

Baptist and Reflector.

Speaking the Truth in Love

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PERSONAL AND PRACTICAL.

It is better to have health without wealth than wealth without health.

It is better to have a poor breakfast with a good appetite, than a good breakfast with a poor appetite.

We were surprised to find the following sentence in the *Christian Observer*: "A full outline of the whole proceedings are published in the supplement." We did not expect such a sentence from such a source.

We mentioned last week the death of the little son of Dr. and Mrs. B. H. DeMent, of Louisville. The *Western Recorder* says that he was "a child of rarest promise. This is the third child they have lost, and only one remains." We again tender our deepest sympathy to Dr. and Mrs. DeMent in their great sorrow.

That was a fine saying by Dr. R. S. MacArthur, recently, "There is no country where woman is queen except that country where Christ is King." This is very true. Woman owes everything to Christ—not only the salvation of her soul, but her uplifting materially, socially, and every way.

We call attention to the advertisement of Matthew Henry's Commentaries, on page 14. Every preacher, especially, ought to have a copy of Matthew Henry's Commentaries, perhaps the best ever written on the whole Bible. This is the chance of a life-time to get a copy. Read our offer.

Prof. Albert Harkness died in Providence, R. I., on May 27, at the age of 86 years. He had been Professor of Greek in Brown University since 1855, over half a century. He was the author of a large number of text books, which were used in various schools throughout the country. He was a member of the First Baptist Church, of Providence.

Dr. Young J. Allen, an eminent missionary of the Methodist Church, at Shanghai, China, and one of the most eminent missionaries in the whole of China, died last week. He was 71 years of age, and had been a missionary in China since 1860—46 years. He was exceeded in length of service as a missionary by Dr. R. H. Graves, of Canton, who has now been a missionary for more than 50 years.

The petition of the three trustees to whom Mrs. Mary Baker Eddy had transferred her property, asking that they be substituted as plaintiffs in place of "next friends" in the suit to secure an accounting of Mrs. Eddy's property, was denied by Judge Robert N. Chamberlain of the Merrimack Superior Court. And thus at last we are likely to find out the truth about what many people think is one of the greatest humbugs of the age.

Prof. J. A. Robins, principal of McTyeire Institute, McKenzie, Tenn., was married in this city on June 4, to Miss Grace Williams, one of the most consecrated Christian workers of Nashville. Professor Robins is a valued member of the Executive Committee of the Anti-Saloon League. We extend to him our heartiest congratulations upon his good fortune, not only in winning a bride, but such a bride as he has. We wish them the most abundant happiness through life.

A judge in Memphis last week declared the Anti-race Track Gambling law unconstitutional. We were not very much surprised. It was a little amusing, however, to see the flimsy pretext on which he declared the law unconstitutional. Some one had given him a copy of the bill, the title of which read that it was an Act to prevent "betting and horse races." As the law simply prohibits betting on horse races, he declared it unconstitutional on the ground that the title contains more than the text. As a matter of fact, though, in the bill as introduced and as passed by the Senate and

House, the word "on" is used in the title, as in the bill, instead of "and." It was simply a stenographic error. The judge will have to hunt for some other excuse on which to declare the law unconstitutional.

Brother H. C. Robert, manager of the American Baptist Publication Society, of Atlanta, Ga., informs us that the following is a list of the six best selling books for the week ending Saturday, June 1: Short History of the Baptists, Vedder, \$1.50; For the Work of the Ministry, Patterson, \$1.50; New Theology, R. J. Campbell, \$1.50; Christian Science, Mark Twain, \$1.75; Simple Things in Simple Life, G. Campbell Morgan, 50 cents; The Shepherd Heart, Porter, 20 cents.

In asking to have his paper changed from Shanghai, China, to Shelby, N. C., Rev. G. P. Bostick, missionary to China, says: "I will write later some impressions of the great Conference. It was a joy to meet in Shanghai between 150 and 200 Baptist missionaries and visitors, among them Brethren Pittman, Armstrong, and Quisenberry. We hope to reach Van Couver on the 28th instant."

The Chattanooga *Star* announces that the Second Baptist Church, Chattanooga, has elected a young lady as assistant to pastor C. B. Waller, to relieve him of some of the onerous duties of his large and growing pastorate. The *Star* also publishes an interesting sermon by Brother Waller on "The Hope that Anchors." Brother Waller is doing a great and noble work in Chattanooga.

In an address on "Evangelism," at Richmond, Evangelist J. H. Dew, of Missouri, gave the following figures: "Take a thousand persons who are Christians, and they will have been converted: At 20 years of age, 548; between 20 and 30, 337; between 30 and 40, ninety-six; between 40 and 50, fifteen; between 50 and 60, three; between 60 and 70, one." These figures certainly constitute a powerful argument, not only for the evangelization of our youth, but for the Sunday-school.

Brother M. E. Dodd, associate editor of the *Baptist Banner*, says that we quoted one of his editorials without giving credit. We do not remember what it was. We are usually very careful about giving credit when quoting from any of our exchanges. We presume that our failure to do so in this case was due to oversight, for which we beg pardon. The *Banner*, by the way, frequently has editorial paragraphs which we feel like quoting, written both by the editor and the associate editor. Brother Dodd is quite a spicy writer.

Says the *Standard*: "If the Northern Baptist Convention could see its way clear to express its opinion upon so delicate a matter as the number and character of Baptist newspapers, it would perform a great service, in our opinion." We suggest that the Convention ask Dr. Eaton, editor of the *Western Recorder*, to deliver an address upon the subject of "The number and personnel and location of our Baptist papers." He has probably thought along that line more than any one else in the country.

We call attention to the note on another page by Mrs. A. J. Wheeler, president of the Woman's Missionary Union of Tennessee. We accept her amendment that Tennessee shall move up third in the list of contributors to the Southern Baptist Convention. But we should like to amend the amendment by adding, why not first? Tennessee is the first State in the South in very many regards, why should it not be in this respect? Of course, it would mean hard work and liberal giving, and perhaps considerable sacrifice. But we can do it, if we will.

Bowling Green, Ky., voted saloons out on June 6, by a good majority. There are now, or will be when the present laws go into effect, no saloons between Nashville and Louisville, or between Memphis and Louisville; none between Nashville and Memphis; none be-

tween Nashville and Chattanooga; none between Chattanooga and Roanoke, Va. This is doing pretty well, perhaps, but we are not satisfied yet. We hope in a few years to be able to state that there are no saloons between Louisville and New Orleans, and certainly none in Tennessee.

In speaking of the death of Rev. A. B. Cabaniss, of which we made mention last week, the *Western Recorder* says of him: "He kept ever in active sympathy with his times, and he did not resent the present in his memories of the past. Age did not sour or darken him. His character but ripened with the years. At the age of 86 years, 2 months and 9 days, he went home. For some time before his death the infirmities of years prevented his engaging in the active ministry, but he has left a long and noble record—66 years in the ministry. His death was a glorious sunset." This is a just and true tribute to him.

The *Golden Age* says: "One woman is to be congratulated upon her choice of a husband. She is the daughter of a jailer in a Belgium prison and married a life prisoner in her father's jail. She will always know just where her husband is and what he is doing." If prisoners are confined for life in jails in Belgium, the law is different there from what it is in this country. Prisoners are frequently confined for life in the penitentiary over here, but never in jail. Nor do jailers always have a life tenure on their positions in this country.

We had a delightful visit last Sunday to Union City. The church there has a membership of about 350. Rev. E. L. Watson is the popular pastor. He is doing a noble work, and is held in high esteem by every one. He is a fine preacher and a consecrated man of God. A movement is being started to repair the house of worship at an expense of five thousand dollars. We spoke at night at a union temperance mass meeting. Union City abolished saloons four years ago, under the Adams law. This was done after a hard fight. Now, however, no one would have them back. Mayor Walker told us that since their abolition the town has grown in every way. Houses which were then vacant have been occupied. New houses have been built. Taxes have decreased from \$1.40 to \$1. The city is now spending \$10,000 on the improvement of its streets. All of this, to say nothing of the moral benefits which have come from the abolition of saloons. It was a pleasure to share the hospitality of Brother Watson and Brother ———. We enjoyed an afternoon service at a school-house in the country, at which Brother Watson preached.

Says the *Midland Methodist*: "A company of gentlemen were recently discussing the growth in temperance sentiment, and the question of saloons and saloon-keepers, 'Who invites men to drink?' was asked, and a vote was taken. Every man present declared that he had never been invited to drink by a saloon-keeper. Several of them also conceded that they had been invited by reputable citizens. Here is a point to think of. In all our detestation of the business of saloon-keepers, let us do them justice. However reputable these citizens may be in other matters, the placing of temptation before neighbors is not a reputable thing to do. Treating is the prolific source of weakness in temptations against which many men are secretly struggling." This is all true. At the same time, it should be remembered that the saloon-keeper does invite men to drink. He may not invite them personally, but he invites them by putting temptation before them, and by making his place as attractive and inviting and alluring as possible. If there were no such places as saloons, then "reputable citizens" would not be apt to invite others to drink. The saloon, as a matter of fact, invites "reputable citizens" to invite others into the saloon. Back of that, though, "reputable citizens" themselves are usually responsible for the saloon. By their votes and influence they, themselves, invite the saloon to invite others into the saloon.

EVERY YEAR.

BY ALBERT PIKE.

There come new cares and sorrows,
Every year;
Dark days and darker morrows,
Every year;
The ghosts of changed friends taunt us;
The ghosts of dead loves haunt us;
And disappointments daunt us,
Every year.

To the past go more dead faces,
Every year;
As the loved leave vacant places,
Every year;
Everywhere the sad eyes meet us,
In the evening's dusk they greet us,
And to come to them entreat us,
Every year.

Too true!—Life's shores are shifting
Every year;
And we are seaward drifting,
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us,
Every year.

But the truer life draws nigher,
Every year;
And its morning-star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter,
Every year.

OUR SIN BEARER.

BY REV. GEO. N. COWAN.

(Sermon preached in the First Baptist Church,
Bristol, Va.)

Text: And the Lord hath laid on him the iniquity of us all.—Isaiah, 53:6.

These words bring us face to face with the fact that one bore our sins, became our substitute and suffered for us. Men have held different views touching the doctrine of substitution. Some have held that Christ did not really carry the burden of our sins and suffer, bearing the load of our guilt and condemnation. But nothing short of this will satisfy the plain teaching of God's Word. His sufferings meant unspeakably more than a mere example for a lost world, or simply an influence upon lost men. He carried to the cross the awful burden of our sins. Take out of the Bible this meaning of the doctrine of substitution and you have but little left. Take this great fact out of our preaching and you have nothing to bring men but husks.

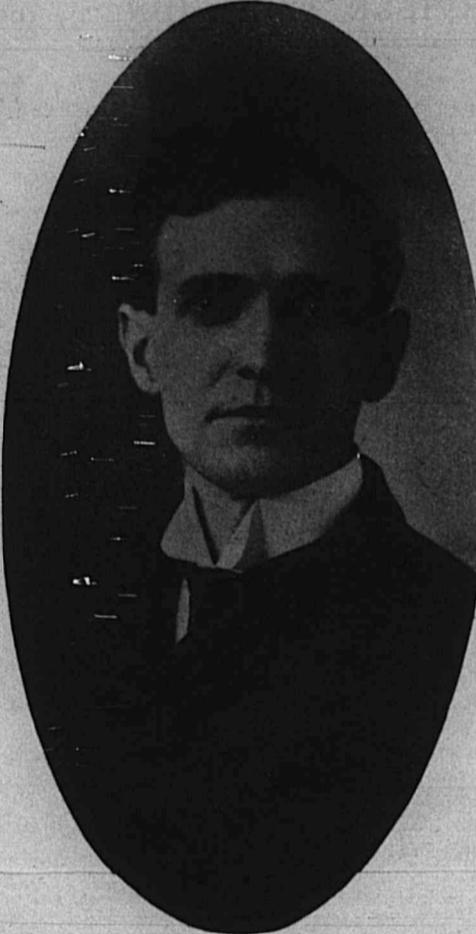
I. Why then was it necessary for Christ to suffer for us? It was necessary that the purpose of God to save lost men might be consistently carried out. Any plan by which a lost sinner can come to God and find forgiveness and acceptance must be a plan consistent with God's nature. God cannot approve any plan of salvation that is not stamped with the full measure of his estimate of the nature of sin.

So, then, we may ask, what is the nature of sin, and what is the nature of God? If we can grasp, to some extent, the real nature of sin and the real nature of God, I think we can see at once that it is impossible for God to accept the sinner and bestow upon him the gracious gift of eternal life without a sufficient atonement for sin.

Sin is the one great blight on God's world; it is the withering curse that has settled down upon everything; it is the black cloud that hovers over all the earth with its weight of doom and death; it is the ulcer that is dreadfully offensive to God. Just what this world would have been had not sin entered it, we can hardly conceive. But we know it would have been very different from what it is. The blight of sin is everywhere, and all creation groans, being burdened with this dreadful curse. But the awful stroke of sin was at the soul and life of man. This was the domain sin first sought to invade. And having broken and blighted the soul, having shivered with its dreadful stroke this seat of man's spiritual nature, having destroyed the bond of fellowship between man and God, sin sat enthroned upon the wreck and ruin of the soul. From this usurped throne, sin began to reach out in every direction, withering that with which it came in contact. We see its deadly manifestation all

about us today. But sin must be thought of as against God, against everything for which God stands. Sin is destruction in its very nature and stands for the pulling down of everything God is seeking to build up. Sin stands in the way of every plan of God.

But we cannot stop with this. Sin is against the nature of God. God's precepts and God's commands flow out of his nature. Sin violates and despises every one of these. David had grasped this thought with its force of meaning when he exclaimed: "Against thee, thee only have I sinned and done this evil in thy sight." He realized that sin was against God. This



Rev. Geo. N. Cowan, Bristol, Va.

was the burden that prostrated him before God. There is hope of one who deeply realizes that sin is against God. Every lost condemned sinner needs to feel just what David felt—that sin is against God. The blighting curse of sin is that it is against God, and the weight of this curse has fallen upon all men everywhere. Then what is the nature of sin? It is an evil of such desert that it must be punished before the sinner can go free.

And now I ask you to think of the nature of God as it stands over against the nature of sin. The word holiness, in the broadest and fullest sense, conveys to our thinking that in God's nature which makes it impossible for him to look upon sin with the least degree of allowance. Knowing something of God's nature and something of the nature of sin, is it strange that divine wrath should be kindled against sin? It would be a thing beyond our conception if the divine nature did not react against sin, and condemnation did not rest upon sin. We cannot think of a plan of salvation for the sinner that does not measure up to God's estimate of sin. The love of God desires the salvation of the sinner, even yearns for the salvation of the sinner, but not until the holiness of God is satisfied in the just punishment of sin. Sin, holiness—these two things must be reckoned with in God's purpose to save men. This means that the holy wrath of God against sin must either fall upon the sinner or upon some one qualified to take the sinner's place as his substitute. The former would mean everlasting death and hell for every sinner. The latter honors the entire nature of God, and brings the possibility of salvation within reach of the hopeless soul.

II. This brings me to the next question that I wish to touch on. Why could Christ suffer for us? Why could not some human being, some friend or loved one, be our substitute and suffer for us? Why cannot priests and popes appear before God bearing our sins? Because they are guilty, condemned and full of sin themselves. Corruption and guilt cannot atone for that which is corrupt and guilty. No amount of suffering on the part of the sinful, no performance of vows by them, and no effort to shift the load of our sin upon human shoulders will atone for sin or satisfy God. The only personage that can suffer for us and

really bear the load of our guilt and sin is one who lives beyond these things and entirely separated from them, but one who willingly bows and takes upon himself the very burden that is crushing us down to death. Purity of character, freedom from sin, our substitute must possess.

Not only purity of character must our substitute have, but also identity with us. This means that he must be one with us in every sense save one, that is, sin. He must be one with us in fellowship, in sympathy, one with us in understanding our needs, our trials, our temptations, one with us in that he enters into the pains, sorrows and feelings of our lives, one with us in flesh and bone with one elimination—sin. The fact that we are identified with those about us brings us under obligation to do what we can for them. If in any sense we are stronger than they, we are bound to bring to them the benefit of our superior strength. Without identity there can be no obligation, and without identity with others there can be no suffering for them. So in all the essentials of our humanity our substitute must be identified with us. This identity with us brought Christ under obligation to do all for us that his mission to the world embraced, the crown of which was the bearing of our sins, in reality and truth, upon the cross. This fact has taken hold upon our hearts, that our substitute must be a brother, carrying to the cross a brother's iniquity, without a brother's corruption and sin.

But there must be something more in our substitute. There must be in him such infinite worth that his sufferings are of infinite value. God's law, which flowed from his nature, has been broken. Sin has hurled defiance into the face of law, order and holiness. So the character of our substitute must be of such nature that his suffering for us fills to the full the just demands of infinite holiness. What shall we call this indispensable qualification which our sin-bearer must possess? Divinity is about the best word we can use to express it. He was God manifest in the flesh.

Was ever such fitness found in any one as this I have described? One and only one such personage ever crossed the stage of the world's history. Who was this one mighty to save? The name by which we know him makes our hearts beat with many glorious thoughts—*Jesus Christ, our Lord*—wonderful name! In it we feel the touch of a brother's hand, and the warmth of a brother's heart; in it we feel the uplift of a complete Savior; in it we see the glory of an almighty King. Upon this matchless personage God, the Father, laid the load of our iniquity because he could suffer for us and was willing to suffer for us. "God spared not his son, but delivered him up for us all." So God poured out the cup of his holy wrath upon his son that he might consistently show mercy to the sinner. The same transaction which revealed God's justice toward sin revealed his mercy to the sinner. Look at the cross from one point of view, and we are filled with the thought of God's holy indignation against sin; look at it from the other point of view and we are filled with the thought of God's amazing mercy to the sinner. Mercy and justice met in Jesus Christ with all possible consistency, because of what he was.

III. And now the next question that I ask is this: What should be our attitude towards the Christ who suffered for us? In the first place this question should come home to the Christian's heart. What should be the Christian's attitude to Christ, our sin-bearer? We cannot speak of but a few things. The Christian should certainly obey him in all things. Out of love to him for what he has done for us in saving us from the curse of sin, we should follow him. This means that in everything the Christian should put Christ first. In all that the Christian does the will of Christ shall be supreme. The Christian's will should be swallowed up in Christ. We cannot take the commands of our Lord and modify them to suit ourselves. Nothing short of absolute obedience will satisfy the Christ, who has redeemed us and made it possible for us to obey. Some who say they believe in Christ have cast his commands into the dust and trampled upon them. Others have treated the matter of obedience to Christ as of trivial importance. If they do not want to do just what Christ has commanded they do something else under the pretext that any way will do, so you are sincere. Sincerity never makes a wrong right. Obedience is the only standard for the Christian.

The Christian should also keep in living remembrance the cross. As we go about our work day by day we should think about what Christ has done for us. This will help us to prayerfully consider what we may do for him. It is so easy to forget. It is easy enough to allow the cares of this world to crowd Christ out of our thoughts. If I were to ask some of you how much you thought about the blood of the Lamb this past week you might have to answer, "Very little,

BATTLE HYMN OF THE REPUBLIC.

JULIA WARD HOWE.

(Julia Ward Howe, the poet, is 88 years old today. This hymn is one of her most famous works.)
Mine eyes have seen the glory of the coming of the Lord:

He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible, swift sword:

His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps.

His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel:

"As ye deal with my contemners, so with you my grace shall deal;

Let the Hero, born of woman, crush the serpent with His heel,

Since God is marching on."

He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment-seat;

Oh! be swift, my soul, to answer Him; be jubilant, my feet!

Our God is marching on.

In the beauty of the lilies Christ was born across the sea,

With a glory in His bosom that transfigures you and me;

As He died to make men holy, let us die to make men free,

While God is marching on.

other things so occupied my thoughts Christ was crowded out."

Down in Georgia, where General Gordon wanted to run for the United States Senate, one of his soldiers said: "I do not intend to vote for him." The day came for the election and in the great hall the old general sat. The deep gash in his face was plainly visible, and as the soldier walked up to cast his vote, he lifted up his eyes, and saw the scar. This changed the purpose of the man. He said: "Boys, I forgot the scar, I cannot vote against him. I forgot the scar!" Beloved, have we forgotten the scars? May it be given us to have a new vision of the cross each day that we live.

And again, let me say, the Christian should revere and honor the name of his substitute. When selfishness is put down and we do all for the glory of him who has done all for us—this is honor.

A visitor saw a man driving into a cemetery one day with a cart full of flowers. The stranger observed that the man placed all the flowers on one grave, and becoming interested, drew near and said: "I suppose some member of your family is buried there." "No, no member of my family." Then the stranger became more interested than before, and made other inquiries: "This is the grave of the man who died in my stead," replied the man bearing the flowers. "My wife was at the point of death when the call came for me to go to the front. The young man whose grave I adorn today knew the condition of my family and volunteered to take my place, and while on the battle-field, as my substitute, was killed. He died for me." This was the only way the man had to express the desire that arose in his own heart to do all possible honor to the one who had taken his place on the field of battle. How may we best honor the one that died for us? There is but one answer. Bring all that we are and all that we have and lay it down at his feet for the crowning of the end for which he died.

And further—what should be the sinner's attitude toward Christ, his substitute? He should accept what Christ has done for him. All that God asks is that he allow the burden of sin to rest where it has been placed—on Christ. The key-word in salvation, viewed from the side of the sinner, is *faith*—faith in the merits of Christ's blood. "For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." "He that believeth on the Son hath everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." Faith in Christ, who brought the salvation to our doors by way of the cross is the sinner's only hope. And will you now trust him and save you? Now, now is God's time.

God took all the immense load of your black, condemning, hell-deserving sins—sins that separated you from God, and laid them on his dear Son. May you know

"I am coming to the cross;
I am poor and weak and blind;
I am counting all but dross;
I shall full salvation find.

I am trusting, Lord, in thee,
Dear Lamb of Calvary.
Humbly at the cross I bow—
Save me, Jesus—save me now.

In the promises I trust,
Now I feel the blood applied;
I am prostrate in the dust;
I, with Christ, am crucified."

BITS FROM ROMAN HISTORY.

BY REV. J. W. SLATEN.

During the war of 174, A.D., between the Romans and the Quadi, a very sudden rain storm drenched the Roman soldiers and prevented them from perishing from thirst; while it discharged fire and hail on the Quadi, thus enabling the Romans to gain a great victory. This strange phenomenon is considered by all writers as a miracle. From this incident, Emperor Antoninus named the legion "Thundering," or "Lightning."

Christians who were Romans, were beheaded. In 177, Attalus and others were put to death at Lyon for their adherence to the Christian religion. Many other Christians were exposed to wild beasts. One man—Sanctus—was burnt with hot iron till his body was one sore. He so lost his human form, but he was then put to the rack and recovered his appearance under the torture. He was afterwards torn by wild beasts and placed on an iron chair and roasted with fire.

In the time of Rusticus, the praefect of Rome, the following Christians were arraigned before him because they would not offer sacrifices to vain idols: Justinus, Chariton, Charito (a woman), Paeon, Liberianus, and others were whipped and then beheaded.

Polycarp was persecuted and martyred at Smyrna, about 167 A.D., for his faith in Christ, during the time of Emperor Antoninus. It is said that miraculous things occurred at the martyrdom of this servant of God, one of which was a white dove which flew out of Polycarp's body.

According to Justinus, the Christians were attacked by the Jews living in the Roman Empire, as if they were men of a different race, and were persecuted by the Greeks; and those who hated them could not give a reason for their enmity.

During the Parthian war, Christians were grievously persecuted in Asia and Gallia, and many of them crowned with the martyrdom of saints under the reign of Antoninus.

Ignatius said as he made his journey to Rome, to be martyred: "O, that I might come to those wild beasts that are prepared for me. I heartily wish that I may presently meet with them; I would invite and encourage them speedily to devour me, and not be afraid to set upon me as they have been to others. Nay, should they refuse it, I would even force them to it." Such was the character of the early Christians' faith during the persecution of Rome.

Alanreed, Texas.

CARSON AND NEWMAN COMMENCEMENT.

BY S. E. JONES, D. D.

In some respects, the best in the history of the institution. First, I may say, the attendance upon the exercises was very good, and the attention marked. The literary societies had sure enough re-unions. It was not a promiscuous affair, as heretofore, but a hearty reunion of *bona fide* members.

"Earnest Willie" added a new feature to our program. He offered two medals—one for the readiest speaker; another for the readiest writer. These *extempore* efforts were very fine and very much enjoyed. Mr. Sam P. White received one medal; Miss Grace Whitlock, the other.

Dr. M. A. Jones, of Columbus, Ga., delivered the sermon. It was great, both in thought and words. The theme was, "The vision of Paul while at Troas." This vision was not a creation of fancy. It was real, within,

God-given; was translated into life (the test of all true visions); the same as God's voice to the soul. Visions—soul-visions—of great meaning come to all. We must not disobey them, or we do so at our peril.

The literary address was delivered by Dr. William Lunsford, of Asheville. His subject was, "Possibilities." We must believe the best things of ourselves and make every effort to make the best out of our possibilities. The address was rich in thought and illustrated by many touching, classical and every-day experience events. One is impressed very much by the earnestness of the speaker. He himself was standing before us, a living example of his subject, with its deep meaning and outcome.

The under-graduate recitals were of a high order, and spoke much for our professor of expression, William Powell Hale.

The art exhibit was splendid. Miss Blanche Ellis, the teacher of art, has already won for herself enduring laurels. Dr. King, our resident physician, gives ten dollars every year, for the best piece of art. Miss Nora Klepper won the honor this year.

Miss Joy Bond, who presides over the Conservatory of Music has the right name. She is a joy to the college and everybody, and a sure enough bond. She holds her students with a devotion that is beautiful and unbroken. The music this year was exquisite (may I say), and if possible surpassing the high grade of former Commencements. Miss Bond has accomplished assistants who deserve great praise for helping her to direct more than a hundred young women in "soulful harmony."

The graduates did themselves great credit. Miss Anna Laurie Huff gave us a most appetizing Salutatory. She impressed us as being very sensible, scholarly and practical. Mr. W. V. Bean's class poem was a gem which dazzled the audience with its brightness. Mrs. Alice Lemons read a splendid essay on "Our Heritage." Mr. Spurgeon Bean was the class orator. After he took his seat it was conceded that he possesses some of the characteristics which made Cicero great, and Demosthenes mighty. Miss Mary Sutton, the valedictorian, read one of the most appropriate essays it has ever been our pleasure to listen to. It was certainly sparkling, and held the rapt attention of all to the last.

Dr. Jeffries was very happy in delivering his address to this class, and really begins to look younger and better than we have ever seen him. He is youthful looking, scatters sunshine among us all. He can't spell pessimism at all, and judging from the past, upheld by one of the most splendid bodies of trustees in the world, rainbows are always about him and the future is full of good things for Carson and Newman.

I should have also called attention to the business departments under the direction of Professor Prince and Miss Carrie Cate. Our business graduates are very much in demand. There were about twenty graduates this year. Failed to state also that several students of music took certificates and diplomas. Misses Bettis and Long took post-graduate work in music. Mr. Arthur Fox presented a thesis on Truth, for which he received the A. M. degree.

One of the ablest orations ever delivered before the alumnal associations was that by Rev. E. K. Cox, of Nashville. His theme was "The Message of Socialism." Mr. Cox is a deep thinker, and is making quite a reputation as a preacher. Rev. C. B. Waller delivers the oration and Mrs. J. C. Pope reads the essay before the association next year.

LOUISVILLE NOTES.

It has been now about a year since I have said anything through the BAPTIST AND REFLECTOR to my Tennessee friends. Their many kindnesses are still fresh in my memory. Your columns have chronicled some sad changes among my acquaintances. I still enjoy reading your newsy pages, and have rejoiced at your aggressive efforts against the liquor traffic, and against dishonesty in general. I hope to know in the near future that dear Tennessee—the State of my birth—is free from the saloon curse. It has ruined so many boys of my childhood acquaintance. I despise the saloon.

I also rejoice at the coming of Dr. Conger to the presidency of the S. W. B. U. Dr. Savage laid a firm foundation for a great school. Dr. Savage is a great teacher and there is no better man on earth. The grand work of Dr. Hale is too recent to allow comment. It is a great pleasure to me to meet him occasionally here in Louisville. Now, under God, and through the leadership of Dr. Conger, my prayer is, that our school may go on conquering and to conquer.

We had eighteen Tennessee men in the Seminary this year. I am hoping for more next year. It means hard work and everlastingly at it here, but great rewards to those who persevere. As a Tennessee student, I am proud of our Tennessee professors—Dement,

Carver and McGlothlin. It would do good to the heart of every Tennessee Baptist to know how high these men stand in the estimation of the students.

I have had letters from several Tennessee preachers about coming. I can heartily say now, what I have written each personally, by all means, come here and study. The Bible will be comparatively a new book. I am as firm in every Baptist principle as I ever was. More men fail to make required grade for passing here than in any school I know of. This is a good comment on the thoroughness required here. I trust every ministerial student who graduates this year in Tennessee colleges will be here in October to take up the work. This is my first word of exhortation to come since I came. I have not waited because I hesitate to give such advice, but because I wanted to know the workings of this institution thoroughly. After a year on the inside as a student, with all my heart, I say, come.

I am pastor near here and preach every Sunday. So my friends can see that I have been busy since coming here. It is a great pleasure to me to be associated to some extent with my true friend and benefactor, Lloyd T. Wilson. He is doing fine work as pastor of the East Church here in the heart of the city. Brother M. F. Ham will be with this great pastor and church in a meeting soon. We are hoping for a great ingathering.

At least two of our Tennessee men return to their native State as pastors from the Seminary this year. Brother Francisco and Brother Cox, two of our most thorough men, go to Belmont Church, of Nashville and Ashland City, respectively. Happy the churches securing these noble brothers! Love to all my Tennessee acquaintances.

W. R. HILL.

1000 First St., Louisville, Ky.

ENCAMPMENT ECHO.

The Decherd revival still goes on, and may continue until our Encampment. When we had to close at Decherd on account of the meeting of the Methodist church, we just moved our meeting to a school-house six miles in the country, and I preach every night, and also in homes at 3 p. m., and the rest of the day spend in Decherd, raising money. So far, I have raised \$325 for our Decherd building. This meeting in the country is a great meeting. Wagon after wagon load of people pile in for every service—people coming for many miles around. Many mourners seek salvation, and at every service people are saved and shouts of joy can be heard for a mile. God, in His wisdom, sent the Encampment to Estill. It has lifted the destitution of this section. Great sections of people in here had never heard a Missionary Baptist sermon. We had lost out entirely. Years ago, it used to be a Missionary Baptist section, but our preachers turned Hardshell and Anti-missionary, and the Missionary churches turned to separate Baptist churches. I know of one separate Baptist church that in the days of the Civil war was a Missionary Baptist church, and now the church is receiving \$1,300 from the Government for the use of the church in war times. That money should be for Missionary Baptists. Old settlers took their letters from the churches when they turned Anti-missionary, and they rejoice now that Missionaries are coming back again. Our Encampment opened it up again. Since last Encampment, I have spent much of my time around the field, and just within 35 miles of Estill, in the year I have witnessed over 500 conversions and received 425 people into fellowship of Baptist churches. Also organized a number of Sunday-schools, Missionary Societies, and raised several thousand dollars for Missions and church purposes. The organizing of four new churches in the center of this destitution—Fosterville, Estill Springs, Decherd and Cowan—and building beautiful modern houses of worship, has placed Baptists ahead of everybody, and has, in one year, given us back the field. We are taking the field; we are just simply cleaning it up. The Encampment gave us the respectability and opened the locked door. All our churches are revived and have taken new life around here in the last year. We are coming to the Encampment from Jerusalem, Judea, Samaria, Galilee and from the regions beyond Jordan. Will the Baptists beyond the oceans come to meet the multitude of Baptists from the wilderness, and feed their thirsty souls? I am going to spend the eight days at the Encampment. Hope to meet my many friends from over the State, and introduce you to our many new Baptists around Estill.

We need money for this section. A fifth church in a large county seat must be organized and built at once—just a little ways in the country from Estill. Do send Brother Golden at once some money to complete our buildings at Fosterville, Estill, Decherd, Cowan and Lynchburg. It is the best money ever spent. Help us to clean up this field. God bless you all.

From the Encampment, I expect I will attend Duck

River Fifth Sunday meeting, at Maxwell. Then, perhaps, I will spend a week in a meeting at Fosterville, commencing our work there in our beautiful building. Brother Runions will have completed by then. And then, about Monday after the first Sunday in July, I hope to assist Pastor Agee in a meeting, at Prairie Plains Church. Lovingly,

EARLE D. SIMS.

Decherd, Tenn., June 6, 1907.

THE ENCAMPMENT UPON US—ARE YOU READY?

The Executive Committee of the Tennessee B. T. P. U., met Monday, in Nashville, and canvassed thoroughly the plans and prospects for the Tennessee Baptist Encampment, which meets next Wednesday, the 19th of June, at Estill Springs.

It was shown that the prospects for the encampment are very bright. Already more people have registered for rooms than were registered at a corresponding date last year. A large attendance is assured. We are far better equipped for entertaining the guests than we were last year. Both of the hotels have been completely renovated and the managers are getting everything into readiness for the comfort of many more than were present last year. The Committee was greatly pleased over this feature of the preparation. We can take care of many more and in a more comfortable manner than we did last year. For this reason, we take great pleasure in urging our people to come.

The only feature that gave the Committee any concern was the financial. Mr. Lovan, our former treasurer, had to leave our State recently on account of the ill health of his wife, and could not pay the attention necessary to the collection of the pledges made to the encampment. This forced us to seek a new treasurer and has delayed somewhat the matter of collecting the funds. We are glad to announce that we have appointed Mr. R. H. Pendleton (Armstrong-Pendleton Company), Nashville, to be treasurer. We appeal to our friends to send in their contributions to Mr. Pendleton immediately. We do hope that we shall not be forced to go up to this encampment with any debt upon us. We therefore beg that the friends of this movement which has already done such a splendid service for our cause, will respond promptly to this appeal, and come at once to our aid with money sufficient to meet the expenses we have incurred. We need \$600 before next Wednesday, the 19th, in order to be free of debt. Will not our friends help us now? We hope all unredeemed pledges will be paid at once, and that those who have not given will give immediate aid to this splendid cause.

We have prepared one of the greatest programmes possible. Once more, we urge that this encampment is filled with privileges and blessings so great that it will be a most serious mistake for any one to miss it. It is not a question as to whether you can afford to come. The question is, as to whether you can afford not to come. Come by all means! You must not miss the rare privileges this encampment has in store for you.

For reservation of rooms, write, W. D. Hudgins, Estill Springs, Tenn.

For the Committee—

T. B. RAY.

Nashville, Tenn.

ANTI-JUG ORDINANCE.

Our town has defeated Governor Patterson's veto of the "Jug bill." For a long time our people were annoyed by a lot of whisky drummers from Memphis who would parade our streets every Saturday, mixing with negroes and the lower class of white men. Their brazen impudence became unbearable and our citizens in a mass meeting, passed resolutions asking them to discontinue their visits. This did no good. They still came and the express company continued to deliver jugs and packages. As president of the Anti-Saloon League, I called a mass meeting at the court house, to which nearly every citizen responded. We passed a resolution appointing a committee to draft an ordinance to prohibit the importation of whisky from points in the State into Ripley. I appointed on that committee, three lawyers, one merchant, and one editor, who procured a copy of the Rockwood ordinance, and presented it to our board of Mayor and aldermen, who passed it in a few minutes, making it effective at midnight, the seventh instant. The American Express Company was notified, and the superintendent at Memphis said his company would obey the law, and notified the local agent here to receive no more whisky from points within the State, and to obey the mandates of the authorities to the letter. The time limit caught a few jugs that will be shipped back. We are all jubilant over our success and feel profoundly grateful to the

American Express Company for aiding us in our efforts to stop the importation of whisky into our town.

The ordinance also prohibits the railroad or any common carrier from bringing it in; or any individual bringing it in for another. The penalty for violation is from \$25 to \$50 in each case. The courts may not sustain us, but it will be at least a year before it can reach the Supreme Court, even if the liquor men make a contest. So far, we hear of none. I hope every dry town in the State will take similar action as the express companies have already shown a willingness to stand by us.

W. H. BRUTON.

Ripley, Tenn.

YOUNG PEOPLE'S MISSIONARY MOVEMENT CONFERENCE.

For several years the Young People's Missionary Movement has been conducting an annual conference at Asheville, N. C. The Conference meets this year, June 28 to July 7. The meeting place is the famous Kenilworth Inn. Reduced rates for board have been secured at this inn, and the railroads have also allowed reduced railroad fare.

The object of this Conference is to train young people for leadership in missions in their churches. While the Conference is interdenominational in its general features, yet special attention is paid to the denominational phases of the work. The educational secretaries of the various denominations are present, and conduct from time to time, special denominational Conferences. In this way the inspirational features of the general Conference are felt by all, and the methods which are discussed by experts are brought into view of all, and at the same time the more particular needs of the different denominations are met by the denominational Conference.

The Conferences heretofore have yielded splendid results, and we believe that this Conference for our Baptist people can accomplish great good. We urge our young people to attend this Conference in large numbers. It will be the privilege of the educational secretary of the Foreign Mission Board to conduct a special Conference. We hope to see a very large number of our Baptist young people.

For circulars and further information, write T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va.

OUR SUNDAY SCHOOL EVANGELIST.

Rev. M. E. Wooldridge enters the Sunday-school evangelistic work this week. Brother Wooldridge has had much experience in teaching, and some ten years in pastoral work. He has been in the Seminary, and can complete his course there in another year. He may return there in the fall, giving four months hard work to the Sunday-school cause in Tennessee. He will be at McEwen, Waverly and Camden during this week, and will be open for engagements through West Tennessee as the brethren may desire. Mail addressed to him at Buena Vista would reach him until June 16, and will be forwarded to him after that until further notice, which will appear in the BAPTIST AND REFLECTOR next week.

Yours truly,

W. C. GOLDEN.

SOUTHERN BAPTIST CONVENTION MINUTES.

We have a large quantity of these Minutes in the office. They make a splendid volume of information of 311 pages. They are for free distribution, but it takes six cents to mail them. If you desire a copy, send the postage to this office.

Yours,

W. C. GOLDEN.

I was at Brodley's Creek Sunday. Had a fine crowd. High waters cut me off Saturday. Brother Raikes was with me and preached a good sermon on "I am the door." It was a great day with him, as in other years he lived there. I was happy to see the kindness and warm greetings between him and the people. The church is doing well, and I am encouraged at the outlook. All the old stand-bys living were out Sunday. An old-fashion hand-shake extended to Brother Raikes, and a neat sum of cash in his pocket.

J. T. OAKLEY.

Watertown, Tenn.

Meetings began here last night. Fine prospects. Will go from here to Paris, Tenn. May the Lord bless the paper and all the dear people in Tennessee. Mail will reach me addressed to Atlanta, Ga., in care of the Home Mission Board.

Yours,

W. H. SLEDGE.

Winston-Salem, N. C., May 22.

PASTORS CONFERENCE.

Nashville.

First Church.—Pastor Burrows preached on "My right hand and His," and on "The temptation of the wilderness life."

Howell Memorial.—Pastor Cox preached at both services. Morning theme, "Heaven." Afternoon prayer and praise service. Evening theme, "A man in hell." Good crowds; considerable interest. Meetings will continue through week.

Centennial.—Pastor Stewart preached on "Possessing the promised land," and "The Blood." 160 in S. S.

Immanuel.—Rev. A. T. Jamison, of the Connie Maxwell orphans' Home, Greenwood, S. C., preached two excellent sermons.

North Nashville Baptist Church.—Pastor Swope preached. Morning subject, "Faithfulness in adversity." Evening subject, "The Bible: Its basis of authority."

New Hope (Hermitage).—The hour was given over to Children's Day exercise. The time was spent with profit to all.

Lockeland.—A. E. Booth, pastor. Services conducted by J. W. Booth. Morning subject, "Priesthood of Christ." Evening subject, "The Christian's standing in Christ." Services helpful and enjoyed.

Seventh.—S. H. Price preached at both hours. Good services. Subjects, "The Book with seven seals opened" and "Following Christ." Return of Pastor Wright expected by next Sabbath.

Belmont Church.—Preaching in the morning by Brother M. E. Woodriddle; in the evening by Brother W. C. Golden. Three received by letter.

North Edgefield.—Sunday-school Rally at the morning hour. About 400 present. Subject at night, "The Master's call." Two baptized since last report.

Central.—Pastor preached to good congregations. Large Children's Day. Subjects, "Death of Moses" and "Justification"—Chalk talk.

Third.—Pastor Yankee preached on "Christ finishing His work," and "Four Anchors." Three baptized. Children's Day at the Sunday-school hour; good day.

Edgefield Baptist Church.—Arch C. Cree. Children's Day and Primary Exercises at Sunday-school hour. At eleven o'clock, exercises by adult department. Dr. H. M. Hamilton was the principal speaker. Pastor preached at night on "A voice for God."

Una.—Pastor Fitzpatrick assisted Brother Fisher in funeral of Sister Gotto. Good S. S. Preached at night.

Conveyances will meet trains at Kimbro, during Fifth Sunday Meeting at Mt. View Church.

S. N. FITZPATRICK.

Chattanooga.

First.—Dr. Jones preached the second in the series of "Paradox" sermons at the regular service with the themes, "The Success of Failure," and "The Failure of Success." 326 in S. S. The pastor also preached at 3 p. m. in Olympia Park to an immense crowd on "Going the Other Mile." The singing was fine, and there were four preachers on the platform of the summer theatre. The annual outing occurred on June 12 at Cherokee Springs.

Johnson City.—Roan St. Baptist Church.—No preaching; prayer and song service; 168 in S. S. This is our sixth Sunday since organization. We have a beautiful location and a splendid building for Sunday-school work—about nine rooms in the building for classes, besides an auditorium that will seat 200 people, which will soon be enlarged. We are looking for a pastor.

Second. Pastor C. B. Waller preached on "God's Man," and "Who Shall Be Able to Stand?" One received by letter; 1 approved for baptism; 3 baptized; 6 professions; 405 in S. S. 111 in Mission school. Great congregations. Fine day.

Highland Park.—Pastor R. D. Cecil began a series of sermons on "Essentials to Family Religion." Introductory sermon: "Family Religion." First in the series, "Husbands of the Bible." 2 additions by letter. 177 in S. S. 40 in Junior B. Y. P. U.; 35 in B. Y. P. U. The work begins on our S. S. rooms at once.

Hill City.—Pastor Hale preached on "Christ the Rock," and "The Prodigal Son." Four additions; more to follow.

East Chattanooga.—Pastor Gorbet preached in the morning on "Dwelling in Him." 161 in S. S. Pastor Chunn of Rossville preached at night.

Rossville.—Dr. W. T. Russell preached in the morning and Rev. Howard at night. 200 in S. S. Good B. Y. P. U. Good congregations.

Chickamauga.—Pastor Chunn preached in the morning on "The Little Foxes." Rev. Gorbet, pastor at East Chattanooga, preached at night. 40 in S. S. Good B. Y. P. U.

Rev. T. N. Hale, the pastor of Hill City, was present and spoke of his work.

Knoxville.

Members present: Pastors Perryman, Hurst, Dance, Kibby, Crow, Sharp, White, Cate, Dickson, Branam, Holt, Shippe, Anderson, Atchley, Stackhouse. Pastors reported services as follows:

Bell Avenue.—Pastor Sharp preached on "The Bible Doctrine of Giving," and "Come and See." 382 in S. S.

Immanuel.—Pastor Cate preached on Acts iii:7-8, and Rom ix:17. 83 in S. S. 10 received by letter; 1 by baptism.

Island Home.—Pastor Dance preached on "Obedience to the Heavenly Vision," and "Lessons on Soul-Winning." 200 in S. S.

Broadway.—Pastor Atchley preached on "Real and Artificial Flowers," and "A Life's Choice." 561 in S. S. One received by letter. Children's Day observed.

Deaderick Ave.—Pastor Perryman preached a memorial service before the Woodmen of the World, and at night on "Do You Belong to the Crowd of One or Nine?" Two received by letter. 600 in S. S.

Lonsdale.—Pastor White preached on "Praying and Missing," and "Three Points in a Parable." 117 in S. S. Two received by letter.

Third Creek.—Preaching by Pastor Shippe on "Proof of Love," and "The End is Come." 90 in S. S.

First.—Preaching by Dr. Stackhouse on John xi:47, and Luke xvi:22, 23. No report on S. S.

Euclid Ave.—Preaching by Pastor Hurst on "Jesus a Servant," and "The Greatness of John the Baptist." Ten baptized; one approved for baptism; 235 in S. S.

Oakwood.—Pastor Crow preached on "The Condemnations and Commendations of Jesus," and "Moral Anchors." 106 in S. S.

Sixth Avenue.—Pastor Kibby preached on "Who is My Neighbor?" and "The Ascension." Two additions; 206 in S. S.

Smithwood.—Pastor Anderson preached on "Missions," and "The Assurance of Faith." 100 in S. S. \$46.75 for missions.

Third.—Pastor Holt preached on "The Righteousness of Christ," and "Reconciliation." 214 in S. S.; 1 received by letter.

Rockwood.—Preaching by Brother Charles T. Beall. Church called Brother Beall to the pastorate.

Maryville.—Pastor O. C. Peyton preached on "Caleb a Servant of God," and "An Earnest Entreaty." Added to offering for Orphans' Home. Prayer meetings increasing in interest. The outlook in general is encouraging, though there are on-lookers and dropouts in goodly number.

Memphis.

McLemore Ave.—Bro. F. J. Davenport preached on "Bury Life," Eccl. 9:10, and "The Crowned Christ," Rev. 19:12.

LaBelle Place.—Pastor J. N. Lawless preached on "Personal Work in the Kingdom of Christ," John 1:41, and "The Gentle Reign of Christ," Isa. 11:6. Three received by letter; 1 by experience; 2 baptized.

Boulevard.—Pastor Wiggs preached on "Christ's Visit to His Church," Mark 11:11. The evening services were conducted by the B. Y. P. U. of the church. One received by letter.

First Church.—Pastor A. N. Boone preached in the morning on "The Christian's Secret of a Peaceful Life," Isa. 26:3. Very fine congregation. Class union at the Y. M. C. A. Building in the evening.

Central Avenue.—Pastor B. F. Whittin preached on "Saving Men," 1 Cor. 9:22; and "Consider your Ways," Hag. 1:5.

Central Church.—Pastor Thomas S. Potts preached at both hours. Morning subject, "God Commending His Own Love," Rom. 5:6-11. Evening, "There is no Difference," Rom. 3:22, 23.

Binghamton.—Missionary O. T. Finch preached to large congregation at night.

Florida Avenue.—Missionary O. T. Finch preached in afternoon. Subject, "Christian Service Revived," Mark 8:14.

Seventh Street.—Pastor Strother preached at both hours, on "The Pastoral Office," 1 Thes. 2:19; and "The Sufferings of Christ and the Glory that shall Follow," 1 Peter 1:11.

Bellevue.—Pastor H. P. Hunt preached. Morning subject, "Love's Labors never Lost," 1 Cor. 13 Chap; evening subject, "The Falling of a Shadow," Matt. 11:3. One baptized.

The Memphis Pastors' Conference request that brethren giving their reports through other conferences for publication in the BAPTIST AND REFLECTOR, give their text references in connection with their subjects.

I. N. STROTHER,
Secretary.

545 Seventh St.

We received one by letter and approved one for baptism yesterday, and baptized two candidates last night. Our work is doing well. W. JAS. ROBINSON.
Morristown, Tenn.

Sunday, May 19, was a fine day with us at Athens. Two full houses, morning and evening. Morning subject, "The Ninth Commandment," or "Bearing false witness;" evening subject, "Ten reasons why those in hell do not want others to come there." Fine collection for ministerial education. Quite a number of strangers in the congregation.

T. R. WAGGENER.

Athens, Tenn.

Had a fine day at Linwood Church, the third Sunday in May. Congregations good. Sunday-school good. This is one of the best Sunday-schools, if not the very best, in New Salem Association. The church is alive to the interests of the mission work, and they seem to understand what Paul meant when he said that the Lord hath ordained that they which preach the gospel should live of the gospel. So they always see that their pastor is paid promptly. This is a faithful little band, striving together for the glory of God.

M. W. RUSSELL.

Hickman, Tenn.

In this week's BAPTIST AND REFLECTOR, I notice your table of "Baptist statistics," in which Tennessee is placed seventh in line of population (among the fifteen States in the bounds of Southern Baptist Convention), but only tenth in the list of contributions. May I remind you that in the Woman's Missionary Union reports, Tennessee women stand seventh in the list of contributors. I appreciate that advice of yours that "Tennessee move up to take her rightful place," but instead of "seventh," as you suggest, let us make it the "third," as our "girls of Tennessee" in their report already have done. We are able to do it.

MRS. A. J. WHEELER,
President Tenn. W. M. U.

June 7, 1907.

The present arrangement will give me more time among the churches and people of Tennessee. Dr. J. W. Conger's coming to the University promises me great relief; he will have the details of the chief executor's office. He is a great school man; his work in Arkansas, in building Onachita College proves it. He is an alumnus of the S. W. B. U., and love will enliven his efforts. But I do not want the people to think that my Baptist pride and interest is limited to the great plant at Jackson. The Women's College, at Murfreesboro, must be cared for by the Baptists of all Tennessee. I am sure that Jackson, First Church, will furnish one room in our Women's College. Of course, Memphis, Dyersburg, Humboldt, Trenton, and others will take a part also. Let us put this college of ours at Murfreesboro on our hearts.

G. M. SAVAGE.

Jackson, Tenn.

The semiannual meeting of Enon Association convened with the Peyton's Creek Church, last Friday. Several of the churches sent messengers. The introductory sermon was preached by Rev. G. W. Ramsey, on the subject of "Missions," after which the regular program was taken up, and each subject well discussed. The interest was wonderful, especially over what Baptists have done for the world, and what they are doing now. Oh, how glad I am that I am a Baptist, and a Missionary Baptist, at that—stronger than ever before. Notwithstanding the very busy season of the year, there are large congregations at every service. We took up a collection of fifteen dollars to aid sister Sarah Rowsey in the church building near Shiloh Park. Let the Baptists bestir themselves, and throw out their money until the church is completed. Sunday was communion season. The church house being newly painted and papered, looked so nice, and was filled to overflowing. It was a great meeting.

R. B. DAVIS.

Carthage.

THE BAPTIST ENCAMPMENT.

Before another issue of the BAPTIST AND REFLECTOR, the Baptist Encampment will open at Estill Springs. During these hot days, write a letter to Mr. W. D. Hudgins, at Estill Springs, and ask him to reserve a room for you. The rate for board and room is \$1 per day. The railroad ticket within the State is one fare plus twenty-five cents. Do not delay about making your arrangements to go. Be sure to bring your Bible and a note book with you. You will need them.

Yours for the Encampment,

W. C. GOLDEN.

MISSIONS.

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

Home Missions—Rev. B. D. Gray, D. D., Corresponding Secretary, Atlanta, Ga.; Rev. T. S. Potts, D. D., Memphis, Tenn., Vice-President for Tennessee.

Foreign Missions—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va.; Rev. J. B. Lawrence, Humboldt, Tenn., Vice-President for Tennessee.

Sunday-School and Colportage—Rev. W. C. Golden, D. D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

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

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

Ministerial Relief—Rev. G. S. Williams, D. D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 904 First Avenue, South, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Avenue, South, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 610 Monroe Street, Nashville, Tenn.; Recording Secretary, Mrs. W. W. Kannon, Nashville, Tenn.; Secretary of Young Woman's Work, Miss Gertrude Hill, 627 Shelby Avenue, Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editress, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

CENTRAL COMMITTEE NOTES.

The Central Committee met in usual session the first Tuesday in June. This was the meeting for the reports of the Woman's Missionary Union, which has just closed its annual meeting in Richmond, Va. Mrs. Wheeler, Miss Evie Brown, Mrs. A. Cook and Mrs. Gibson were present and gave enthusiastic reports in all of our various lines of work. It was certainly good to be there, for such enthusiastic reports as were given by these delegates were never brought back to us before. It was a delightful echo meeting.

We were all greatly interested in hearing of the memorials to be established for our dearly beloved officer of other years, Miss Annie E. Armstrong. It is such a fitting tribute to one who deserves all honor for such a life of work and sacrifice. The adoption of the Louisville Training School charmed all. The remarkable collection of \$10,300 that was taken to build a new home for the Training School pleased immensely. We were very much interested in hearing of the Baptist Building and the exhibits that are at the Jamestown Exposition. We were so proud when we heard of it all to say we were Baptists and especially Baptist women. We were glad to have with us as visitors, Miss Prophet, our newly elected organizer; Miss Duggin, of the Louisville Training School, and Miss Martha Hill. Miss Duggin intends to return to Louisville in the fall to complete the course. Miss Hill has just returned from one of the mountain schools of North Carolina, located at Fruitland. Quite a number of good reports came in from all of the officers.

Collections for expense fund seemed to be in a very fine shape. No new business was transacted. Adjourned to meet July 2, 1907.

Mrs. W. W. Kannon.

Rec. Sec.

Report of the Corresponding Secretary for the month of May, 1907:

Letters written to the vice-presidents, 31; letters written to societies, 29; letters to new societies and miscellaneous letters, 13. Total number of letters written, 73.

New societies reported in May, 6; W. M. S., 4; young ladies societies, 2.

Clinton Association, Andersonville Church, W. M. S.—President, Mrs. E. L. Dawn; Duck River Association, Decherd Church, W. M. S.—President, Mrs. Walter Drake; Vice-president, Mrs. Gigsby; Secretary-treasurer, Mrs. Chas. Shelly; Duck River Association, Cowan Church W. M. S.—President, Mrs. Chas. Utermoehlen; Vice-president, Mrs. Len S. Davis; Secretary-treasurer, Mrs. T. M. Grizzard; Cumberland Association, Blooming Grove Church, W. M. S.—President, Mrs. Eugene Coleman, Corbandale, Tenn.; Secretary, Miss May Allen, Bellamy, Tenn.; Ocoee Association, St. Elmo, Young Ladies Society—President, Miss Daisy Poole; Ocoee Association, Highland Park, Y. L. S.; President, Mrs. W. J. Wolfe.

We are indebted to Rev. E. D. Sims for the new societies at Decherd and at Cowan.

Mrs. B. H. Allen.
Cor. Sec.

RECEIPTS.

Treasurer in account with Tennessee W. M. U., May, 1907:	
May 1.—Brought forward.....	\$81 73
Central W. M. S.	7 00
Third W. M. S.	50
Immanuel W. M. S.	4 00
Howell Memorial W. M. S.	50
Belmont W. M. S.	25
La Belle Place W. M. S., Memphis	50
First Church W. M. S., Chattanooga	1 30
Lockeland W. M. S.	50
Total	\$96 28

DISBURSEMENTS.

To new mimeograph	\$10 00
To corresponding secretary—postage	1 00
To chairman literature committee	2 00
To treasurer—postage	40
	\$13 40
To balance	82 88
	\$96 28

Letters written, five.

Mrs. J. T. Altman.
Treasurer.

Report of Chairman of Literature Committee, for May, 1907.

Sent out the following:

Mite Boxes, 36; Leaflets, 156; Programs, 2; Envelopes, 10; Home Fields, 9; Foreign Mission Journal, 8; Our Mission Fields, 43; Topic cards, 17; Manuals, 9; Important cards, 7; Share cards, 2; Organization blanks, 3; "Kind Words," 25; Tool chests, 1. Have written three letters; 4 postals.

Mrs. J. C. Johnson.

ROAN STREET CHURCH.

We, the Roan Street Baptist Church, of Johnson City, Tenn., met in our own church home yesterday for the first Sunday-school and preaching services in the permanent home.

We have just purchased the Lusk school property on the corner of Roan street and Watauga Avenue. During the past week a force of workmen have been renovating and repairing, painting and remodeling, so as to have a place ready for use. When we get through, according to present plans, we will have one of the very best buildings in Johnson City for a great Sunday-school work. We will also have an auditorium that will seat two hundred and fifty or three hundred persons.

Brother E. H. Hicks, who has been

"supply pastor" at Elizabethton for some time past, preached for us, and will be with us during the month of June. We had a fine Sunday-school and church service congregation, even though the day was a regular "rain pour" and cold besides. Hearts were warm and spirits strong. How the people could sing, shake hands and enjoy being in the service. It was a day of good-fellowship and soul growth. Our earnest desire is to do His bidding and His will, and put Him to the "test" for the good of Baptists in this community and the advance of His work and Kingdom among us.

At church service the house was comfortably filled. We had one hundred and sixty-two in Sunday-school. Our Sunday-school record since we organized, one month ago, is as follows:

May 5	151
May 12	137
May 19	152
May 26	141
June 2	162

The ladies of the church have banded themselves into a Ladies Aid and Missionary Society. Thus the work along all lines is being put into shape and organized. Every one is ready and willing to work if given the opportunity. We are wanting a pastor. May the right man be sent to us is our hope and prayer.

H. A. Reep.
Clerk.

NEW CHURCH ORGANIZED.

At the request of the Baptist people of the prosperous and growing new town of Etowah, Tenn., a council was called, consisting of Dr. W. C. Golden, of Belmont Church, Nashville; Rev. T. N. Nelson, of Corinth; Rev. S. J. Parks, of Chestna; Rev. T. F. Hendon, of Madisonville, and representatives of Vonore and Cog Hill churches. The council met Sunday, June 2, in the hall rented by the people for the purpose of holding services until a house can be built. A large congregation gathered. After an earnest sermon by Dr. Golden, a call was made for all who wished to enter into the organization. Twenty-three came forward and gave their hand as token of their desire to do their best. Dr. Golden was chosen as moderator; Rev. T. N. Nelson, secretary. After the articles of faith and church covenant were read, those who had come forward unanimously adopted same, after which the council unanimously declared the members a regularly constituted Baptist church. Thus was launched another Baptist church in Tennessee, to hasten the coming of our Lord. Trustees were elected by the newly constituted church, who were instructed to plan at once the building of a church house, and look after other important matters pertaining to the development of the church. The church starts out on a great mission with wonderful prospects.

They are planning wisely and cautiously. The location of their house is a very important matter. They have in view a beautiful location in the center of the town. Etowah is situated sixty miles south of Knoxville, on the new line of the L. & N. Railroad. The Railroad Company have built extensive shops here, being the terminus of two important divisions of the road. There are already 2000 people in the town, and people are coming in every day. Two-thirds of the entire population are Baptists. With a wise leader and hard work on the part of the church, a large church will soon be had, which will mean much for the town, and country. Brethren of the State, don't forget the little band now starting out on their great mission; they will need your prayers, sympathy and co-operation. If you want to do a noble work, and put your money where it will accomplish a great good, send it to Brother T. A. Royston, Etowah, to help build their

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A wholesome cream of tartar baking powder. Makes the lightest, best flavored biscuit, hot-breads, cake and pastry.

Alum and alum-phosphate baking powders are injurious. Do not use them. When buying baking powder be sure the label specifies cream of tartar.

house.

A splendid Sunday-school was also organized, consisting of about fifty members.

T. F. HENDON.

SISTER JAMES CELEBRATES 93D BIRTHDAY.

It was the happy privilege of the writer to be present on the occasion of the celebration of the 93d birthday of Sister Mary Susan James, at the home of her son, Wm. B. Eastes, on the 28th day of May. Quite a number of her friends gathered at the home, and brought with them an elegant dinner, and a perfect surprise to her, thus reminding her of the fact, that though advanced in years, she was not forgotten, but very highly appreciated by all. She was born near Lynchburg, Va., May 28, 1814; and when about two years old, her parents moved to Smith County, Tenn., about four miles from Carthage, and with the exception of a few years, she remained a resident of that county during her life. She professed faith in Christ in 1832 and united with the Baptist church, of which she still remains a member, thus giving 75 years of her life to her Master's service. What an example for us to emulate. Instead of spending the best of her days in the service of sin and Satan, she devoted it to her dear Lord. She was married to Mr. John Eastes when about 20 years old, and four sons were born unto them, only two of whom are now living to cheer her heart and bring sunshine into her declining years—Rev. Thos. J. and Wm. B. Eastes, and they take great delight in ministering to mother who in the providence of God, has been spared so long to them. After the death of Mr. Eastes, she was married to Mr. Leroy James, who died about 11 years ago. She is a woman of remarkable mind, noted for her activity, and takes great delight in attending the services of her Lord; and is one of the best listeners the writer has ever had the privilege to preach to. After the dinner was served, the company assembled in the room and a religious service was held, and all felt grateful to God that He had spared her life so long. We all regretted the absence of her sons, who, in the providence of God, were kept away. May the Lord spare her to spend many more years and permit her many friends to again express their love and appreciation of her many virtues.

S. M. GUPTON.

Shop Spring, Tenn.

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THE DIVINE FIRE.

He who hath the sacred fire
Hidden in his heart of hearts
It shall burn him clean and pure,
Make him conquer, make endure.
He to all things may aspire,
King of days, and souls, and arts.
Failure, fright and dumb dismay
Are but wings upon his way.
Imagination and desire
Are his slaves and implements.
Faiths and foul calamities,
And the eternal ironies,
Are but voices in his choir.
Musician of decreed events
Hungers, happiness, hates,
Friendships lost, all adverse fates.
All passions and all elements,
Are but golden instruments
In his glorious symphonies.
Subject to his firm decrees
Are the heavens, are the seas;
But in utter humbleness
Reigns he, not to ban but bless—
Cleansed, and conquering, and benign
Bearer of the fire divine.
Richard Watson Gilder.

TENNESSEE ASSOCIATIONS—
1907.

JULY.

Shelby County.—Calvary Church, Millington, Wednesday, July 17.
Squatichie Valley.—Little Hopewell Church, Squatchie Co., Friday, July 26.
Big Hatchie.—Covington Church, Tipton Co., Wednesday, July 31.

AUGUST.

Concord.—Milton Church, Rutherford Co., Thursday, August 1.
Holston.—Fordtown, twelve miles north of Johnson City, Tuesday, August 13.
Nolachucky.—Flat Gap Church, two miles from Jefferson City, Thursday, August 15.
Cumberland Gap.—Hopewell Church, Claiborne Co., Tuesday, August 20.
Chilhowie.—Pleasant Grove Church, Blount Co., Thursday, August 22.
Duck River.—Hannah's Gap Church, Lincoln Co., Thursday, August 22.
East Tennessee.—Union Church, Cocke Co., Thursday, August 22.
Hiwassee.—Oak Hill Church, two and a half miles east of Evesville, Rhea Co., Thursday, August 22.
Mulberry Gap.—Brier Creek Church, Hancock Co., Tuesday, August 27.
Big Emory.—Cardiff, Roane Co., Thursday, August 29.
Unity.—Toone, Saturday, August 31.

SEPTEMBER.

Ebenezer.—Santa Fe Church, Maury Co., Wednesday, September 4.
Sweetwater.—Mount Harmony Church, McMinn Co., Wednesday, September 4.
Little Hatchie.—Grand Junction, 2 p. m., Thursday, September, 5.
Tennessee Valley.—Concord Church, Evesville, Thursday 11 a. m., September 5.
Watauga.—Stony Creek Church, Carter Co., Thursday, September 5.
Central.—Friendship Church, near Medina, Tuesday, September 10.
Eastanallec.—Riceville, Thursday, September 12.
Midland.—Bethel Church, Anderson Co., Thursday, September 12.
Salem.—Providence Church, Warren Co., Thursday, September 12.
Stockton's Valley.—Seventy-six Church, Clinton Co., Ky., Saturday, September 14.
Friendship.—McCullough's Chapel Church, Dyer Co., Wednesday, September 18.
Wiseman.—Long Creek Church, Macon Co., Wednesday, September 18.
Holston Valley.—Surgoinville, Thursday, September 19.

Indian Creek.—Iron City, Lawrence Co., Thursday, September 19.
William Carey.—Elora, Friday, September 20.
Beech River.—Bear Creek Church, near Parsons, Decatur Co., Saturday, September 21.
Union.—Philadelphia Church, Grundy Co., Saturday, September 21.
Clinton.—Careyville, Thursday, September 26.

OCTOBER.

Beulah.—Gardner, Tuesday, October 1.
New Salem.—Macedonia Church, at New Middleton, Smith Co., Wednesday, October 2.
Sevier.—Evans' Chapel Church, No. 1, Sevier Co., Wednesday, October 2.
Southwestern.—Oak Grove Church, Carroll Co., near Buena Vista, Wednesday, October 2.
Ocoee.—Cookson's Creek, at Fetzer-ton, Thursday, October 3.
Providence.—Dogwood Chapel Church, Roane Co., Thursday, October 3.
Harmony.—Harmony Church (Clerk's P. O., Kendrick, Miss.), Friday, October 4.
Riverside.—Monterey, Friday, October 4.
Judson.—Mount Zion Church, Williamson Co., Saturday, October 5.
Cumberland.—Lebanon Church, Robertson Co., Tuesday, October 8.
Northern.—Little Barren Church, Union Co., Tuesday, October 8.
Enon.—Mount Tabor Church, Smith Co., Wednesday, October 9.
Tennessee.—Union Church, Knox Co., Wednesday, October 9.
Weakley County.—McKenzie, Wednesday, October 9.
Nashville.—Dickson, Thursday, October 10.
Western District.—Spring Creek Church, four miles east of Mansfield, Friday, October 11.
West Union.—Buffalo Church, at Winona, Friday, October 11.
Stewart County.—Crockett's Creek Church, Wednesday, October 16.
New River.—Mill Creek Church, Scott Co., Thursday, October 17.
Walnut Grove.—No minutes received; reported to be extinct.
East Tennessee S. S. Convention.—Sweetwater, Tuesday, July 23.
Tennessee Baptist Convention.—Knoxville, October 8.

LANSING BURROWS,
Sect'y. So. Bapt. Con.

PASTORS AND DEACONS' CONFERENCE.

Program of pastors and deacons' conference to be held with First Baptist Church, of Ooltewah, beginning Friday night, June 28, 1907:

Friday—P. M.
7:30—Introductory Sermon.—Rev. Daniel Quinn.
Saturday—A. M.
9:30—Devotional exercises.—Rev. J. T. Parkerson.
10:00—Is foot washing an ordinance, and, if not, why not?—Revs. B. N. Brooks and L. E. Rowland.
10:30—Are we as an Association moving forward, if not, why not?—Revs. C. B. Waller and P. D. Longley.
11:00—Sermon.—Dr. Howard L. Jones.
Noon.
1:30—Advantages of every Sunday preaching, and is it the Bible plan?—Revs. Daniel Quinn and W. E. Gray.
2:00—Why I am a Baptist.—Rev. F. K. Mathews.
2:30—What are the duties of a deacon?—Revs. R. D. Cecil and S. H. Wofford.
3:00—Love for one another, and how to cultivate it.—Rev. Smith Stephenson.
3:30—Old time experience meeting.
7:30—Sermon.—Rev. C. B. Waller.
Sunday—A. M.
10:30—Sermon—Subject, "The Two

Witnesses," Rev. 11th Chapter.—Rev. W. L. Taylor.

Noon.

3:00—Woman's Missionary Union.—Mrs. C. H. Ralston, leader.

L. H. SYLAR,
W. C. TALLANT,
Committee.

FIFTH SUNDAY MEETING.

Our Fifth Sunday Meeting will convene with the Linwood Church on Friday night, June 28, at early candle light.

1. Devotional service.
 2. Organization.
 - Saturday Morning, 8:30—
3. Devotional service.
 4. "Origin of Missions"—S. M. Gup-ton, T. L. Fuqua, S. H. Bingham.
 5. "Origin of Modern Missions"—J. T. Oakley, W. P. Phillips, C. C. Smith.
 6. "Reflex Influence on the Church for Neglecting or Promoting Missions"—J. J. Carr, J. B. Phillips, A. E. Johnson.
 7. "Bible Authority for Sunday-schools"—J. H. McNabb, H. Neal, L. D. Smith.
 8. "Christian Stewardship"—Dr. J. M. Phillips, S. G. Shepard, S. Robinson.
 9. "Influence of Sunday-schools on the Church and the Community"—W. E. Raikes, J. F. Speck, J. H. Johnson.
 10. "Temperance"—John Bryan, A. A. McNabb, H. A. Phillips.
- The question box will be opened at the pleasure of the body.
Now, brethren, will you all come to this meeting praying that the Lord may give us a glorious meeting?
Sunday morning we will have a Sunday-school mass meeting and at 11 a. m. a sermon by some one selected by the body.
H. NEAL, Chairman.
JOHN BRYAN, Clerk of Board.

Program of Fifth Sunday Meeting, at Mercer, Tenn., June 29-30, 1907:

- Saturday—A. M.
9:00—Devotional exercises, led by pastor.
9:30—The duty of pastor to the church; and of church to the pastor.—Dr. C. P. Malone, G. W. Floyd.
10:30—Should the doctrines of the church be preached?—M. L. Lennon, Dr. G. M. Savage.
11:30—Sermon.—D. A. Ellis.

Noon.

- 12:30—Dinner.
2:00—Religion in the home.—J. Manly Davis, A. C. Lennon.
3:00—Who has the right to partake of the Lord's Supper?—J. H. Oakley, D. A. Ellis.
8:15—Sermon, What constitutes valid baptism?—A. Nunnery.
Sunday—A. M.
9:00—Devotional exercises, led by J. A. Jones.
9:30—What is necessary to a scriptural church?—W. B. Perry, Dr. G. M. Savage.
10:30—Will the heathen be saved without the gospel?—W. A. Gaugh, M. L. Lennon.
11:30—Missionary sermon.—J. H. Oakley.

Noon.

- 12:30—Dinner on ground.
2:00—Ministerial education.—D. J. Campbell, W. A. Gaugh.
3:00—Should church members be disciplined?—Larkin Williams, A. Nunnery.
8:15—Sermon.—Dr. G. M. Savage.
W. B. PERRY,
Chm. Program Com.

FROM "THE OLD CAMP GROUND"

We again remind Tennessee Baptists that the Encampment is nearly here. If you have not sent in your name for a room, you had better do so at once. People from all parts of the State have

already engaged quarters for the entire time, and others are coming in on each mail. The present outlook indicates an unusually large attendance. We are glad to say, however, that the hotels are making extra preparations for our guests and will, by the help of other boarding houses, be able to accommodate all who come. The "Beard House" is under splendid management this year and has been repaired and put in excellent condition. Mr. Tyler can comfortably keep two hundred guests. Everything is in readiness and a good time is in store for all who may stay at the Beard House.

Mr. Shelton already has the "Estill Springs Hotel" in splendid condition, and the grounds are beautiful. He can accommodate 100 more than last year. Oak Hill and other boarding houses are prepared to care for guests, and I dare say, all will be splendidly entertained.

Let me insist that no one can afford to miss this great meeting. The program suggests only a few of the benefits derived from this gathering.

Write for rooms. Don't hesitate to call upon us for any information that we may be able to give. We have programs for all. Send us your name.

Cordially,
W. D. HUDGINS.

Estill Springs, Tenn.

"REVEREND."

"As concerns Protestant preachers, this title is not of their own choosing. Most of them object to its implication—namely, that a minister is 'to be revered.' They much prefer that he be thought of as merely a man among men. But it has now crystalized into a sort of badge of the Christian ministry, and is commonly so accepted. Like other of our arbitrary titles, it has also acquired certain rules of usage. 'Mister' is a ridiculous word when spelled; 'Missus' is worse; the lawyer would certainly be ruffled if continually called 'Squire,' though he will allow you to indicate his calling by writing the abbreviation 'Esq.' after his name.

"Now, just as 'Esq.' must not be put before a name, nor 'Mr' or 'Mrs.' written out in full, so 'Rev.' cannot stand alone as a title. 'Rev. Black' is a barbarism. The editor of the *American* ought not only not to use it himself, but he ought to go after the scalp of any reporter, Mergenthaler man, or headliner who will allow it to creep into the paper. Call a preacher 'Mr.' if you don't know his initials; not 'Dr.,' which is flattery, nor 'Rev.,' which is (so used) an outrage. The honest simplicity of calling ministers 'Mr.' ought to be encouraged, and the daily papers can set a good example.

"Once more: Why continue to call a disgraced and discredited preacher 'Rev.' long after his church has taken away his right to the title? He may be on trial for crime, or even condemned and in the penitentiary; but if the newspapers refer to him it is still as 'Reverend.' *Reverendus* he is not any more; perhaps he never was, though this habit people have of looking up to preachers helps sometimes to spoil even a good man."—*Christian Advocate*.

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Baptist and Reflector

(PUBLISHED WEEKLY.)

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A. J. HOLT Associate Editor
F. BALL Corresponding Editor
T. F. HENDON Field Editor

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HELP THE WOMEN.

The Baptist Standard tells the following story:

"This editor knows a preacher in another State who was once unwise enough to oppose women having anything to do with church affairs, except to give a little money when called on. While in this state of mind, he received a letter from a church clerk asking if he could preach for that church twice a month for fifty dollars, and expenses, per month. He at once wrote that he had long wanted to do some pastoral work, and would, therefore, gladly accept the call to the church. On his first visit he preached on Saturday afternoon, and called a conference of the church, there being not a man present. When he asked that the minutes be read, a young lady rose and read them. He then asked if there was any business to be transacted, a sister rose and said: 'Brother ——— has been drunk repeatedly, and will not heed the admonitions and appeals of the committee appointed to see him. I, therefore, move that the fellowship of this church be withdrawn from him on the charge of drunkenness.' Another sister rose and seconded the motion, the new pastor took the vote, and the brother was excluded by unanimous vote. The pastor asked if there was any further business, and there being none, a sister rose and moved that the conference adjourn. After adjournment, the pastor looked around and inquired, 'Where are all the brethren?' and was told that the church had just excluded the only male member it had. That preacher never paid a visit to that church, and returned home without his salary and expenses being paid. He was soundly converted to the idea that Christian women can do things."

This was certainly quite a novel situation; also it was an unusual one. It serves to show, though, that there are times when women not only may, but must take part in church services. Let us say it again, for our part, we believe in the women. We do not, of course, think they should preach in the pulpit, or that they ought to attempt to run the whole church, if there are any brethren to run it who are capable of doing so. We do believe, though, that they ought to run their part of it. We can see no objection, for instance, to their having a Woman's Missionary Union in the church, provided the Union is not independent of the church, but is in and by and of and for and through and to the church. As we understand it, this is the plan of the Wom-

an's Missionary Union. The women are willing and anxious to work for the Master in any way they can. Let no one throw any obstacle in their path to prevent them from doing so. The Apostle said, "Help those women which labored with me in the Gospel."

This text suggests several things: 1. The women labored. 2. They labored with Paul. 3. They labored with him in the Gospel, in the work of carrying the glad tidings to lost men. 4. Paul appreciated their labors with him. He was evidently thoroughly in sympathy with them. 5. He gave directions to his "yoke-fellow" that he should help and not hinder them. Evidently Paul was no woman-hater, as he has sometimes been represented to be. He believed in women. He believed in their working. He believed in encouraging them in doing so.

NASHVILLE WHISKEY.

A man came from Mt. Pleasant to Nashville and got drunk on Nashville whiskey. On the train home he "behaved in a most disorderly manner in the ladies' coach of the train, using vulgar and profane language." A deputy sheriff tried to quiet him. When the train arrived at Mt. Pleasant, the drunken man took possession of the door of the car, and would not let any one out. The deputy sheriff threw him off of the car. The drunken man struck him. The deputy sheriff pulled his pistol and shot the drunken man in the breast, causing his death immediately. No blame is attached to the deputy sheriff, as he was acting both in the line of his duty and in self-defense. Where was the blame? On the man? Yes; but he was drunk. On the Nashville saloon-keeper who sold the liquor to the man to make him drunk? But he would claim that he had a license to sell the liquor. Who sold him the license? The official. He would claim, however, that he had no right to refuse to sell the license, as the law said that he must sell it when the saloon-keeper walked up and laid down his money and asked for a license. The law? Who made the law? The Legislature made the law. Where is the member of the Legislature who did not vote to repeal the law? He would claim, however, that he represented his constituents. Well, who were his constituents? They were the Christian people of this city and county—the Baptists, Methodists, Presbyterians, etc. Gentlemen, the responsibility for the death of this poor drunken man comes ultimately back upon you and you. If this were the only man killed as the result of the sale of liquor in Nashville, it would not make so much difference. A negro was killed in a saloon by the bartender last week. And so it goes, almost every week. What are you going to do about it? Not only the good people of Nashville, but all of Middle Tennessee is asking that question. Shall Nashville whiskey be allowed longer to debauch the whole country around?

WHISKEY AT THE BOTTOM.

And now it develops from the investigation into the Brownsville affray, where a number of persons "shot up" the town, that whiskey was at the bottom of the whole trouble. The Associated Press dispatch from Washington, under date of June 4, says:

"A. Y. Baker, a customs inspector, told of the incident at the wharf when he pushed a drunken soldier into the river. This occurrence has been thought to have been one of the causes of the trouble in Brownsville."

The testimony sometime ago showed that the immediate cause of the trouble originated in a saloon, because the whites and blacks were not allowed to drink together there. The only man killed in the affair was the bartender of the sa-

loon. Here, then, was a little trouble originating in a saloon, but which had the effect of convulsing a whole nation, and led to the appointment by the United States, of a committee to investigate the trouble. This committee of grave and reverend Senators has been in session more or less for several months, solemnly investigating the matter, at the expense of the American people.

Now, why should they not go to the bottom of the trouble and find out not only who did the shooting, but why they came to do it? Why should they not then recommend that the Congress of the United States shall pass a law prohibiting the existence of these saloons, which are at the bottom of this trouble, as of nearly every other trouble in our land? Why attempt to cut off simply a few shoots from the tree? Why not dig it up at the roots? Why check a few streams? Why not dam up the fountain? They have a magnificent opportunity to do the people of this country a great and notable service in their report to the Senate. Will they do it?

"JUST TIRED OF WORK."

A dispatch from Augusta, Ga., under date of June 4, says:

"With no particular grievance except that they were 'just tired of work,' every negro trained nurse in the Lamar Hospital, a large institution for negroes, walked out today, leaving no one but the white superintendent and three internes to care for forty patients, some of whom are in a critical condition. The Lamar Hospital has heretofore employed negro nurses exclusively under the direction of a white superintendent. The managements states that the places of the strikers will be filled with whites at once and that negroes about the institution will be dispensed with."

This presents an acute phase of the negro problem. The negro will work when he feels like it and quit when he feels like it. No contract will hold him, because he is financially utterly irresponsible. The above case suggests, however, what is to be the solution, not of the negro problem, but of the white problem. The white people are going to do their own work. What will become of the negro then? We confess we do not know. One of several things will be done. Either he must go to work or he must emigrate to the North or West, or to Africa—or he will be exterminated. The white people are not going to allow the negroes to stay here in the South and lie around idle and steal for their living, while the white people do the work. The negroes may as well understand that fact now, and the sooner they do the better for them.

COMPROMISE MEASURES.

And now it is said that the brewers of Texas propose the following measures in the way of restrictive legislation of the liquor traffic:

1. Amend the present laws so as to require the consent in writing of a majority of the property holders in any block of the resident section of any town or city before a saloon can be licensed to do business in such block.
2. Pass a law providing that no saloon shall be located within 500 feet of any church or school-house.
3. Issue a liquor license to no other than a person of good moral character; the character of such person to be indorsed by two reputable citizens, and so forth.
4. Amend the present law so that upon second conviction for violating any of the provisions of the liquor dealers' bond, or any law regulating the traffic, the penalty shall also provide that the license of such dealer shall be forfeited and he be not permitted to engage in the liquor business again for two years.
5. Pass a law compelling all saloons to close at 12 o'clock at night.

This is certainly going a good ways in the direction of temperance. It is evidently, however, simply a case of the devil being sick. When the temperance people asked for legislation of this kind, the same brewers fought it with all their

might. Now, though, when they see the storm coming and realize that there is danger of all of their business being destroyed, they offer these compromise measures. But they come too late. The decree has gone forth that the saloon must go. It has refused heretofore to be regulated. It must now be destroyed.

QUESTION BOX.

A man, a member of the church, married a girl fourteen years old, without the consent of her parents. After some months the parents of the girl persuaded her away from her husband, and moved her away to a distant State. Perhaps a year later, the girl wrote to her husband that if he would send her the money to pay her way, she would return to him. The husband, from some cause, refused to send the money. Later the girl applied for a divorce, without a scriptural charge. The husband making no objection, she obtained a divorce. The girl married a second husband. After the girl's second marriage, the man married another girl fourteen years old, without the knowledge or consent of her parents.

First—Is this brother guilty of adultery?

Second—Does he deserve the censure of the church for taking and marrying a child of that age without the consent of her parents? If so, what?

Third—Does the brother who married them, he knowing the particulars before hand, deserve censure?

Fourth—Should the child's griefstricken parents in such cases submit without any defense?

W. W. BAILEY.

1. Yes.
2. Yes.
3. Yes.
4. No.

REGENT EVENTS.

Rev. George C. Cates has just closed a meeting at Yazoo City, Miss., in which there were about 250 converts. He goes next to Jackson, Miss. He is a wonderful winner of souls.

We have received an invitation from Mr. and Mrs. Hugh Gaylord Barclay to attend the marriage of their daughter, Miss Lucile Chilton to Mr. Henry Deas Lesesne, Jr., June 19, in Mobile, Ala. We extend hearty congratulations.

Any one who wants conveyance from the train (Spring City) to attend the Fifth Sunday Meeting of the Cumberland Association, at Oakland Church, will please address C. M. C. Roe, stating whether they want to be met Saturday morning or Friday night.

We had a pleasant visit last week from Brother G. W. Delk, of Williamsport, Tenn. While too young himself to have taken part in the war, he attended the Confederate Reunion in Richmond, and went from there to Washington and to Norfolk. He is one of our most substantial farmers.

Our friends, Mr. and Mrs. Thomas B. Utley, announce the marriage of their daughter, Miss Thweatt, to Mr. Edgar A. Sanford, June 1, 1907, in the Coliseum Place Baptist Church, New Orleans, La. The couple will be at home after July 1, in Hattiesburg, Miss. We extend cordial congratulations.

While in Union City we called to see Hon. J. H. McDowell. He is a member of the Baptist church at Union City, and is almost invariably present, but was absent last Sunday on account of sickness, which was incurred during his visit to the Confederate Reunion in Richmond. We hope he may soon fully recover.

The Baptist Summer Training School will be at Eureka Springs, Ark., August 6-16. Brother Will J. O'Connor, formerly the efficient superintendent of the First Baptist Church Sunday-school, Jackson, Tenn., is president of the Board of Directors. He says that they aim to make these annual meetings the largest gatherings of Sunday-school workers west of the Mississippi river. An excellent program has been prepared.

Rev. L. B. Jarmon passed through Nashville last Saturday on his return from Memphis, where he had been to attend the marriage of his son, Mr. Hall McLean Jarmon to Miss Maud Carver, which took place on June 4, in the Central Baptist Church, Memphis. The ceremony was performed by Brother Jarmon, assisted

by Dr. T. S. Potts, pastor of the church. The happy couple left at once for Denver on a bridal tour. They will make their home in Memphis. Mr. Jarmon has for some years been actively engaged in business in that city. We extend to the bridal couple our heartiest congratulations, with warmest wishes for happiness and prosperity.

Will some one please give us the address of Mrs. H. W. Bandy? Her name is now on our list at Jackson, Tenn., and she is credited to December 20, 1907. The postmaster at Jackson informs us, however, that the paper addressed to her remains undelivered in that office, and requests us to discontinue it for the reason that she is unknown at Jackson. We should like to send the paper to her at least until the expiration of the time to which she has paid, if we can find her address.

ON THE SAFE SIDE.

BY GEO. VARDEN, LL.D.

Brother J. T. Christian, after looking over some back numbers of *The Alabama Baptist*, in which he finds some very interesting editorials by Dr. E. T. Winkler, quotes from one which appeared June 2, 1881: "The *Independent* gives an ironical compliment to *The Alabama Baptist* in reply to our suggestion that its long-eared gentry had better consult the testimony of Thomas Aquinas in regard to the baptism of the middle ages. We showed that the general baptism of the thirteenth century was immersion, and therefore that all the Antipædo-baptists of those ages were presumably immersionists." Thus far Dr. Winkler.

The voluminous works of this noted scholastic divine having been presented to us in 1865 by Father E. H. Brandtz, rector of the Church of the Assumption, we have often been led to pore over them both for instruction and amusement. Aquinas lived in the thirteenth century, dying, A.D. 1274. *De modo Baptismi*, he writes:

"Water is used in the sacrament of baptism for the purpose of bodily ablution, by which is signified the inward ablution of sins. But ablution can be effected not only by immersion, but also by aspersion or affusion; and therefore, though it is safer to baptize by immersion (because this is in more common use), nevertheless, baptism can be performed by aspersion or even by affusion, according to Ezekiel—'Then will I sprinkle clean water upon you and ye shall be clean.' In this way the blessed Laurentius is said to have been baptized."

Aquinas then proceeds to show the necessity of thus administering the rite, because of the large numbers baptized—3000 in one day and 5000 in another. Then too (he reasons), pouring or sprinkling may become necessary for lack of sufficient water, or because of the weakness of the administrator or the debility of the candidate. "Therefore it must be concluded that immersion is not necessary to baptism."

"But if the whole body cannot be dipped (*perfundi*) in water because of its scarcity, or for any other cause, it behooves that the head be dipped, in which resides the principle of animal life. It would seem, however, that immersion is requisite to baptism because original sin is not in one part of the body only."

Such are the lucubrations of this scholastic doctor. And we will add that in his "conclusion" he repeats the sentiment above expressed, that "immersion is the safer mode, having more common usage in its favor." Of this important sentence we transcribe the author's words, which the reader may English as it suits him: "*Tutus tamen est (quia hoc habet communis usus) per modum immersionis baptizare.*"

Let the reader remember that in the thirteenth century pouring and sprinkling, which up to that time had been used only in rare and exceptional cases, began to encroach on the common and almost exclusive practice of immersion, and that Thomas Aquinas stands just on the threshold of this new departure. Accordingly, Brenner, a Roman Catholic writer, in his historical studies on baptism (a work published nearly a century ago), declares unequivocally (as reported by Dr. Augusti): "For thirteen hundred years baptism was generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted."

This is a comprehensive summary of the history of the mode of baptism as gleaned from the writings of the Apostolic Fathers, so-called, and the succeeding long line of Greek and Latin Fathers up to the end of the sixth century, which was followed by a period of stagnation—the Dark Ages—during which there is little available literature on the subject till the time of Thomas Aquinas, from whose *Summa Theologica*, we have quoted. We should hardly think, however, of

directing one "to consult the testimony of Aquinas in regard to the baptism of the Middle Ages."

Withal, the Angelic Doctor here proclaims a very practical truth despite its cross associations. To be on the safe side is one of the most rational grounds of action. Should a person today, with all the accumulated evidences in favor of immersion still harbor a lingering doubt, the safe and satisfactory thing to do is to be immersed.

During a long ministry, we have baptized many Pædo-baptists into the fellowship of our churches, because dissatisfied with their curtailed baptism, but we have never known an immersed believer to be troubled with scruples of conscience after submitting to immersion as Christian baptism.

We should hardly have disturbed the repose of Aquinas if we had not thought it worth while to make more interesting, if possible, the editorial of *The Alabama Baptist* re-published by Brother Christian.

Paris, Ky.

LAYMEN'S MISSIONARY MOVEMENT.

In accordance with the request of the Southern Baptist Convention, a called meeting of the following brethren was held on Saturday, June 1, to organize the executive committee of the Laymen's Missionary Movement of the Southern Baptist Convention. There were present: J. Harry Tyler, Joshua Levering, M. Cabell Woodward, Charles M. Ness, F. S. Biggs, and Richard H. Edmonds, of Baltimore, and J. J. Darlington and Moncure Burke, of Washington. The committee organized by electing as officers, Chairman, J. Harry Tyler; Vice-chairman, J. J. Darlington; Secretary, F. S. Biggs; Treasurer, Charles M. Ness.

Mr. Levering, in discussing the Laymen's Movement with special reference to the work of this committee, read letters which he had received from a number of brethren throughout the South, expressing their great interest in the matter, and asking for information concerning it and as to how the laymen of the entire South could be brought in touch with its plans. After a general discussion it was decided as soon as possible to secure a field secretary, a consecrated layman who can devote his entire time to the work of this movement in order to reach in person and by correspondence the laymen of the South.

It was decided that a general committee should be formed with one or more representatives from each State in the Southern Baptist Convention, and the officers of the executive committee were authorized to begin active work in the preparation of literature and in correspondence with brethren throughout the South. The members of the executive committee fully appreciate the very great responsibility which rests upon them in undertaking to carry out the request of the Southern Baptist Convention, and they have entered upon the work with a deep conviction of their responsibility as well as of the opportunity which this movement gives to the Baptists of the South to quicken into a livelier zeal and activity for the Master's cause in Home and Foreign Mission work, the great body of laymen throughout the South. They ask for the prayers and co-operation of their brethren, fully realizing that while they have been called upon to organize this movement, its greatest potentialities will not be realized except through the prayers and co-operation of their brethren. They feel that the time has come when the Baptists of the South should catch a vision of God's call for the evangelization of the world, and under Divine guidance they trust that the Laymen's Movement will help to accomplish this.

On Wednesday night, May 22, we closed a five weeks meeting with the Oakdale Baptist Church, of this city. Brother Richard Thomas, the Welsh miner evangelist, and wife assisted us. There were four meetings each day—at the Kentucky Wagon Works, at the noon hour; in a cottage in the afternoon; on the street, at 7 p. m., and thence to the church.

The street meetings were largely attended by men, as we held them near the entrance to the race course, when the races were going on. Many men were deeply moved, and as the song, "Tell Mother I'll be There" was sung as a solo, many eyes were wet with tears.

There have been over 100 professions, and 73 have united with the church. Most of them are adults, and come in by baptism.

We go to assist brother Fleetwood Ball, at Lexington, Tenn., the last of July. Our time is engaged in Illinois almost up to 1908, with the exception of June and July. As we are going to Tennessee July 29, would like to correspond with any of your pastors in Tennessee with reference to meetings in June and July. My home address is Station E. R., 23 Louisville, Ky.

Sincerely yours,

GORDON W. HILL.

THE HOME

THE FUTURE.

(These beautiful lines were received from the author's hand only a few days before her lamented death, which took place at Pauri, India, April 17.)

The mists are on the lips of all the valleys,
Holding them in silence softly deep.
They cannot speak to me to tell of what lies
Hidden; but their depths in secret keep.
Yet this I know, that through them lies the way that I must go,
My path goes down and down, until I learn all human woe.

The mists have taken in their arms the mountains,
Up their rugged sides they've reached, and now
They cannot show me through the veil that whitens
How each one presses heavenwards with its brow.
Yet this I know, that I must climb their steep and rugged sides,
That up into their heights my path must go where truth abides.

All day the mists have held the hills. At evening
Yonder breaking through the clouds, afar,
A snow-white peak lifts up its head and burning
On it is the glory of a star.
I know that when I've crossed the ranges, have the valleys trod,
My path shall bring me there at last to see the face of God.

Christian Advocate.
Moradabad, India.

WHAT THE TEDDY BEAR SAID.

It was one of those strenuous days when Kathryn had worn herself out with play. She made a snow man in the side yard and Teddy Bear was in his element when he and Kathryn slid down hill together. That is the sort of weather little bruises like, you know. Kathryn's Teddy Bear is of the polar variety, and is as silky and white as he should be, of course.

About four o'clock in the afternoon the dear little girl stole away by herself into a quiet corner of the room. Sitting in her own chair she began to rock Teddy to sleep. His bright eyes glistened as the setting sun shone through the window right in his face. Kathryn stroked him lovingly, tying his blue bow over into a perkier knot. Then with a loving kiss on his snubby black nozzle she sang a lullaby to Teddy.

The chair rocked back and forth—back and forth—the little head dropped lower, and voice grew fainter, for she was looking right in Teddy's eyes and oh, how bright they were! Did they dance, or was it a fancy? Yes, her little baby bear was really alive and trying to show his joy in those sparkling black beads in his face.

He gave a little grunt—which made her start back at first—and wound his fat chubs of arms around her neck. Kathryn unwound them quickly and said she did not like bear hugs. Then Teddy began to talk, just as the baby did in the old, old story of the three little bears. Hm, Hm, it was the same squealy voice of the Mother Goose tales.

He began by telling her that the frolic in the snow today had taken him back to the times when he lived on a big cake of ice in the Arctic seas. Oh, the joy of it!

He jumped down from her lap and

hopped first on one foot, and then on the other, to show Kathryn how he used to dance the Iceland fling.

The child was delighted and urged him to go on with the tale of his adventures.

Teddy stuck his chest out proudly and strutted on his hind legs for all the world like the trained bears waddle about the streets.

In the deepest voice he could call up he began to relate the story of a perilous event in which he and his mother took part.

"I was the only baby mother had," Teddy drawled his words in an important manner. "Her first born, she told me, and I was all the world to her, she said.

"It was awfully cold and dark up there in Greenland, where the wind feels like ice and cuts as it blows. The fat little pads on my feet kept me warm, but I always danced about to keep them alive.

"Mother had a nice way of telling me stories when I got cranky and tired, but sometimes I did not care to listen—then I was sorry, for my mother was a soft white bear, not very big, and quite slender, too," Teddy proudly explained. "She loved to play with me, and we'd tumble around our cave often like your tiger kittens downstairs.

"One night we had a great fright. Mother and I had wandered off on a fishing tour in the afternoon. She selected a big iceberg as our float, that was like an island, only in the shape of a tent of snow. We drifted along and had a gay time for hours. I ate my fill of fish; then I wished to go home, and squealed all the time. Mother could growl if she wanted to, and she would hum or purr when she wanted to quiet me. She tried all sorts of stories on me—thrillers they were—but I wanted to go home. The ice float we were on was separated from the others and we kept on sailing for a long distance. I got uglier all the time and squealed like a good fellow.

"Mother said in a firm but quiet way: 'Be quiet, cubby.' I yelped and squealed louder than ever. She at last turned on me with a snarl, showing her big white teeth and pink tongue; her eyes were piercing and full of fire. She lifted that soft white paw and gave me such a stinging 'swat' that I took an ice bath in the black sea about us.

"Howl, you say! I screeched with rage and fear, but mother scooped me in with her long, black claws and ladle of a hand. Every hair of my pelt stood alone, for a minute, in a glassy little icicle. I was a shivering piece of bear meat, but mother warmed me with her breath and washed me with her tongue. She said, 'It will do you good.'

"Then we began to drift nearer another berg. The moment we touched its side we leaped to it, and then to another, until we reached our own cave, where dad—the handsomest polar bear you ever saw—was pacing around and growling all sorts of words because he thought his wife and baby boy were lost.

"I sneaked off to bed, but the next day I was as sassy as ever—so daddy said."

Kathryn was convulsed with laughter and giggled on while he recounted his feasts of fish.

"Mother would stand on the edge of an ice float and dip her soft paws into the water, clawing up a fish every time for her little cub to eat—sometimes we had better fare than this, but I was so young that I was not permitted to eat the seals. I had sea grass in the summer I was born."

"But tell me how you got to America," said Kathryn, for she was more interested in that than anything.

Teddy's eyes grew very wide, and he waited for a moment or two, then con-

tinued: "That's a horrid story." His voice was softer and assumed a sadder tone.

"Mother was shot the day the big boat full of men landed in the Arctic seas. I was put in the ship with a lot of little brown and white cubs to sail over here to America and put in the stores, where little girls like you, Kathryn, could find us to play with."

It had been rare pleasure for Kathryn to listen to his wonderful story, but when he told her how he came to America she opened her arms and the little bear gladly leaped into her lap, while she hugged him up to her saying:

"Oh, then, you are a really, truly bear, Teddy dear. Indeed, I love you more than ever, for now I know your eyes are real, instead of glass. Often I see them jump up and down like little stars. Is that when you are happy, Teddy?"

Kathryn snuggled him up close and he panted in her ear with delight, as she stroked his cold muzzle and pressed him next to her heart.

Just then a voice rang out clear and sharp, "Kathryn, where are you, Kathryn?" The door opened quickly and mother walked up to the small rocker. "Why don't you answer me?" she said, taking hold of the back of the chair.

The child started, rubbed her eyes, looked at her mother in a dazed manner, and faltered, "I did—not—hear you."

In wonder her mother answered: "Why, you must have been asleep, dear, for I called twice."

Kathryn looked into Teddy's eyes with a smile and whispered in his ear: "We know, don't we, Teddy dear? What's the use of telling any one about it, for they won't believe us, anyway." Diana, in *Philadelphia Inquirer*.

AT THE TABLE.

Writing on Christ, the greatest of table-talkers, in *The Homiletic Review*, Bishop E. R. Hendrix, says:

"John's Gospel is fitly called 'The Gospel of Conversations.' And the heart of John's Gospel is Christ's Table-talk. It was not a fast, but a feast that Jesus instituted to be remembered by.

"Our Lord taught anew the sacrament of hospitality. Among the Orientals there are no doors to lock in the tents. The life is freer. Travelers are the only bearers of tidings from the outside world, and they are welcome and their safety guarded even in the presence of their enemies. 'Given to hospitality' was a Christian grace, especially as that hospitality was extended to strangers who were often God's messengers, very angels unawares, who brought messages to 'the church in the house,' and sometimes carried even the parchment of a gospel or an epistle. In many a humble refectory have been rehearsed the sayings which shall never pass away, as the angels of the churches have given and received the 'God-speed.' Our risen Lord is continually made known in the breaking of bread as His disciples remember the gracious words that proceeded out of His mouth. His presence is always sure when He Himself is the theme. 'Did not our hearts burn within us as He talked with us in the way?' His golden words are the currency of Christendom. The coinage of His lips has given not only new commandments but new speech to the world. The seat kept for Elijah at the table of many a devout son of Abraham has been filled by the Christ, whose day Abraham rejoiced to see and saw it and was glad.

"Where should Christ be more expected and more welcome than in the home which He, the homeless one, delighted to visit and to bless? And where in the home would His presence be more grateful than at the table, to bless the interchange of observations and thoughts

CHILD ALMOST A SOLID SORE

From Skin Disease from Birth Until Six Years Old—Father Spent Fortune on Her Without Benefit—Old Doctor Suggested Cuticura, which Cured Her in Two Months, Leaving

SKIN SOFT AS A BABY'S AND WITHOUT A SCAR

"I have a cousin in Rockingham Co. who once had a skin disease from her birth until she was six years of age. Her father had spent a fortune on her to get her cured and none of the treatments did her any good. Old Dr. G. suggested that he try the Cuticura Remedies which he did. When he commenced to use it the child was almost in a solid scab. He had used it about two months and the child was well. I was there when they commenced to use your Cuticura Remedies. I stayed that week and then returned home and stayed two weeks and then went back and stayed with them two weeks longer and when I went home I could hardly believe she was the same child. Her skin was as soft as a baby's without a scar on it. I have not seen her in seventeen years but I have heard from her and the last time I heard from her she was well. That is where I became acquainted with Cuticura. I hope this may be of some service to you in the future. Mrs. W. P. Ingle, Burlington, N. C., June 16, 1905."

WORLD'S EMOLLIENT Is Cuticura Ointment.

For rashes, eczemas, itchings, irritations, scalings and chappings, for red, rough, and greasy complexions, for sore, itching, burning hands and feet, for baby rashes, itchings and chafings, and for all the purposes of the toilet, bath and nursery, Cuticura Ointment, assisted by Cuticura Soap is invaluable.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) (in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world, Potter Drug & Chem. Corp., Sole Props., Boston, Mass. 32 Mailed Free, "All About the Skin and Scalp."

and experiences which make the family life so sacred?

"Is not conversation like letter-writing fast becoming a lost art? In our mechanical and metallic age, where we dictate to stenographers and typewriters and talk over 'the wire,' are we not becoming unfamiliar with the finest accents of the human voice? Is not this reacting upon thought itself, since 'thinking is but speaking low, while speech is thinking aloud?' Is it not become noticeable in society that there is a diminishing use of speech, the social evening demanding the use of the hands and feet in cards and dance, because the tongue can no longer be trusted to contribute its share of bright, entertaining speech?

"The art of conversation can be recovered in part at the table where the flow of gastric juice and of ideas has so close a relation. Hannah More said, 'The two great evils in the world are sin and bile.' Good digestion helps to make good and wholesome speech."

What Every Woman Ought to Know.

A help to proper instruction and practical suggestions for adult women. Leatherette handbook, 127 pages, published at \$1.00, special price 50 cents postpaid. THOS. U. PARKER, LaSalle Bldg., Chicago, Ill.

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
302 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. L. D. Eakin, 302 E. Second St., Chattanooga, Tenn.

Young South Motto: *Qui non proficit, deficit.*

Our missionary's address: Mrs. J. H. Rowe, 141 Machi, Kokura, Japan, via San Francisco, Cal.

"The Seed is the Word of God."
"Every opportunity is an obligation."

MISSION TOPIC FOR JUNE—
MEXICO.

You must think and learn and pray over "our next-door neighbor" this month. I wish the little Mahons would write us a letter. *Our Mission Fields* has a charming program on "Mexico," from which the band leaders can make a very interesting and profitable meeting. I have still a few on hand, which I will send with other literature for a two-cent stamp. I want the June meetings to be a great power for good all through the Young South territory. L. D. E.

YOUNG SOUTH CORRESPONDENCE

THE YEAR'S WORK.

"The powers that be" in Young South matters have spoken!

First, let me tell you what Dr. Folk has to say: "It will be entirely satisfactory to me for the Young South to have Mrs. J. H. Rowe as their missionary."

"I think it is well to give the members of that Band a definite object at which to aim, in raising the salary, and I hope we shall receive occasional letters from her, and thus keep in closer touch with missionary work."

EDGAR E. FOLK.

It seems that our "copy" for the recent number of the BAPTIST AND REFLECTOR, which contained no "Young South" was lost in some unaccountable way. For the first time in over thirteen years it failed to reach the Nashville office, though I mailed it in good time with my own hands. I am so sorry for you to miss Mrs. Maynard's greetings from the home land, but she has been kind enough to write again, and she says:

"I wish very much that Mrs. J. H. Rowe will take my place temporarily and become my substitute, until the future decides whether I shall be able to return. I asked her about it before I left Japan, and she consented. She will write you soon about the Sunday-school held in the Young South room at Kokura."

"From next fall, she will be able to devote herself to the study of the Japanese language in earnest. She has a little daughter, born in April."

"Suto San, my helper, will write you some of her 'cute' letters before long."

"I wish too, that the Young South would appropriate \$30 a year for the education of Kat-su-no, a promising Bible woman, such a bright girl, the daughter of a consecrated but poor widow of the church at Kokura."

"I would like the Young South, with Dr. Willingham's consent, to found a scholarship in some school where she could be sent until we have a training school of our own. About that we can see later."

"Give my love to every member of the

Young South. Praying that our work may go forward, I am

Yours with love,
BESSIE HARLOWE MAYNARD.

And Dr. Willingham has also written us. He says:

"By all means take Mrs. J. H. Rowe as the Young South missionary. I am pleased to send you a cut of herself and one of her husband. Her salary is six hundred a year. I want you to give \$1,000 this year to the Foreign Board."

R. J. WILLINGHAM.

So you see, we have the preliminaries all settled at last! Dr. Folk, Mrs. Maynard and Dr. Willingham give us their blessing. The Young South of the BAPTIST AND REFLECTOR, an independent band of workers, formed of the readers of the Young South page and others whom they influence, hereby adopts in place of their beloved Mrs. Maynard, whom they have supported for thirteen years past in Kokura, Japan, Mrs. Rowe, who has recently located there.

Mr. and Mrs. Rowe are carrying on the great work begun by Mr. and Mrs. Maynard. Those Japanese Christians, so dear to Young South hearts, those Sunday-schools in whose interest they have worked so long will still go on in their good work. They will need your cards, your picture rolls, your loving prayers, just as they have always done. Let us get to work with all our might, and send "our little corner" forward. Who will come first?

I want to send Dr. Willingham one thousand dollars by April 30, 1908.

Out of that we will take the salary for Mrs. Rowe, and the money for Kat-su-no's training as a Bible woman. Just get the money and we'll easily arrange the rest. Just \$2.50 a month will pay for that, and start a force that will go on forever in Japan.

Now we're off! Send in your June offerings as fast as you can. I hope to give you a sketch of Mrs. Rowe next week, that you can read to your bands, your classes, or your neighbors.

I have taken so much space on our work for the Foreign Board that I must leave the "School at El Paso, Texas," in which we are going to help Dr. Gray and the Home Board, for another week.

I want you to understand that your leader is no longer "Band Superintendent" for the State, but simply editor and treasurer of the Young South, and she will be glad of any suggestions you make, and of all the offerings you send in, be they small or great.

We shall follow the leading of the Woman's Missionary Union, at Baltimore. They most generously give us all the literature we need, and I can supply all orders for "helps" of every kind.

Yes, there have been some helpers this second week in June:

Mrs. Robinson, president of the Highland Park Junior B. Y. P. U., made me a pleasant call and left this message:

"We send you \$3.50 to be equally divided between 'Ministerial Relief' and 'Ministerial Education.' We only wish we could do more to help educate our young ministers to carry on the Lord's work, and to take care of the aged ones, who have been faithful in the work of His vineyard. We pray God's blessing on the Young South for a most successful year's work."—Highland Park Juniors, Mrs. Robinson, President.

I wish you could see this band in session. They are so alert, so interested, and will be the bone and sinew of Mr. Cecil's church before many years. It goes without telling that they will be liberal, intelligent givers to all good causes. If all churches had such a leader as Mrs. Robinson, many pastors would have cause for rejoicing. Many thanks for this aid to two of our most worthy lines.

Then from Santa Fe this comes: "En-

closed please find 50 cents for Miss Rowsey's church, at Shiloh."—Mrs. M. E. Adkisson.

And this from Mississippi: "Enclosed please find \$2 for the church at Shiloh. Though only a small contribution, I hope it will be of some service to Miss Rowsey in her grand, noble work."—Mrs. E. J. Manning.

I believe there will be a broad smile on Miss Rowsey's face when she sees the check at the end of this quarter. Let's make it as big as we can. Every dime counts in work like this. The shingles, the panes of glass, the nails, must all be paid for. We are so grateful to the many, both in Tennessee and in other States who have used the Young South as a medium. Now, go ahead. Hoping for a host of letters before June ends,

Yours most gratefully,
LAURA DAYTON EAKIN.

P. S.—I am reminded that in the lost letter, the "Island Home Band," Knoxville, was credited with \$5 for Japan. It was included in our receipts last week.

L. D. E.

RECEIPTS.

April offering, 1907	\$131 76
May offering, 1907	55 42
First week in June	14 67
Second week in June
<i>For Shiloh Church—</i>	
Mrs. M. E. Adkisson, Sante Fe.	50
Mrs. E. J. Manning, Miss.	2 00
<i>For Ministerial Relief—</i>	
Highland Park Jun. B. Y. P. U. Chat., by Mrs. R.	1 75
<i>For Ministerial Education—</i>	
Highland Park Jun. B. Y. P. U. Chat., by Mrs. R.	1 75
Total	\$207 85

Received since April 1, 1907—

For Foreign Board	\$104 10
" Orphans' Home	13 16
" Home Board	22 00
" Shiloh Church	28 24
" Foreign Journal	4 25
" Home Field	1 75
" Literature	20
" Ministerial Relief	5 75
" Ministerial Education	5 55
" B. Y. P. U. (Encampment)	4 75
" Tichenor Memorial	2 00
" Colportage	5 00
" State Board	8 75
" S. S. Board	85
" Margaret Home	1 25
" Postage	25
Total	\$207 85

THE 'JUNE AMERICAN BOY.

A military school cadet taking a hurdle while standing on four horses, looks out from the cover of the *June American Boy*. Readers will be sorry to say good-bye this month to the splendid serials of Judge Shute and Edward Stratemeyer, but the publishers promise that equally good matter will take their place. Off the Reservation; The Camp Fire of Mad Anthony, and Tad continue even more interestingly. Some of the other stories and larger articles are: A Flea's Essay, illustrated by the author, in which that sprightly and much abused insect speaks strongly in defense of its species; The Bird Charmer, a pretty story showing the result of kindness to the birds; An Episode of the Plains is a stirring story of the Cherokee Indians; Two Years an Indian tells of the captivity of a white boy among the Indians in the time of the French and Indian war; The Kite Over the Steeple, describes how a boy with his kite saved a man from a terrible death. For the boys who at this time are going in for sport, there are: The Boy on His Muscle; How to Become Strong; How to Cruise With a Canoe; A Summer in the Saddle, and The Aquatic Tournament.

When Daniel Webster Taught School is a fine story of how that great American worked in his youth to fit himself for his splendid life work. Keeping Tab on the World gives the boys much information in an interesting way. Chats with Big Americans this month is an interview with that foremost of American actors, David Belasco. The boys who use their brains and their hands will find plenty of scope in The Boy Mechanic and Electrician; Making Inexpensive Flower Boxes, and What to do and take in Camping Out. The regular departments; The Boy Photographer; Stamps, Coins and Curios; O. A. B.; Tangles, and others, are filled with interesting matter. A page is given to American Boy Day at the Jamestown Exposition with pictures of some of the talented boys who will take part in the day's exercises. In addition there are over 75 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Mich.

PICTURE POST CARDS.

Picture post cards were invented in Germany about a decade ago, and for some years they remained a German specialty at which foreigners were inclined to smile as an ephemeral fad. Today these cards are made in enormous quantities in England, France and other countries, but Germany still remains their headquarters; last year about 1,200,000,000 of them were mailed in the post offices of that country. They represented a value of over \$22,000,000, and at least thirty different occupations are benefited thereby. If any fresh stimulus had been needed, it would have been supplied by the extraordinary interest of the Kaiser in these cards. The other day he spent two hours in having a series of photographs taken of himself in his divers uniforms, to be reproduced in colors. This was done at his own suggestion. He also ordered a series of views illustrating his last Mediterranean cruise. For these "Kaiser pictures" there is an enormous demand; of the reproduction of Keller's imperial-family painting on the occasion of the silver wedding over two million have been sold. None of the Kaiser's cards, however, has quite reached the popularity of the pictures of some popular stage folk. The most advanced artistic processes are employed in making these pictures of persons and scenes; it is noted as a curiosity that while Italy orders the cheapest kinds, Japan wants the most expensive, a recent order from Tokyo being for 1,000 cards at 1,500 marks, wholesale. Among eminent artists who have lent their aid to the industry are Menzel, Liebermann and Lenbach.—*New York Evening Post.*

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AMONG THE BRETHREN.

By FLEETWOOD BALL.

Rev. J. H. Oakley of Jackson is holding a revival this week at Somerville, Tenn., and expects gracious results. A Sunday-school was lately organized there with 50 in attendance.

Rev. R. L. Davidson of Tabernacle Church, Kansas City, Mo., has resigned to become Sunday-school Missionary, employed jointly by the Missouri State Mission Board and the American Baptist Publication Society. His labors will be confined to Missouri.

Rev. S. K. Powers, a Martinite, and Rev. Alonzo Nunnery, Baptist, of Jackson, Tenn., will debate for eight days beginning August 15, near Eldorado, Okla. It will by no means be dull.

Rev. Cornelius Bowles was ordained to the full work of the ministry Wednesday night, May 29, by the First Church, Martin, Tenn., Rev. H. E. Watters preaching the ordination sermon. This promising man was converted under the ministry of the writer at Poplar Grove Church, near Hickman, Ky., three years ago.

Rev. C. L. Skinner has moved his family from Russellville, Ky., to McKenzie, Tenn., and enters at once on his work as pastor at Huntingdon, in connection with McKenzie Church, where he has already labored effectively for more than a year. May God bless his labors.

Rev. Daniel S. Brinkley of Huntingdon, Tenn., got mixed up in a railroad wreck on the Illinois Central road at Martin, Tenn., Wednesday, was slightly injured and ran a narrow risk of being killed. He was en route to one of his churches and was seated in the caboose of a local freight when a through freight dashed into his train, through an open switch, and caused the wreck.

Rev. B. K. Mason of Broad Street Church, Winston, N. C., has accepted the care of the church at Mullins, S. C., with an outlook for great usefulness.

Rev. Hasford B. Jones has accepted the call to the care of the church at Elizabethton, Tenn., and that congregation is delighted. He is a recent graduate of the Seminary.

A great conference on Evangelism has been arranged to occur at Spartanburg, S. C., June 18-20. Dr. Lewis M. Roper is chairman of the Committee on Arrangements and Dr. Len G. Broughton, of Atlanta, Ga., will conduct the conference.

Rev. J. T. Lee of Rochelle, Ga., has entered upon his duties as pastor at Perry, Fla., for full time with a glorious outlook.

Rev. W. H. Sledge of Atlanta, Ga., evangelist for the Home Board, will assist Rev. W. M. Gilmore in a revival at Eastman, Ga., beginning Sunday, June 16.

Rev. E. L. Watson of Union City, Tenn., was at his best in a strong commencement sermon at the close of the Hickman High School, Hickman, Ky., recently.

Hon. Felix Creasy, editor of the *Republican*, Lexington, Tenn., was married Thursday, June 6, to Miss Mary Etta Boswell, at the home of her mother on Main street, Jackson, Tenn., this scribe officiating. These young people are among the finest in the land, and have been generously congratulated. The bride is a staunch Baptist.

Rev. William Hedley has resigned as pastor of Lee Street Church, Danville, Va., and entered upon his work as pastor at Reidsville, N. C.

Rev. J. E. Gwatkin, for a long time associate editor of the Baptist *Argus*, but of late pastor at Elk City, Okla., has our deepest sympathy in his sorrow over the death of his little daughter.

Rev. W. F. Fischer of the First Church, Alexandria, Va., lately had a

great meeting, in which Rev. C. P. Stealey of Washington, assisted. There were 75 conversions and at least 50 accessions.

Rev. Alonzo Nunnery is being greatly blessed in his labors at Royal Street Church, Jackson, Tenn. The revival, which has been in progress there some weeks, has resulted in several accessions. Rev. D. A. Ellis of the Second Church preached several stirring sermons.

Rev. E. Carter of Pennsylvania preached at the Govanston Church, Baltimore, on a recent Sunday, and was called as pastor.

Rev. H. M. Long of the First Church, Phenix City, Ala., has been called to the care of Comer Memorial Church, Columbus, Ga., and accepted, beginning his work last Sunday.

Evangelist Otto Bamber lately held a meeting with Rev. A. I. O'Bryant at Sumrall, Miss., which resulted in 19 additions. The town was deeply stirred.

Rev. B. K. Mason has resigned at Winston-Salem, N. C., to accept the care of the church at Mullins, S. C., and will take charge July 1.

Rev. H. A. Brown of Winston, N. C., was assisted in a revival by Evangelist W. H. Sledge, of Atlanta, which resulted in 50 professions and 35 accessions. The services were in progress not quite two weeks.

Rev. Donald B. Allen of Kaufman, Tex., our genial friend of Seminary days, has resigned his present pastorate to take effect July 1. The church is to go forward at once with the erection of a new building.

Dr. B. F. Riley of Houston, Texas, Superintendent of the Anti-Saloon League of Texas, will move to Dallas, Texas, soon and conduct his great work from that city as headquarters.

A wonderful revival has closed at Hughes Springs, Texas, which lasted 30 days. The pastor, Rev. E. F. Watson, did all the preaching and there were 107 professions and 57 additions, 40 by experience and baptism.

The revival at Wichita Falls, Texas, in which Rev. P. E. Burroughs of Fort Worth, Texas, assisted Rev. A. C. Burroughs, resulted in 30 additions to the church. The bad weather did not materially affect the interests of the meeting.

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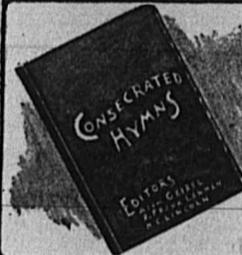
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FIFTH SUNDAY MEETING.

The Central Association Fifth Sunday Meeting will be held with the Medina Church on I. C. R. R., commencing Friday night, June 28, at 7:30 o'clock.

The following is the program:

1. Sermon—Brother J. E. Skinner.
2. Saturday, 8:30 a. m.—“Needs of Central Associations”—J. H. Anderson, Terry Martin, A. H. Askew, F. W. Blankinship, J. J. Nicholson.

3. “My Ideal Church-Member”—Bro. Staley, C. P. Roney, J. W. Rosamon, W. P. Medling, J. H. Hunt.

4. “Study of the Bible”—1. Its Relation to Christian Life.—D. A. Ellis, O. T. Tune, M. E. Ward, J. N. Rochelle, F. L. Hall, J. W. Crawford. 2. Its Relation to the Sunday-school—H. F. Burns, T. E. Glass, J. C. Edenton, H. H. Bass, L. Foutch.

5. “Denominational Schools”—1. Are They Needed?—J. W. Conger, M. L. Day, R. A. Hill, A. Nunnery, B. D. Foster. 2. How Created and By Whom Controlled?—G. M. Savage, Wm. Askew, J. E. Skinner, S. B. Moore, Prof. Madison.

Adjournment for dinner.

Afternoon session:

Song service.

6. “The Need of Sound Doctrinal Preaching”—G. S. Williams, J. A. Vandever, A. M. Burns, J. C. Fly, A. H. Holmes, Dennis Vaughn.

7. “Obedience, Is It an Aid to Salvation, or a Fruit of Salvation?”—W. G. Inman, W. C. McNeeley, A. J. McLemore, A. M. Alexander, J. P. Lanier, W. K. Pollard, J. A. Crook.

8. Adjournment. Meeting of the Executive Board.

Night session:

Song service.

9. “Ministerial Education”—J. H. Anderson, T. R. Wingo, B. F. Jerrell, J. W. Nicholson, D. C. Spencer. 2. How to Secure More Preachers—G. M. Savage, G. S. Williams, J. C. Moore, J. M. Nelson, J. G. Montgomery, A. V. Haskins.

10. “Missions”—1. Foreign Missions—Bros. Staley, G. S. Price, J. W. Adams, L. D. Spight, R. J. Dew. 2. Home Missions—C. P. Roney, Clarence Wingo, Turner Chandler, M. A. Powell, W. B. Davis. 3. State Missions—D. A. Ellis, I. B. Tigrett, J. H. Smith, S. B. Wafford, T. S. King.

11. “Ministerial Relief”—T. E. Glass, J. W. Robinson, H. C. Irrby, G. W. West, Miler Birdsong.

12. “Orphans' Home”—J. W. Meadows, J. D. McKenzie, M. C. Gibson, J. H. Coley, A. R. Dodson, Asa Fitzgerald, S. P. Reid.

Sunday services:

9 a. m.—Sunday-school Mass Meeting, conducted by T. E. Glass.

11 a. m.—Sermon by Brother G. M. Savage. Collection for Missions.

EXECUTIVE COMMITTEE.

SEMINARY NOTES.

The Commencement exercises of the Seminary were well attended. The addresses of Drs. Gifford and Bailey were of the highest order, each handling his subject in a masterful way. There were nine full graduates this year, and forty-six in all. P. H. Anderson, W. H. Moody and M. O. Patterson were chosen to deliver addresses from the graduating class. Each excelled in his line, receiving hearty applause. Dr. Mullins was happy in his remarks in presenting the diplomas.

T. H. Francisco was one of the Th. M. graduates, grading high in all his studies. He left at once for Nashville to enter upon his duties as pastor of Belmont Church.

T. Riley Davis did good work here. He will do the work of an evangelist in a Texas Association.

S. E. Reed will remain with his Eight-

mile Church. He is in Tennessee this week and will go back later to hold some meetings.

E. A. Cox goes to Ashland City.

W. R. Hill has good church work here and will remain.

J. T. Early is bringing things to pass with his Elk Creek and Waterford Churches. He has a fine field and is deservedly popular.

The writer dropped in to see Pastor C. H. Bailey at Lebanon Junction recently. He and Mrs. Bailey are happy in their work. Brother Bailey insisted that I stay over and preach for him Sunday evening, but I was constrained to press on to Louisville to hear Dr. E. C. Dargan's farewell sermon at the Broadway Baptist Church. He said he did not like to preach farewell sermons, so preached us a great gospel sermon on “Behold the Lamb of God which taketh away the sin of the world.” Broadway gave him and family a farewell reception last Thursday evening. We all love Dr. Dargan.

Pastor Bailey informed me that he frequently “troubled the waters” in the new pool. The splendid brick meeting-house will be dedicated the fifth Sunday in June.

The many friends of I. S. Baker will rejoice to learn that he is rapidly recovering from a stroke of paralysis. He will rest for the summer and hopes to fully recover his health. Joseph Connell will likely supply for him.

A card from H. B. Jones informs me that he and family arrived safely on his new field of labor at Elizabethton, Tennessee. I am preaching to his old charges at Belmont and Mt. Carmel. These are splendid churches, each having meeting twice a month. Brother Jones was a successful pastor and has a warm place in the affections of these people.

I plan to remain here two years, and will give your readers an occasional news item. W. N. ROSE.

936 6th st., Louisville, Ky.

FIFTH SUNDAY MEETING.

The Fifth Sunday Meeting of Tennessee Association of Baptists will be held at Lyon's Creek Church, June 28-30, 1907:

Friday, June 28:

7:30 p. m.—Sermon, J. C. Shipe.

Saturday, June 29:

9:00 a. m.—Devotional, D. F. Manley.

9:30 a. m.—Executive Board Meeting.

10:00 a. m.—State Missions, S. G. Wells, Fred E. White, S. P. White, J. H. Sharp.

11:00 a. m.—Sermon, “Bible Doctrine of Giving,” Dr. Thos. C. Stackhouse.

Noon recess:

1:30 p. m.—“Problems of the Country Church,” W. L. Clapp, J. N. Bull, W. W. Bailey.

2:30 p. m.—“What a Baptist Church Stands For,” J. W. Perry, W. S. Stone, J. C. Shipe and Worth Parker.

3:15 p. m.—Prayer for more laborers in the ministry, led by W. R. Cooper.

7:30 p. m.—Home and Foreign Missions, R. N. Cate, J. Pike Powers, W. A. Atchley.

Sunday, June 30:

9:00 a. m.—Sunday-school.

10:00 a. m.—Mass Meeting, “Layman's Movement,” led by W. R. Cooper.

11:00 a. m.—Sermon, G. W. Shipe.

7:30 p. m.—Sermon, S. P. White.

W. R. COOPER,

J. PIKE POWERS,

J. H. SHARP.

We are looking for great things from the Lord for the First Baptist Church of Johnson City. Our school is growing substantially, spiritually and in fellowship. It is always good to be in this work with the brethren and sisters who have the cause of our blessed Master at

heart, and whose countenances shine out, showing the power of the Holy Spirit. We have an enrollment of 149. Present on Sunday, 112; and the future outlook is very encouraging. We expect within a very short time to call a pastor, a man who is approved of by the Lord, and we believe that we are being led by the Spirit towards this brother. In the Sunday-school it was a solid vote to have him visit the church and the field, and look it over. We need a man that has power with God, and in this brother we have all reasons to believe we are not making any mistake. On Sunday, June 16, Brother Roy B. Bowers, a student of Carson & Newman College, will preach for us morning and night. He is a son of Rev. John L. Bowers, one of the old pioneer preachers of the mountain country of upper East Tennessee—strong in the doctrine of the Apostles, and one of the best posted men on Baptist doctrine and usages in all this section. This young brother is still in his teens, but his power is felt, and you realize at once that he has been with God. It is a source of joy to see young men like this young man take up the cross and stand up boldly for Christ. Our prayer is that other young men will do as this young man is doing.

GEO. P. CROUCH.

Johnson City, Tenn.

Rev. Hasford B. Jones, our new pastor, began his work with us last Sunday, and preached two excellent sermons. We had extended a call to Brother Jones without seeing him, and we were anxious to see him and hear him preach, and will say that we were delighted with him and his family. He graduated from our Seminary at Louisville on the 29th ult., and came immediately to Elizabethton to begin his work. Brother Jones is a close reasoner, and sticks very close to his subject, and shows that he has made a thorough study of homiletics. His morning subject was “The Road to Success,” and his evening subject “The Road to Destruction.” On Thursday evening we gave him a reception and pounding in the church building, and quite a crowd gathered to greet him and his wife, and a pleasant time was spent. Revs. J. I. Cash and D. G. Pile, pastors of the M. E. Church, South, and the M. E. Church, respectively, were present and made talks. Hon. W. R. Allen, our lay preacher, made a splendid address in welcoming Brother Jones to our church. Mrs. N. H. Vanhoy represented the W. M. U., and taken altogether it was a very pleasant evening. Brother Jones begins his pastorate under auspicious circumstances, and we hope to do much for the cause of our Saviour and King under his leadership. Mrs. Jones is a cultured, pious, Christian lady, and a splendid help to him in his work. Mrs. Jones' sister, Miss Mary Whaley, makes her home with them, and is a very pleasant girl.

JAMES D. JENKINS.

Elizabethton, Tenn.

I send you order to cover renewal for another year. I enjoy your weekly visits too much to allow them stopped, even though I am again in Texas. The lone-

ly and helpless condition of my old parents, resulting from the death of my only brother one year and a half ago, forced me to return to Texas. Since coming back my father has taken serious heart trouble and the end has been expected for some time. Just at the time when I was compelled to be near him the Lord opened the way and called me from Houston to this great old church at Sulphur Springs, and I can run home in thirty minutes. Frequent changes in the pastorate are not to the advantage of a pastor or church, but regardless of my personal desires and of the gratuitous criticism I may have received, I have followed what I believed to be my duty. Should the Lord in his own good time open the way for me to return again to the east side of the big river, I shall go with gladness. My brief stay in Corinth, Miss., gave me a love for Tennessee, as well as for Mississippi.

CHAS. T. ALEXANDER.

Sulphur Springs, Tex.

It may be of interest to the Baptist brotherhood to have a few words from Euclid Avenue. On Sunday, May 19, we closed one of the greatest meetings that this church ever had. The preaching was done by Rev. W. W. Bailey, of Jefferson City, and I must say that Brother Bailey preaches the pure gospel, simple, plain and earnest. He has no compromise to make with sin, but exposes it in every form. Under his mighty gospel sermons, the Spirit of God convicts sinners, and they cry out for mercy. The meeting resulted in 65 professions of faith, and about 50 persons reclaimed. One very remarkable thing about the meeting was that nearly all were grown people—some of the hardest cases of the community.

Quite a number joined the church—some by letter, some under watch care. The pastor baptized eleven last Sunday evening. I expect to baptize some next Sunday, in the river. We think that the church will take on new life. We have many hard things to contend with. The world, the flesh, the devil and the grumblers. But God be praised for giving us such a glorious meeting. Pray for us.

L. A. HURST,

Missionary Pastor.

Knoxville, Tenn.

The Good Tetterine is Doing can never be known. The nearest we can come to knowing is judging from its sales and what people say. Read what one dealer says: “We find J. T. Shuptrine's Tetterine one of the best sellers on the market and have cases of long standing, where all other Tetter cures failed. This preparation gives entire satisfaction to every one. Warren & Pauncy, Geneva, Ala.” Ask your druggist for it, or send 50c for a box to J. T. Shuptrine, Savannah, Ga.

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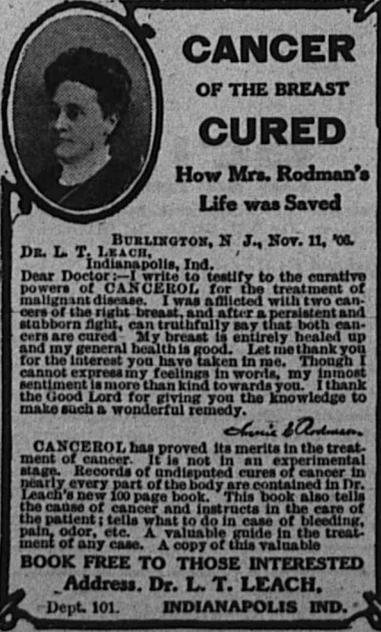
WANTED—Young man as stenographer and bookkeeper. Fair salary to right man, but need not be.

Advertisements like the above appear in the city papers daily. Are you competent to hold any of these positions? If not, write to the "School that Qualifies" and learn how easily you can prepare yourself for a good paying position, or better still enclose \$10 P. O. Money Order for complete course in **BOOK-KEEPING, BUSINESS PENMANSHIP, OFFICE FORMS and COMMERCIAL LAW.** Address: Commercial Correspondence School, P. O. Box 255, Nashville, Tenn.



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CANCER OF THE BREAST CURED
How Mrs. Rodman's Life was Saved

BURLINGTON, N. J., Nov. 11, '06.
DR. L. T. LEACH,
Indianapolis, Ind.
Dear Doctor:—I write to testify to the curative powers of CANCEROL for the treatment of malignant disease. I was afflicted with two cancers of the right breast, and after a persistent and stubborn fight, can truthfully say that both cancers are cured. My breast is entirely healed up and my general health is good. Let me thank you for the interest you have taken in me. Though I cannot express my feelings in words, my inmost sentiment is more than kind towards you. I thank the Good Lord for giving you the knowledge to make such a wonderful remedy.

Christine Rodman

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undoubted cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100 page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable **BOOK FREE TO THOSE INTERESTED**
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Dept. 101. **INDIANAPOLIS IND.**

\$75 Weekly easily made fitting Eye Glasses Business quickly learned, pleasant, profitable; no field so little worked. Write for FREE "booklet 76." **National Optical College,** St. Louis, Mo.

PROGRAM.

Fifth Sunday Meeting of Eastanalle Association of Baptists. To be held with Hiwassee Union Baptist Church, near Reliance, Polk County, Tenn., June 28, 29, 30, 1907:

Friday—A. M.
10:30—Song and prayer, led by Rev. J. P. Massengale.
11:00—Introductory Sermon, by Rev. J. N. Davis; Alternate, J. R. Carroll.

Noon.
1:30—Song and prayer, led by Rev. A. S. Vaughn.
2:00—How to manage members who do not attend their church meeting.—By Revs. H. K. Watson, J. H. Lane and G. Lee.

3:00—Who is responsible for the running of the Sunday-school in the church?—Revs. J. W. Townsend, W. B. Creasman, H. H. Hayes.

7:30—Pastor's Conference— Reports from churches, Sunday-schools, prayer meetings, Baptist Young People's Unions, Jr. B. Y. P. U., Woman's Missionary Societies, and plans for the fall campaign in soul winning.

Saturday—A. M.
9:00—Song and prayer, led by Rev. E. N. Gregory.

9:30—The best methods of collecting money in the church.—Deacons G. A. Gibbins, N. J. Moon, C. G. Samuel.

10:15—Should giving be a part of each hour's worship?—Deacons J. B. Adams, E. B. Cecil, J. W. Cate.

11:00—Sermon, by Rev. J. W. Townsend; Alternate, Rev. W. B. Creasman. Collection for Sunday-school and Colportage.

Noon.
1:30—Board meeting and report of Colporteur, Rev. J. P. Massengale.

2:00—Missions, by Revs. J. N. Davis, J. P. Massengale, H. K. Watson.

3:00—Temperance, by Revs. P. A. Miller, A. S. Vaughn, E. N. Gregory.

7:30—Sermon, by Rev. A. S. Vaughn; Alternate, Rev. J. H. Lane.

Sunday—A. M.
9:30—Sunday-school Mass meeting, conducted by Rev. J. N. Davis.

11:00—Sermon, by Rev. P. A. Miller; Alternate, Rev. G. Lee.

Collection for ministerial relief and education to be equally divided between the two objects.

Let all the churches be represented by messengers and contributions for missions, designating to what object the contribution is to be given.

R. D. CECIL, Mod.
203 Chamberlain Ave, Chattanooga.

SEVENTY-FOURTH ANNIVERSARY.

Program of the seventy-fourth anniversary of Bethel Church, Anderson County, Tenn., Saturday June 15, 1907, 9:30 a. m.:

Devotional exercises.—Elder W. L. Smith.

Welcome address.—R. L. M. Wallace. Response.—Rev. S. M. McCarter, pastor Baptist church, Clinton, Tenn.

History of Bethel Church.—Pastor, Rev. F. M. Dowell.

Address.—Rev. G. W. Perryman, D. D., pastor Deaderick Avenue Baptist Church, Knoxville, Tenn.

Dinner.
Devotional exercises.—J. S. Ogg.

Address.—Rev. W. A. Atchley, D. D., pastor Broadway Baptist Church, Knoxville, Tenn.

Short talks on the good of the church. Appropriate old time songs will be selected for the day.

A cordial invitation is extended to all, and special invitation to all who are now or were once members of our church.
Everybody who will, come and bring dinner and let's have an enjoyable reunion.

By the Program Com.

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On the Entire Bible, with all the Original Illustrations
Prefatory Notes by Rev. John A. Broadus, D. D., LL. D.
IN THREE LARGE VOLUMES. SUBSTANTIAL CLOTH BINDING. GOOD TYPE.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

Spurgeon: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

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Bickersteth: No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

Rev. Theo. L. Cuyler: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the

pored-over and prayed-over copy of his "Matthew Henry."

Rev. Wm. M. Taylor, D. D.: The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

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Whitfield: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry Commentary.'" Whitfield read it continually through four times.

The Sunday School Times: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

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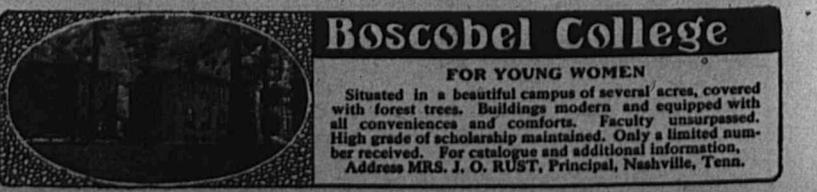
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"GOD IS NOT MOCKED."

But if I plan a little sin,
So small no eye can enter in?
Thou fool! if thine own soul can see,
What need for God to look at thee?
—Evelyn Phinney, in *The Century*.

RESOLUTIONS.

STEWART.—We are grieved to record the death of our dear friend and sister, Amanda Rucker Stewart, who died March 9, 1907.

She was ripe grain ready to be garnered and her Heavenly Father sent His messengers to bear her to His upper garner.

She was born March 26, 1846. I knew her when a child. She was an obedient loving little daughter and an affectionate sister.

It was my privilege to be her teacher for some years and she was ever ready to conform cheerfully to the regulations of our school. I was also her Sabbath school teacher and it was always pleasant as well as an inspiration to note her rapt attention while talking to the class. I knew her, too, as a young lady, always modest and amiable. She was married December 7, 1865.

Then came the long stretch of years as wife and mother, and nobly did she fill these places. She was ever loving, gentle and patient to her loved ones.

Through all these years she was faithful to her church. We, who are left behind would do well to emulate her consistent Christian life and faithfulness in the discharge of church duties.

At the tender age of thirteen, she professed faith in Christ and united with our dear old Woodbury Church, since which time she walked with Him down the vista of life until He called her up higher.

I was with her when she died, and closed her eyes and composed her limbs. There was no last struggle—only a ceasing to breathe—and that was death.

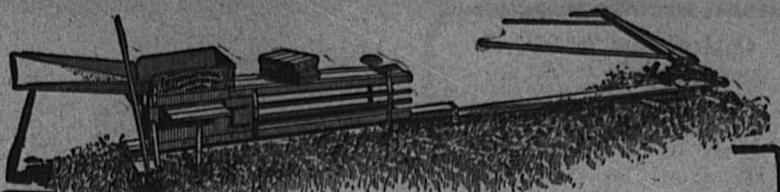
To her husband and children I would say try to be reconciled; think not of her as dead, but as one of the "blood-washed throng" before the throne of God, pure, holy and happy through all eternity, singing Hosannas to the Lamb of God.

Our church will miss her gentle, peaceful presence in our midst, but in her life and death we have a great incentive to live humbly at the foot of the Cross.

Be it Resolved, That this tribute of respect to her memory be sent to the BAPTIST AND REFLECTOR and *Cannon Courier* for publication, and a copy of each sent to the family.

Mrs. M. E. TATUM,
Chairman.
W. A. CATHCART,
W. W. GRAY.

David's piteous wail over the death of his traitorous son, Absalom, touches all hearts. "Would God I had died for thee, O Absalom, my son, my son!" He would rather have lost his throne, even his life, than his son. He was a true father, and his wail expresses the feelings of the universal father heart. The true father stands ready to die for his children. God is a true Father. As Absalom rebelled against his father, so have all men rebelled against God; and God has demonstrated his love for his rebellious children by laying down His life, in the person of his Son, to save them. And as one after another rushes on in his rebellion, the Father in heaven calls after him, exclaiming, "O my son, my son!" Wondrous love!—*Religious Telescope*.



I. H. C. Baling Presses For All Forage Crops.

These presses possess every possible facility for the baling of all kinds of tame and wild hay, pea vines, soy beans, alfalfa, shredded fodder and sorghum, straw or shucks.

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The bed reach is but four inches high. This is a singularly strong and durable press, being constructed almost entirely of steel. It fits exactly the needs of the individual farmer or hay grower. Those who wish to bale for customers or on large contract should look into the merits of our I. H. C. two-horse press.

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Banana Cream.
Peel five large bananas, rub smooth with five teaspoonfuls of sugar. Add one cup sweet cream beaten to a stiff froth, then one package of Lemon Jell-O dissolved in one and one-half cups of boiling water. Pour in mold or bowl and when cold garnish with candied cherries. Serve with whipped cream. Beautifully illustrated recipe book free. Address



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See B. Y. P. U. Quarterly in list above.	
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PROGRAM.

The Fifth Sunday Meeting of the Salem Association will convene with the Baptist church at Wharton Springs, three miles from Smithville, DeKalb County, Tenn., on Thursday night before the Fifth Sunday in June, 1907.

Devotional Exercises.
Organization.

Introductory Sermon, by James Davenport; Alternate, S. Robinson.

"The Need of a Sunday-school in every Church, and its Benefits."—L. W. Beckwith, D. Atnip.

"What is a Scriptural Church, and is there such a Church Today? If so, where?"—W. E. Wauford, Homer Davenport, W. E. Raikes.

"The need of a deeper personal consecration among church-members, and how to obtain it."—A. J. Waller, John McNabb, J. M. Stewart.

"The need of sound doctrinal preaching."—W. E. Raikes, S. Robinson, L. W. Beckwith.

"Evidences of conversion, and the importance of observing those evidences in the reception of members."—James Davenport, John McNabb, M. Givens.

"How can the church attain to a higher state of Christianity?"—S. Robinson, L. W. Beckwith, J. M. Knight.

"The office and power of the Holy Spirit."—W. E. Wauford, A. J. Waller, James Davenport.

"The destitution of our Association, and the importance of looking after its interest."—A. J. Waller, David Taylor, W. H. Alsup.

"Is the punishment of the wicked eternal?"—W. E. Wauford, James Davenport, Brother Wallis.

"Was the church that Christ organized Missionary? Then, what about those members who do not contribute to missions?"—J. M. Stewart, W. E. Raikes, David Taylor.

Sunday-school mass meeting at 9 a. m. The query box will be opened at intervals during the meeting. Let everybody come, that we may have a glorious meeting.
COMMITTEE.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure permanently deafness, head noises and catarrh in every stage. Address Dr. G. M. Branaman, 1338 Walnut st., Kansas City, Mo.

NOTICE!

Four beautiful picture post cards given to any one sending names and addresses of 12 boys and girls who are going to college this fall. Address, M. A. Beeson, Meridian, Miss.

A very interesting novelty is offered by the Home Educational Co. in this issue. It is a Bible Text Fan. During the hot days a fan is necessary to comfort in most churches, although its use is annoying both to the minister and to devout members of the congregation. The Bible Text Fan, which is very inexpensive, is not noisy, and is more durable than many other fans, but its greatest value is found in the texts which are attractively printed on both sides of the fan, which are selected to touch the conscience of the readers. These texts are of different classes, one text is selected to awaken the conscience, another group consists in comforting promises, another refers to conduct in the Lord's house and inattention to worship. The fan is not gaudy or showy, but is attractive and extremely appropriate, while the low price brings it within the reach of all. It is sold by the Home Educational Co., of Concord, N. C.

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9.30	1.30	9.00	Ar. . . Englewood . . Lv.	12.00	4.50	3.45
9.55	1.53	9.23	Lv. . . Englewood . . Ar.	11.37	4.23	3.15
10.20	1.56	9.28	" . . . Nonaburg . . "	11.35	4.20	2.55
10.30	2.00	9.33	" . . . Mt. Vernon . . "	11.30	4.15	2.48
10.45	2.09	9.42	" . . . Wilson Station . . "	11.21	4.06	2.35
11.09	2.20	9.54	" . . . Tom "	11.09	3.54	2.20
11.20	2.29	10.05	" . . . Rogers "	11.00	3.45	1.55
11.27	2.35	10.10	" . . . White Cliff Sta. "	10.55	3.40	1.47
11.30	2.37	10.12	Ar. . . Tellico Plains. Lv.	10.53	3.38	1.44
11.35	2.40	10.15		10.50	3.35	1.40
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