

Baptist and Reflector

Speaking the Truth in Love.

Old Series Vol. LXIV

NASHVILLE, TENN., SEPTEMBER 14, 1905.

New Series, Vol. XVII, No. 5

PERSONAL AND PRACTICAL

In proportion as you help somebody else you receive a blessing to yourself.

In the year of 1904 the United States Government expended for printing more than \$7,000,000.

The University of Michigan is the only institution in America where the science of ship construction is taught.

"Blessed are the peacemakers, for they shall be called the children of God." President Roosevelt is now eminently entitled to this high privilege.

Someone has figured it out that the discovery of America cost just about \$7,000. It was probably the best investment ever made of that amount.

The way our friends are responding to the statements recently sent them is very gratifying. We hope that all will respond promptly. May the Lord bless you.

A moral idea is the most powerful thing in this world. Nothing can stand before it. But the idea must be personified in some one who will stand for it and stand to it in the face of opposition.

During the devotional exercises at an Association recently, a brother in a fervent talk said that he had reached the point where he could say: "Lord, put me on the retired list." The leader of the meeting exclaimed: "Thank the Lord."

The "Fleeting," the "converted" racing vessel, is now at Erie Basin under the auspices of the Home Mission Society. Rev. William Jones is supervisor, and does a great deal of the preaching. Services are held on deck in fair weather, and in the spacious cabin when it storms.

The Biblical Recorder of last week contained a cut of the mission map of North Carolina, made by Secretary Johnson. It shows the Associational boundaries, Baptist Churches and missionaries. There are 1,782 Baptist Churches in North Carolina, all of which appear on the map.

It is said that in the German army which besieged Paris in 1871 there were nearly one hundred officers who were descended from the Huguenots who had been expelled from France two hundred years before. "Vengeance is mine. I will repay, saith the Lord."

"The mills of the gods grind slowly,
But they grind exceeding small."

The Nolachucky Association proposes to try a new plan of holding fifth Sunday meetings. Instead of having one or two or four such meetings in the bounds of the Association, it proposes to hold a meeting in every church in the Association, simply by having pastors swap work on that day and speak and preach on Missions. This plan has been tried with fine effect in the Tennessee Valley Association.

It is announced that the Subway Tavern of New York City, which was dedicated by Bishop Potter with singing and prayer, and which was intended to be a "respectable" saloon, has become just an ordinary grog shop. The proprietor of the saloon explains in characteristic language that "you cannot follow the Lord and chase the devil at the same time." Exactly. We hope Christians will learn that lesson.

The editor of the Religious Herald says he recently received a letter from a pastor, telling of the death of a good and faithful husband. In expressing sympathy for the bereaved widow, the pastor naively says: "May the vacancy our brother has left be speedily filled!" The Herald adds: "Of course, it was cut out; but suppose it had been printed!" Yes, just suppose editors would print everything sent to

The Lockeland Church, on last Sunday, licensed Wilson Woodcock to preach the gospel. Brother

Woodcock is the son of Col. W. M. Woodcock, the highly efficient treasurer of our State Convention. He is himself a cultured and consecrated young man and will, we believe, make an excellent minister of the gospel of Christ. He expects to go to the Seminary this fall. We pray that God's richest blessings may rest upon him.

The Religious Herald says that Hon. J. Curtis Bush, of Mobile, Ala., has recently given to the Foreign Mission Board of the Southern Baptist Convention \$5,000, making \$10,000 in all given within the past twelve months. This sum is to be used in the establishment of the North China Theological Training School at Hwanghien, in memory of his parents, Mr. Albert Peyton Bush and Mrs. Sarah Ann Bush, both of Mobile, Ala.

Read the notices of the meeting of the State Convention at Jackson. We hope there will be a large attendance at the Convention. Jackson is centrally located for West Tennessee. With its three lines of railroad it can also be easily reached from other parts of the State. We ought to have at least 500 delegates and visitors in attendance at the Convention. Send your name at once to J. M. Simmons, Chairman of Entertainment Committee, Jackson, Tenn.

Brother R. Hull, a veteran minister of the Ebenezer Association, was prevented from attending the Association by serious illness. We recently published a cut of him, together with a brief sketch of his life. He is a noble soldier of the cross, and has done faithful service. We trust his valuable life may be spared. But if it be true that he is passing through the valley of the shadow of death may he be able to say with David, "I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me."

Zion's Herald, a leading Methodist paper in New England, shows that the average salary of Methodist preachers in that section is \$633, and that it has remained stationary for about ten years, while in the meantime the cost of living has advanced 25 per cent. The Religious Herald thinks that the average salary of Virginia Baptist preachers would fall below \$500. We are afraid that the average salary of Baptist preachers in Tennessee would fall considerably below that figure. It is a shame that our churches do not pay their preachers better salaries.

A white man shot a negro in Knoxville. The white man was drunk. The explanation in the paper was, "Booze did it." And it is continually doing it. But back of the booze was the man who sold it. And back of him was the official who sold him a license to sell it. And back of the official was the legislator who did not vote to repeal the law to allow him to sell the license to the saloon-keeper to sell booze to make men drunk to kill people. And back of the legislator were the men who voted for him at the polls. The responsibility for these murders rests ultimately upon them. Were you one?

Dr. Edward Judson, who left temporarily the pastorate of the Memorial Church, New York City, to teach in the University of Chicago, has returned to his charge. His loss is regretted by Chicago and all the West, as he did fine work in the Divinity School. While in Chicago Dr. Judson exchanged pulpits with Dr. J. L. Jackson, pastor of Hyde Park Church. The members of Memorial Church, as a token of appreciation of their pastor's noble work raised a neat sum for the payment of the church debt. They also wrote him hundreds of letters expressing their personal regard for him.

June 11 was a day of note in China. On that day the first locomotive crossed the Yellow River in China. The bridge over the river is over two thousand feet in length. This bridge is part of the Peking-Hankow Railroad, which eventually will be

built all the way from Peking in the north to Canton in the south. We have almost ceased to wonder in these latter days, but this is surely a wonder—a trans-China railroad. The new station of the Southern Baptists, Cheng Chow, is on this line. Rev. W. W. Lawton and wife and Rev. W. E. Sallee are at Cheng Chow. Miss Mamie Sallee is expected in Cheng Chow soon. She is a sister of Rev. W. E. Sallee.

Dr. Spencer Tunnell has been pastor at Columbia something over two years. During that time the membership of the church has increased from about 250 to 465, and the contributions for Missions have increased from about \$100 to over \$1,000. This has certainly been a remarkable increase in numbers and in contributions. It was only about twenty years ago that Dr. W. C. Grace was traveling over Middle Tennessee begging money with which to build a house of worship at Columbia, and it was only a few years ago that the church was a mission of the State Mission Board. Now the Columbia Church leads all other churches in the State in contributions to State Missions. Do State Missions pay? Read the answer in the above facts.

Dr. P. T. Hale, the efficient President of the Southern Baptist University, spent last Monday in Nashville. He had just returned from Mulberry where he preached on Sunday and received a large contribution for the University. He attended the meeting of the Educational Committee at Murfreesboro on Tuesday. It was a pleasure to have him spend the night in our home. The University had a fine opening last week. Some students were kept away on account of the yellow fever scare. There is, however, no yellow fever in Jackson or in any part of Tennessee, and is not likely to be. With its well paved streets and its fine artesian mineral water, Jackson is one of the healthiest as well as one of the most beautiful little cities in the country.

In his "Editorial Trip Notes," Dr. J. N. Prestridge says in the Baptist Argus: "I had several very interesting talks with Baron Uiskull at the Baptist World's Congress. This Russian nobleman is a nobleman indeed. He is dignified, modest and withal a zealous Christian gentleman. He said to me, 'There is an enormous number of people in Russia who are ready for a free government and a free religion, who sympathize with our Baptist positions. These people are generally called Stundists. About 25,000 of them have become Baptists outright and about 20,000 hold to Lutheran forms. All these people reject the name of Stundists as it is a term of reproach and is sorely legislated against. The name of Baptist is popular in Russia. Those born into Baptist homes only have a right by law to be so called, but thousands of others are Baptists anyway and the drift is toward our name and faith.'"

Winchester is one of the seven towns in Tennessee under 5,000 inhabitants which still has saloons. But the temperance people secured the enactment of a special law several years ago by which the citizens of the town may vote once a year upon the question of the abolition of saloons until they are abolished, and then they will not vote any more. They took a vote in 1903, but the temperance people lost by 27 votes. In 1904 they lost by 26 votes. They held another election on September 6 of this year. On the face of the returns the vote stood 175 against the abolition of saloons to 169 for their abolition, a difference of only six votes. The temperance people, however, charge fraud and will contest the election, we hope with success. But if they do not succeed this time they will try again and will keep on trying until they do succeed. God speed the day when they will. Let us pray for the abolition of saloons in Winchester, and in every other and determined band of temperance people anywhere in Tennessee than they.

Lord, Hear Our Praise!

For summer's bloom and autumn's blight,
For bending wheat and blasted maize,
For health and sickness, Lord of light,
And Lord of darkness, hear our praise!

We trace to thee our joys and woes,—
To thee of causes still the cause,—
We thank thee that thy hand bestows;
We bless thee that thy love withdraws.

We bring no sorrows to thy throne;
We come to thee with no complaint.
In providence thy will is done,
And that is sacred to the saint.

Here, on this blest Thanksgiving night,
We raise to thee our grateful voice;
For what thou doest, Lord, is right,
And thus believing, we rejoice.
—Josiah Gilbert Holland.

CHRIST AND WOMAN.

By Rev. O. C. Peyton.

The condition of a woman in all lands, where Jesus Christ is not known and honored, is distressing beyond all measure. She is so burdened with both religious and civil disabilities and degraded by social customs that her whole life is one of extreme wretchedness and woe.

Recall what it is well known was her pitiable condition under the old Roman law. That was the boasted civilization of its time. Its eagle swayed over the known world. A woman was given no voice in the family. The husband and father was the sole center of all authority. He had supreme control over all his wife's property. All she had became absolutely his and she could bequeath nothing out of it to her relatives. She was esteemed, under the law, as a sister to her own children and as the adopted daughter to her husband. In no sense was she his equal. The wife was possessed of no rights domestic, social, religious or civil which the husband was held bound to respect. He was given over her the power of life and death. Her condition, in short, was most deplorable. Gaines, Cicero, Seneca, Juvenal, Tertullian and other Roman writers all show that woman was in deepest disgrace under Rome, even in her best days.

Nor was the condition of a woman much better, except in rare instances, under the Teutonic tribes. True, the chivalry of the day caused her, in a measure, to be revered. She was, through superstition, held to be a prophetic in times of national peril, and her wifely virtue was esteemed as priceless. The historian, Tacitus, pronounces glowing eulogies on the German wife and mother. And, let it be said that, to this day, she is a noble pattern of purity in her marital relations. Rarely, indeed, do our German people figure in the divorce court. But, under Teutonic laws a woman was purchased and sold just as any other piece of property. The husband could be an absolute tyrant and there are instances recorded of a husband's putting out the eyes or breaking the limbs of an unloved wife and no punishment was inflicted upon him. The wife was the mistress to her lord, sat at his feet during meals, kept her eyes on him for his least command and was the slave of his every whim. Teutonic laws gave the husband the right to sell, to punish, to kill his wife. So, though there were beautiful exceptions, honored in poetry and song, the condition of a woman under Teutonic tutelage was wretched indeed.

And, we know all too well how deplorable is her condition under the heathen religions of the East. Look at the conditions in China, Japan, India and other lands, as revealed in the writings of Christian missionaries. Confucius taught that a woman was to be held as a slave. Many maxims he wrote have been incorporated into the thinking and doing of the people of China and a woman there is held in deepest shame and disgrace. In China a boy cannot be bought at any price, but you can buy a girl for a dime. The teaching of Buddha was similar. His monstrous notion of the transmigration of souls held out the one hope to a woman that in the coming age she might reappear as a man. Brahmin said she is soulless until she is married. She was not allowed to read the sacred Veda. The Shastas teach that she must revere her husband as a god, when he speaks she must kneel and when he dies she must burn on his funeral pyre. Mohammed held a woman in no higher esteem. An Arab proverb runs: "Women are the whips of the devil." The Koran says: "Men are pre-eminent over women." So it is in Japan, in India and in all heathen lands, in varied measure. The condition of a woman without Christ in all ages and in all lands has been sad, sad indeed!

Let us turn to the beautiful picture of

woman's condition under the influence of the light and life-giving gospel of the blessed Christ. It is like turning from midnight darkness to the full-tide of noon-day. Just as soon as the gospel began to have sway throughout the old Roman world its uplifting influence began to be shown. A new conception of a woman's position was created and striking modifications were made in the law. Such marked changes were made under Constantine, in the fourth century, and under Justinian, in the sixth. By these the husband's absolute power was broken and the wife's rights in her person and property were recognized. Her independence was acknowledged and she was elevated to her rightful place in the home and in social and church life. Mighty and far-reaching causes have brought about the elevation of woman under the gospel. It was in keeping with the spirit and teaching of Jesus Christ, the founder of Christianity. His humanity brought him into closest relations to a woman. He revered his mother. He spent thirty years in intimate association with her in the Nazareth home. "He was subject unto her." In his teaching he recognized woman as the equal of man. He reasserted and emphasized the sanctity of marriage. Women were among the earliest believers in him and his chosen friends and willing helpers. He saw and honored their noble qualities. A woman was last at the cross and first at the tomb. The tidings of his resurrection—the most important message ever trusted to human being—was borne to his disciples by a woman. There is no record that Jesus Christ was ever betrayed, denied, forsaken or persecuted by a woman. In short, Christianity is the true friend of woman. It has brought to her blessings of untold value. Through its influence she has become the equal of man in the marital relation and has been given her just rights in social and civil relations. She is everywhere in Christian lands a most potent factor in church life and service. She has been foremost of those who have died at the stake or in the arena for love of Christ. How many the names of those women who have honored the name of Christ by their unflinching devotion. The Priscillas, the Phobes, the St. Helenas, the Theodoras, the Paulas, the Monicas, the Anthonys, the Ann Judsons, the Clara Bartons! How vast the difference between these and the Mary Baker Eddys and the Elizabeth Cady Stantons of our time! Those were for Christ and their influence was sweet and helpful. These are against Christ and their influence is withering, blasting, soul-destroying.

Now, the important lesson is, since the gospel of Christ has brought to women such precious temporal blessings, simple gratitude alone, aside from all nobler and purer motives, should lead every woman to become an humble follower of Christ and a zealous laborer in his cause. All the influence of every woman ought to be on the side of Christ! Christianity has rescued woman from degradation and elevated her to her true position and she ought to evidence her appreciation and gratitude by giving her heart's tender devotion and her untiring energies to the work of making Jesus Christ known everywhere—especially to her benighted and helpless sisters far away, who are still held in the bonds of shame and disgrace from which the gospel has brought release to women in our own land. Every woman ought to be a Christian!

Jonesboro, Tenn.

MEXICO AND OUR WORK.

Baptists have built three churches in Mexico this year, in the capital cities of Durango, San Luis Potosi and Aguascalientes respectively. That in Durango was by Southern Baptists, the other two by the New York Board; the dedication sermon of the last named was preached by a Southern Baptist. These new churches have been a great boon to the future work in the nation. The meetings of the National Interdenominational Convention of Sunday-schools and Young People, which convened in Guadalajara in July, were attended by a thousand people, and we think lasting good was done to the cause of Christ.

Our National Baptist Convention is to meet in Monterrey, October 14. Besides many other important matters to be considered, we propose organizing a Historical Society, whose object shall be to collect and preserve data of Baptist Missions in Mexico. Rev. Alejandro Trevino, President of the Convention and pastor of the First Baptist Church of Monterrey (which, by the way, is said to be the strongest, evangelical church of any denomination in all Mexico), is just back from the great London Convention, whither he went as the official representative of all the Baptists in Mexico. He is held in high esteem for his superior Christian character, activity and usefulness to the cause of Christ.

After laboring in Mexico under the Northern Board for twenty years, Rev. W. H. Sloan, of Mexico City, tendered his resignation last March. But after a three months' rest, or rather a change of work, for a devout Christian man cannot live in Mexico without working for the Lord, Brother Sloan delighted his many friends by resuming work under the same Board. His son, Rev. Arthur Sloan, has been made president of the new Baptist College recently established at Alamogordo, New Mexico, for the training of Mexican preachers, teachers and other Christian workers. President Sloan is ably assisted by three competent professors.

Our self-supporting Baptist "School of England," located at Chihuahua, Mexico, is likewise ably manned by four professors, and is surpassing the expectations of its most sanguine supporters. It had one hundred students the past session, and many improvements and extensions have been made for the fall term.

Brethren Mahon and Cheavens, directors of our Training Schools at Toluca and Torreon respectively, are busy erecting new buildings to accommodate their growing patronage. The service of our Brother Watkins are in demand for revival meetings. He has reported dozens of baptisms this year. After a year's experience as a medical missionary, Dr. Hooker is coming to see that his profession may be made a great power in spreading the gospel in Mexico.

The members of our North Mission held their annual business meeting in Chihuahua the first week in July; that of our South Mission is to be held at Toluca September 14 to 16. The principal objects of these meetings are for devotion, conference and to project the work for the following year.

Rev. H. P. Hamilton, for about thirty years General Agent of the American Bible Society in the Republic of Mexico, died in the City of Mexico, August 20. He was not an old man, yet his life has been one of great activity and usefulness in the evangelization of Mexico. In all this republic there is no missionary more favorably and more extensively known. His death is lamented by all denominations. He was a Presbyterian, but many people did not know this, as he treated all alike.

The writer made a trip to the Pacific Coast in April, to look over the field, and on June 2 a colony of six members of the Guadalajara Church, including a native preacher, left here for the capital city of Colima, where no evangelical denomination was at work. A hall has been rented and the brethren write me that they had twenty-seven in Sunday-school the first Sunday, and the meetings are starting off encouragingly. I hope to baptize believers and organize a church there this fall.

A month ago I was with two Mexican Colporters in Zamora, a fanatical city of 15,000 people, where no evangelical denomination has thus far tried to establish work. The colporters continued there two weeks selling 100 New Testaments, one large Bible and several Gospels.

We are working the "gold mine" discovered at Panindicuaro last February. In June seven believers were baptized, not one of whom had ever witnessed an immersion before that occasion. A self-sustaining church was organized with eight members. As the missionary was leaving, the people said to him, "Pray for us, and don't fail to visit us." Two letters have since been received, saying that the candidates left over are now ready for baptism. I am under promise to go and spend next week with them. We usually hold two meetings a day.

For more than a year we have been visiting San Pedro, a town of 6,000 people, three miles out from Guadalajara, and reached by street car. Last Sunday we organized a Sunday-school, thirty persons being present; eighteen attended the preaching service at night. It seems that the set time has come for the Lord to visit Zion in these parts. Encouraging reports are coming in from different parts of the country. The trouble is, the work has so grown and extended as to render the present company of missionaries inadequate; they cannot hope to carry much longer the growing burdens that are now resting on their shoulders and their hearts. The crying need at this time is for two new men, their wives and three unmarried ladies, these last to teach and work among the women and children. Reader, are you sure the Lord does not want you in Mexico? Suppose you go aside and ask him, and if he says yes, you come. Let us pray.

JAMES GARVIN CHASTAIN.

Guadalajara, Mexico.

The sweetest lives are those to duty wed.—Browning.

It is estimated that about \$100,000,000 worth of farm machinery is sold in this country each year.

John Hay's Noble Hymn.

A few years ago, when the Christian Endeavor Convention was to meet in Washington, Mr. Hay was asked to write a hymn for the occasion. He pleaded the pressure of other duties and the impossibility of making his "muse" do his bidding on order, especially after a long period of neglect. When the convention met, however, the committee were greatly gratified to receive from Mr. Hay the following beautiful hymn, which bids fair to become a classic:

Lord! from far-severed climes we come
To meet at last in Thee, our Home.
Thou who hast been our guide and guard—
Be still our hope, our rich reward.

Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.

Oh, let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes, and make us see
The path which leads to heaven and Thee!

SOMETHING WRONG.

By Rev. Charles Branson.

While in this twentieth century, with its electricity, its steam, its mighty factories, its daily mails even in every country district, its numerous schools, its well endowed colleges, its enormously great universities, its thousands of magazines, its millions of tracts, its millions of good books, its hundreds of college-trained preachers who can read Greek, we have so many advantages, so many comforts, so many opportunities unknown to our grandfathers, yet in many things we can plainly see something wrong. I am not pessimistic. I am optimistic. I believe this is the best age the world ever saw. I believe it is still growing better. Yet, any man can see many things inferior to what they were a generation ago. And in others there is room for great improvement.

Often families, claiming to be of the better grade of folks, belonging to the church, think they must dance. They just must dance! The world will come to an end if they do not dance! And for all there is so much preaching against it, for all so many girls have started to ruin by it, still they think they must dance and yet be counted as respectable folks and be church members, too. There is something wrong in this. If I were a dancer or a dram-drinker, I would not claim any right to respectability or church membership. There is no sense in preachers having to preach against respectable people and church members dancing. When I was a child, in the vicinity where I lived, dances were called hoedowns and nothing but low-downs went to them. It ought to still be that way everywhere. Then preachers would get to preach the glad-tidings more to non-professors and not have to preach so much against sin in the church.

The family government is not what it formerly was. That generation of men who came home out of the Civil War, who had fought the stupendous battles and had waded the deluge of blood that shaped the future of the greatest republic the world ever saw, the good, brave, honest, old Confederate and the good, brave, honest, old Federal, who had put away their swords to be unsheathed against each other no more forever, who had now come home to do what they could for their families, their generation, their country, were made of the mettle that ~~could govern children as well as they had fought great battles.~~ The children of to-day neither obey nor love. The women of that day, before easy lying and too little work and cursed fashion had taken the iron out of their blood, could command obedience and love from their children. To-day they command neither. In this thing the parents of that day followed the teachings of Solomon; the parents of to-day follow the teachings of Robert G. Ingersoll. In this particular, the one differs from the other as Christianity differs from Atheism; the results differ as Christianity differs from Atheism. There never was a time, in all the history of the world, when parental authority was so little exercised and so little regarded as to-day. There is something wrong. The lawlessness, the damnation this thing will bring, the Lord alone knows.

The tendency toward sinful, brutal amusements is alarming. In our Christian colleges, where young men are supposed to go for culture, for improvement, for refinement, we have the brutal, uncivilized foot-

ball with all its muddy clothes, its swearing, its bruises, its broken limbs. They say it is for physical culture! Yes, and the advocate of whisky says whisky is good for colds, good for headache, good for fever, good for indigestion, good for rheumatism, good for consumption, good for a man in hot weather and good for him in cold weather. Good for everything! We just cannot do without it! Well, there is some truth in these statements. Yet I do not think whisky is a good thing. Neither do I think foot-ball is a good thing. The worst thing I see about it is the cultivation of a disposition that delights in brutal sports. Just think of the multitudes who gather to enjoy such scenes. Think of their huzzas! Does it not remind one of the Spanish bull-fight, the Roman amphitheatre with its baiting of fierce, wild animals and its gladiatorial combats? Thousands of people gathered to witness these horrid cruelties, these scenes of uncalled-for slaughter and they delighted in these inhuman sights. They enjoyed the most exquisite pleasure by witnessing these scenes of agony, of blood and of human slaughter. The same depraved nature that delights in the gladiatorial combat is the same nature that delights in a game of foot-ball. The tendency, in both cases, is downward and dangerous and destructive. In fact, in our American civilization and in many points, there is a tendency like that of the Roman civilization. What went with Rome? She became extinct because of moral decay. Just slowly, slowly, gradually, gradually, but surely, surely, rotted out. So will our civilization unless our ever progressive Christianity saves us. I have a good, clear German mind and know a good many things and can understand a good many things, but I cannot see why a good Christian does not see the evils and evil tendency of foot-ball.

In our colleges, I notice the average refinement and intelligence is not as good as it should be. Men will stay in college a year or two and not know near as much about lots of little things as they should have known when they entered. I was educated in one of the best colleges in the land. And one day when I was making a speech, I used the word "curriculum" and some young men pulled out their dictionaries to see what the word meant. They were so lacking in a knowledge of common things they did not know what so common a word as that meant. Now, that illustrates a great fact. So many people do not read good books! Why it is remarkable. There is something wrong. I believe that if the time spent at foot-ball and talking about foot-ball was spent in the college reading-room, reading after subjects not in their regular class work, and instead of talking all the time in the dining-room and everywhere else about the savage game of foot-ball spend that time and thought talking on some figure of rhetoric, some fact of history, some feature of literature, the style of some writer, some principle of logic, ethics or psychology, some item in the late magazines, there would be a much broader intelligence and a higher refinement.

The moral tone in politics has lowered so in the last thirty years. Look at the money, the whisky that is now spent by candidates, or their friends for them which is about the same, in order to carry elections and primaries!

Now, what are we to do to correct these evils? Well, fathers and mothers should teach their children that it is wrong to dance—very wrong, disgraceful. They should not allow their children to associate with dancing people. They should have a real family government, one that is felt and known. This should begin when the child is very young—by the time he can walk—and be kept up as long as the child lives with father and mother. Our colleges and universities should stop the rough, dangerous games like foot-ball. We should contend for a greater degree of general intelligence. In our colleges, young men should strive to have more general information. That means intelligence. In their literary society halls, they should try to show intelligence and refinement and polished manners instead of fun and foolery. In politics, we should support no man who uses unrighteous means to secure his election. We should flatly refuse to vote for the yellow dog.

Unless we accept and practice the truths of Christianity, we are doomed to go like all the great empires and republics of antiquity.

Wetumka, Ind. Ter.

LESS SPIRITUAL.

Inasmuch as very many Christian people are habitually affirming that they have attained the highest degree of spirituality, because they have become entirely free from inclinations to commit sin in any form, it is well to remark that such ones are actually less spiritual than are those believers who

confess that they still commit sin, and therefore need the atoning grace of Christ.

The very fact that a professed Christian refuses to acknowledge that he in any way transgresses God's laws, or in any manner disobeys God's commands, is plain proof that he is much lacking in genuine spirituality. One chief factor of true spirituality is a disposition to daily recognize his imperative need of the atonement which Christ made for him in reference to his sins. When, therefore, a professor of religion says that he has no sins to confess to either God or man he practically despises the atonement, thereby committing sin; and hence I say that he is less spiritual than is the Christian who owns to the fact that he daily needs God's pardon for the sake of Christ's atoning work. Bear in mind the great truth that true spirituality has a careful regard for God's laws, commands and provisions of pardoning grace. It is those who are radically deficient in spirituality that declare themselves independent of the necessity of asking God to pardon them of sin. They may be unconscious of it, yet they actually do rebel against God's command to confess their need of praying for His forgiveness of their wrong-doing. I maintain that the Holy Spirit will not abide in fullness in one who so despises Christ's cross that he will not confess that he presently needs the virtue of the cross to pardon and cleanse him. And I believe that he who strongly asserts that he is full of spirituality has a great deal less of it than those who are silent about their spiritual attainments. C. H. WETHERBE.

FROM MISSISSIPPI.

The writer has been for some time purposing to ask a little space, but he has not been favorably situated hitherto, and the question now is, What shall he say?

Like the vast majority, he is "bottled up" on account of quarantine. The awful scourge of yellow fever is threatening us from all points of the compass. In spite of the heroic efforts of our Governor Vardaman, Dr. Hunter and a host of other officials, backed by shot-gun quarantines, the "yellow peril" has made its way into our domain. First, Lumberton, then Sumrall, Mississippi City, Gulf Port, Natchez, and this evening a flying rumor has it in Vicksburg. It is to be hoped, however, that it is another fake report. Taking it all together, the outlook is not hopeful.

All over the State business is greatly paralyzed. The railroads have reduced their service to the minimum travel—there is none to speak of. People are afraid to get away from home, lest they cannot get back.

This is the season for the opening of colleges and the meeting of Associations. The colleges have pretty generally postponed their opening to October. Some of the Associations have put off their meetings to a later date. The board of trustees of Mississippi College on yesterday postponed the opening. The presumption is that this will be general over the State. Travel is now about the most disagreeable thing imaginable. One must carry his pass and he must be able to pronounce his shibboleth else he can't pass. One has to show his papers when he gets on, then pretty soon an officer calls for it again, and when he gets off he has to show it two or three times before he feels safe. If the quarantine gets much tighter, I presume one will have to show his tongue.

But the people take it good humoredly. To tell the truth we are very anxious to keep it out of our town and so we are not inviting visitors just now.

It is gratifying to report that a large number of churches throughout the State have been able to report gracious meetings. In a few localities meetings had to be deferred.

Brother Editor, when times get better the writer will call again. In the meantime let him say that the visits of the Baptist and Reflector are enjoyed. O. M. LUCAS.

J. K. Bone, Lawrenceburg, Tenn.—Our meeting at Minor Hill resulted in seven additions, four baptisms and others were approved for baptism. The preaching was done by Brother Irwin, of Waco. He is one of the coming young men of our Association. He is humble, spiritual and consecrated to the work. He preaches the old-time gospel with great earnestness. My people were endeared to him. Our work here is doing nicely. We have the lumber on the ground to build a bell tower. Our Ladies' Aid Society has kindly agreed to put in the bell. We have asked the Association to meet with us next year. Brethren, we want you to come and see us. Do come. God has greatly blessed us here. To him be all the glory. God bless all our work.

OUR OUTING ON THE ISLAND OF ITHAKA.

For several weeks I have been lingering on some of the Ionian Islands. Of what I saw during my four days' stay on the little island of Ithaka I will offer the Baptist and Reflector some of the experiences I had on my outing from the city of Ithaka to the village of Stavros, a distance of over three hours.

Between six and seven o'clock we started on our excursion. The company consisted of two Greek young men and myself, one of whom was the driver. The road is one of those fine roads the English built when they were in charge of the Ionian Islands. This road is a splendid piece of engineering. It skirts the Gulf of Molo, then climbs by those engineering curves till it reaches the top of the saddle, where the channel of Ithaka and the island of Kephallenia come in sight. The road then goes along the side of the mountain hundreds of feet above, but in full view of the channel between Ithaka and Kaphallenia. After resting the team once, we came to the village of Levki, whose houses are built on both sides of the road among olive trees, fig trees and vineyards—an interesting and restful place. We must remember that there are few such places on this rocky, sea-girt island.

The most beautiful picture that came before us was that of the bay and valley of Polls, where archaeologists almost all of them place the home of Ulysses. This is at Stavros. I hired a boy for one drachma to guide me to the ruins on the mountain-side about half hour away. The buggy took us the most of the distance. In this vicinity, and all grouped near together are the spring "Sto Melanydro," a cluster of antique ruins, the old small church of Hazios, Athanasios, the ancient staircase cut in the rock, the level space known as Homer's School, an ancient well where I took the picture of some Greek boys, and an old subterranean well on whose top curbstone is an inscription in Greek which I copied.

For three or four miles out from Ithaka to Stavros we met the poor people bringing their things to sell. Among them first and last I counted seven women, some of them old, carrying large bundles of sticks on their heads. This brush consists of the best parts of the shrubs grown on these rocky mountains, which is gotten with much labor. When on Thursday evening I went to Perapegadi (the fountain of Arethusa), right near the spring I saw a part of a load, perhaps for a donkey, and heard far above me someone hacking away. It was a man getting the sticks and twigs to complete his load. Perhaps he had been working all day in gathering enough to carry next morning to market. The sound of the hatchet or little ax made me feel sad and lonesome. Now this was five miles or more, I suppose, from the market, and a mile and a half of it a winding, steep, stony, narrow path. Where had these poor women gathered their burdens? I could not see any homes along the road on those steep, mountain sides. Several other women had a basket or other bundle as they followed their patient donkey with its big load of brush. My driver was not as thoughtful of those poor women as he ought to have been. I will single one instance to illustrate. I saw a woman, this time a middle-aged woman, who under the fostering care of pure Christianity and Christian education would have been a woman of queenly graces, coming down the road, meeting us, following her donkey. These roads are too hard to make to make them wide. But my driver kept to the middle of the road. The donkey shied, reasoning very correctly, as I thought, that there was not left enough room for him and his big load between the wheeled vehicle and the precipice. The donkey tried to turn round to go some other way. This crowded both the woman and the donkey into a very narrow space. By this time the driver did give way a little, enough for her and her beast of burden to pass. I expected to see her eyes flash anger, and to hear a torrent of well merited wrath, but instead she looked up, smiled good morning and went on. May I always have the beautiful spirit of non-resistance of evil. The women and children are nearly the only people I see at work. The men are seated around coffee tables talking, talking, talking. It makes no difference how shabbily dressed, he talks with the vehemence of an excited debater. There are business men who seem to be attentive to their interests and many well dressed people.

But the poverty of the masses of the people corresponds with the size of their barley fields. Wherever near a village by the road side a little place, a rocky place, no larger than the floor of your bed room can be had it is utilized. I do not

think that a child could put its foot down without touching a rock of some size. The barley or small grain grown on these spots had been cut and removed. The dry stubble was there. I wondered where they got enough hay for the donkeys, but the people gather here a little and there a little. A kind of tree comes in to help out with the fruit it bears—a long bean-like pod, size, color and shape of the honey locust. As we returned from Stavros at the village of Levki, several people were knocking off this fruit and gathering it in baskets. I asked what use they were going to make of it, and was told that it is food for the donkeys. You need not be uneasy about the goats, although we must depend on them for milk. I saw one goat up in the top of a bush—it is a tree in this country—leisurely eating the tenderest limbs in the treetop.

But the vine and the olive tree are at home here. There are a few rich valleys that contrast strikingly with the barren and rocky mountain sides. One of these valleys is below Stavros, extending back from the Bay of Polls. The vineyards and olive groves climb back and up to and beyond the village of Exol. This view is beautiful, magnificent. I came prepossessed with the notion that the site of the present city of Ithaka was the home of Ulysses; but I leave thinking that somewhere here about the valleys of Stavros it must have been.

Stop after you get a little way on your return from Stavros and look back down on the bay and valley of Polls and higher and let your vision sweep up to Exol and beyond, over the dark green vineyards with their ripening vintage and the orchards of pale green olive trees and you will exclaim, "Fit abode for Ulysses!"

As the sun was entering the western gates, we completed our return to the city of Ithaka, and I was ready for a simple evening meal and for the clean little room and bed that the kind old Greek woman had in readiness for me.

Let me add how glad I shall be of a letter from any of my many friends left behind. A five-cent stamp will bring a letter either to Athens or Beirut or Jerusalem, which I expect to hold as centers of work. I have not had the chance to get a letter from anyone since the first of July, and this is the 22d of August. The sweet consciousness of the Lord's care and approbation of this effort to gather useful knowledge enables me to bear the feeling of isolation of one so far away and traveling alone, who at the same time devotedly loves his home people. At this writing I am stopping at Peteros for a day or two before going on for a stay at Athens, where you may send me a letter till the middle of October.

Do not forget the preacher boys.

G. M. SAVAGE.

AMONG THE BRETHREN.

Rev. J. G. Cooper, of Westport, Tenn., has moved to Huntingdon, Tenn., to enter school.

The Robberson Avenue Church, Springfield, Mo., is pastorless, Rev. C. G. Skillman having resigned.

The Southside Church, Columbia, S. C., loses Rev. Vernon L'Anson, who resigns to accept other work.

Rev. H. M. Garnett has resigned at Homer, La., to take a two years' course at Baylor University in Waco, Texas.

Rev. M. E. Dodd has the blessings of the Lord on his labors at Fulton, Ky. There are baptisms at almost every service lately.

William Jewell College, of Missouri, has secured the services of Dr. E. C. Griffith for the chair of History and Political Science.

Rev. W. L. Savage, formerly pastor at Wildersville, Tenn., resigned the care of the church at Perry, Fla., to take effect September 1.

Evangelist Geo. C. Cator, of Jasper, Mo., assisted Rev. A. R. Love in a revival in Hendersonville, N. C., in November. We look for a great ingathering.

Rev. O. P. Gilbert has closed his work as pastor of the Second Church, Augusta, Ga., and is bringing things to pass at the First Church, Americus, Ga.

The church at Bennettsville, S. C., and its friends celebrated the tenth anniversary of the pastorate of Rev. Rufus Ford lately. It was a great occasion.

Evangelist G. B. Rogers, of Waco, Texas, whose recovery from recent illness was almost despaired of, is now back at work and his friends rejoice with him.

Rev. S. M. McCarter, of Nashville, assisted Rev. M. D. Williams at Milton, Tenn., and there were over twenty conversions. It was a great meeting.

10:30 a. m.
cause and
0:40 a. m.,
Purpose of Missions." It is one of the best we ever read.

Carter A. Jenkins, son of Rev. C. A. Jenkins, of Statesville, N. C., was ordained September 10. He has heretofore devoted his attention to business and was a success.

The First Church, Houston, Tex., wants B. F. Riley to supply for them until they get a pastor, and we surmise that they will be a long time in waiting a pastor if he does.

Evangelist Sid Williams and his son, Jas. A. Brown, recently held a meeting at Sanger, Texas, with Rev. H. D. Heath which resulted in fifty additions, 29 by baptism.

Rev. C. L. Neal lately baptized five into the fellowship of Royal Street Church, Jackson. Rev. E. G. Butler, his successor in this pastorate is taking up the work vigorously.

Rev. J. S. Campbell has resigned as pastor of Bayou Rouge Church, Evergreen, La., to take effect January 1. He is a good man whose removal from that State would be unfortunate.

Rev. J. H. Wright, of Nashville, closed a meeting last week with Rev. S. C. Reid, of Antioch, Tenn., at Mt. Pleasant Church, near Eagleville. There were many conversions and eleven baptisms.

Rev. E. L. Wesson, editor of the Expositor and Journal, of Memphis, assisted Rev. H. L. Johnson in a revival at Liberty Hill Church in Panola County, Miss., which resulted in fourteen baptisms.

Rev. A. U. Nunnery, of Huron, Tenn., assisted his brother, Rev. A. Nunnery, of Jackson, in a revival at Maple Springs Church in August resulting in twenty professions and twenty-one additions.

Rev. T. B. Holcomb, of Paris, assisted by Rev. M. L. Lennon, of Henry, Tenn., held a meeting at Boydsville, Ky., resulting in six professions and eight accessions. Brother Lenon becomes pastor of the church.

Friday, September 2, a memorial service in honor of Dr. P. D. Pollock will be held at Mercer University. It will be largely attended. Reduced rates have been granted by the railroad in honor of the occasion.

CARSON AND NEWMAN COLLEGE.

The opening of the session 1905-6, which took place on August 29, was a most auspicious one; the numbers are, at this writing, considerably in excess of previous years. The Music Department, under Miss Joy Bond, director, is already reaching the capacity of the present teaching force.

We are gratified to have a number of young brethren come as students for the ministry; when a number of others get in, who are still out in meetings, etc., the attendance of young preachers will be large. The work done by these brethren during the summer will be an item of interest, when we get all the reports. It is encouraging to have Associations respond as several have done, in their annual meetings, to an appeal for amounts with which to help our preacher boys. Messengers pledge amounts for their churches; the Holston Association, \$100; the Gillhowee, \$100; the Sweetwater, \$50. We hope Associations, which we may not get opportunity to attend, will take this matter up, in connection with the report in Ministerial Education and get the churches to pledge definite amounts.

Pastor Woodward has been absent in Alabama on a vacation for the last three Sundays; it has fallen to the lot of the writer to supply. Since the opening of school the congregations are full, and a new, more accessible and better arranged house of worship.

M. D. JEFFRIES.

THE CUMBERLAND ASSOCIATION.

May I ask that by way of promoting the interest of the Association you publish the following committees for 1905:

Home Missions, W. C. Pierce; Education, J. H. Burnett; Ministerial Relief, W. F. Shannon; Woman's Work, R. R. Acree; State Missions, W. I. Shannon; Sunday-school and Colportage, H. S. Taylor; Temperance, W. W. Anderson; Orphans' Home, N. Lovelace; Religious Literature, H. Whitfield; Foreign Missions, Dancey Fort.

Clarksville, Tenn. R. R. ACREE, Sec. Ex. Com.

BAPTISTORS' CONFERENCE.

Nashville.

Church—Pastor Burrows preached on "Using the Bible and 'The Heavenly Rest.'"

The Baptist—Brother Wm. J. Mahoney, of Vicksburg, Miss., preached on "Complete Consecration" and "The Power of the Personal Element in Christian Service."

Third—Pastor Yankee preached on "The Four Prayers of Jesus" and "Riches and Poverty." Two by letter, one baptized.

Central—Pastor Stewart preached on "Feed My Lambs" and "Ezekiel's Dream of Home." 61 in Overton Street Mission S. S. Brother J. N. Poe preached at night.

Immanuel—Brother Van Ness preached in the morning on "The Temptation of Jesus." Pastor Ray will return this week.

North Edgefield—Brother J. H. Snow, of Johnson City, preached on "The Raising of Lazarus" and "Ruth's Choice."

Seventh—Pastor preached on "Ezekiel's Message" and "The Christian's Choice." One approved for baptism. Pastor returned from Mt. Pleasant Church, where they had a most excellent meeting.

Lockeland—Pastor Horner preached on "Prevailing Prayer" and "The Exceeding Sinfulness of Sin." Brother Wilson Woodcock was licensed by the church to preach the gospel.

Howell Memorial—Pastor McCarter preached in the morning on "Brotherly Love." Pastor in a meeting this week at Baker's Grove. Closed a fine meeting last week at Milton.

Dr. Golden returned from the meeting of Associations and reported Baptist affairs in good shape.

Knoxville.

First Church—Pastor Harris preached at both services. 250 in S. S.

Broadway—Pastor Atchley preached to the children at morning hour. He preached also at night. 353 in S. S.

Centennial—Pastor Perryman preached on "The Struggler and the Straggler" and "Why Sit Still and Die?" Seven by letter, one restored, two for baptism. 428 in S. S.

Third—Pastor A. J. Holt preached in the morning on "Presentation, Conformation, Transformation, Demonstration" and at night on "Baptism." Two young ladies baptized. 140 in S. S., 40 in B. Y. P. U., 20 in Mission S. S.

Island Home—Pastor preached at both hours. 135 in S. S. Meeting commences, Dr. G. W. Perryman assisting.

Gallaher's View—Pastor Mahan preached in the morning on "Looking to Jesus." Preached at Third Creek at night. Began meeting. Brother J. T. Oakley is to do the preaching.

Calvary—Pastor Crow preached at both services. He was ordained to the full work of the ministry at 3 o'clock. Two deacons were ordained also.

West Knoxville—Pastor Hurst preached in the morning on "The Second Coming of Christ." Rev. R. C. Medaris lectured on "Temperance" at night. 124 in S. S.

Cleveland—Pastor Wright spoke on "Mountain-moving Faith" and "Needed Revival." Six additions. 128 in S. S. Church builds four class rooms. Spoke at Michigan Avenue school-house in the afternoon on "Only Pilgrims." Ten for prayer.

Chattanooga.

Second Church—Pastor Waller preached on "The Flood-tide of Power" and "The Stranger at the Door." Two additions. 179 in S. S. The pastor and wife will hold a reception to the 200 new members received during the present pastorate, Wednesday.

Highland Park—Pastor preached on "Conversion" and "No Room for Christ in Business Life." Three baptized and five received by letter since last report. Work is increasing in interest and congregations growing.

Memphis.

First Church—Pastor Boone preached.

Central—Pastor Potts having returned from his vacation spent at Asheville, N. C., preached.

Rowan—Pastor Bearden preached. One conversion and one baptized.

White Haven—Rev. C. W. Smith preached. Meeting closed. Five baptized.

Bellevue—Pastor Hurt preached. Two received lawless letter.

The U. R. Wiggs, West Point, Tenn.—The Indian Creek alarm association meets with the Bethlehem Church, Wayne County, Tenn., September 22. All coming by

railroad to St. Joseph will be met by conveyance if they notify L. B. Chapman, R. F. D. No. 1, West Point, Tenn.

Thornton A. Payne, Royne City, Texas.—We have just closed a great meeting with forty additions. One week. Twenty-three were by baptism, with others to follow. We are building a new \$5,000 meeting house. Brother J. P. Gilliam helped me in the meeting. I expect to be a subscriber to the Baptist and Reflector as long as I live, and it remains as it is. It is food for the soul.

H. B. Clapp, Clinton, Tenn.—The Clinton Association meets September 21 at Black Oak, three miles from Clinton, and one mile from Laurel Station. Parties coming from toward Harriman will arrive at Laurel about 6 o'clock a. m.; those coming from Knoxville will reach Laurel at 10:30 a. m. We should be glad to see a number of our brethren from outside the Association.

R. F. Swift, Missionary Colporter, Rockwood, Tenn.—We are in the midst of a good meeting with the First Church at Rockwood. Baptized one last night and five came up for prayer. Meeting continues. We go from here to Cardiff, Tenn., to join Brother Suddoth in a meeting. From there we go to Union Association, which meets with Greenwood Church, at Doyle, Tenn. From this we go to Taylor's Point Church the fourth Lord's Day.

G. S. Williams, Pastor, Jackson, Tenn.—Persons expecting to attend the meeting of our State Convention are requested to send their names at once to Mr. J. M. Simmons, Chairman of Committee on Hospitality, that homes may be assigned them. Please do not neglect this if you desire free entertainment. We shall be glad to entertain all who attend the B. Y. P. U. Convention and the Ministers' Meeting and the ladies' meetings.

H. F. Burns, Fairview, Tenn.—We have just closed a fine meeting at Oak Grove. There were about twenty-two professions of faith, two joined by letter and two restored. After a sermon at the water last Sunday on baptism, I baptized twenty-seven candidates. We expect others. The pastor did the preaching, but the Lord was with his people and we all carried on the meeting. Brother W. H. Hughes, of Trezevant was with us, though feeble he helped us much.

G. A. Ogle.—Our meeting at Auburn continues with interest. Brother Sims is an untiring preacher and worker. He is perfectly adapted to the work needed at Auburn. He has no clap-trap methods in his meetings. He is sound both in methods and doctrine. I remained with him one week and left him to finish the work. Do not know the results, but am sure he has done a great work at Auburn. Perhaps thirty are to be baptized. I commenced my meeting at home to-day. Brother Swope will join me Monday. May God give us a great meeting.

H. A. C. Bradfute, Loyston, Tenn.—The Northern Association will meet at Union Church, Union County, five miles from Corryton on the Knoxville & Cumberland Gap Railroad, and any of our brethren who want to visit our Association will be met at Corryton with conveyance, if they will notify Brother Mark Caldwell or Brother Penn Aylor at Luttrell, Tenn., R. F. D. No. 1. The editor and the State Secretary are specially invited. Come, brethren, and get acquainted, as neither of you have ever visited us. We meet eighteen miles from Knoxville, date of meeting October 3, 1905.

A. F. Mahan, Pastor, Knoxville, Tenn.—The Tennessee Association meets with the Third Creek Baptist Church, near Lonsdale, Tenn., on the Lonsdale car line, October 3, at 10 a. m. Those coming from a distance can be met if such persons will notify me as to the time they expect to arrive. Trains arrive in the early morning and leave in the evening on almost all lines of roads running into Knoxville. The Association meets only four miles from Knoxville, so if any want to come there and get conveyance out, that possibly can be arranged. Our State Secretary and our editor have a special invitation.

S. C. Reid, Antioch, Tenn.—September 8 we closed our protracted meeting with the Mt. Pleasant Church, near Versailles, Tenn. We held there nearly two weeks. Had good interest from the beginning. Brother W. H. Hughes of Nashville, was with us and did most of the preaching, and did it well. He preached the gospel most earnestly to the delight and edification of all. We were all glad he came

and helped us. Brother J. A. Carlton, the faithful veteran of the Cross was with us some, and preached once in his usual warm and helpful style. The church was very much revived. Eighteen were added to the church; several others were converted, who will join there or elsewhere later. We praise God for his wonderful work of grace in the hearts of men.

Geo. J. Burnett, President, Glasgow, Ky.—Liberty College opened September 5 with a larger number of pupils than were enrolled during the past year. The boarding department, already large, is growing daily as young ladies are arriving daily from various parts of Kentucky and other States. The prospects for the college were never brighter, and the interest of the people never greater. This interest was manifested by the unusual attendance of friends and patrons on the opening day. On this occasion Mr. McKinstrey, of the Presbyterian Church, struck the keynote of the situation in his appeal to the people of this section and to all friends of the school, to aid in making Liberty College one of the greatest schools in the South. For some years a new chapel has been needed. This need is now pressing and for other departments the present accommodations are inadequate.

Earle D. Sims, State Evangelist.—A church with a missionary pastor is a great help to our denomination. In my meeting at Salem Church, Liberty, knowing for some time past the church had not given large amounts to missions, I asked their pastor, Brother Wauford, if he did not think his church would give us as much as fifty dollars for State missions during the meeting. He replied, "Yes, and we must pull for \$100. My church can give it." He immediately commenced talking missions and duty among his members, and the church gave a collection of \$108.66. Brother Wauford had an ambition that this year he could go to the Association to report that his churches had given as much as \$250 for missions. But now he will be able to report his churches giving about \$350. The co-operating help of our pastors will make the Baptists gain the world.

TENNESSEE BAPTIST CONVENTION.

The Tennessee Baptist Convention convenes with the First Church, Jackson, on Thursday, October 12, 1905, at 10 a. m.

Railroad Rates.—Each person desiring a reduced rate of one and one-third fare, plus 25 cents, for the round trip, must purchase a first class ticket to Jackson at regular tariff rate, and at the same time procure from the ticket agent a certificate properly executed and stamped by said agent. If a through ticket cannot be bought, be sure to require a certificate from each agent from whom you purchase a ticket.

Entering Jackson.—All persons entering Jackson must have health certificates, certifying that the bearers have not been exposed to yellow fever. These certificates must be signed by an official of the Board of Health of county, town or city from which they come respectively, and also must be stamped with the official seal of Board of Health.

Nashville, Tenn. W. J. STEWART, Sec'y.

HALL-MOODY NOTES.

Hall-Moody Institute opened September 5th with one of the most auspicious openings in the history of the institution. There were quite a number of excellent talks made by citizens, teachers and visitors. All were enthusiastic and full of hopes for the future. An unusually large number of students were present at the opening and many have entered since and more will enter later.

time to organize a strong department in expression. Miss Musa Hall returned from her vacation and training in the East and has organized one of the best music classes in West Tennessee. Dr. J. B. Moody was necessarily absent at the opening, but will be present in a few days to organize the theological department, which promises to be a very strong one.

There have been many additions and improvements during the summer vacation and the old students are very much delighted with the excellent new equipments. Taking everything into consideration, an unusually strong faculty, large attendance, new and excellent equipments, the enthusiasm and hope manifested by the citizens, faculty and students, we consider the outlook for the present year the brightest in the history of this institution. It is only a question of a very short time when we must have more room.

H. E. WATTERS.

Martin, Tenn.

MISSIONS

MISSIONARY DIRECTORY.

W. C. Golden, Missionary Editor.

State Missions.—W. C. Golden, D.D., Corresponding Secretary; Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

Orphans' Home.—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

Foreign Missions.—Rev. R. J. Wilingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Johnson City, Tenn., Vice-President for Tennessee.

Ministerial Education.—For Southwestern Baptist University address Rev. G. M. Savage, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

Woman's Missionary Union.—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. A. C. S. Jackson, 703 Monroe Street, Nashville, Tenn.; Assistant Corresponding Secretary, Miss Gertrude Hill, 627 Shelby Avenue, Nashville, Tenn.; Recording Secretary, Miss May Sloan, West Nashville, Tenn.; Treasurer, Miss Lucy Cunningham, N. Vine Street, Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

From the Central Committee.

The devotional exercises were led by Mrs. J. W. Weaver, who read Phil. 11:1-5. Prayer by Mrs. Jordan.

All the churches represented called for letters from frontier missionaries. The Edgefield Society is aroused and ready to undertake great things under their new pastor. The Week of Prayer for State Missions will be observed with a night meeting in which the men will participate. The Society of the Third Church reported encouragingly. The State Mission Program will be observed in an all-day meeting, with a special night service for everybody. The Immanuel Society will hold two meetings in the interest of State Missions, and will get their box off as early as possible. The offerings from the society of the Central Church are good. They are keeping up their part of Miss Meadows' salary, and through her, are educating a girl. Howell Memorial reported the observance of the State Mission Program, and also the Children's Day for State Missions. The Belmont Society is doing well. They have two missionary meetings during the month, one at night at the church, in which the men take part, and the other especially for the women. They will observe the State Mission Program, and have a children's service on the last Sunday in September for the State Board. The Third, Howell Memorial and Belmont societies all reported continuous meetings and work during the summer.

Miss Hill reported three societies organized this past month. The Young Ladies' Society at Clarksville, Tenn., have a special part in the program of the Woman's Missionary Union at State Convention, Wednesday afternoon. This part of the program is in the hands of the young ladies' society at Clarksville.

Miss Lucy Cunningham said that twenty-five boxes for frontier missionaries were now in process of preparation. She has letters for others desiring them.

Mrs. Wheeler appointed the following chairmen of committees: Nominating Committee, Mrs. Roscoe Matthews, who will be assisted by Mrs. M. Ginn, Mrs. A. C. S. Jackson

and others; Plan of Work, Mrs. A. B. Edwards; Obituary, Mrs. A. H. Fly; Apportionment, Miss Lucy Cunningham. Contribution for the Expense Fund, \$2.30.

The report of the Corresponding Secretary showed that a large amount of State Mission literature had been sent out, since this is the month for our special prayer and study of State Missions. Societies have been organized at Joppa, Smyrna and Middleburg. The latter is a Home Department Society. She had written 276 letters and four postals. Expense Fund for August, as follows: Received from—

Nashville, First, W. M. S.	\$ 1.00
Nashville, Howell Memorial50
Nashville, Immanuel	3.00
Nashville, Third25
Knoxville, First50
Medina50
State Mission Board for its literature	9.56

Total received	\$15.11
Paid out—postage, etc.	12.46

W. M. U. of Duck River Association.

We had, I believe, the best and most interesting, as well as spiritual meeting it has ever been my pleasure to attend, and I feel sure that it will result in great good. A society was organized at the church where the meeting was held, with fifteen members. MRS. J. C. MIDYETT, Shelbyville, Tenn.

W. M. U. of Nolachucky Association.

The woman's meeting of the Nolachucky Association was held in the Baptist church at Rutledge, on Friday afternoon, August 18, 1905.

In the absence of our regular officer, Mrs. M. D. Jeffries, Miss Morgan, of Rutledge, acted as temporary chairman. The following officers were elected: Chairman, Mrs. Robt. Henderson, Jefferson City; Secretary, Mrs. R. S. C. Berry.

After Bible reading and prayer by Mrs. J. C. Henderson, of Jefferson City, the chair expressed sincere regret at the inability of Mrs. Jeffries to attend, sickness having prevented her from doing so. However, a paper from Mrs. Jeffries to the women of Nolachucky Association was read, and much enjoyed.

A roll call of societies brought letters as follows: Miss White, representing Rutledge; Mrs. Berry, Morristown, and Mrs. J. C. Henderson, Jefferson City. It was afterwards learned that the French Broad Society had sent a letter, but it was not reported in time for this meeting.

Mrs. Robt. Henderson read a fine report from the Young Ladies' Missionary and Aid Society of the First Church, Jefferson City, and made an interesting talk on their work. This was followed by an address by Dr. Golden, which greatly impressed our women.

There was then a report from the Sunbeam Band of Jefferson City, followed by a paper, containing "Practical Thoughts for Missionary Society Work," by Mrs. R. S. C. Berry, of Morristown. The duty of informing members of this paper, led to a talk by Mrs. Robt. Henderson, on "Our Missionary Periodicals," followed by a subscription to the same from many ladies.

Mrs. Henderson's appeal to the young ladies to organize led to a promise from Miss Annie Hale to attempt organization in her home church.

The Young People's Society of Robinson Creek was next reported, after which a general discussion was engaged in, showing much interest and activity, as a result of this meeting.

After closing, the meeting was dismissed with prayer by Mrs. Berry. MRS. R. S. C. BERRY, Secretary.

THREE GOOD MEETINGS.

I have held meetings with my three churches this season. Began with New Hope, near Weakley, Giles County, the fourth Sunday in July. We were expecting Rev. J. B. Alexander, of Bell Buckle, but owing to sickness in his family he could not come. Yager of Elkton, for four days, who did some good, strong gospel preaching which greatly revived the church. One young man was converted, and I have had the pleasure of baptizing him. New Hope Church is alive on missions and united in love to each other and to their pastor. They make a pastor feel their love for him by standing by him with their prayers and means.

Our meeting began at Waco, near Lynnville, Giles County, on the first Sunday in August, and ran eleven days. Brother Berry McNatt was with us seven days at first, and did some excellent preaching. The meeting resulted in eight accessions, seven of which were men—three heads of families. We have services at Waco twice a month and had received four into the church before our meeting began.

Brother J. K. Bone, of Lawrenceburg, helped us ten days at Union Valley, near Campbellville, Giles County. We began on third Sunday in August. Brother Bone is indeed a man of God. He preaches the Gospel without fear or favor. We had four conversions and eight additions to the church. The pastor with the church love Brother Bone and ask him to come to us again.

Union Valley is a good church and we hope to see her moving out with new life. J. N. IRWIN, Culleoka, Tenn.

NOLACHUCKY ASSOCIATION.

To our Pastors, Sunday-school Officers, Teachers and all other Church Members:

The Association at Rutledge endorsed the suggestion of the executive committee to have a fifth Sunday meeting October 20, 1905, at every church in the Association.

For more than fifty years fifth Sunday meetings have been in existence, but in recent years have become largely local affairs in the matter of attendance, with a burden on the community where held, to furnish dinner on the grounds, for the Saturday session. The program for the next meeting omits the Saturday session, in the hope that our people will co-operate heartily in the plan to have a large attendance at each church the fifth Sunday in October. One of the main objects of the change is the utilization and development of local talent in each church, in providing special music, essays, recitations, short speeches and addresses for the occasion.

The Committee suggests that pastors exchange pulpits on that day, and where churches fail to secure a minister to preach, that some layman be selected to make an appropriate address. The committee will try to furnish a preacher or layman for any church unable to secure such services by October 15 upon request to do so, addressed to T. H. Reeves, Morristown.

Each church has the right to make and carry out its own program of exercises, but in the absence of such arrangement the following order of exercises is submitted by way of suggestion:

Program, Sunday, October 20, 1905.
7 a.m., song and praise service; 9:15 a.m., school or Sunday-school mass-meeting; 10 a.m., essay on Ruth, by a lady; 10:10 a.m., Twenty-third Psalm recited in concert; 10:20 a.m.,

1 Cor. 13, by young lady; 10:30 a.m., "Daniel in Lions' Den—Cause and Result," by a gentleman; 10:40 a.m., "Paul's Trials and Troubles," by a deacon; 10:50 a.m., "Christ's Power to Save"—personal testimony from Christians present; Collection for incidental expenses of the executive committee; 11 a.m., preaching, or an address, to be followed by a free will offering for missions—one-half for State Missions, the other half equally for Home and Foreign Missions, unless the donors otherwise direct.

A committee should be named in each church to make all arrangements for this meeting including the music, essays, recitations, sermons or address, etc., and the chairman of such committee is requested to make a written report of the meeting by the first mail, addressed to T. H. Reeves, Morristown, Tenn., for presentation to the executive committee, which is called to meet in Morristown, Monday, November 6, 1905, at 1 p.m.

This report should state approximately the number of people present, the amount contributed for incidental expenses and the total of the offering for missions, the money to be forwarded later to Rev. W. C. Hale, treasurer, Morristown, Tenn. It is desired that a vote of the church be taken during the meeting as to whether this plan should be continued during the year, or the former division plan resumed. The action taken on this subject should be stated in the report above requested.

Any church wishing special topics discussed can arrange for an afternoon session for such discussion. The names of the church and preacher of the sermon or brother making the address should be stated in the report, with any other matters that would be of interest to the executive committee, by whose authority this circular letter is printed and sent out for public information as to the proposed plan to have a grand rally at fifty-six, instead of three churches, on the fifth Sunday in October next.

By order of the committee,
J. M. WALTERS, Clerk.
Morristown, Tenn.

IS THE GOSPEL NEEDED IN BRAZIL?

Cortez was the scene of a very bitter persecution during the year. On one occasion the Catholic priest, accompanied by the chief authorities of the place entered the house of worship while the pastor was preaching and drove out the believers and closed the doors. This same group, led by the priest, went from house to house compelling the believers to burn their Bibles and religious papers. They caught one old man and made him sweep the streets, all because he was a disciple of Jesus.—Convention Report.

How God Opens the Way.—A young student invited another young student to go with him to Cabo to see what the outlook might be for mission work. They spent almost the entire day in Cabo, but without telling anybody their business. As they were about ready to leave without having found any encouragement whatever, they saw a large frame hanging on the wall as they passed the door of a certain house, and in this frame was a verse of Scripture in large letters. One said to the other: "There are Christians in that house, because I see the sign." And sure enough, when they knocked at the door they found three very devout believers. This was the beginning of a new work in one of our most prosperous fields. We have not organized a church here yet, but there are at least twenty persons converted.—Convention Report.

BAPTIST AND REFLECTOR

FOLK AND HOLT, Proprietors.

The Baptist, Estab. 1835. The Baptist Reflector, Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., SEPTEMBER 14, 1905.

EDGAR E. FOLK... Editor.
A. J. HOLT... Associate Editor.
F. BALL... Corresponding Editor.SUBSCRIPTION PER ANNUM, IN ADVANCE:
Single copy, \$2. In clubs of ten or more, \$1.75. To ministers, \$1.50.

OFFICE.—No. 710 Church Street. Telephone No. 1543.

Entered at post office, Nashville, Tenn., as second-class matter.

PLEASE NOTICE.

The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

If you wish a change of post office address, always give the post office from which as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

Advertising rates liberal and will be furnished on application.

Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

ADVERTISING DEPARTMENT.

The Advertising of the
BAPTIST AND REFLECTOR

is in the hands of the

Religious Press Advertising Syndicate,

Richmond, Va., 1107 E. Main St.
Nashville, Tenn.; Clinton, S. C.; Louisville, Ky.
New York: Miss M. R. Middleton, 133 West Forty-first Street.
Philadelphia: H. E. Hildreth, 504 North Sixth Street.
Atlanta: H. Craig Chapman.
Columbia, S. C.: J. Baker Gentry.

For rates apply to

RELIGIOUS PRESS ADVERTISING SYNDICATE,
No. 5 Noel Block, Nashville, Tenn.

PEACE.

We stated last week that the Peace Conference at Portsmouth had come to a successful termination. The terms of peace were agreed upon. Of the twelve articles proposed by Japan, Russia agreed to eight, but objected to the other four, as follows:

- (1) The payment of an indemnity;
- (2) The cession of the Island of Sakhalin;
- (3) The cession of the interned warships;
- (4) The limitation of Russia's sea power in the East.

The main question in dispute was as to the payment of indemnity. Russia stubbornly refused to pay one cent (or as the Russians expressed it, one kopeck) of indemnity. The conference seemed to about to go to pieces on this rock, despite all the efforts of President Roosevelt. Russia would not even agree to a compromise in the way of buying back the Island of Sakhalin or of submitting the matter to arbitration. As Russia had yielded everything for which the war originally began, Japan was put in a position of either yielding the demand for indemnity or continuing the war for the sake of money. When it came to that point, Japan generously and magnanimously not only withdrew the de-

mand for indemnity entirely, but agreed to divide Sakhalin Island and also withdrew the demand for the cession to her of the interned warships and the limitation of Russia's sea power.

The general impression is that while Japan won all the victories, both on sea and land in the war, she was defeated in the diplomatic contest. It seems to us, however, that Japan won the real victory at Portsmouth. She was in a position where she could afford to be generous. The man who shows magnanimity to his fallen foe really wins a greater victory than if he should stab that foe to the heart while at his mercy. Japan all the way through, both in war and in diplomacy, has shown a true Christian spirit, while Russia has shown the spirit of a bully and a ruffian.

LIST OF MILLIONAIRES.

Henry Clews, a New York banker, who has been thirty years in Wall Street, has prepared a table of American millionaires and their estimated wealth.

John D. Rockefeller, 500 million dollars.
Andrew Carnegie, 115 million dollars given away, leaving 250 million dollars.
William Waldorf Astor, chiefly in real estate, 200 million dollars.
John Jacob Astor, 175 million dollars.
Gould family, of which George J. Gould's personal fortune represents 35 million dollars—150 million dollars.
Marshall Field, 100 million dollars.
Blair estate, 100 million dollars.
W. K. Vanderbilt, 80 million dollars.
Russell Sage, 80 million dollars.
D. O. Mills, 75 million dollars.
Wm Rockefeller, 75 million dollars.
J. Pierpont Morgan, 60 million dollars.
James J. Hill, 60 million dollars.
Henry H. Rogers, 50 million dollars.
Henry Phipps, 45 million dollars.
John D. Archibald, 40 million dollars.
Henry M. Flagler, 40 million dollars.
James Henry Smith, 35 million dollars.
W. H. Tilford, 20 million dollars.
James Stillman, 25 million dollars.
George F. Baker, 15 million dollars.

It will be seen from this table that Mr. Rockefeller is by far the richest man in America and, we presume, is the richest man in the world. In fact, it has been said that he is the richest man that ever has lived in the world. We have no idea that the fabulous wealth said to have been possessed by King Midas or Croesus amounted to anything like a million dollars. That amount of money in those days would probably have been an impossibility.

ABSTRACT AND CONCRETE TEMPERANCE.

In an address at Chicago on the subject of reciprocity, Governor Cummins, of Iowa, said:

The friends and advocates of reciprocity have passed through years of depression and discouragement, simply because it has been coddled in conventions and crucified in Congress. It has been eulogized in the abstract and condemned in the concrete.

Substitute the word temperance for reciprocity, and these remarks will be strikingly true. Every man is a temperance man "in the abstract." Even the distillers and brewers and wholesale liquor dealers and saloon keepers pass resolutions declaring themselves to be in favor of temperance. We have never found a politician who was against temperance "in the abstract," or at least who would declare himself against it. But unfortunately, there are many politicians in Congress and in the Legislature who are against temperance "in the concrete." They are in favor of temperance, of course, but they are always in favor of some other proposition for promoting the

cause of temperance, besides the one that you are advocating at that time. If you want prohibition, they favor local option; if you want local option, they favor prohibition. They say that they would be willing to wipe whisky out of the whole State, and out of the whole United States, if they could. At the same time, however, they are against wiping it out of their town, or out of the larger cities. And so it goes. But so it will not always go.

DR. RUSSELL H. CONWELL.

"How a Country Lad Achieved Success; the Story of Russell H. Conwell," by Jane A. Stewart, in the Standard (Chicago) of August 26, is quite interesting. Among the striking things, she says of Dr. Conwell, who was a poor country boy:

His life, too, is a noteworthy illustration of the fact that a man can by the proper cultivation of his inherent powers, rise to a position of eminent usefulness; and that the top round of the ladder of fame is usually reserved for the boy who begins to climb with bare feet.

Remember that, you bare-footed country boys. Miss Stewart says again:

His later career substantiates the truth that character and the ability to achieve success are developed and not hindered by the discipline of adverse circumstances.

Think of that, you who are struggling under burdens which seem too heavy to bear—the burdens of poverty, of hard work, of unappreciated efforts. Think of it, and take courage. Miss Stewart says that the secret of Dr. Conwell's success is not difficult to find. "In all his lifework there has run the golden strand of helpfulness—passion for philanthropy."

The career of Dr. Conwell, from a country boy to a city pastor, from a shepherd lad to the shepherd of the largest Baptist Protestant church in the world, is both an illustration of what an American boy can accomplish by pluck and energy and an inspiration to other boys to make something of themselves.

Lives of great men all remind us
We can make our lives sublime.

What Dr. Conwell has done other boys may do—poor boys, bare-footed boys, country boys. Only they must have the same pluck and energy, the same determination to succeed and the same spirit of helpfulness which characterize him.

BOOKS.

Books are a gift, a priceless gift of civilization, which she has placed in the reach of all. She has flung them out upon the world in open-hearted, royal, prodigal profusion. They should be appreciated and utilized. But there is need of care, of discrimination. They are of all kinds, good, bad, indifferent, helpful, harmful, wasteful, ennobling, debasing, impotent. They should be read, but not all; novels should be read, but not all; new books, but not all. One cannot expect to read all the books that are, not even all the good books. Shall one then spend time feeding on wind or sucking poison, when he might be partaking of sweet, wholesome, nourishing food?

A man walked off a boat on the Cumberland River and was drowned. "He was in an intoxicated condition." Two men had a cutting affray near Madisonville, Ky. One stabbed the other to death. "Both of the parties were said to be drinking." At a barbecue in Kentucky one young man shot and killed another. "Mean whisky was the cause." The above incidents are taken at random from the daily papers. And so it goes every day and every week and every month of every year. And so it will continue to go as long as "mean whisky" is allowed to be sold. Who is responsible?

EBENEZER ASSOCIATION.

This is one of the youngest Associations in Tennessee, having been organized in 1893. It is, however, one of the most spiritual and most thorough missionary bodies in the State. It is always a great pleasure to meet with the Association. It is composed of thirty-two churches with about 2,500 members.

The Association met this year with the Knob Creek Church, in Maury County, on Wednesday, September 6, and was organized by the election of the following officers: Moderator, J. W. Patton; vice moderator, J. E. Hight; clerk, W. E. Walker; treasurer, J. P. Brownlow.

Three new churches were received into the Association.

The introductory sermon was preached by Rev. W. T. Ussery, from the text, "O, Lord, I pray Thee send prosperity." It was an earnest, practical sermon on what constitutes church prosperity, and was calculated to do much good. Brother Ussery is one of the best thinkers in our State, as shown by his article in the Baptist and Reflector of last week, and his sermon. By request the sermon will be published in the Baptist and Reflector.

The Association got down to business soon after dinner. Rev. J. E. Hight read an excellent report on State missions, on which Dr. Golden made a stirring speech, which was much enjoyed. Rev. I. W. Martin, of Pulaski, told about the church at Pulaski, and Brother Levi Malugen and Dr. Dawson about the church at Centreville. At Pulaski they have a membership of about eighty. A nice brick house is now under construction in a central part of the town. The walls are going up. But the money is about exhausted. It will take a considerable amount more to put it under roof, which should be done before winter. At Centreville they started a few months ago with a membership of fourteen. A neat frame house is being built. They lack about \$200 of having enough money to complete it. Both of these causes are very worthy.

On Thursday the attendance was large. The subjects of temperance and home and foreign missions occupied the morning. Dr. Spencer Tunnell made a fine speech on foreign missions such as he can make, and Rev. I. W. Martin made an earnest speech on home missions, illustrating especially by Pulaski.

In the afternoon literature and education took most of the time. Brother W. T. Ussery made an excellent address on education, showing a good deal of humor, which had been hardly suspected.

We regretted that we were compelled to leave before the close of the Association. It was expected that the next meeting of the Association would be held at Lawrenceburg.

Brother J. K. Bone, the faithful pastor, was very anxious for it.

The ministers in the Association present were J. K. Bone, L. O. Dawson, D. E. Dortch, B. Haywood, Hazlewood, J. E. Hight, John Irwin, J. H. Hull, I. W. Martin, J. W. Patton, John Ray, W. E. Walker, J. E. Ussery, and W. T. Ussery. These constitute one of the finest bands of ministers in the State. They are spiritual, consecrated, efficient and thoroughly missionary. In fact, the Ebenezer Association comes near being the best of the best sessions it has ever held.

The hospitality of the church and com-

munity was most cordial and generous. We had a very pleasant home with Brother W. E. Hayes, a good Methodist brother.

Brother W. E. Walke ris the popular pastor of the Knob Creek Church.

SWEETWATER ASSOCIATION.

Leaving the Ebenezer Association a short while before adjournment Thursday we spent a few hours in Nashville, traveled all night, and reached the Sweetwater Association in session at Athens in time for its opening Friday morning.

It had been organized the day before by the election of Rev. H. C. Pardue, moderator; Rev. H. E. Parsons, clerk, and M. F. Flory, treasurer.

The subjects of "Sunday-School and Colportage" and "State Missions" were discussed ably by Dr. W. C. Golden and others. The introductory sermon was preached at night by Rev. J. E. Hughes, pastor at Madisonville. The sermon was an eloquent and helpful one.

On Thursday morning Rev. J. E. Hughes read the report on "Education and Periodicals" and made a fine speech on it. Several other brethren made strong speeches for the Baptist and Reflector, and also for Carson and Newman College. Rev. J. L. Haun made a good speech on Young People's Work, as did Brother E. K. Cox.

Mrs. M. C. Lowry, of Sweetwater, vice-president of the Woman's Missionary Union in the Association, read the report on woman's work, showing that the women of the Association had contributed during the year \$563.68 for benevolent objects. Excellent speeches were made on the subject by Brethren T. R. Waggener, E. K. Cox, T. F. Hendon and J. E. Hughes. The subjects of "Temperance" and "Home and Foreign Missions" occupied the afternoon. Fine speeches were made on "Missions" by Brethren F. M. Dixon, E. K. Cox and J. E. Hughes. At night there was a large audience. Pastor Hendon baptized a young lady. The editor preached, touching on the subject of baptism. Dr. M. D. Jeffries, who had come in during the afternoon, spoke on "Education." Brother E. K. Cox was announced to preach Saturday and Brother T. R. Waggener Sunday. The Association has made a gratifying increase in missionary contributions during the past year. We regretted that we could spend only one day at the Association. We enjoyed taking meals in the homes of Brother T. F. Hendon and of our cousins, Mr. and Mrs. T. E. Moody. Brother T. F. Hendon has been pastor at Athens something over a year. During that time he has done a great work. The membership has grown and the contributions for benevolent objects have increased considerably.

TENNESSEE VALLEY ASSOCIATION.

Cutting short a sermon at the Sweetwater Association—a grief to us both—a source of gratification to the audience—we hurried to the train, spent the night in Chattanooga, reached Dayton for breakfast, and the Tennessee Valley Association, about five miles away, soon after the opening on Saturday.

It had been organized Thursday by the election of Brother C. J. Turley, as moderator, and Rev. W. A. Howard, as clerk.

The Tennessee Valley is a comparatively small Association, having fifteen churches and about 1,200 members, but it is one of the liveliest and best missionary bodies in Tennessee, and during the past

year it has made more progress than any other Association in the State. This gratifying result was due largely to the efficient work of the consecrated layman moderator of the Association, Brother C. J. Turley. He is nobly aided by the pastors of the Association. The contributions for benevolent objects in the Association increased from less than \$100 a few years ago to over \$600 last year.

Rev. C. B. Waller was present to represent the State Mission Board, and was invited to preach the introductory sermon, which he did to the great satisfaction of the brethren. He also made a fine speech on State Missions.

The discussions of the various subjects were quite interesting. We heard some excellent speeches on Saturday by Brother C. Fugate, on the Orphans' Home; Rev. W. A. Howard, on Woman's Work; Rev. J. B. Trotter, on Religious Literature, and Rev. J. M. Hinds, on Missions.

On Thursday night Brother McCuiston preached, and on Friday night Brother M. R. Grimsley. The editor preached Saturday night and Sunday morning. The audience filled the house, and on Sunday overflowed it. A collection was taken for State Missions and the Orphans' Home, amounting to over twelve dollars. The next meeting of the Association will be held at Roddy, on the Cincinnati Southern Railway.

The hospitality of the church and community was very cordial. It was a pleasure to be in the home of Brother J. H. Cochran, a noble layman, and to take a meal in the home of Brother Prater. Brother J. B. Trotter is the popular pastor of the New Union Church. His members speak of him in high terms.

SUBSCRIPTION OBLIGATIONS.

A representative of the Biblical Recorder relates this experience:

On one occasion, while in the eastern part of the State, I called on a wealthy physician. His pastor accompanied me. The pastor had expressed surprise that Dr. ——— was not already a subscriber to the Recorder.

As we entered the office, the doctor received us with all courtesy; Chesterfield himself could not have been more polite. Seeing he was very busy, I began: "Doctor, I notice that you are not getting the Recorder, and called to inquire if you desire to become a subscriber." He replied: "I am a very busy man; do not see that I could find time to read the Recorder. I have one copy, however; I send it to my mother at L——." Turning at once to L——, I noticed that Mrs. ——— was owing the Recorder for two years' subscription, of which fact I informed the doctor. "I suppose you wish to pay her arrearage," said I. "She owes three dollars." Looking a bit confused, he asked: "Did you say my mother's subscription is due? And how much do you say it is?" "Three dollars," I replied. He immediately became very busy with his boxes and bottles, but finally said: "I am going to write to mother to-night; I will tell her to send in her subscription; she always pays her own bills." By this time the pastor had become impatiently remembered that he had an engagement, so he bade him "good morning." When we reached the street, the pastor remarked: "I am ashamed for you to know that I have such a man in my church; that was the clearest case of lying I ever saw."

This is very curious. There are people who would resent the least imputation upon their honesty; who are considered upright in their character, who will pay all of their debts—grocery bills, drug bills, doctors bills and everything of that kind—who at the same time will not pay their subscription to a religious paper. They do not seem to consider the subscription in the light of an obligation at all.

Here is a good illustration of this fact:

An evangelist was preaching upon the subject of honesty, and he urged upon the members of the congregation the importance of paying their debts. At the conclusion of his sermon he asked everyone present who paid his debts to stand up. All did so except one man, a rather seedy individual, who was made quite conspicuous by his failure to stand up with the others. Turning to him the preacher said, "What is the matter, my friend? Why do you not stand up with the others? Do you not pay your debts?" Well, you know I am an editor, and all of these people here are owing me for their subscription on the paper, so I can't pay my debts." This is somewhat an exaggeration, perhaps, but it illustrates the point that people are not disposed to look upon their subscription to a religious paper in the light of an obligation.

We do not mean that this is true of everyone, of course. There are a great many subscribers to the Baptist and Reflector, for instance—and so, also, we are sure, to other religious papers—who do regard their subscription in the light of an obligation, who watch their labels and send in their renewals as soon as they have expired, or who, if it is not convenient for them to renew right then will do so as soon as practicable. But there are too many subscribers to all of our religious papers who belong to the class we have indicated. We believe that a subscription to a religious paper ought to be regarded as a sacred obligation—just as sacred, in fact, as the grocery bill or the dry-goods bill or the doctor's bill.

MAYOR WOODWARD.

The City Council of Atlanta recently adopted stinging resolutions condemning Mayor J. G. Woodward, of Atlanta, for his conduct at the recent meeting of the League of American Municipalities, at Toledo.

The resolutions declared that "while Mayor Woodward was attending the convention in his official capacity he appeared on the floor of the convention in a state of partial intoxication; that he made a spectacle of himself, bringing discredit upon this city and outraging the feelings and sentiments of the people; that this conduct is not typical of Atlanta and that it is most severely censured and condemned."

Mayor Woodward admits that he drank some beer, but claims that he was not intoxicated. And even if he was, why should he be condemned? Mayor Woodward got his intoxicating liquor, whatever it was, at a saloon in Toledo. The saloon was licensed to sell liquor. Liquor makes men drunk, and when drunk it leads them to make a spectacle of themselves. Mayor Woodward's conduct was only the logical and legitimate outcome of the existence of saloons in Toledo. Of course, it is expected when saloons are licensed that people will drink in them. If nobody drinks in them, then saloons cannot afford to pay licenses for running. And when people drink in them they get drunk. That is the natural effect. Why then blame the man who gets drunk?

Then, too, does not this same City Council of Atlanta license saloons to run in Atlanta? Do not people drink in those saloons? Do they not get drunk? And do they not make spectacles of themselves? In fact, has not Mayor Woodward himself got drunk on Atlanta whisky or beer, obtained from the saloons there, and made a spectacle of himself in Atlanta? And did not the City Council of Atlanta, composed, perhaps, of many of the

same men who now compose it, condone his offense and refuse to demand his resignation? Did not Mayor Woodward imbibe his love for strong drink, and also imbibe a good deal of the strong drink itself in Atlanta? Why then should he be condemned for doing abroad what was condoned when done at home? Is it any worse to get drunk abroad than at home? Gentlemen of the City Council of Atlanta, the chickens are simply coming home to roost.

It is true, of course, that such conduct as that of Mayor Woodward "is not typical of Atlanta." It is not true of the best people of Atlanta, or of a majority of its citizens. And yet it is typical of a good many people in Atlanta, and will continue to be typical of them as long as the saloon remains there.

PEACE.

What a blessed thing is peace. The war is over. The passions which have been raging in all their fury have been curbed. Instead of the storm there is a calm; instead of death there is life; instead of destruction there is construction. Many of our readers remember very distinctly the day about forty years ago when it was announced that peace had come to our country, which for four years had been torn by the fiercest dissensions and most terrible destruction. Though the results of the war were not to the satisfaction of some of them, yet it was gratifying that peace at last had come.

But as sweet as is peace between nations or between different sections that may come at the close of war, the peace which comes to the soul is even sweeter. It had been in rebellion against God. It had raised the standard of revolt. A storm of passions had swept over it. Sin reigned in the heart. But now the war in the soul is over. The storm has subsided and there comes an infinite calm to the soul. "Therefore, being justified by faith we have peace with God." Not only is there peace with God, but there is the peace of God which comes to the soul, a peace which the world neither gives nor can it take away, a peace which rolls like the river. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

"Peace, sweet peace, wonderful peace,
Coming down from the Father above,
Sweep over my spirit forever, I pray,
In fathomless billows of love."

FIVE MILLION DOLLARS FOR FOREIGN MISSIONS.

It will be remembered that over four years ago. Mr. Arthington, of Leeds, England, an English Baptist, died bequeathing his large estate, estimated at \$5,000,000, for Foreign Missions. There was litigation, of course, but now at length the fund is available. The English Baptist Missionary Society gets five-ninths and the London Missionary Society four-ninths of this great sum. This money can only be used for new work.

This is the largest sum ever given to Foreign Missions. It is noteworthy that the little society which sent out Wm. Carey, the Apostle of Modern Missions, a little over one hundred years ago, now receives from one man over one and one-half million dollars for new and aggressive work.

Rev. and Mrs. Edwin S. Reaves, of Murfreesboro, have had a delightful vacation of a month, which they have spent in resting and visiting among friends in South Carolina. He expects, however, to be back at his post in Murfreesboro again on next Sunday. Brother Reaves is one of the best preachers and most valuable men in Tennessee.

STATEMENTS.

We are sending out statements this week to those of our subscribers who are in arrears. We shall need the amounts due us to meet obligations which have accrued during the long summer, and which are continually accruing. We hope that it will be convenient for our friends to renew their subscriptions to the paper now. Let us hear from you soon, please.

RECENT EVENTS.

Gen. Nelson A. Miles has been a member of the First Baptist Church, Boston, since 1858.

Rev. J. A. Bell is assisting Rev. Terry Martin in a fine meeting with Poplar Grove Church.

A Paris banker estimates that Americans spend about \$400,000,000 a year traveling in Europe.

Mr. A. D. Foreman, formerly of Nashville, and now of Lincoln, Neb., paid our office a call last week.

William Jewell College, at Liberty, Mo., has just completed a President's mansion at a cost of \$20,000.

Dr. E. J. James will be installed as president of the University of Illinois October 17-19, with fitting ceremony.

On account of the yellow fever situation, it is announced that Mississippi College will not open until October 4.

Dr. C. W. Daniel, of Covington, Ky., has entered upon his work with the First Baptist Church, Fort Worth, Texas.

Union Church, Borough of Brooklyn, recently made a large increase in the salary of their beloved pastor, Rev. R. W. MacCollough.

The Sub-way tavern which Bishop Potter brought into such notoriety has changed hands, and is now being run as an ordinary saloon.

Paul Price opens the fall campaign of evangelistic meetings at Livingston, Ala., October 1. He has some open time during November. Address him at Urbana, Ohio.

The State Conventions of Oklahoma and Indian Territory are to meet together at the First Church, Oklahoma City, September 26. It is proposed at that time to unite the two Conventions.

The school at Cumberland Gap, Tenn., of which Dr. W. L. Stooksbury is the efficient president, opened recently with an enrollment of three hundred students. This was a fine opening.

Rev. T. T. Martin, of Denver, Col., is to assist Rev. M. R. Cooper in a revival with the First Church, Stillwater, Okla., beginning September 24. Brother Cooper is publishing an interesting paper styled Baptist Tidings.

Mrs. Carroll announces the marriage of her daughter, Bessie, to Dr. James Mullins Grantham on Tuesday, September 5, 1905, in Thomasville, Ga. They will make their home in Tampa, Fla. We extend congratulations.

Central Avenue Church, Memphis, is enjoying splendid prosperity. Rev. E. W. Reese is preaching with increased fervor and effectiveness. On a recent Sunday night there were ten conversions and seven additions to the church.

Brandon Training School at Wartrace, Tenn., opened with 226 pupils. The boarding patronage is large, six States being represented. Prof. A. J. Brandon is a most excellent trainer of youth and deserves this auspicious beginning.

Dr. Chas. Bell Burke, of the State of Tennessee, recently elected vice-president of the S. W. B. University at Jackson and will take charge of all matters pertaining to scholarship and classification of students. This will relieve President P. T. Hale that he may the better perform his labors.

While Rev. Sam Bristow was holding a meeting at Zion Church in Oklahoma the Campbellites became belligerent and said he must debate or quit assailing their doctrine. He replied that he would not debate but would have them arrested if they disturbed him and with that he went on and had a great meeting.

Rev. and Mrs. J. H. Snow, of Johnson City, Tenn., were in Nashville last Sunday. Brother Snow preached at the North Edgefield Church. They left on Monday for Louisville, where Brother Snow is to hold a meeting with the Southgate Church. We learn that efforts are being made to induce him to leave Tennessee. We hope they will not be successful. We need him here.

THE HOME

The True Tale of Jack and Jill.

Jack and Jill were kittens small,
Dearly loved by one and all.
Jack was gray, both dark and light,
Jill was marked with black and white.

In youthful days these kittens wee
Were just as cute as they could be;
They'd run and jump and scratch and bite
From early morn till late at night.

And of those kits one thing was true,
What Jackie did Jill too would do;
Let Jackie run and catch a fall,
Jill would roll after like a ball.

One day, when Jack was looking round,
He thought he'd climb up off the ground
And take a look, if he were able,
Into the pail upon the table.

He jumped up quick, but O, dear me,
How sad that such a thing should be!
The pail was full of water bright,
And Jackie went way out of sight.

Now Jill had always followed Jack,
So had no thought of turning back,
But in the pail went with a bound,
And there next day they both were found.

—Mrs. George Grey, in Good House-keeping.

Grandfather's Experience with Ghosts.

Kelvin was a little boy just four years old, whose beautiful fair skinned face was surrounded by a great mass of golden curls. Two large blue eyes always sparkling like gems added luster to his beaming countenance. But his greatest beauty was his sweetness of temper and manner.

One evening he was in the kitchen where Aunt Cindy was washing dishes and worried her some by asking questions. Finally she told him that if he didn't leave her and go to bed ghosts would get him.

"What are ghosts, Aunt Cindy?" asked Kelvin.

"They are spirits what comes about and troubles folks."

"Did one ever trouble you?"

"Yes, chile, lots o' times." Aunt Cindy now made a queer noise and exclaimed, "Go away, ghost, and let me alone!"

"What is that, Aunt Cindy?"

"It's a ghost what wants a little boy; better be gwine to yer daddy, boy."

Kelvin thought so, too, and he was soon climbing into his father's lap where he always found a hearty welcome. He was very still for a few minutes, but his mind was busy.

"Papa," he said, his face beaming with anxiety, "do ghosts get little boys?"

"No, my son."

"Aunt Cindy said they would get me."

"She is mistaken, my boy; there are no such things. Only people who are ignorant and cowardly believe in ghosts."

"What makes them believe in ghosts?"

"They see or hear something they do not understand, and they think it is a spirit, when it is only an animal

or a fire, or some one playing a joke."

"Is a bear ever a ghost?"

"Not in our part of the country, but sometimes where bears live they are seen and called ghosts because the person who sees them gets frightened. But ghosts only exist in ghost stories; they are never real."

"Tell me a ghost story."

"Well, a great many years ago when your grandfather was living he was traveling and had to pass by a tree where the people said a ghost lived. He was told not to go by that tree because the ghost lived in it. Many people claimed they had seen it, and that it was no bigger than a cat at first, but they said it would keep getting bigger and bigger until it would be as large as a cow. It would then climb the tree and disappear."

"Your grandfather was a brave man and boldly rode on toward the tree where the ghost lived, and sure enough he saw a small, white something run toward the tree and go up it."

"Was it the ghost?" eagerly interrupted Kelvin, his big eyes filled with wonder.

"It was what the people believed was a real ghost. But your grandfather went to a nearby house, and after much coaxing persuaded some men to go with him and capture the ghost. They would not go without guns and dogs. When they came to the ghost tree they soon cut it down, and when the tree fell a big, fat, white o'possum came out and was killed by the dogs."

"Where was the ghost?"

"The o'possum was the ghost. No one has ever seen a ghost there since, but the negroes and the ignorant white people still talk of the white ghost tree."

"But Aunt Cindy says there are ghosts in grave yards. Did grandfather ever see one of them? Aunt Cindy says they are always ghosts where bad men are buried."

"Yes, he saw one once."

"And what did he do to him?"

"Oh, nothing; he found it out, too."

"And what was it?"

"Well, now, be still and I will tell you all about it. He was passing by a cemetery one very dark, rainy night, when he heard something groaning in the cemetery. It made a strange feeling come over him, and he stood still to listen. The groans were distinctly heard several times."

"Did grandfather run?"

"No, he was too brave."

"I would have run," said Kelvin. Aunt Cindy says the graveyard ghosts are the worst."

"Well, this one was as bad as any, but your grandfather captured it."

"How did he do it?" asked Kelvin, excitedly.

"He just said to himself: 'That is some man trying to scare me, and I will find him out, and if he tries to scare me, I will give him a beating.'"

He carefully followed the sound of the groans until he saw a horse. He went to it and found a drunken man lying on the ground with the horse hitched to his foot."

"Who hitched the horse to his foot?"

"The man did it himself. He had been drinking so much whisky that he got drunk and fell off his horse, and tied him to his foot himself."

"What did grandfather do then?"

"He put the man on his horse and carried him home with him, and put dry clothes on him, and put him in a bed to sleep. When he woke up next morning he said he would never be a ghost again, for he would never drink any more whisky."

Kelvin does not believe there are any ghosts now, but he still likes to have his father tell him ghost stories. —James Garland in Baptist Argus.

A Little Indian Girl.

The little Indian girl's best dress is very different from yours. It is not trimmed with lace or beading or ribbon or any of the pretty materials you have. Her dress is made of skin and trimmed with beads and elk teeth. The elk teeth are the most prized of ornaments, for they are becoming quite rare. Only two teeth from each elk are used. So when you learn that one dress is sometimes trimmed with three hundred teeth, you can count how many deer must have been killed to furnish the trimming. These teeth are worth from fifty cents to two dollars apiece, so the little Indian's girl's dress is often very valuable.

How did her mother ever get so many teeth? They have been saved for generations, each mother hoarding those she inherited for her children. Each father's ambition is to add to the family treasures. On great occasions, when "Little-Baby-Not-Afraid-to-Cry" goes to an Indian dance or some great merry-making, her squaw mother gets out her best dress. Of course she has only one. When the little girl's hair is parted from the middle of her forehead to the back of her neck, and each strand twisted stiff with worsted or ribbon, her mother thinks her the sweetest child in the world, just 'as mothers have a habit of doing the world over, no matter what a child's color may be. —Holiday Magazine.

Mary Had a Little Lamb.

The "Mary who had a little lamb" was a Massachusetts little girl. The lamb was thrust out of the pen by its unnatural mother. Mary took care of it, and it became a great pet.

One day when the lamb was to be taken to the pasture, no lamb was to be found. Hearing Mary singing on her way to school, her pet had quietly trotted after. On reaching the door, Mary carried it in and hid it in her desk. There it lay perfectly quiet, covered with Mary's shawl, until Mary was sent to her spelling class. The lamb sat there, and, as children then were, the children are now, of course they laughed. The teacher reproved Mary, until she explained the situation, when she allowed her to take her pet home.

It happened that on that morning a young man named Rawlston, who was

preparing for Harvard, was at school. A few days later he produced three verses of the poem. How they came to be published is not known. The young man died soon after, not knowing of the immortality of his verses.

Mary's lamb lived many years, and finally came to its death at the horns of an angry cow. —Presbyterian.

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.

"My little girl has been suffering for two years or more 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 much money, deriving no benefit, I had absolutely given up all hope of making any cure. But as a last resort I was persuaded to try a set of the Cuticura remedies, 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 the Cuticura Ointment, and at the same time gave the Resolvent, according to directions. One box of the Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure. I submit this for publication if you desire, hoping it will add to your success and assist so many thousands of sufferers in curing themselves." Mrs. I. B. JONES, ADDINGTON, IND. T.

The first step in the treatment of the chronic forms is to remove the scales and crusts and soften the skin, by warm baths with Cuticura Soap. The scalp, ears, elbows, hands, ankles and feet will require frequently a thorough soaking in order to penetrate the thickened skin and crusts with which these parts are often covered. 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, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depot: London, 27 Charterhouse Sq.; Paris, 6 Rue de la Paix; Boston, 157 Columbus Ave. Potter Drug & Chem. Corp., Sole Proprietors. Send for "How to Cure Eczema."

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES.

Sauers

FLAVORING EXTRACTS

SEND THE FRONT OF ONE CARTON TOGETHER WITH 10 CTS. AND WE WILL MAIL YOU FREE, ONE CORKSCREW, OR, WITH 10 CTS. IN STAMPS; A 10 INCH THERMOMETER AS CUT.	 <p>NEVER BETTER 10 CTS. 25¢</p> <p>GOLD MEDALS FOR PURITY & STRENGTH</p>	BEST BY TEST HIGHEST AWARD AND MEDAL AT ST. LOUIS EXPOSITION FOR PURITY, STRENGTH, AND FINE FLAVOR. SOLD BY ALL DEALERS, 10 and 25c. C.F. SAUER CO. RICHMOND, VIRGINIA. PLEASE MENTION TRADE MARK.
--	--	--



Dropsy

CURED Gives Quick Relief. Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box G Atlanta, Ga.

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 profluit, deficit.

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

Mission Topic for September—
Heralds of the Cross in Home Lands.

If the leader for the meeting of the band will give a ten-minute talk on "Paul as a Missionary," first, His Call; second, His Methods; third, The Secret of His Success, it will add to the interest and impress the young people that missionary work is not a "new fangled notion," as some of our old brethren and sisters sometimes claim. Close with the following: A basket of summer fruits; members in turn giving some one thing observed, experienced, read or heard during the summer months in connection, with Home Missions, showing needs or encouragements.

YOUNG SOUTH CORRESPONDENCE.

It is so cool and bracing this morning that I feel we must take on new life. I am hoping some one in each church will take upon herself the duty of re-organizing the old band or organizing a new one. If you have any "call" in that direction, write me at once for literature, and I will send you a constitution, collectors and helpful leaflets. A stamp or two will bring you a full supply. Let us put the Young South shoulder to the field in grand style this fall of prosperous 1905. I do so want no report the

SEVENTY-FIVE DOLLARS

raised for the play-room of the Margaret Home. We have over \$50 of it now. Just a little effort from the good mothers, who so often help us, the classes in Sunday-school whose teachers instill missions in their pupils' hearts with each lesson, and urge them to put what they learn into practice, the Sunbeams and other bands will just urge its claims in September, we shall have it all in hand before the State Convention meets in October at Nashville. I have been paid for, and I want so much to say to the assembled ladies, that the Tennessee Young South has furnished a play-room to last many years, one that will not only amuse but instruct the missionaries' children and develop their bodies. Will you bear it in mind, and send whatever aid your heart dictates at once to Mrs. L. D. Eakin, 304 East Second Street, Chattanooga? as this is purely a Young South line, I am anxious for it all to go through my hands, so we may get full credit.

Now let us see what aid has come this week.

No. 1 from Knoxville says:

"The Young People's Missionary Society of Bell Avenue Baptist Church on August 30, mailed 11 scrap books and 8 packages of picture-cards to Mrs. Maynard."

Della Fielden.

Is that not well done? They are to be used for Christmas in the schools of Kokura, you understand, and it is best to send them on as early as possible. They mean so much to those little almond-eyed Japs. They will feel like celebrating with a will the birthday of the "Prince of Peace" at this juncture. The "Young South Band" here in my own church, the First Baptist, has over a dozen ready. You recall Mrs. Maynard's request for them, don't you? She wrote of her need for more than she and her helpers could make last year, in her Christmas letter. Be sure to do as the Bell Avenue Band has done, and report all sent. "How shall we send them?" Did some one say that? First of all, don't send them to me and make it necessary to pay double postage. Tie them up in not more than—say—half-a-dozen at a time, wrapping them substantially. In no case seal them. Don't put more than 25 cards in one package. Address, Mrs. Nathan Maynard, 141, Koya, Machi, Kokura, Japan, via San Francisco. In no case, guess at the postage required. Appoint a thoroughly reliable person to attend to the mailing, and get the postmaster to tell you exactly what stamps to use. Then write a letter to Mrs. Maynard and send it by itself. The postage on that will be 5 cents. It takes something like a month for such packages to reach Japan. So begin right away and don't be later than November 15 getting them started over the big Pacific. Who will follow Bell Avenue, Knoxville?

No. 2 is from Fairfield:

"Enclosed find 50 cents for Mrs. Maynard. I have been trying to get more than my own offering, but I failed. I hope though to have better success another month."

Ethel Lee.

Do you know I think a great deal of the Young South workers who go single-handed? May God help you, dear child! Just tell your friends about this "new Japan" that is coming out of the war and needs the gospel so much. And then tell them of the "Home" in Greenville, S. C., and what we are hoping to do for the poor little ones who must be separated from their parents in order to be educated, or for health's sake. I feel sure many will respond to your appeal. Let me know if I can send literature to help you. Many thanks for this aid for Japan.

No. 3 bears the Henderson X Roads post-mark and will touch many hearts, I'm sure. It says:

"Here I come a little baby-boy just ten days old to join the Young South. My grandma says I am a very good child, but as I am her only grandchild, she may over look any little faults I may have. I send 50 cents for Japan. My papa is a 'Gospel Missioner,' but my mamma believes in the 'Boards.' So you see I'll have

to divide my money, and I am liberal enough to believe much good can be accomplished both ways. I send much love to all the lads and lassies, our editor and our missionary, and will write again some time."

James Preston Clemmons.

Now, I count that a very sweet beginning to a baby's life. Will grandma kiss little James for the Young South and tell him how happy we are to receive him on our roll-call thus early? Some who have come to us even younger than he, are writing their own letters now and earning their offerings. So may it be with him. May God make of him a faithful servant.

No. 4 is from Sevierville:

"Enclosed find \$3 from my Sunday-school class. Give \$1 to the Margaret Home and the rest to Mrs. Maynard's salary."

Mrs. W. A. Catlett.

Please thank each member, Mrs. Catlett. I am so proud of the "missionary classes" that give through the Young South. This is a most faithful one. May they have a good fall and winter and do much for the Master.

And it seems the "Little Workers" of Wartrace did not finish, though they sent such a liberal offering only a short while ago. No. 5 says:

"I send \$2 more, handed me after I had sent our last offering for Japan. One dollar is from Grace and Jessie Dean, and the other from Lucy West, and both for Japan."

Mabel C. Arnold.

These earnest friends have already given to the Margaret Home, and their help to Japan is much needed, and so much appreciated. Miss Mabel will tell them how much the Young South values them. They never fail us. I do hope so much to see them face to face again some day.

No. 6 brings an order from Jefferson City for the Foreign Journal to be sent to Miss Grace Whitloch another year. I send her name with two others from Chattanooga, Mrs. H. A. Winters and Mrs. H. D. Huffaker. I am so glad to order both the Journal and Home Field for any who wish them. The former costs only 25 cents a year in the Young South club, and the latter will bring you all the news of the home fields for just one dime a whole year.

And now comes No. 7, the last for this week and the "banner" letter for months past. Just collect yourself and read it with me. It is dated at Humboldt:

"Here we are with the
TWELVE DOLLARS

we promised. We are unable to decide how to divide it, and we leave it to Mrs. Eakin, only asking that a part of it shall be given to the Margaret Home play-room. We each asked for our barrels again, and we have you will hear from us again next month."

The Humboldt Sunbeams.

Does not that make you open your eyes wide? I can see their curly heads and earnest faces as they were the year the State Convention met at Humboldt. Of course they have grown

older now, and more, that were babies then, have come in, but I shall always think of them as "The Sweetest Band!" and pray God to make them every one as earnest workers when they grow up as they have been in childhood. I have thought much about the division. Suppose we put it this way: Japan, \$3; Margaret Home, \$2; Home Board, \$2; State Board, \$2; Orphans' Home, \$2; Yang Chow Hospital, \$1. Will not that be "sowing beside all waters?" If there is any objection write me at once and I can easily change it before the final report goes off. I am so proud of the Humboldt Sunbeams, and so glad their shining comes this way. There is no finer band any where.

That's all. Come on now in a great crowd and help us end the "State" year gloriously. I hardly dare say it, but I hope to go to Jackson in October and report progress to the State W. M. U. in their annual meeting. You will not let the Young South fall behind last year, will you? To this end work on steadily and with a firm determination to reach the possible best for 1904-5. In great hope, yours most gratefully,

Laura Dayton Eakin.

Chattanooga.

Receipts.

First quarter's offerings.....	\$178 26
July offerings.....	69 77
August offerings.....	63 74
First week in September.....	11 30
FOR JAPAN.	
Ethel Lee, Fairfield.....	50
James Preston Clemmons, Henderson's X Roads.....	50
Mrs. W. A. Catlett's S. S. class, Sevierville.....	2 00
Grace and Jessie Dean, Wartrace	1 00
Lucy West, Wartrace.....	1 00
Humboldt Sunbeams.....	3 00
FOR MARGARET HOME.	
Mrs. Catlett's class, Sevierville..	1 00
Humboldt Sunbeams.....	2 00
FOR FOREIGN JOURNAL.	
Three subscriptions.....	75
FOR HOME BOARD.	
Humboldt Sunbeams.....	2 00
FOR STATE BOARD.	
Humboldt Sunbeams.....	2 00
FOR ORPHANS' HOME.	
Humboldt Sunbeams.....	2 00
FOR YANG CHOW HOSPITAL.	
Humboldt Sunbeams.....	1 00
Total.....	\$341 82
Received since April 1, 1905:	
For Japan.....	\$194 51
" Orphans' Home.....	40 18
" Home Board.....	28 40
" State Board.....	6 50
" S. S. and Colportage.....	1 00
" Foreign Journal.....	12 00
" Literature and Buttons.....	1 85
" Y. S. pins.....	1 00
" Margaret Home.....	2 00
" Yang Chow Hospital.....	2 00
" Home Field.....	30
" Postage.....	87
Total.....	\$341 82

The Volunteer State Life Insurance Co., is a Home Company. Officered by Home people. Invests its money at Home. Writes only High Grade Business. It respectfully solicits the patronage of Home people. Address: 155 N. Main St., Nashville, Tenn.
Neal Esack, Nashville, Tenn.

MRS. WINSLOW'S SOOTHING SYRUP
has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

THE PROSPEROUS-LOOKING MAN

One's personal appearance often decides whether success or failure shall attend one's efforts. The prosperous-looking, well-dressed man carries a good letter of introduction about with him always. The fall and winter are near, when new clothes must be bought. Why waste money with expensive tailors, or cheap, ready-to-wear houses, when, with a moderate outlay you can get a well-made, tasteful suit at the GEO. R. ANTHONY CO., 210 Fifth Ave., N. Nashville, Tenn.

I closed a gracious meeting near Summerville, Ga., last week. The meeting only lasted eight days, but the Lord was in it. I do not know the number of conversions, but 11 joined by experience and baptism. I attended an Association while there. I enjoyed meeting some of the Georgia preachers and especially Rev. W. M. Sentell, pastor of the church where the meeting was held. May God bless him and his noble band of young people. A. F. Mahan. Knoxville, Tenn.

Preached morning and evening at Mt Harmony Church. Preached in the afternoon at Parran's school house. I spent Thursday and Friday at Tennessee Valley Association, which met with New Union Church, Rhea County. I attended the Sweetwater Association at Athens, Tenn., Saturday. Come to the Eastanallee Association, which meets Thursday at 10 a. m. at Eastanallee Church, two and a half miles east of Riceville, Tenn. Niota, Tenn. R. D. Cecil.

From Saturday to Friday night I preached for Brother J. D. Smith at Fall Creek. Twenty-two professions, five penitents, ten united with the church. Brother Smith continues the meeting. I came to Una last night. Almost rained out to-day. We will protract. Brother Smith is expected to be with us in a few days. In my report of Barton's Creek meeting this was left out: "Pastor Fuqua and Brother A. E. Johnson were a great help in the work." S. N. Fitzpatrick. Lebanon, Tenn.

A Good Meeting.

We have just closed another good meeting which was held near Saulsbury, Tenn. The meeting began last Sunday and closed the following Friday night. The meeting resulted in 38 conversions and 31 additions to the church by experience and baptism. I have held quite a number of meetings that had more additions to the church than this one, but I believe this is the greatest number by baptism. Another great thing the meeting did was among the number of converts was a man 55 years old, and I don't believe there was an unsaved man in the community but that he was affected more or less. I saw in the altar of prayer men from 45 to 65 years of age. This meeting, I fear, was closed too soon, but I was sick and had to close it. We left about 25 mourners in the altar of prayer. Some of them had been going to the altar all the week, but the meeting closed without their salvation. If some preachers had been there they would have gloried in pulling them through, but you can please excuse me from the pulling through business. If the Lord don't pull them through, I am satisfied I can't do it. If all that came to the altar in my meetings this year had been converted, I could have reported five or six hundred conversions. I hear some preachers say their difficulty was in getting men to the altar of prayer, but, brother, my greatest trouble is in getting them to trust in Christ for salvation. I have no trouble in getting them to the altar of prayer. E. Z. Newsom, Evangelist. Jackson, Tenn.

"TOLERABLE. HOW'RE YOU?"
J. T. Shuptrine. Wrens, Ga. Sirs:—Having obtained a box of your Tetterine which I used on a case of itching piles of five years' standing, I spent \$50 for different kinds of remedies and the skill of doctors, all for no good, until I got the Tetterine. I am well. Accept thanks. Yours, W. R. King.
Tetterine also cures Eczema, Tetter, Ground Itch, Erysipelas, Dandruff and all other forms of skin diseases. 50c the box. Your druggist or address J. T. SHUPTRINE, Mfr., Savannah, Ga.

ARTIST WANTED.—The undersigned desires to secure the services of a young lady who is capable of simple line drawing and India ink work. Experience not necessary. Submit sample work with application. Salary would be small at the outset, unless experienced person applies. The work is that of designing for art advertising, under the direction of an advertisement writer. Apply to Religious Press Advertising Syndicate, Jacobs & Co., Clinton, S. C.

The Volunteer State Life Insurance Co. is a Home institution. Officered by Home people. Invests its money at Home. Writes only High Class Insurance at rates as reasonable as any Insurance Co. Write us for illustration, giving age. Patronize a Home Industry. L. H. Vinnege, Special Agent, 63 Noel Block.

St. Francis Valley Lands

Of Southeast Missouri and Northeast Arkansas, river bottom made soil, rich as cream; for corn, wheat, oats, clover, timothy, alfalfa, fruits and vegetables. Yield big crops, no failures. Open winters. Lands now cheap, but advancing, investigate this fall. Homeseekers' rates Aug. 15, Sept. 5 and 19, Oct. 3 and 17. Write for St. Francis Valley booklet. W. G. ADAMS, T. P. A., Cotton Belt Route, Nashville, Tenn.

Positive Cure for Rheumatism.

Mark H. Jackson, whose advertisement appears in this issue, tells how he was cured of this painful disease. He is ready and willing to send a free sample of the remedy that cured him to any of our readers who will write him. If any of our readers suffer with rheumatism, it will only cost a stamp to try Mr. Jackson's remedy.

SEIDUOM

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.

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

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 41 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

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. Both of these books are cloth, 12mo. Price, 50 cents each.

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.

Write or call on T. W. Brown & Bro 1009 Market St. Chattanooga, Tenn. For prices on all kinds of wire and Iron Fencing.



GOUT & RHEUMATISM
Use the Great English Remedy **BLAIR'S PILLS** Safe, Sure, Effective. 50c. & \$1. DRUGGISTS, or 93 Henry St., Brooklyn, N. Y.



UNION BANK & TRUST COMPANY.
Capital \$100,000. 308 N. College St., Nashville, Tenn. Surplus, \$50,000. Deposits received and accounts kept on as favorable terms as are consistent with safe banking. Exchange for sale throughout the world. Interest paid on Savings Accounts. We solicit your banking business.

We Will Pay the Railroad Fare

of any customer living within fifty miles of Nashville to whom we sell a piano. This offer is made for the reason that it is cheaper for us to do this than to send a salesman to solicit the trade. Cut this advertisement out and bring it with you. We also have everything in the music line—sheet music, small instruments, talking machines, music boxes and piano players.

Frank Fite Music Co.
533 Church Street, Nashville, Tenn.

Hats That Fit:

Hats that fit your looks as well as your head—your pocket as well as your figure. We manufacture hats and can fit people that never had a fit before.

COSBY, The Hatter.

317 N. Fourth Ave., Nashville, Tenn.

Ask for Coupons.

1780 The Leader 1905 for 125 Years

Walter Baker & Co's Chocolate & Cocoa



It is a perfect food, highly nourishing, easily digested, fitted to repair wasted strength, preserve health and prolong life.

A new and handsomely illustrated Recipe Book sent free.

Walter Baker & Co. Ltd.

Established 1780, DORCHESTER, MASS. 45 Highest Awards in Europe and America

BUSINESS EDUCATION -135- FREE SCHOLARSHIPS

Clip this notice and present or send to

DRAUGHON'S

PRACTICAL BUSINESS COLLEGE
Raleigh, Little Rock, Montgomery or Ft. Worth

Nashville, Knoxville, Paducah, Atlanta, and receive booklet containing almost 100 mispelled words by sending us the name of the word. FREE. 135 scholarships for PER- FECTLY FREE. 135 scholarships for PER- FECTLY FREE. 135 scholarships for PER- finding most misspelled words in the booklet. Most instructive contest ever conducted. Booklet contains letters from bankers and business men giving reasons why you should attend D. P. B. C. Those who fail to get free scholarship will, as explained in booklet, get 10 cents for each misspelled word found. Let us tell you all about our educational contest and our **GREAT SUMMER DISCOUNT**

ALL ROADS LEAD TO ROME, BUT "THE ONLY WAY"

Between St. Louis and Kansas City and the West

CHICAGO & ALTON RY.

If passengers are seeking the best equipped, shortest line and superior service. For particulars address Fred L. Chase, G. P. A. Chicago and Alton Ry., 625 Equitable Bld., Atlanta, Ga.

An Expert Specialist at Your Own Home.



Dr. J. Newton Hathaway, of Nashville, Tenn., the South's Most Reliable Specialist, is able, by his great system of home treatment, to place in the home of every sufferer, the service of an expert specialist, and too, without great cost. Dr. Hathaway has cured thousands of people throughout his country whom he has never seen, and Hathaway, where you suffer from Nervous Debility, Kidney Disease, Stricture, Varicocele, Heart Trouble, Rheumatism, women's diseases or any disease of a chronic or lingering nature, sit right down and write him just how you suffer. He will counsel and advise you—advice based on over 25 years of experience—free of charge, for which your home doctor would charge you anywhere from \$1.00 to \$25. He has been established in Nashville for years and years, and his reputation as an honest, conscientious physician and a skillful specialist is unequalled. Each individual case is given special attention, and if you are curable, this great specialist can be depended upon to cure you. Have no hesitancy in writing him. The address is J. NEWTON HATHAWAY, M. D., Suite 21, 428 1/2 Church St., Nashville, Tenn.

THE TENNESSEE CENTRAL RAIL ROAD.

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,

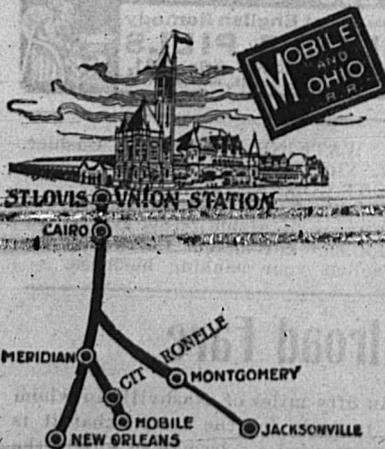
the line of the Tennessee Central Railroad offers the finest opportunities in the South for the home-seeker, the manufacturer and the farmer.

It is a new line running through a new and rich country, and accessible by rail to all parts of the United States.

For further information address T. A. ROUSSEAU, Chief Clerk Traffic Department, Nashville, Tenn.

HIGH UP in the TENNESSEE MOUNTAINS.

from one to two thousand feet above the sea level are located many delightful Summer Resorts with the most picturesque surroundings, mineral waters in abundance, springs that never fail and pure mountain breezes, insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inn to the humble farmhouse where the charms of country life may be enjoyed to the utmost. About April 15th the Nashville, Chattanooga & St. Louis Ry. will commence distributing a beautifully illustrated folder giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses, with rates, etc. Write for a copy before making your plans for the Summer. Mailed free upon application to W. L. DANLEY, General Passenger Agent, N. C. & St. L. Ry., Nashville, Tenn.



Through Sleepers and Dining Cars BETWEEN St. Louis and Mobile, St. Louis and New Orleans

Ask for tickets via M. & O. R. E.

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 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 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.

TO DELICATE WOMEN

You will never get well and strong, bright, happy, hearty and free from pain, until you build up your constitution with a nerve refreshing, blood-making tonic, like

Wine of Cardui

It Makes Pale Cheeks Pink

It is a pure, harmless, medicinal tonic, made from vegetable ingredients, which relieve female pain and distress, such as headache, backache, bowel ache, dizziness, chills, scanty or profuse menstruation, dragging down pains, etc.

It is a building, strength-making medicine for women, the only medicine that is certain to do you good. Try it.

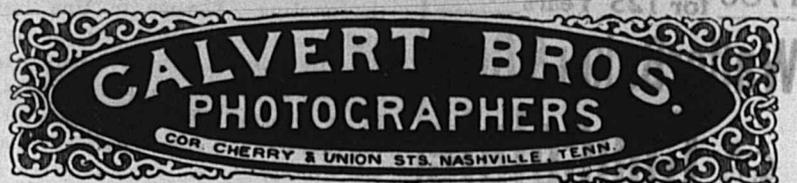
Sold by every druggist in \$1.00 bottles.

WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"YOU ARE FRIENDS

of mine," writes Mrs. F. L. Jones, of Gallatin, Tenn.: "For since taking Cardui I have gained 35 lbs., and am in better health than for the past 9 years. I tell my husband that Cardui is worth its weight in gold to all suffering ladies."



A. VAUGHN COMPANY,

Dealers in and Shippers of

Fresh Fish and Oysters, Coal and Coke

Manufacturers of ICE. Ice-making capacity, 60 tons daily. Cold storage capacity, 1,500 tons. Shippers of Ice in sacks and car-load lots. Telephones: Ice Factory, 1055; Fish and Oyster House, 81. 200 South Summer St., corner Demonbreun, Nashville, Tenn.

Taylor Photographer

2171-2 N. Summer St., Nashville, Tennessee

Taylor's Platinum and Carbon Photos are the latest and best. Copying and enlarging a specialty.

Cumberland Telephone Lines

Reach Everywhere.



Don't travel, write or telegraph. Just Telephone.

Do You Have Roof Troubles?

We are dealers in 2 and 3 Ply Ready Roofing Building Paper, Manufacturers of GUNN'S HIRAM'S Metallic Patch paint and celebrated Roof paint.

Dealers in Asbestos and Magnesia Pipe and boiler coverings. No orders too small for prompt attention. Write for prices.

UNCLE HIRAM ROOFING CO.

49-51 Bridge Ave.

Nashville, Tenn.

Send No Money.

Write postal card for six packages. Sell for 10c. each, and get by return mail either a KIMBERLY DIAMOND pin or stud, very brilliant and heavily gold plated; a FOUNTAIN PEN, gold plated with diamond point; or THREE ROGERS SILVER TEASPOONS, warranted for 25 years. CAKE POWDER is a special preparation for making fine cakes. Every housewife takes one or more packages. If money sent with order, we put in two extra packages and mail premium with them. Consumers Mfg. & Supply Co., Nashville, Tenn. Box 14.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 241, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

TENNESSEE ASSOCIATIONS, 1905.

September.

- Eastanallee—Eastanallee Church, McMinn County, Thursday, Sept. 14.
- Midland—Bethany Church, Knox County, Thursday, Sept. 14.
- Salem—Cooper's Chapel Church, DeKalb County, Thursday, Sept. 14.
- Cumberland Gap, Woodson's Chapel Church, Claiborne County, Tuesday, Sept. 19.
- Union—Greenwood Church, near Boyle Station, White County, Wednesday, September 20.
- Wiseman—Rockbridge Church, Sumner County, Wednesday, Sept. 20.
- Friendship—Providence Church, Crockett County, Wednesday, Sept. 20.
- Clinton—Black Oak Church, Anderson County, Thursday, Sept. 21.
- Holston Valley—Persla Church, Thursday, Sept. 21.
- William Carey—Concord Church, Lincoln County, Thursday, Sept. 21.
- Indian Creek—Bethlehem Church, Wayne County, Friday, Sept. 22.
- Beech River—Wildersville, Henderson County, Saturday, Sept. 23.
- Beulah—Mt. Olive Church, Obion County, Tuesday, Sept. 26.
- New Salem, Carthage, Smith County, Wednesday, September 27.
- Liberty-Ducktown—Mine City Church, at Ducktown, Polk County, Thursday, Sept. 28.
- Ocoee—Chicamauga Church, four miles east of Sherman Heights, Thursday, Sept. 28.
- Harmony—Shady Grove Church, Alcorn County, Miss., Friday, Sept. 29.
- Riverside—Zion Hill Church, at Hanging Limb, Overton County, Friday, Sept. 29.
- Judson—New Hope Church, near Bon Aqua Springs, Hickman County, Saturday, Sept. 30.

October.

- Cumberland—Sylvia, Dickson County, Tuesday, Oct. 3.
- Northern—Union Church, Union County, Tuesday, Oct. 3.
- Tennessee—Third Creek Church, Knox County, Tuesday, Oct. 3.
- Enon—Union Church, Macon County, Wednesday, Oct. 4.
- Sevier—Gist's Creek Church, Sevier County, Wednesday, Oct. 4.
- Nashville—Goodlettsville, Thursday, Oct. 5.
- Providence—Cedar Grove Church, Roane County, Thursday, Oct. 5.
- Western District—Head of West Sandy Church, at Mansfield, Friday, Oct. 6.
- Southwestern—Pleasant Grove Church, Henderson County, seven miles south of Darden, Friday, Oct. 6.
- New River—Macedonia Church, Scott County, Thursday, Oct. 19.
- West Union—Zion Church, at Gum Fork, Friday, Oct. 13.
- Weakley County—Pleasant Grove Church, near Peck, Thursday, Oct. 19.
- State Convention—Jackson, Thursday, Oct. 12.

Six Million Acres.

The State of Tennessee has on sale Sept. 1, 1905, six million acres of State lands scattered throughout the State at from \$1.00 to \$3.00 per acre, one-fortieth cash down, forty years' time on balance, 3 per cent interest.

Write for particulars, also about cheap rates to the Southwest Aug. 15, Sept. 5 and 19, Oct. 3 and 17.

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

Beaumont College,

Harrodsburg, Kentucky.

Offers the most comprehensive curriculum to be found among Southern Schools for Women and Girls. Is located on what are universally pronounced the most beautiful School grounds in America—including 40 acres. All the modern conveniences, Electric lights, Steam heating, hot and cold baths, etc., etc. Expenses exceedingly reasonable.

Col. Th. SMITH, A.M., Pres. (Alumnus University of Virginia).

LEARN TELEGRAPHY AND R. R. ACCOUNTING.

\$50 to \$100 per month salary assured our graduates under bond. You don't pay us until you have a position. Largest system of telegraph schools in America. Endorsed by all railway officials. Operators always in demand. Ladies also admitted. Write for catalogue.

MORSE SCHOOL OF TELEGRAPHY, Cincinnati, O.; Buffalo, N. Y.; Atlanta, Ga.; La Crosse, Wis.; Texarkana, Tex.; San Francisco, Cal.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

BLMYER BELL'S BELL'S UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.



A Starr Piano

In your home would make that home happier, stronger and brighter. It would not only do it immediately, but keep doing it for many years to come. It is the Starr's goodness that insures its longevity, and it is our position as its manufacturers which makes it the best piano proposition offered in this country to-day.

PIANOS FOR RENT. JESSE FRENCH PIANO & ORGAN CO.

240-242 5th Av., North

Claude P. Street, Mgr.

BOWLING GREEN Business University
ALL THE COMMERCIAL BRANCHES INCLUDING TELEGRAPHY ARE TAUGHT
GRADUATES SECURE POSITIONS CATALOGUES & JOURNAL FREE
MENTION COURSE WANTED WHEN YOU WRITE
ADDRESS H. H. Cherry PRESIDENT Bowling Green, Ky.

Agents—Wanted.

ENERGETIC, hustling representatives in each County for magnificent new maps, and the finest line of popular, quick selling books and Bibles ever published. Young men who can furnish team preferred. Liberal proposition and big profit guaranteed. The chance of the year to make quick money.

HUGGINS PUBLISHING CO., Atlanta, Ga.



RELIGIOUS PRESS ADVERTISING SYNDICATE.

JACOBS & COMPANY,

Nashville, Tenn. Louisville, Ky. Richmond, Va. Clinton, S. C.

Representing two-thirds of the religious weeklies of the South, the most effective and attractive media with which to economically reach the substantial element in all Southern denominations. FORTY PROMINENT DENOMINATIONAL PAPERS, COMBINED CIRCULATION 270,372, covering fifteen states and twelve different denominations.



This map shows the circulation published in each State.

ADVERTISING RATE.

1 Inch and Over	5 Inches	10 Cents per Inch per Thousand of Circulation.
10	9	" " " " " " " "
25	8	" " " " " " " "
50	7	" " " " " " " "
75	6 1/2	" " " " " " " "
100	6	" " " " " " " "

Each paper is carefully checked and check-sheet showing date of each insertion in each paper is furnished at termination of contract. We assume expense of mailing electros. Position 25% additional. Non-consecutive insertions 25% additional. Readers at space rates plus 25%. Smallest type used 6 point. No order accepted for less than 24 lines and advertisement at less than 7 lines, agate measurement, per insertion. Some papers cover two or more states. The circulation throughout the states in which they are published.

CLUB RATE FOR LIST OF 40 PAPERS CONSIDERED AS A UNIT \$27.04 PER INCH.

The Syndicate acts as sole advertising manager for half these publications and special agent for the balance.

Club Rates quoted here average 25% less than the combined individual rate cards. Individual rate cards apply where less than two papers are used. For two or more papers, in club contract, rates proportional to above are charged for circulations used.

We are also special representatives for Bob Taylor's Magazine.

For further information, rates, etc., apply to

RELIGIOUS PRESS ADVERTISING SYNDICATE, Nashville, Tenn.

Nothing gives a woman such a youthful appearance as a light, graceful, girlish manner of walking.

How can any woman walk gracefully in an uncomfortable shoe? While the

College Woman's Walking Shoe

is a dainty, modest, stylish shoe, it is "Par Excellence" a comfortable shoe. It combines the beauty of a new shoe with the comfort of an old one. It is a shoe in keeping with Southern character. Made in various styles—Pat. Colt, Vici, with or without tip, narrow toe or wide.

Always ask for Craddock-Terry Shoes.



\$3.00
AND
\$3.50

The Successful



**Effer-
vescent
Relief for
Indigestion**

Distress after Meals, Sour Stomach
Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been

sold on merit more than 60 years.

At Druggists, 50c and \$1, or by mail from
THE TARRANT CO., 44 Hudson Street, N. Y.



**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,
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 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 North Main St., Nashville, Tenn.

Summer Rates Via Southern Rail-
way to Asheville, Tate Springs, Look-
out Mountain, The Sapphire Country,
Seaside resorts and many other places
in the South now on sale. For com-
plete information write, J. E. Ship-
ley, T. P. A., Chattanooga, Tenn.

CHURCH BUILDING FUND.

Amounts contributed for the new
church at Dotsonville:

O. A. Barnes	\$ 8 65
Big Rock Church	1 25
Shiloh Baptist Church	1 00
Mrs. E. J. Barnes, Palmyra	3 00
Miss Tula Warfield, Memorial	7 40
Mrs. Ida B. Fletcher	2 50
Mrs. M. M. Crockerd	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
Miss Ella Riggins	1 00
Miss Jodie Hatcher	2 18
Mrs. L. F. Sory	1 00
Mr. Ed Sory	1 00
Mr. J. T. Barnes	3 00
Mrs. Mary Wilson	25
W. H. Leigh	7 00
B. J. Corban	1 25
J. D. Fletcher	1 00
West Harned	5 00
M. L. Blankenship	23
A. G. Williams	23
Rev. E. J. Weller	1 00
Mrs. Mary Potter	1 00
Rev. Shipp	1 00



For practical
work; for saving
time; for long
service and com-
plete satisfaction,
no other type-
writer quite equals

**The Smith
Premier**

A little book explaining just why
this is so will be sent on request.
Better ask about it to-day.

High-grade Typewriter Supplies,
Furnishes limited.

**The Smith Premier
Typewriter Company**

704 E. Main St.,
RICHMOND, VA.



BELLS
Steel Alloy Church and School Bells. Send
Catalogue. The C. S. BELL Co., Hillsboro

A Great Midsummer Offer

To Flower Lovers--How Our Subscribers May
Obtain Bulbs for Winter and Spring Blooming

OFFER No. 1

To all "Baptist and Reflector" subscribers who renew their sub-
scriptions before September 1, we will give, for 10 cents extra,
the ten magnificent bulbs for winter and spring blooming that are
described below, and we will also give free a six months' subscrip-
tion for "Floral Life," provided the coupon at the bottom of this
advertisement is clipped out and returned with the renewal.

OFFER No. 2

New subscribers, who send in the coupon with their subscriptions before Sep-
tember 1, will receive free twenty of these bulbs and one year's subscription to
"Floral Life." Old subscribers may send in a new name for "The Baptist and Reflec-
tor" and keep the twenty bulbs and the "Floral Life" for themselves, if they choose.
The regular price of "The Baptist and Reflector" is \$2.00 per year; the regular price
of "Floral Life" is fifty cents per year.

Ten Bulbs for the Winter Window Garden

Our splendid collection is composed of Six Freesias,
one Calla Lily, one Bermuda Buttercup Oxalis, one
China Lily and one Grand Duchess Oxalis.

Freessias are among the most popular of winter
flowering bulbs. They bloom profusely, have a deli-
cious perfume, and are of easy culture. (see illustration).
Callas are plants of magnificent appearance, with rich
green leaves and beautiful flowers. (see illustration).
China Lilies will succeed almost anywhere, and do well
either in pots of earth or in shallow bowls of water. The
Bermuda Buttercup Oxalis is a general favorite for the
winter window garden and its yellow flowers are pleas-
ing beyond description. The Grand Duchess Oxalis
(Bowiei) furnishes flowers of equal beauty in a pretty
rose shade, and it should be in every window garden.
One of these collections contains bulbs in the propor-
tion the average amateur will wish to grow the dif-
ferent kinds included. Bulbs for winter and spring
blooming should be planted in August or September
to give best results. "Floral Life" tells all about how
to plant and care for them.



"Floral Life" a Practical Flower Magazine

"Floral Life" is a high class, independent and reliable journal which makes a specialty of home
floriculture. Its purpose is to make flower growing in the home easy and profitable. The columns of
"Floral Life" give practical instructions as to the care and culture of flowers. It is beautifully illus-
trated. The engravings are half-tone reproductions of photographs, and convey an exact and accu-
rate idea of the flowers they represent. A fine quality of book paper is used in "Floral Life." Its
mechanical execution is equal to that of many journals of which the price is \$1.00 a year.
"Floral Life" contains regular departments which are invaluable to the amateur grower of flowers.
Each number tells of "The Month's Floral Duties," pointing out just what should be done during
the next month in the home flower garden. "Floral Perplexities Solved" is a department of questions
and answers, to which subscribers bring their difficulties for the attention of writers skilled in grow-
ing plants. There are many "Letters From Our Subscribers" in each issue, and the exchange of
experiences given in this department has been found of the highest value.
The regular contributors for "Floral Life" are men and women who are authority on the various
phases of home floriculture. They have made a life work of plant growing, because of their love for
this refining avocation. Their articles are clear and instructive, and by giving them careful study
persons who are not skilled in floriculture will be saved many disappointing experiences. "Floral
Life" will teach you in a few months that which otherwise it would take many years to learn.

Midsummer Gift Coupon

This coupon, together with \$2.10, entitles any old subscriber to a renewal to
his subscription to "The Baptist and Reflector" for one year and the ten magnificent
bulbs described above, and, also, to receive "Floral Life" for six months, all postpaid
and absolutely free of further charge, or, this coupon together with \$2.10 entitles
anyone not now a subscriber for "The Baptist and Reflector" to receive this paper
for one year and also to receive "Floral Life" for one year and twenty of the mag-
nificent bulbs described above, all postpaid and free of further charge. Both offers
expire on September 1, 1905. Cut out this coupon and send with your remittance to

BAPTIST AND REFLECTOR, Nashville, Tenn.

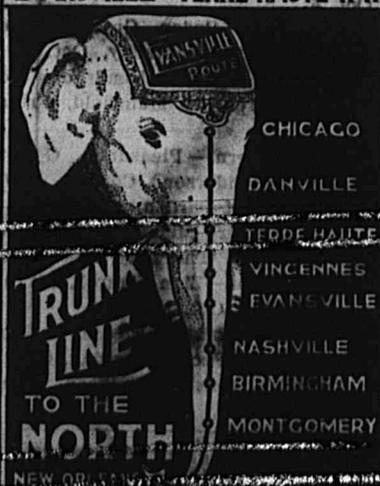
**BAPTIST SUNDAY SCHOOL SONG
BOOKS.**

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 mar-
ket. More than 2000 Gospel Voices
were sold at the late Southern Bap-
tist Convention at Nashville. This edi-
tion is just from the press. Order
one and start your church and Sun-
day school off with the right kind of
a song book. Address Baptist and Re-
flector, Nashville, Tenn.

**DOUBLE DAILY SERVICE TO
MEXICO.**

Over nineteen hours saved from St.
Louis to City of Mexico via the short-
est and quickest line, the
Main Route and connecting lines
through 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 Mex-
ico. Low rates, liberal stop over priv-
ileges. For information, rates, de-
scriptive literature, see nearest Tick-
et Agent, or address R. T. G. Mat-
thews, T. P. A., Iron Mountain Route,
310 Norton Building, Louisville, Ky.

EVANSVILLE AND TERRE HAUTE R. R.



THROUGH SERVICE

VIA
L. & N., E. & T. H. and C. & E. I.
2 Vestibuled Through Trains Daily
2 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.