National Bank

Capital \$1,000,000.00. Shareholders' Liability 1,000,000.00. Surplus and Undivided Profits 180,000.00.

OFFICERS. W. W. BERRY, Pres. A. H. ROBINSON, V. Pres. N. P. LESUEUR, Cashier.

UNION BANK AND TRUST COMPANY. Capital, \$100,000. 508 N. College St., Nashville, Tenn. Surplus, \$50,000.

PORTO RICO ROAST COFFEE AN EXCELLENT COFFEE. Aroma, purity and flavor unsurpassed by any popular priced package coffee on the market.

CHEEK & NEAL COFFEE CO., NASHVILLE, TENN. 49-51 Bridge Ave. Nashville, Tenn.

Taylor Photographer

2171-2 N. Summer St., Nashville, Tennessee. Taylor's Platinum and Carbon Prints are the latest and best. Copying and enlarging a specialty.

SOUTHERN HOG AND POULTRY FARM. O. P. BARRY, Alexandria, Tenn., U. S. A. Large, mellow Poland-China Hogs, breeding stock of the greatest blood and the best families in the world.

House Plans at low prices by an experienced mechanic. Address W. H. GALL, Box 133, Rutherfordton, N. C.

Notice to Pile Sufferers

We Don't Ask You to Take Anyone's Word For What Pyramid Pile Cure Will Do.

You Can Have a Trial Package Free By Mail.

We receive hundreds of letters like the following: "I have been feeling so good I could hardly believe it, after suffering with piles for a year, to find that I am once more feeling like myself. I wish you could have seen me before I started using Pyramid Pile Cure and look at me now, and you would say I am not the same man. I have gained 20 pounds, and all on account of Pyramid Pile Cure."

"I bought a fifty-cent box of Pyramid Pile Cure and used as directed with the most unexpected results, a complete cure. I have been troubled with piles for thirty years and was in much distress and passed much blood, but at present am free from any kind of piles."

"Pyramid Pile Cure has been worth thousands of dollars to me; it cured me after using numbers of other remedies and taking medicines from doctors. It also cured my son, although he could hardly walk, eat or sleep; he is now all right."

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from the druggists at 50 cents each, or we will mail direct in plain package upon receipt of price.

LOANED FREE. Our little Savings banks. Small loans desired. Real estate bought and sold. Lien notes bought. The State Trust Co., 403 Union Street.

Whiskey and Drug Habit Cured. Craving removed in 48 hours. No Hypodermic injections. Oppenheimer Institute, 622 Asylum Avenue, Knoxville, Tenn.

BOB TAYLOR'S MAGAZINE. Gov. Bob Taylor, Editor-in-chief. 128 pages of Literature, Love and Light. \$1 per year, 10 cents per copy.

Money For Women. Nothing to wear out; will last a lifetime. Makes real lace. The art is easily learned even by a child.

PERFECT PEACE. After months of torment is the boon which comes to a poor sufferer from Tetter, Ring Worm or other severe itching skin diseases.

Are You Interested? Are you interested in Real Estate as buyer or seller? If so, consult us. WE are posted. All Departments Complete.

DR. J. R. SHACKLEFORD, OSTEOPATH. TELEPHONE 1217. LADY ATTENDANT. Mail this card with address and receive literature.

WILLIAMS & HAYS CO., 223 N. Third Ave., Nashville, Tenn.

W. H. GALL, Box 133, Rutherfordton, N. C.

I have just closed a good meeting with Bee Spring Church, Kentucky, with 18 professions. I baptized nine of them. Why were the others not received into the church? I answer, it was not because the church and I, united with twenty human societies, agreeing not to say anything against their false doctrines, for throughout the meeting I showed the difference between Baptist churches and societies of babies and unregenerated people at large. It is believed that most of the converts will be received at the next church meeting. G. H. Dorris. Gallatin, Tenn.

West Tennessee Items.

We have just closed a precious meeting in Milan. Bro. W. H. Williams assisted us. We were delighted with his preaching. God's people were revived, but there were very few sinners reached.

Great preparations are being made for our Sunday-school Convention in Lexington April 19th. Bro. J. B. Lawrence is conducting a meeting in Mississippi. Bro. F. C. Flowers has been called to Halls, and it is hoped that he will accept.

Elder I. N. Penick preached at Lavinia last Saturday. The Baptist and Reflector gets better all the while. W. D. Powell. Milan, Tenn.

Important Announcements. The Sunday School Board has recently issued some publications of immense value.

1. The Doctrines of Our Faith, by Dr. E. C. Dargan, with Introduction by Dr. George W. Truett. 234 pages. A convenient handbook of doctrine, simple, clear, strong, comprehensive.

2. The Pastor and Teacher Training, by Dr. A. H. McKinney. The Seminary Lectures delivered last December, 191 pages. This is a practical work from one of the ablest Sunday School experts, and is well adapted to pastors and teachers and all others who wish to study the Sunday School problem.

3. The Superintendents' Quarterly is added to the list of periodicals, and is out in its first issue. It is a large octavo in size, with 56 pages, of high grade in every particular, and will be helpful to Superintendents and their assistants. Only 10 cents per quarter.

4. The Baptist Hymn and Praise Book lately issued by the Board is doing finely. The first issue was taken quickly, and the second issue is now ready. The book is meeting the needs and wishes of our Churches.

The affairs of the Board are in excellent shape, with fine prospects for the Convention at Kansas City. J. M. Frost. Nashville, Tenn.

T. W. Brown & Bro. 1009 Market St. Chattanooga, Tenn. for prices on all kinds of Wire and Iron Fencing.

DR. J. R. SHACKLEFORD, OSTEOPATH. TELEPHONE 1217. LADY ATTENDANT. Mail this card with address and receive literature.

WILLIAMS & HAYS CO., 223 N. Third Ave., Nashville, Tenn.

Tiger Guanos



The Best for All Lands Try Them.

MADE ONLY BY Tennessee Valley Fertilizer Co. Florence, Alabama. "Not in the Trusts."

THE "POST" FOUNTAIN PEN



OUR OFFER:—We will send to either old or new subscribers the Baptist and Reflector for one year and the famous "Post" Fountain Pen postpaid for \$3.

They Give Medicine Away. The Pape Medicine Co., 8 E. 4th St., Cincinnati, Ohio, are sending absolutely free a complete and thorough test-treatment of their three new remedies, that instantly relieve and quickly cure all forms of kidney and bladder trouble, rheumatism and all other uric acid diseases.

SELF AND SEX BOOKS. What a Young Boy Ought to Know. What a Young Man Ought to Know. What a Young Husband Ought to Know. What a Man of 45 Ought to Know. What a Young Girl Ought to Know. What a Young Woman Ought to Know. What a Young Wife Ought to Know. What a Woman of 45 Ought to Know.

BAPTIST BOOK CONCERN 642 4th St., Louisville, Ky. USE "GLORIOUS PRAISE" IN SINGING.

Rates to Middle Tennessee Baptist Sunday-school Convention.

Advertisement for Sauer's Flavoring Extracts. Includes image of a bottle and text: 'The Southeastern Passenger Association has granted a rate of one and one-third fare on the certificate plan provided as many as fifty persons travel over the roads to the Convention. Buy a full fare ticket to Watertown, taking a certificate from the agent. If you cannot buy a ticket through to Watertown, buy as far as possible, and then purchase another, taking a certificate every time a ticket is bought. It would be well for you to ask your railroad agent if he is supplied with certificates, so that he can get them if he is not. Let every Vice-president do his best to have the Sunday-schools in his Association well represented. We expect a great meeting. MARTIN BALL. Springfield, Tenn.'

IF YOU SUFFER, WRITE TO DR. HATHAWAY.



DR. HATHAWAY... Established and Most Reliable Specialist

If you are afflicted with some stubborn chronic disease... I can give you a thorough examination...

"What's in the Jug?"



Gonner's Blood, Liver and Kidney Remedy... The best cure for rheumatism, catarrh, sciatica...



A MILDER CLIMATE in Arkansas, Louisiana, Texas.

Stock ranges ten to twelve months in the year, two and three crops grow in a season...

One way colonist tickets, Feb. 21st and March 21st at half fare, plus \$2.

W. G. ADAMS, T. P. A., Cotton Belt Route, Nashville, Tenn.

HOT SPRINGS, ARK.

This great health and pleasure resort is best reached via the Iron Mountain Route...

OBITUARY.

Hamer.—On Sunday evening, Feb. 5th, at the residence of her brother, Mr. J. H. Goggin, Mrs. Mollie L. Hamer, this devoted sister and faithful friend passed from earth to her home in the skies...

DRAGON'S Collegas

WACO, TEX. ST. LOUIS, MO. RALEIGH, N.C. GALVESTON, TEX. NASHVILLE, TENN. KNOXVILLE, TENN. SAN ANTONIO, TEX. MONTGOMERY, ALA. LITTLE ROCK, ARK. OKLAHOMA CITY, OKLA. PADUCAH, KY. ATLANTA, GA. FT. WORTH, TEX. DENISON, TEX. FT. SCOTT, KANS. FT. SMITH, ARK. COLUMBIA, S. C. MUSKOGEE, I. T. SHREVEPORT, LA. KANSAS CITY, MO. \$1.00—16 Banks on Board Directors—\$1.00 Incorporated, 1890. Established 18 years.

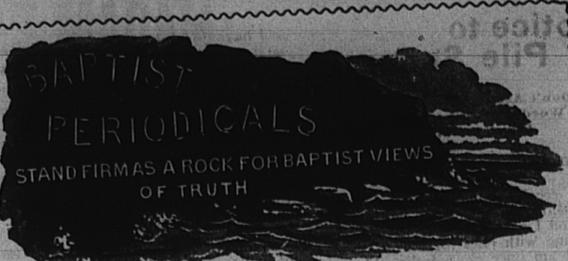


Table listing prices for Bible Lesson Leaflets, Home Department Supplies, and Illustrated Papers.

American Baptist Publication Society, WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

Gospel Voices, No. 3.

Inspiring in Gospel Sentiment, Eloquent in Words, Sublime in Music. Price, by mail or express, prepaid, 25 cents per copy; \$3.00 per dozen.

BAPTIST AND REFLECTOR.

OLD SONGS.

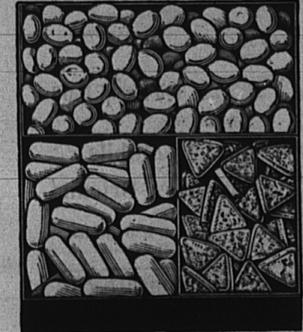
A Charge to Keep, Alike and Did my Savior Bled, All Hall the Power! All to Christ I owe...

Lasting Hymns.

By J. A. LEE. 310 Songs from Authors. Best old and new songs from all other books...

A New Cure For The Kidneys, BLADDER, RHEUMATISM, Bright's Disease, Dropsy, Gravel, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles. 3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any address, whether man or woman, a complete test course of their three new remedies...



What The Free Package Contains. One large course of Formula A—Reconstructs the broken-up tissue, closes up all the pores...

CANCERS CURED.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia.

Edwin C. Ray, Osteopathic Physician, Homestead Bldg. Tel. 1879, Rooms 33 and 34, Nashville, Tenn.

CABBAGE PLANTS.

Grown in the open air. Will stand any cold. Count guaranteed. Guaranteed headers. Seed grown by best seed houses in the business.

BELLS

Send Alley Church and School Bells. Send Catalogue, The C. S. Bells Co., Ellipton

OBITUARY.

Gwaltney.—Bro. Johnnie Gwaltney is with us no more. March 8th the patient, waiting spirit that had been fettered by a feeble body for many years, took its flight to the spirit land.

Sherrill.—Joe Willie Sherrill was born July 4, 1875, died Feb. 6, 1905. He professed faith in Christ at the age of 20 and joined the First Baptist Church at this place and remained a consistent member until his death.

Resolved, That we as his brethren in Christ bow in humble submission to God's will, and commend his people to our Heavenly Father for comfort and guidance.

THE TENNESSEE CENTRAL RAILROAD.

If you are seeking a Home, a Farm, or a Stock Farm, a location for a Wood-working Factory, a location for a factory of any kind, for Timber Lands, for Coal Lands, the line of the Tennessee Central Railroad offers the finest opportunities in the South for the home-seeker, the manufacturer and the farmer.

Cabbage Plants and Sea Island Cotton Seed.

Cabbage Plants for sale, and now ready for delivery. Early Jersey Wakefield and Charleston Large Type Wakefield are the two earliest sharphead varieties, and head in rotation as named.



IDEAL LARGE-TYPE TEACHERS' BIBLE. THE Holman Teachers' Bible SELF-PRONOUNCING.

The type is the most beautiful Bourreels made, with a clear cut, open face, and with unusually wide spacing between the type. The printing is of the finest, and the general effect is to make it the perfect large-type book.

OUR OFFERS: We have two styles: 1. Egyptian Morocco, divinity circuit, round corners, red under gold edges. This style with the Baptist and Reflector for \$3.50, or \$3.00 if a minister.

The only large-type teachers' Bible with the very latest helps.

Address BAPTIST AND REFLECTOR. For further information address E. H. HINTON, Traffic Manager, Nashville, Tenn.

Brown's Business College,
 Corinth, Miss.
 Thoroughly prepares young men for the business world.
 Our work is thorough and our reputation for honest dealings is second to no other institution in the South. College students are cordially welcomed to Corinth where saloons and other evils common to the city are unknown.
 Write for catalogue.

GRAND PRIZE
 Highest Award
 WORLD'S FAIR
 ST. LOUIS

WEBSTER'S INTERNATIONAL DICTIONARY

RECENTLY ENLARGED WITH 25,000 New Words and Phrases

New Gazetteer of the World
 New Biographical Dictionary
 Edited by W. T. Harris, Ph.D., LL.D.
 United States Commissioner of Education.
 2380 Quarto Pages. 5000 Illustrations.

Also Webster's Collegiate Dictionary
 112 Pages. 100 Illustrations.
 Regular Edition 7 1/2 x 9 1/2 in. 3 bindings.
 De Luxe Edition 5 1/2 x 8 1/2 in. Printed from same plates, on little paper. 2 beautiful bindings.
 FREE, "Dictionary Wrinkles." Illustrated pamphlets.

G. & C. MERRIAM CO.
 Publishers, Springfield, Mass.
GET THE BEST

CITRONELLE CHATAUQUA.

March 2-29, 1905, in the Pines of Alabama, the very best Chatauqua talent has been engaged for this assembly; an auditorium seating over 2,000 people has been erected; there will be a golf tournament for the Fulford Cups offered by C. E. Fulford of Leeds, England, and other out-door sports of minor importance will be indulged in. The program will be the most elaborate ever given in the South. For copy of the Chatauqua program and a booklet on Citronelle and information as to rates, apply to your home agent, or write John M. Beall, G. P. A., M. & O. R. R., St. Louis.

BAPTIST SUNDAY SCHOOL SONG BOOKS.

Please note their prices on the best Baptist song book, Gospel Voices, No. 1 and 2 combined Sunday school edition, 288 pages, and, think of it, only 25 cents per copy, \$2.50 per dozen, prepaid; \$2 per dozen and \$15 per 100 not prepaid. This is the cheapest and best Baptist song book on the market. More than 2,000 Gospel Voices were sold at the late Southern Baptist Convention at Nashville. This edition is just from the press. Order at once and start your church and Sunday school off with the right kind of a song book. Address Baptist and Reflector, Nashville, Tenn.

DOUBLE DAILY SERVICE TO MEXICO.

Over nineteen hours saved from St. Louis to City of Mexico via the shortest and quickest line, the Iron Mountain Route and connecting lines, through Little Rock, Texarkana, Longview, San Antonio and Laredo. Through Pullman sleepers from St. Louis, 2:21 p. m. and 8:20 p. m. daily. Elegant dining car service. Now is the season to visit enchanting Mexico. Low rates, liberal stop over privileges. For information, rates, descriptive literature, see nearest Ticket Agent, or address R. T. G. Matthews, T. P. A., Iron Mountain Route, 310 Norton Building, Louisville, Ky.

POINTERS FOR THE AD MAN.

There are three large general classes of publications available for the general advertiser in the South; the daily papers, the weekly secular papers, and the weekly religious papers. 1st. The daily paper is the best medium for immediate returns on a local business. Your ad is put immediately before the public, and you hear from it at once. The price is generally but three to twelve cents per inch per thousand of circulation, and is therefore as cheap, measured numerically, as anything to be found. The daily has the advantage of being read by the masses immediately surrounding the local business. This is important to the local advertiser.

2d. The secular weekly, usually a county paper, has small circulation, but is very valuable to the local merchant, because it is the only means of communication with the population within his restricted trade area. The rate is usually a high one, circulation considered, say something like ten to twenty-five cents per inch per thousand of circulation, with some exceptions, where the local publisher takes what he can get. For the general advertiser the cost of electros is so great in proportion to circulation that it hardly pays to use these media.

However, many of them are partly printed in co-operative, or ready print houses, in which case the patent outside space is sold at rates of something like four to eight cents per inch per thousand of circulation. Unfortunately, the more intelligent readers of the local weeklies never look at the patent side, and hence advertising in ready prints, except on the home side, frequently brings but poor returns, despite the cheap price.

3d. The religious weeklies afford the most select advertising, in every particular, to be found in the South. We have no great literary magazines published in the south, and magazine advertising would be worthless to the general advertiser desiring to exploit his goods in the South only. To him the religious papers supply the best media. They all have general circulations covering from one to ten or more States, usually restricted to one State, but thoroughly covering that territory within the denomination represented. The religious paper has many strong points. These papers are old and conservative. They average perhaps thirty-five or forty years in age. They are all printed on first-class book paper, at a cost double that of news, and usually of heavy weight, still further increasing cost and attractiveness.

They are edited by able writers, and command respect. The advertiser gains in standing—secure caste, so to speak, when he uses these media. They exclude whiskey, tobacco, and "weak men" ads. They are very careful not to advertise frauds if they can help it.

As they have no local ads to carry, and depend upon the general advertiser altogether, they have a smaller list of advertising customers, so that there is less competition for the attention of the reader, and the ad is much more likely to secure attention.

They are usually bound in semi-magazine form, sixteen to twenty pages, four columns to the page, so that an ad secures as much proportional prominence in the page as an ad four times as large would secure in the blanket sheets of the dailies and secular weeklies, which run from seven to nine columns to the page.

In other words; to secure the same degree of prominence, the advertiser must take four times as much space in the secular papers as he does in the religious. This effects an immense saving to the advertiser, and results in much smaller ads in the religious papers than in the secular weeklies and dailies.

Leading religious papers of the South have clubbed their advertising interests, and are offering their space through the medium of the Religious Press Advertising Syndicate at minimum figures.

Compared with the county weekly, the secular daily, the literary or agricultural monthly, space in the Religious Press can be bought for a song, and space in the Religious Press is the best paying and the quickest pulling space offered on the market today.

For further particulars, address the Religious Press Advertising Syndicate, 5 Noel Block, Nashville, Tenn.

Very low Winter Tourist Rates offered by the Southern Railway to all points in Georgia, Florida, Cuba, Mexico etc. Tickets on sale daily until April 30th., 1905, limited to return May 31st., 1905. For full particulars as to rates, schedules etc., write, J. E. Shipley, T. P. A. Chattanooga, Tenn.

—TAKE THE—
Dixie Flyer
 —VIA—
Illinois Central Railroad
 —FOR—
Chicago, St. Louis, Points West and Northwest.

Solid vestibule train, composed of Pullman Sleepers and elegant free reclining chair cars.
 Dining service unequalled, meals A La Carte.
 City ticket office, Maxwell House.
 Depot ticket office, Union Station.
 F. R. Wheeler, Com'l. Agent,
 C. L. Chase, City Pass. Agt.
 No. 7 Noel Block, Nashville, Tenn.

L. & N.
 Direct Line to
Chicago, St. Louis, Cincinnati, New Orleans

Double Daily Service.
 Through Pullman Sleepers,
 Free Chair Cars.
 Through Coaches.

Information cheerfully furnished on application.
 City Ticket Office, 221 Fourth Ave. North (Cherry St.).

R. C. WALLIS,
 City Passenger Agent.
 O. A. MOONEY,
 City Ticket Agent.
 Nashville, Tenn.

Dr. J. R. GRAVES.

We have just received from the press and can supply the following books at the prices named:

- Seven Dispensations \$3 00
- Parables and Prophecies 1 00
- Middle Life 60
- The Trilemma 60

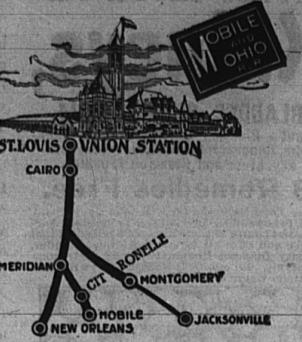
Ten Cent Tracts, \$1 Per Doz.

Relation of Baptism to Salvation.
 Act of Baptism.
 Conscience.
 Eat and Drink Unworthily.
 The Supper a Church Ordinance.
 Baptism the Profession of Faith.

BY O. L. HAILEY:

- Why They Did Not Join the Methodists, 5c.
- Why No. 2, 5c.
- What Right Has a Baptist Church to Exist? 5c.
- Any of the above postpaid on receipt of price.

Address
BAPTIST AND REFLECTOR.



Through Sleepers and Dining Cars
 BETWEEN
St. Louis and Mobile, St. Louis and New Orleans
 Ask for tickets via M. & O. R. R.

EVANSVILLE AND TERRE HAUTE R-R.

TRUNK LINE TO THE NORTH

NEW ORLEANS, MOBILE, CHICAGO, DANVILLE, TERRE HAUTE, VINCENNES, EVANSVILLE, NASHVILLE, BIRMINGHAM, MONTGOMERY.

THROUGH SERVICE
 VIA
L. & N., E. & T. H. and C. & E. I.
 2 Vestibule Through Trains Daily
NASHVILLE TO CHICAGO 2
 THROUGH SLEEPERS AND DAY COACHES
 NEW ORLEANS TO CHICAGO
 DINING CARS SERVING ALL MEALS EN ROUTE
 D. H. HILLMAN, G. P. A. S. L. ROGERS, Gen. Agt.
 EVANSVILLE, IND. NASHVILLE, TENN.

MISSOURI PACIFIC RAILWAY AND... **Iron Mountain Route**

FROM... **St. Louis and Memphis** ... TO ...

Little Rock and Hot Springs, Ark.

...ALL POINTS IN...
ARKANSAS, LOUISIANA, TEXAS, MEXICO, MISSOURI, CALIFORNIA, INDIAN TERRITORY, KANSAS, COLORADO, UTAH and PACIFIC COAST.

DINING CARS AND PULLMAN SLEEPERS
 THROUGH WITHOUT CHANGE.
 FOR Further Information inquire of your nearest Ticket Agent or...
 R. T. G. MATTHEWS, Trav. Pass. Agent,
 No. 202 Equitable Bldg., Louisville, Ky.

Baptist and Reflector.

Speaking the Truth in Love.

NASHVILLE, TENN., MARCH 30, 1905.

New Series, Vol. XVI. No. 33

PERSONAL AND PRACTICAL.

And so it seems that "Montes parturiunt, nascitur ridiculus mus." Well, well.

Dr. Jacques Bertillon says that drink is likely to prove the ruin of the French race unless something is done to overcome the habit.

A speaker at the temperance mass meeting in Bristol recently very aptly said that "the saloons would kill the church if it could and the church could kill the saloon if it would."

In a notice of the death of Senator Wm. B. Bate, the Christian Advocate, of New York, stated that he was a member of the Methodist Episcopal Church, South. You are mistaken, Dr. Buckley. Senator Bate's wife is a Methodist, and one of the best women in the world. But he himself was a Baptist, a member of a country Baptist church in Sumner County, this State.

A telegram from Dr. P. T. Hale says: "Gibson Church, W. H. Williams, pastor, yesterday gave \$500 endowment university." This is fine. We have almost exhausted our hurrahs, but we will say again, Hurrah for Gibson Church! Hurrah for Pastor Williams! Hurrah for President Hale! Hurrah for Southwestern Baptist University! Hurrah for Tennessee Baptists! Hurrah for us! Hurrah!

The Western Recorder quotes Dr. W. B. Carpenter, the world-famous physiologist, as saying: "No one who is familiar with the action of poisons upon the living animal body, and has made the nature of that action a subject of special study, has the smallest hesitation in saying that alcohol is a poison." No one who has seen the effects of alcohol—as alas we all have—will have any difficulty in coming to the same conclusion.

At a great temperance mass meeting held in Bristol on March 21, a movement was launched for the abolition of the saloons in that city. Strong resolutions were adopted calling for their abolition, and a petition will be presented to the Legislature asking that the Adams law be extended to Bristol. It is stated that there are twelve saloons in Bristol, Tenn., and the same number in Bristol, Va. Bristol, Va., stands ready to drive saloons out any time that Bristol, Tenn., will do so. Shall it not at least have that privilege?

Brother John T. Oakley writes us that as a result of the paragraph in THE BAPTIST AND REFLECTOR about his lecture on the "Funny Side of a Preacher's Life," he has received several invitations to deliver the lecture, and appointments are being arranged. He has letters from Middle and West Tennessee and from Texas. We have never had the pleasure of hearing the lecture, but judging both from the lecturer and from the subject we should think that it would be very interesting and amusing. Brother Oakley has the faculty of seeing the funny side of everything.

Bro. T. W. Yates, a prominent Baptist of Bartlett, is in the city this week for the purpose of trying to secure the abolition of saloons in Bartlett. The bill has passed the Senate, but was held up in the House. An election was held in which the temperance people got a number of illegal votes. This is one of the hottest fights ever in the State. It is said that a brewing company of Memphis has given

\$2,000 to defeat the bill. This seems rather strange in view of the claim made by liquor men, that "prohibition does not prohibit;" that they sell as much liquor in a dry town as they do in a wet town anyhow, without having to pay license for it.

Dr. George W. Truett, who is assisting Dr. Lansing Burrows in a meeting at the First Baptist Church, this city, is doing some very fine preaching, which is being greatly enjoyed by the large audiences that attend upon his ministry, and is accomplishing great good in the uplifting of Christians to better lives and the conversion of souls. It is the general opinion that there has never been a finer preacher in Nashville of any denomination than Dr. Truett. Ministers and members of all denominations delight to hear him. There are probably as many as forty or fifty ministers who attend his services every day.

The French Chamber of Deputies is having a momentous discussion upon the subject of the separation of Church and State. The President of the House declared that the debate was the most important since the Revolution, as it concerned the abolition of a religious regime which had existed for five centuries. The result of the discussion is not yet known. It seems very probable, however, that the bill will pass. This will mean a great step forward for France. Sooner or later her example will be followed by England, by Germany, by Italy, by Spain, and by other countries. And thus Baptist principles are prevailing more and more over the world.

Secretary W. C. Golden is holding a series of what he calls "Christian Workers' Meetings" at different places. One of these was held at Dickson, beginning on last Friday night and running through Sunday. We were on the program for Friday night. There was a fine audience present, and we enjoyed speaking to them. Bro. R. J. Wood is the beloved and efficient pastor of the church at Dickson. He is doing a fine work there. Bro. M. L. Blankenship, pastor at Sylvia, was also in attendance upon the meeting. Several other brethren were expected Saturday. We regret that we could not remain over that day. These meetings are calculated to do great good. We enjoyed the hospitality of Sister Sanford.

In the Review of Reviews for March Mr. W. T. Stead had a very interesting article on the revival in Wales, in which he traces the very first outbreak of the revival to the trembling utterance of a poor girl, who, at a meeting in a Cardigan village, was the first to rise and testify. "If no one else will," were her simple words, "then I must say that I love the Lord Jesus Christ with all my heart." Says Mr. Stead: "The pathos and the passion of the avowal acted like an electric shock upon the congregation. One after another rose and made the full surrender, and the news spread like wildfire from place to place that the revival had broken out, and that souls were being ingathered to the Lord." Who knows the power of a word spoken even by the humblest of God's children? "A little child shall lead them."

A missionary in Mexico sends us an advertisement of a certain brand of whisky which is being sold in that country. In the advertisement are the following words in large letters: "Bottled under supervision of the United States Government." The missionary adds that this "will explain how a missionary's difficulties are multiplied down here." We would like to know if it is a fact that whisky is being "bottled under the supervision of the United States Govern-

ment," and shipped to Mexico, or is this simply a false statement on the part of sellers of whisky in order to secure customers? We know that they are none too scrupulous to do such a thing. If, however, it is a fact that whisky is being "bottled under the supervision of the United States Government," then we have to say that it is a shame and disgrace to a so-called Christian government, and we earnestly call upon our President and other officials to see that this stain is wiped off of the fair name of our government.

Referring to the severe criticisms upon Dr. W. E. Thompson because of his activity in securing the passage of the anti-race track gambling bill, the Brownsville States-Democrat says very pointedly: "How any man can criticize Dr. Thompson, who, as a private citizen, made such an active fight for the Rice-Ligon race-track bill, we can't understand. The question was purely a moral one, and to debar the ministry from activity and personal work, when such a question as this is the issue, would be to deny them the privilege of practicing what they preach." We confess we cannot understand why a preacher should not have as much right to work for the passage of legislative measures as a saloon keeper and gambler has to work against their passage. It is a little curious, though, that all of the criticisms by the daily papers and by members of the legislature are directed against the preachers and not against the saloon keepers and gamblers.

A writer in the Religious Herald attempts to quote the swan song of Tennyson, but in doing so leaves off half the first verse, and gets the last half of the second verse all wrong. Here is what Tennyson wrote:

"Sunset and evening star,
 And one clear call for me,
 And may there be no moaning of the bar,
 When I put out to sea;
 But such a tide, as moving, seems asleep,
 Too full for sound and foam,
 When that which drew from out the boundless deep,
 Turns again home.
 Twilight and evening bell,
 And after that the dark,
 And may there be no sadness of farewell
 When I embark.
 For though from out our bourne of time and place,
 The tide shall bear me far,
 I hope to meet my Pilot face to face,
 When I have crossed the bar."

This little poem is too pretty to be mutilated by misquotation.

The season of the year suggests the following: Can February March? No, but April May.

Mr. John D. Rockefeller recently offered to give \$100,000 to the American Board of Commissioners for Foreign Missions. This is a Congregationalist Board. A number of the Congregationalist ministers representing Boston and various sections of New England met and forwarded a protest against the acceptance of the gift on the ground that the Standard Oil Company, of which Mr. Rockefeller is the head, "stands before the public under repeated and recent formidable indictments, in specific terms, for methods which are morally iniquitous and socially destructive," and that "the acceptance of such a gift involves the constituents of the Board in a relation implying honor toward the donor and subjects the Board to the charge of ignoring the moral issues involved." In ending, the protest says: "We, the undersigned, therefore, protest against any action by which our church may even seem to be compromised, and we plead with the officers of the board to decline the gift or to return it if it has been accepted."