

# Baptist and Reflector.

Speaking the Truth in Love

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## PERSONAL AND PRACTICAL.

Cardinal Gibbons says that "drinking injures a man internally, externally and eternally." Well said. That being true, now will not the Cardinal join with the temperance people of the United States in removing from men the temptation to drink?

The Sims bill to prevent gambling on race tracks in Washington, which passed the House recently by a large majority, last week passed the Senate almost unanimously. This is a triumph both for the cause of morality and also a personal triumph for Congressman Sims of Tennessee.

The *Watchman* announces that the American Baptist Home Mission Society closes the year with a deficit of \$95,893.58, of which amount \$23,311.16 represents the excess of expenditures over receipts for the year; the balance being the accumulated debts from previous years. Shall it be the same way with our Home Mission Board? God forbid.

It is announced that the First church, Richmond, Va., has just given \$5,000 for Foreign Missions. This is great. Are there not some others of our Baptist churches that can give equally as much? Counting the contribution of Bro. Brooks, made at the Southern Baptist Convention last year, of \$50,000 to be paid in five annual installments, the First church, Rome, Ga., of which he is a member, will contribute more than that.

The many friends of Dr. T. I. Webb, formerly of Brownsville, now of Nashville, will regret to learn that for some months his health has been quite bad. Recently he was compelled to undergo a severe surgical operation in Chicago. His friends will join us, though, in rejoicing that he stood the operation quite well and strong hopes are entertained for his ultimate recovery. Dr. Webb is a prominent member of the First Baptist church, this city. He is quiet and unassuming, but one of the noblest men with whom we ever came in contact. We trust that his valuable life may be spared many others years.

The *Examiner* states that at the funeral of the late Dr. Charles Cuthbert Hall, the following brief message in his hand-writing was read: "I have indicated what shall be said and sung today because my one great longing is for the joy of witnessing in death, as I have tried to witness in life, to my adoration and faith in the Lord Jesus Christ, my Lord and my God in whom I rest securely for salvation, pardon and peace. I lie among my friends. They love me. I love them." This was certainly a beautiful message. What a glorious thing it is to be a Christian and to be able to leave on record such a message!

In the last issue of the *Baptist Standard* Rev. J. M. Dawson announced his resignation as editor of the *Standard* to become pastor of the First Baptist church, Hillsboro, Texas. The *Standard* then adds: "The Directors of the *Baptist Standard* with deepest regret accept the resignation of Rev. J. M. Dawson as editor. His work has been eminently satisfactory. He has greatly endeared himself to the Directory. His work has been conservative and progressive. He has wielded the pen of a master." The Directory elected Rev. J. Frank Norris, who has been the Business Manager of the *Standard*, as its editor. We regret to lose Brother Dawson from our editorial ranks. We extend, however, a cordial welcome to Brother Norris and give him the right hand of full editorial fellowship.

It is said that twenty years ago there were 200 churches in San Francisco. When the earthquake came there were only 160, but there were 3,400 saloons. Saloons wiped out forty churches and depleted the membership in some that remained. Then God arose in His wrath and wiped out the saloons. This illustrates what we have frequently said, that it is a fight between

## READ OUR RECORD.

Watch this square this week, and you will see what Tennessee Baptists are doing for Home and Foreign Missions. Both Boards are deeply in debt and they are depending on us to do our part. The time is short for work. The books close April 30th.

Last week we received from our 160,000 Baptists the following amounts:

Home Missions .....	\$ 874.49
Foreign Missions.....	1,578.62

We have received, since last May, the following amounts:

Home Missions .....	\$ 8,866.20
Foreign Missions.....	11,833.66

Every pastor, superintendent, and treasurer, with every member of each church should be busy from now until the close of the month. We are very anxious that every Baptist church in Tennessee should join in this great campaign for missions. Let us do something worthy of the great cause we represent.

Yours in service,  
W. C. GOLDEN.

the church and the saloon, the church representing everything that is good in the world and the saloon representing the devil in the world. Either the church representing God in the world and the saloon representing the devil in the world. Either the church must put down the saloon or the saloon will put down the church. Which shall it be? *Which side are you on?*

The *American Issue* says: "The Democratic party today, not simply in this State, but in this land, can hope for any considerable success only as it stands for clean things, law enforcement and American citizenship. The Democracy in Missouri is represented by a Folk; of Mississippi by a Vardaman; of Alabama by a Hoke Smith; and the Democratic party appeals to the people not because it stands for Hungarian and Bohemian citizenship, but for American citizenship." We should prefer to say that the Democracy of Mississippi is represented by a Noel, who is now Governor, and is a clean, high-class, Christian man, a consistent member of the Baptist church. Hoke Smith represents the Democracy of Georgia, not of Alabama.

The *Midland Methodist* answers very finely a recent editorial in the *Nashville American* on the subject of Prohibition, in which the *American* used a number of thread-bare arguments against prohibition. The *Midland Methodist* shows the falsity of these arguments and closes as follows: "The *American* prints a long list of crime and criminals, which it does not vouch for, from Maine and Minnesota, with everything in favor of Minnesota—all of which gives a bad showing for Maine. We have heard the argument before, and have some idea of its origin. Tennessee is nearly a prohibition State. Wonder why the *American* did not get some figures closer home? Wonder if the 'Liberty League' is not behind this editorial? It sounds like it. Will the *American* deny it?"

Dr. John R. Sampey, professor of Old Testament History in the Southern Baptist Theological Seminary, says that at the last examination in Old Testament English there were one hundred and twenty-eight papers examined, and one hundred and eight out of the number passed. Twenty-three men and fourteen ladies made over ninety per cent, and four members made an even hundred. *Three of the four were women!* We knew that the girls would sometimes beat the boys in secular studies in public school and colleges and universities, but the idea that they would beat the boys in Theology! Who would ever have thought it? We have a sly suspicion, however, that Dr. Sampey must have shown favoritism for the girls.

We do not blame him much. We should have felt like doing the same thing, if we had been in his place.

We enjoyed very much a brief visit from our friend, Rev. W. Y. Quisenberry, last Tuesday. As our readers know, he is traveling in Tennessee and Alabama in the interest of the Foreign Mission Board. Always a strong missionary, Brother Quisenberry became more fully imbued with the missionary spirit than ever before after his visit to China last year. He is enabled in this way to present the question of missions before his audience in a concrete way, and thus fire the hearts of his hearers to the point of enthusiasm. There have been large contributions to the Foreign Mission work wherever he has gone. His engagement with the Board lasts only until the Convention. He is not sure whether he will continue with it after that time or whether he will return to the evangelistic work in Louisiana, which he dearly loves, and in which he has been remarkably successful. We were glad to see him looking so well.

We notice the statement in the daily papers that the Second Baptist church, Jackson, has extended a call to Dr. J. H. Anderson to become the successor of Rev. D. A. Ellis, who recently went to Corinth. We have not learned the decision of Dr. Anderson as to the acceptance of the call. He has only recently entered upon the work of State Evangelist in Tennessee. In that position he has already accomplished much good in building up the waste places in our Baptist Zion and strengthening weak churches in the Baptist faith. The Second church, however, offers a wide field of usefulness to him, and all the more because a large number of students of the University attend that church. The pastorate of the church will also give him the opportunity of being at home with his family, which is a great consideration to any one. We should not be surprised, therefore, if Dr. Anderson decides to accept the call.

The *Nashville Tennessean* of last Sunday contained 92 pages. It is said to have been the largest paper ever issued in Nashville. It was full of interesting reading matter about Nashville and its enterprises. The *Tennessean*, by the way, though young, has rapidly come to the front as one of the leading paper in Tennessee, while its refusal to publish liquor advertisements in its columns, its bold stand for State-wide prohibition have made it the leading paper from a moral standpoint, though it should be said that there are other daily papers in the State which stand side by side with it along these lines. We believe that it is the duty of the Christian people of the State to support these papers. The liquor men, you may be sure, will stand by the papers which stand for them and support them with subscriptions and advertisements, and, if need be, in other ways. Why should not Christian people stand by the papers which stand for them?

Referring to the recent election in Illinois on the question of abolishing saloons, the *Illinois Issue* says in big head lines: "Fifteen hundred saloons abolished by the verdict of the voters.—Twenty-five counties entirely dry by Tuesday's vote, making a total of thirty-one created Anti-Saloon territory under local option law.—Twenty-four large cities take their places in the 'dry' column.—Big Anti-Saloon vote in the eighteen larger cities carried by the liquor men.—Ten hundred and fifty three townships out of twelve hundred and fifty carried by the foe of the saloon." The *Issue* says that "a conservative estimate indicates that anti-saloon territory was established in 1,053 of the 1,250 townships voting, and that 535 incorporated cities and villages are now in anti-saloon territory; and that 202 incorporated municipalities are in townships which failed to become anti-saloon territory. The net majority against the saloons, estimated on the returns from the townships voting, is above 50,000." This indicates that if an election could be held in Illinois on the question the whole State would go dry.

## BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

## III.—Religious Liberty.

MY DEAR SON: It follows logically and naturally from the principle of individualism, which I discussed in my last article—which was that every man has the right to worship God according to the dictates of his own conscience—that no man, no set of men, no government, religious or civil, has the right to prescribe how a person shall worship God, and proscribe and punish him if he does not worship that way. We must worship God according to the dictates of our own conscience and not according to the dictates of another's conscience. There is no such thing as *religious toleration*. Religious toleration implies that one person had the right and the authority to forbid another to worship God as he chooses, but graciously agreed to permit him to do so. But *religious liberty* means that each person has the right to worship God as he wishes. If religion be a spiritual matter, if it be in the heart, there must necessarily be religious liberty. You can prevent a person from going through certain forms and ceremonies, but you cannot prevent the thoughts and feelings of his heart. And really unless one worships God according to the dictates of his heart, he will not worship Him at all. The only religion is the religion of the heart. That is the only religion which has any meaning in it. "You may lead the horse to water, but you can't make him drink"—unless there is something on the inside which inclines him to drink. You may compel a person to go through forms and ceremonies and genuflections (bending of knees), but you can't make him worship unless his heart so inclines him. The Italian philosopher, Galileo, announced his discovery that the earth moves around the sun. Up to that time it had been thought that the sun moves around the earth. He was arrested and made to recant. But as he arose, he said under his breathe, "Il peut si meuve"—"It moves for all that." And so you may make a person go through certain forms of worship, but if his heart is not in them it will do no good. A union of hands and not of hearts is no true marriage.

Religious persecutions have been due to the fact that those who engaged in them had forgotten the great fact that religion is a spiritual matter and cannot be forced. They tried to compel an external worship, forgetting that religion is essentially internal. It is said sometimes that while Baptists have not persecuted others, the reason is because they have never had the power, but give them the power and they will persecute others, as well as Catholics or any other church. But as a matter of principle, Baptists cannot persecute. The moment they should attempt to do so that moment they would cease to be Baptists, for that moment they would depart from the fundamental principles of individualism, religious liberty and a spiritual religion.

This has been the position of Baptists all down the ages. They have stood for it consistently. Wherever you find Baptists you find them contending for that principle—contending for it oftentimes even to death. Their contention was not simply that they should have the right to worship God as they pleased, but that all men should, not for liberty of conscience for themselves, but for all.

You ask, do not all denominations believe in this freedom of conscience? Well, most of them do now. But they did not always. These denominations came into existence largely at the time of the Reformation under Martin Luther, beginning in 1521. About that time the Lutherans, with Luther as their founder, the Presbyterians, with John Calvin as their founder, the Episcopalians, with Henry VIII, as their founder, sprang into existence. The Methodists, with John Wesley as their founder, the Cumberland Presbyterians, and the Disciples or Campbellites, came later. All of these first named denominations would not allow freedom of worship. They never got far enough away from Rome for that. Roman Catholicism has always persecuted when it had the power, and always will, simply because it is an external religion, a religion of forms and ceremonies, and not a spiritual religion—a religion of the heart. It thinks, therefore, that when it compels a person to go through certain prescribed forms and ceremonies it is leading him to worship God; and, according to its way of thinking, causing him to worship aright. It does not, and it seems cannot, understand that the mere observance of forms and ceremonies is not, cannot be religion—that true religion is on the inside, not the outside, that its essence is in the heart, not in the act. The most that Catholics have ever done was to favor religious toleration, as they did in Maryland under Lord Baltimore. But, as I have shown, this is very different from religious liberty. And besides

even this much is very unusual for Catholics.

Nor did the Reformers, such as Luther in Germany, Calvin and Zwingli in Switzerland, Crammer and Latimer in England and Knox in Scotland, favor either religious liberty or religious toleration. They "all refused fellowship to any who differed from them about a syllable in the creed, or the version of a psalm, the fashion of a surplice, or the shape of a cap. Such differences provoked denunciation, and the denounced were persecuted and punished wherever perverted conscience could control legislation." The same writer says: "Liberty of conscience—the fundamental, underlying principle of forbearance and fellowship and brotherly love—was not accepted nor apprehended by any of the leaders of the reformed churches. It found expression and defense nowhere on this earth save in these persecuted, scattered communities—the baptized churches of Christ."

This fact has come to be recognized by others besides Baptists. Here is the testimony of prominent and impartial historians and philosophers: When John Locke, one of the most profound philosophers of the age, and the famous author of the "Essay on the Human Understanding" and many other treatises, several on religious toleration, was complimented by Chancellor King for his work on Religious Freedom, he magnanimously replied: "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty."

George Gottfried Gervinus, a German renowned for his learned historical work in eight volumes—"A History of the Nineteenth Century"—writing of Rhode Island, says: "Here, in a little State, the fundamental principles of political and ecclesiastical liberty practically prevailed before they were even taught in any of the schools of philosophy in Europe." Rhode Island was founded by a Baptist, as we shall see later—Roger Williams, who had been driven from Massachusetts because he advocated the doctrine of religious liberty.

Herbert S. Skeats, who has written a "History of the Free Churches of England," and who takes the precaution to inform us that he "is not connected with the Baptist denomination," writes: "It is the singular and distinguished honor of the Baptists to have repudiated, from their earliest history, all coercive power over the consciences of men with reference to religion. No sentence can be found in all their writings inconsistent with these principles of Christian liberty and willingness which are now equally dear to all the free Congregational churches of England. They were the Proto-evangelists of the voluntary principle."

Judge Story, for thirty-four years one of the ablest justices of the Supreme Court of the United States, says: "In the code of laws established by them (the Baptists) in Rhode Island we read, for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded He requires." And our own national historian, Bancroft, says: "Freedom of conscience, unlimited freedom of mind, was from the first, the trophy of the Baptists."

These are certainly splendid tributes paid to the Baptists by these distinguished men. Are they deserved? Let us see. Here are some facts of history which will be of interest to you and to others: Balthazar Hubmaier was a Reformer, who lived at the same time as Luther, Calvin, Zwingli and others. He was highly educated and was called by John Eck, a prominent Reformer, "the most eloquent man in Europe." He belonged to what were called the Anabaptists. These were the progenitors or predecessors of the Baptists, and were called Anabaptists because they would re-baptize, or baptize again, those who had not been baptized on the profession of a personal faith in Christ. At the time Hubmaier lived it was the custom of all denominations, Catholics, Lutherans, Presbyterians and Episcopalians, to burn at the stake all who did not agree with them, if they could get hold of them. The Anabaptists seemed to be the special mark of all. They suffered greatly, many of them being burned. So common had this custom become, and so horrible did it seem to a man like him that Hubmaier wrote a book on "Heretics and Those Who Burn Them," in which he said: "Those who are heretics one should overcome with holy knowledge, not angrily, but softly. . . . If they will not be taught by strong proofs, or evangelical reasons, let them be mad, that those that are filthy may be more filthy still. . . . This is the will of Christ, who said, 'Let both grow together till the harvest, lest while ye gather up the tares ye root up also the wheat with them.' . . . Hence it follows that the inquisitors are the greatest heretics of all, since they against the doctrine and example of Christ condemn heretics to fire, and be-

fore the time of harvest root up the wheat with the tares. . . . And now it is clear to every one, even the blind, that a law to burn heretics is an invention of the devil. Truth is immortal." These are brave, noble words. They were written before Hubmaier had fully identified himself with the Anabaptists. It seems a strange fate that one who wrote such words should himself be burned at the stake, as he was later. Speaking of Hubmaier's time, Dr. H. C. Vedder says in his "Short History of the Baptists:" "The Anabaptists of this period were the only men of their time who had grasped the principle of civil and religious liberty. That men ought not to be persecuted on account of their religious beliefs was a necessary corollary from their idea of the nature of the church. A spiritual body, consisting only of the regenerate, could not seek to add to itself by force those who were unregenerate. No Anabaptist could become a persecutor without first surrendering this fundamental conviction; and though a few of them appear to have done this, they ceased to be properly classed as Anabaptists the moment they forgot the saying of Christ, 'My kingdom is not of this world.'"

In 1575 Hendrik Terwoort was burned at the stake for rejecting infant baptism. A confession of faith that he penned while in prison contains the first declaration in favor of complete religious liberty made on English soil: "Observe well the command of God: 'Thou shalt love the stranger as thyself.' Should he then who is in misery, and dwelling in a strange land, be driven thence with his companions, to their great damage? Of this Christ speaks, 'Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.' Oh, that they would deal with us according to natural reasonableness, and evangelical truth, of which our persecutors so highly boast! For Christ and his disciples persecuted no one; on the contrary, Jesus hath thus taught, 'Love your enemies, bless them that curse you,' etc. This doctrine Christ left behind with his apostles, as they testify. Thus Paul, 'Unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it.' From all this it is clear, that those who have the one true gospel doctrine and faith will persecute no one, but will themselves be persecuted."

In 1859, Dr. Some, a man of standing in the English church, wrote *A Godly Treatise*, in which he charged the Anabaptists with holding the following "deadly errors:"

"That the ministers of the gospel ought to be maintained by the voluntary contributions of the people;

"That the civil power has no right to make and impose ecclesiastical laws;

"That people ought to have the right of choosing their own ministers;

"That the high commision court was an anti-Christian usurpation;

"That those who are qualified to preach ought not to be hindered by the civil power," etc.

During the reign of James I. in England, in 1612, Edward Wightman rejected infant baptism, and was burned as a heretic. He was the last person who suffered capital punishment in England for his religious opinions." John Smyth, in his famous confession, written a year before Wightman's death, declares that "the magistrate is not to meddle with religion or matters of conscience, nor to compel men to this or that form of religion, because Christ is the King and Lawgiver of the conscience." In 1614, Leonard Busher wrote a noble work, entitled, "Religious Peace; or, A Plea for Liberty of Conscience." In it he pleads for the rights of Jews and Romanists, not only to speak, but to write and to print any views of religion for which scriptural authority may be claimed. "It is not only unmerciful, but unnatural and abominable—yea, monstrous—for one Christian to vex and destroy another for difference and questions of religion."

(Concluded next week.)

## A SUNDAY IN NEW YORK.

BY A. W. LAMAR, D.D.

A few weeks since it came about that I had to go north to fill some lecture and pulpit engagements. Reaching New York on a Saturday I received a gracious letter from my friend, Dr. R. S. MacArthur, inviting me to come to Calvary church and attend his "Current Topics," Class Sunday morning and speak for him, and also to take part in the regular services. Finding that the Sterling Hotel, on Fifty-Sixth and Broadway, was within two blocks of the church, I repaired thither and stated that I wanted a room only till Monday morning. The clerk said: "Our house is

quite full, but we might give you a suite of rooms for \$4 per day." I said, "Well, I have the money, but I do not care to waste it and if that is the best you can do I guess I will take myself off and get accommodations elsewhere." I picked up my grip and started to leave, when he said, "Hold on a minute; I take it you are a Southerner." "Yes," said I. "I am from Nashville, Tenn.; ever heard of that little village of 125,000 souls?" "Why, yes," said he, "I am from Atlanta, Ga.; my name is Drake; I've only been here two months and I am glad to greet a Southerner. What is your name?" "My name is Lamar. Ever hear of that name?" He reached his hand over the counter and said, "I guess I have! I know all the Lamars in Atlanta. Say! You don't want to go elsewhere. I have a suite of rooms just vacated, and we will not need them till Tuesday. What do you say to \$2 a day?" I said, "Show me the suite." So I went up on the elevator. It was a gem of a suite, an elegant private parlor, a beautiful bed room opening into it, and a private bath-room opening to the bed-room. I was captivated. I'd long wanted to know how a millionaire felt, and I thought now was my chance. All this for \$2 a day! Why; Rockefeller could not have any more for the money. So I telephoned down to the office for my baggage and turned in. I felt big and rich with all that for only \$2 per day. Next morning I had to consider the question of breakfast, and as the rooms were so high, it seemed necessary to economize on meals. I got a toothsome, nourishing breakfast for twenty cents, and at 10 a. m. I went around to Calvary church and was warmly greeted by Dr. MacArthur. He reminded me that it was lacking only a few days to being ten years since I was in his office and wrote him a life insurance policy for \$25,000, and that he was glad I made him take it when he was trying to back out, and that he was now making his last payment, and was just 66 years old, and that he thus, through my persistence, had an annuity for his old age if he should need it.

We repaired to his class in the auditorium and for thirty minutes he talked most instructively and entertainingly on "Abraham Lincoln." The strongest thing he said was this: "If God be left out, Lincoln cannot be accounted for. We can account for Washington; we can account for McKinley; we can account for Roosevelt, for all of them and others of our Presidents, on the ground of environment and heredity, but we must take God into consideration, in an unusual way, if we want to account for Lincoln."

#### WEARING A GOWN.

Just before the regular service, the Doctor said: "Now, Mr. Lamar, we will go to the study and get ready for our service, and if you do not mind I will ask you to wear a gown in the pulpit. It is our custom and we will furnish you a gown. We keep them for the purpose of serving our guests." So we went into the study and his lady assistant primed him up in his gown, and then she primed me up in my gown. I own I felt sorter queer; but as I had worn gowns at baptisms, I was not altogether unacquainted with them. At the proper moment we went into the Sunday-school room, where had assembled his great choir of 150 men and women *all in gowns and university caps*. It was a most unique sight. The Doctor and I went marching our way to the rear of the pulpit, and the choir went marching, two abreast, out of the Sunday-school room, and up the great stairs to the galleries singing wonderfully as they went till all had reached their places on both sides of the galleries. I own it was a most stirring spectacle, and was most impressive. The beauty of it was you could hear every word of the hymn. They called this performance the *Processional*. This choir is said to be the finest in America, and to be a member of it is much coveted, for all the members are trained singers. If they do not attend its regular meetings for practice they lose their membership. The leader is a devout Christian man, and all the members are professors of religion. I own I never heard such singing. It made me feel thrills of ecstasy all over me, and, when the quartette of two male and two female voices sang "Jesus Lover of My Soul," every word could be heard in the remotest part of the great auditorium. Before they finished I reacted for my handkerchief—the tears were trickling down my cheeks, and I saw many others so affected. Oh! it was immensely, immensely uplifting of the soul in spiritual worship.

Dr. MacArthur preached a great sermon on Missions—one of the greatest I've ever heard. It was listened to by a great congregation with breathless interest. Several times I could not hold in, but had to say *Amen!* aloud. He afterwards thanked me for my punctuations, and said it wonderfully helped him. Said he wished some one else would do the same every Sunday. I did not learn what the collection amounted to, but it must have been way up to the thousands. There was much ceremony in the services—the call to wor-

ship, the confession of sin, responsive reading, intoning of the Lord's prayer by the whole audience, and responses by the choir—quite much of an Episcopal service with the prayer-book left out. I wondered as I sat in that pulpit (begowned), what some of our good country Tennessee Baptists would think and feel if they were suddenly dropped down into the services of this great church on a Sunday. Well, there was nothing dull or lifeless about that service. It was full of *go* from the start, and it was full of spiritual vitality. Do not for a moment imagine that because Dr. MacArthur stands for an elaborate service, that he does not stand for the old doctrines. He is a staunch and loyal Baptist. He loves the old doctrine. It is many a day since I've been in a service that uplifted my soul more. I was glad I was there and everybody else seemed to feel the same way. After the sermon the great choir sang the *Recessional*, marching down the galleries as they sang till their song died away far off in the lecture room. The audience then arose; old-fashioned a la country-style-Baptist-hand-shaking was indulged in. It was all very delightful and refreshing to see such cordiality in a great city church. As I bade him good bye, Dr. MacArthur presented me a copy of his seventeenth volume of sermons, just out. I will long remember my Sunday in Calvary church. Should you be in New York on a Lord's day, go to Calvary.

Nashville, Tenn.

#### HOW PROHIBITION WORKS.

The following article appeared in the *Nashville Tennessean*, of March 11th:

"Hon. Bush Sneed, secretary of the committee on municipal affairs in the last Legislature, to which nearly all of the liquor bills that were introduced were referred, has just returned from a business trip to the three large cities of the South where prohibition is in force—Atlanta, Birmingham and Knoxville. Mr. Sneed has given much thought to the problem that the liquor traffic affords, and on the business trip he discussed the effect of the law with all whom he met, from barbers to bank presidents, and in nearly every instance he was told that the effect had been good, both morally and from a business standpoint.

"Mr. Sneed said last night, when asked the conclusion that he drew from the observations that he had made: 'I believe the Democratic State Convention should declare for and the Legislature pass a State-wide prohibition bill.

"A careful investigation of the working of the law in the cities of Birmingham, Atlanta and Knoxville convinces me that it can be successfully enforced in all the cities of Tennessee. There are some violating the law in the cities named, there being a few blind tigers and a jug trade in all.

"That there is a marked decrease in drunkenness and crime in all these cities, however, there can be no doubt. The criminal and police records fully substantiate this fact.

#### BUSINESS NOT DAMAGED.

"Business, though temporarily disarranged, has not suffered materially, and in the long run will be greatly benefited by the enforcement of prohibition. The law is especially beneficial to those addicted to drink, enabling them to buy more to eat and to wear, and to provide more of the comforts of life for their families.

"Another very important advantage is that it removes from the youth of the cities the temptation of the open saloon.

"Until whisky is put out of the State it will be a disturbing factor in the elections every two years. The liquor interests are always ready to combine with any other interest to defeat legislation for the benefit of the people, and are a menace to the many reforms needed in this State.

"Since a legalized local option law in this State is impossible on account of constitutional reasons, and since, I believe, the large majority of the white voters of the State are against the open saloon, I favor a law that will wipe them from the State."

"In Atlanta the police records show that during the month of January, 1907, there were 461 arrests for drunkenness, while during the month of January, 1908, when prohibition was in force, the number was only 68, notwithstanding the fact that a man under the old regime had to be very much drunker to get arrested than he has to be now, and that the police are far more vigilant in taking up drunks. During January, 1907, the recorder imposed fines aggregating \$11,880.50, while in 1908 the total amount was only \$7,053.75. These figures speak eloquently for the effect of prohibition in criminal matters.

#### PROTECTS POORER PEOPLE.

"Several men with whom Mr. Sneed talked stated

that a man with money and enough influence could get whisky, but that the law was operating to protect the poor white man and the negroes, and that the money that they had been spending for liquor they were now spending for clothes and food, and as a result their families were living better and they were better men.

"It was this feature of prohibition that was praised in all three cities and that all laid particular stress on. In all three cities it was stated that there were a few blind tigers, but that in most cases they were run by the lower class of whites and the negroes and that they were suppressed as soon as discovered. Most of the business houses vacated by the saloons have been filled already.

"In a business way the law has not affected Atlanta harmfully. A real estate man there stated that while the law was before the Legislature there were some that got panicky and moved to other States, but that most of them had returned and that, on the other hand, there were many families who had come to Atlanta to get their boys away from the saloon. Even the anti-prohibitionists admitted that the law was working well, although most of them thought it was too drastic and required modification. This was the view taken by many with whom Mr. Sneed talked, but practically all of them admitted that it was being well enforced.

#### BIRMINGHAM BENEFITED.

"In Birmingham glowing accounts of the success of the law were given. One bank official there reported that the amount of the deposits of the savings department in his bank had doubled, and in all of them there was a healthy increase, in spite of the fact that in other sections there was a tendency at that time to withdraw deposits. One of the leading real estate agents reported that rents were being paid more promptly by the poorer classes of citizens and that they were spending more money in the grocery and clothing stores. The benefit has been especially apparent in the suburban manufacturing towns, such as Ensley and Bessemer.

"According to the figures furnished by the sheriff at Birmingham the number of men in jail on January 1, when the prohibition law went into effect, was 300. On March 7, last Saturday, there were 171. Judge Weaver, of the Criminal Court, has stated publicly that the number of cases on the criminal docket has been reduced sixty per cent. Chief Boedecker of the police force states that the number of arrests has decreased fifty per cent, and that the effect is very apparent, even in the more serious crimes. He reported that the number of murders, burglaries and such felonies was decreased since prohibition went into effect.

#### SUCCESSFUL IN KNOXVILLE.

"In Knoxville it was reported that there were more violations of the law than in either of the other cities, but that in spite of the ingenious plans that had been thought out for the surreptitious selling of liquor they were being ferreted out and that a heavy punishment was falling upon the offenders. The city judge fines them \$50; they are then turned over to the State authorities, and in several cases, the only ones that have reached the State courts, there have been six months' workhouse sentences. After the State authorities are through with them the Federal authorities are waiting for them.

"There has been much difficulty experienced with the soft drink stands that are occupying many of the old saloons, and the jug trade is flourishing.

"However, the police records show that in the four months that prohibition has been in effect there have been only 400 arrests for drunkenness, while in the same four months of the year before there were 851 arrests.

"The incomplete report of the tax assessor shows that the increase in the value of the property will be two million dollars, or fifteen per cent, in two years, and the revenue report shows that the city will lose only about \$18,000 annually in revenue from the saloons.

"It was stated in regard to the lockers in Knoxville that a bill will be introduced into the city council declaring them public nuisances and having them abated as such. The condition is a new one that has arisen since the abolition of the saloon, and the prohibition men claim that they will be able to meet it and cope with it.

"The tax rate of the city, it was stated, will be slightly increased, but it will be for the purpose of making certain improvements and the levy for the actual running expenses of the city will be even less than it was before the abolition of the saloon."

Mr. Sneed, we may state, is a prominent business man of Nashville, and was an influential member of the last Legislature.

NOW FOR THE "HOME RUN."

This is the last week of our Foreign Mission opportunity for this conventional year. The last week! What records will it make? What tale will it tell?

Our 160,000 Baptists gave \$932.62 last week to Foreign Missions, during the year \$10,255.26. What ought we to do this week? What will we do? We ought to double the figures for the year. Will we do it?

A personal letter from a good pastor of a great church says, "Our offering will reach \$1,500.00." A few reports like that will mean "victory."

Bro. Quisenberry has been stirring the hosts of East Tennessee this past week. He will be in Middle Tennessee this week.

Let every pastor, with every member of every church, put forth the best effort—in prayer and in gifts—that old Tennessee may record a glorious "home run" on the night of April 30th.

C. B. WALLER, Vice-President for Tenn.

WIRELESS MESSAGES.

The following are some of the messages that have come to this office, or have been spoken to us in the last few days:

Richmond, Va.

DEAR BRO. GOLDEN: I thought perhaps you would like to know the relative receipts from Tennessee up to April 15, this year, and last: Last year, \$11,172.05; this year, \$9,991.21. I hope that Tennessee will make a great advance. I do not want her to fall back.

Yours fraternally,

R. J. WILLINGHAM.

I add the following, which will indicate the feeling of the brethren through the State:

Let us hope to pay our Convention debt. Let us pay it.

S. N. FITZPATRICK.

I want to make a special offering to Home and Foreign Missions next Sunday, and have asked my people to do the same, although we have done all we thought we could. I want it to be a sacrifice.

T. H. FRANCISCO.

I know your heart is anxious about Home and Foreign Missions. We made our offering at one of my churches last Sunday, and will do the same at another next Sunday. I hope we will go to the Convention out of debt. I will do all that I can.

W. H. HICKS.

I am now in a meeting at Bristol, but will go home and round up for Missions before the 30th. You will hear from us.

C. B. WALLER.

I send you another offering for Home and Foreign Missions. It is not as much as I hoped for. We will help you all we can.

F. P. DODSON.

A layman writes that they have taken the largest collection in the history of the church, and indicates that his pastor is giving himself to this great interest. There will be no failure if our pastors will do their best.

These are a few expressions that have come at a late hour. If there were time to go back through the letters of the past ten days, the number of these messages would be greatly increased.

W. C. GOLDEN.

DEADERICK AVE. CHURCH SUNDAY-SCHOOL.

Last Sunday, the 12th, was the 18th anniversary of the Deaderick Ave. Sunday-school. The day was ideal and we had invited all the scholars to be present if possible and when the count was made at 10 o'clock 873 were present and quite a number came in late; so the secretary said there were more than 1,000 present when he read his report. Quite a number of the classes are organized missionary societies and they made their offering as well as all the classes to missions and when the collection was counted it showed about \$200.00. It was a great day, doubtless the greatest in the history of the church. The great building was crowded both at the morning and night service. It was truly a sight not to be soon forgotten to see a thousand people in Sunday-school and to hear them sing, led with the pipe organ, piano and orchestra.

Bro. J. M. Leek has been superintendent almost from the beginning, and he has become one of the best, if not the best, superintendent, I have ever known. He certainly knows how to handle great throngs of pupils. He is not only a man of brain power but has great heart power and is wonderfully successful in winning souls to Christ. He comes near knowing every scholar and knows whether such are Christians or not. Then we have as fine a set of teachers as I have ever known in any school. Some of them are as fine as can be found in any church in all of our Southland. And there is another thing I like about the school, that is, nearly all stay for preaching service. They with the people who

come, always make a great congregation.

We want you, Brother Editor, to come and spend some Sunday with us and behold what a school we have.

The church is moving on well; will give more for missions this past year than in any year of the past although times are hard and many are out of positions.

G. W. PERRYMAN.

Knoxville, Tenn.

ONE MORE WEEK.

Tennessee Baptists have just one more week before the books close for Home and Foreign Missions for this year. We have received up to this hour, Monday evening, April 20, the following:

Home Missions .....\$ 8,866 20

Foreign Missions ..... 11,833 66

To do as well as we did last year, we must raise the following amounts between now and April 30:

Home Missions .....\$3,574 90

Foreign Missions ..... 6,152 72

Total .....\$9,727 62

This means that the Baptists of Tennessee must average \$1,000 a day from this hour to the time of the closing of the books, Wednesday, April 30. This can be done if our pastors will make next Sunday a time of great praying and preaching in Tennessee.

There are scores of our churches that have not yet been heard from, and we hope that they are rounding up a great offering for next Sunday. We have received letters from individuals both in and out of the State, during the last few days, with offerings; in answer to the continued appeals in this paper. We are glad that Tennesseans who have gone to other States remember the work here at home.

Treasurers should see to it that their money is in this office before April 30. Let us strive to make our figures for Home Missions \$15,000, and for Foreign Missions, \$20,000. It can be done if only each will help a little.

Yours in service,

W. C. GOLDEN.

ROUNDING UP THE TASK.

Never before has the Foreign Mission Board faced such imperative opportunities as at present. Dr. Willingham has returned from his tour of the mission fields with his enthusiasm nothing abated and with his zeal ablaze for larger things. As he tells us of the many victories that our missionaries are winning on the fields and of the many open doors which ought to be entered without delay, we are made to feel that it would be really calamitous now to clog the wheels of our progress with a debt. Let everyone who reads this determine that we shall not report a debt to the Convention. Even if you and your church have done nobly, will you not make another effort though it be small? Let us make the remaining ten days of April the fitting climax of a year of liberality and hard work. There is time enough yet to win a victory. Let us all make one united effort and the task will be grandly done. It would be a pity if we should have to report even a small debt. Victory is in sight, and we must not fail to lay hold on it.

"The time to succeed is when others are discouraged, show traces of tire;

The battle is fought on the home stretch

And won 'tween the flag and the wire."

S. J. PORTER.

Richmond, Va.

RATES TO SOUTHERN BAPTIST CONFERENCE, HOT SPRINGS, ARK., FROM POINTS IN TENNESSEE.

Bristol	.....\$27.20
Chattanooga	..... 18.75
Columbia	..... 17.10
Cumberland Gap	..... 24.90
Grand Junction	..... 9.70
Harriman Junction	..... 21.55
Humboldt	..... 10.90
Jackson	..... 10.90
Jellico	..... 24.90
Knoxville	..... 22.65
Lebanon	..... 17.15
Martin	..... 12.15
McKenzie	..... 11.95
Memphis	..... 7.90
Milan	..... 11.25
Nashville	..... 16.05
Paducah Junction	..... 11.80
Paris	..... 12.55
Rives	..... 11.60
Somerville	..... 9.40
Union City	..... 11.80

O. F. GREGORY.

ONE MORE WEEK FOR HOME MISSIONS.

This year's work for Home Missions will close April 30th, only a week off. Every day adds anxiety to our hearts. We are unable to forecast the final issue. I am no alarmist, as I think the brotherhood can bear witness, but the situation is critical. Our receipts April 10th, 1908, were \$17,000.00 ahead of the receipts for the same period of last year, but our obligations were over \$50,000.00 greater. If we report no debt there must be great giving on the part of some and vast numbers must come to our help. Oh, if brethren will give as the Lord has prospered them, we have five hundred laymen who can settle the matter in twenty-four hours. If the Laymen's Movement is worth while, now is their time to show it. Ye stewards of God's money, will you not put it on His altar? Let us make Sunday, April 26th, the greatest day of the year.

From Maryland to Texas let us pray for heaven's blessings on our people. Rightly used that day ought to add Fifty Thousand Dollars to our receipts. One thousand churches averaging \$50.00 each would make it. Of course many will give more and others less, but will not one thousand pastors secure from their churches an extra offering for Home Missions Sunday, April 26th? With a united effort and generous giving by the blessing of God we will have the victory.

B. D. GRAY, Corresponding Secretary.

Atlanta, Ga., April 15, 1908.

FROM DR. WILLINGHAM.

Greetings in the Lord. Our hearts rejoice at being home again. But surely we had a blessed trip. The missionaries, as well as the native converts in the foreign fields, were kindness personified to us. We hope under God to be more useful in His service because of our trip.

I do not write to make any appeal now. You know your work and your duty. The brethren here in the office have kept up the work well, and have earnestly and faithfully pressed the claims of this cause of God upon you. Now let every treasurer and every contributor, see that the gifts are sent forward promptly, so as to reach Richmond before the books close, April 30th. We need a large amount to "cross the bar" with joy, but we look hopefully to you.

R. J. WILLINGHAM.

Richmond, Va., April 17, 1908.

It is hard for me to say no to Mississippians. This is why I was at Dumas, Tippah County, last Saturday and Sunday. The occasion was a joint meeting of teachers of Tippah and Prentiss counties. Some of the very best teachers of the State were there. Different floors by movable partitions had been thrown together. The house was full of people, whose patience and interest were remarkable. They sat from 2 to 6 p. m. on Saturday, and from 9:30 to 1 p. m. on Sunday without a recess, and with hardly one retiring. I do not remember anything of the kind to surpass it. Rev. Jesse D. Franks, one of our boys, is in charge of the Dumas school, and was the guiding mind of the occasion. I see clearly that the patrons of that school are going to make it difficult for him to return to the University in the fall. I was myself a student in school at Ripley, Miss., just forty years ago. Let me add the bit of delightful news that the Second church of Jackson has unanimously called Rev. J. H. Anderson for this city, and the Central Association. Dr. Anderson's being so well known over Tennessee, and no one willing or able to say aught but words of praise of him as a man, and of his ability and soundness as a preacher, proves him to be fulfilling the will of the Lord—a light not under a bushel, but giving light to all that are in the house. In spite of his modesty and humility he is a city set on a hill that cannot be hid.

G. M. SAVAGE.

We have just closed a good meeting here at Jonesboro. It continued two weeks and a half. Thirteen have been received for baptism. At least two more will join. Bro. T. G. Davis of Roan Street church of Johnson City, did most of the preaching. I think I have never heard a better series of sermons.

J. R. CHIZES.

Jonesboro, Tenn., April 20.

Things are getting better at Franklin. Congregations increasing at each service. On yesterday the church gave \$100 to missions. We ask for the prayers of the good people everywhere for this important field.

GEO. W. SMITH, Missionary Pastor.

Franklin, Tenn., 20, 1908.

## PASTORS' CONFERENCES.

## NASHVILLE.

Third.—Pastor Yankee preached on "The Source of True Happiness," and "Salvation, Duty and Glory." One baptized; one received by letter; one approved for baptism; 239 in S. S.

Ashland City.—Pastor Cox preached at both hours. Fair congregations at both hours. Two baptized in the afternoon.

Howell Memorial.—Pastor Cox preached at both services on "Companionship with Christ," and "Witnessing for Christ." Good day.

Seventh.—Bro. Ray preached in the morning. Pastor preached in the evening on "Why Find a Place for the Lord?" Bro. Ray preached a most excellent sermon.

Central.—Pastor preached on "Jesus Wept," and "The Prodigal." Good audiences. 300 in S. S. Fine B. Y. P. U. meeting.

Whitsitt's Chapel.—Pastor Fitzpatrick preached at 11 a. m. on "Substitution." Good S. S.

Centennial.—Pastor R. D. Cecil preached on "The Resurrection of Christ," and "The Wisdom of Soul-Winning." Twenty expressed a willingness to pay the price that they might become soul-winners. One request for prayer; 171 in S. S.; 17 in Jr. B. Y. P. U.; 18 in B. Y. P. U.; 98 in Overton street mission.

North Nashville.—Pastor Swope preached on "The Resurrection," and "Repentance." 191 in S. S. One profession.

South Side.—Pastor Stewart preached on "The Resurrection of Jesus," and "The Risen Life." One received by letter. 78 in S. S. West End Mission S. S. was opened in the afternoon with 30 present.

Goodlettsville.—Dr. Booth, the pastor, preached at both hours to fine audiences. Good offering to Missions. One approved for baptism.

Mill Creek.—Bro. S. H. Price preached at both hours to good audiences. Good services. Morning subject: "Evidence of Saving Faith" (Mark 16: 16); evening subject: "Committing All to Christ" (2 Tim. 1: 12).

Lockeland.—Pastor J. N. Booth preached in the morning on "The Mature Christian's Duty to the Young." Dr. Golden preached at night on "The Weeping Christ." Eight received by letter. Sunday School growing.

Antioch.—Pastor Reid preached on "Missions," and "Accountability to God." The church observed the Lord's Supper. Three dismissed by letter. Collection for Missions. Good S. S., and collection very good.

Belmont.—Pastor Francisco preached at both services on "The First Temptation," and "The Barren Fig Tree."

Gallatin.—I. J. VanNess preached on "Mystery Answering Mystery."

Immanuel.—Dr. A. T. Robertson preached at both hours. Fine congregations.

North Edgefield.—Pastor Snow preached on "Furnace Fires." Song service at night. One baptized. Full congregations. Pastor closes his work next Sunday.

## KNOXVILLE.

First.—Pastor J. J. Taylor preached on "Born of the Holy Ghost," and "God's Testimony to Jesus." Three baptized. Two received by letter.

Deaderick Ave.—Rev. W. Y. Quisenberry preached at 10:45. Pastor G. W. Perryman preached at night on "Shaving With a Hired Razor." Six baptized. Usual S. S.

Broadway.—Pastor Atchley preached on "Jesus Our Example of the Resurrection Life," and "Love Abolished Hell." 390 in S. S. One received by letter, and one by baptism.

Mt. Olive.—Pastor G. W. Shipe preached on "The Risen Christ." 89 in S. S. Good congregations.

Island Home.—Pastor Dance preached on "Home Missions." Bro. Crow preached at night. 232 in S. S.

Third Creek.—Pastor J. C. Shipe preached on "The Resurrection," and "The Great Physician." 103 in S. S.

Lonsdale.—Pastor White preached on "Knowing As We Are Known," and "A Faithful Story." 108 in S. S. One received by letter; 6 for baptism.

Grove City.—Pastor J. C. Davis preached on "Building a Tower," and "Wisdom in the Affairs of Our Souls." 150 in S. S. Two received by letter.

Euclid Ave.—Pastor L. A. Hurst preached on Luke 24: 46-47, and Ex. 12: 13. 180 in S. S.

Immanuel.—Pastor Cate preached on "Go Forward," and "We Are Sent." 150 in S. S. Two received by baptism.

Meridian.—Pastor Bull preached on "How We are Hindered," and "Courtship and Marriage." 76 in S. S.

Gillespie Ave.—Pastor Dowell preached on "Unbelief" (Heb. 3: 19). Easter entertainment at the

morning hour. Two under watchcare; 2 by enrollment; 13 baptized; 255 in S. S. Greatest in the history of the church.

Ball Camp.—Pastor F. E. White preached on "Church Development," and Songs of Solomon, 6: 11. 64 in S. S.

Oakwood.—Pastor Crow preached on "God's Proclamation to the Lost." Rev. J. L. Dance preached at night on "David's Confession and Plea for Restoration." 14 conversions to date. 12 approved for baptism. 136 in S. S.

Union Grove.—Pastor S. G. Wells preached on "Returned Missionary," and "The Man that Turned Missionary Too Late." \$20 for Missions.

River View.—Preaching by Pastor Branham both morning and night. Accepted care of the church for half time. 30 in S. S.

Bell Ave.—Pastor Sharp preached in the morning; Rev. W. Y. Quisenberry at night. One baptized. 1 approved for baptism. 369 in S. S.

Third.—Preaching both morning and evening by Pastor A. J. Holt on "I am He that Am Alive and was Dead, and Behold, I Am Alive Forevermore," and "Fear Not, for Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." One received by letter, and one for baptism. 211 in S. S. Home and Foreign Mission collection better than ever before.

## CHATTANOOGA.

First.—Rev. R. A. Simon's of the Chattanooga University preached appropriate Easter sermons. 392 in S. S. A unanimous call was extended to Dr. J. A. Masee, of Raleigh, N. C., and it is hoped he will accept the pastorate at once.

Second.—Rev. C. B. Waller, pastor. Preaching in the morning by C. E. Sprague; in the evening by Rev. B. N. Brooks of Alton Park.

Highland Park.—Pastor spoke on "God's Needs," and "God's New Will." Attendance and interest at both S. S. and B. Y. P. U. gratifying. Meetings continue, pastor speaking each evening. One received by letter and one for baptism.

East Chattanooga.—Pastor Gorbet preached on "He Is Risen," and "Christ Died for the Ungodly." 152 in S. S.

Hill City.—Preaching by Pastor King on "A Risen Christ," and "From Pit to Palace, or the White Life." Meeting closed with 84 professions, and 46 additions to the church; others to follow. Greatest meeting in the history of the church. 138 in S. S. 35 in B. Y. P. U.

Alton Park.—Good S. S. and congregations. Pastor preached in the morning on "The Grace of Giving." Bro. Sprague preached at night. Pastor Brooks preached at Second Baptist church at night. Good service.

Cleveland, Inman St.—Pastor Stivers preached on "The Message of the Women," and "What About the Boy?" Fine musical program. One profession; 153 in S. S. Home Mission offering, \$55.83.

Vine and Branch Gospel Work, under auspices of First Baptist Church, reports progress in all four fields—East Lake, Ft. Cheatham, Ridgedale, Sale Creek.

Rossville.—225 in S. S. Rev. J. G. Hunt of Somerville, Ga., who has been assisting the pastor for about a week, finished his series of fine and inspiring sermons Sunday morning. The topic was "The Rewards of Giving." Pastor Chunn preached at night to a very large audience, all the standing room being taken. Topic, "Hope, the Anchor of the Soul." At least a score came forward for prayer.

Morristown, First Church.—Good congregations and good Sunday School. Seven members received during week. Good interest in B. Y. P. U. Home Mission collection.

## MEMPHIS.

First.—Pastor A. U. Boone preached a special sermon to children on "The Good Fight" (1 Tim. 6: 12). At night he preached on "Wants and Needs" (Rom. 8: 26). Three received by letter.

Central.—Pastor T. S. Potts preached on "Why Should It be Thought a Thing Incredible with You that God Should Raise the Dead?" and "The Office and Duties of Deacons" (1 Tim. 3: 8). Two additions by letter; one for baptism. At the close of evening service three new deacons were ordained, and ordinance of baptism administered. Fine congregations.

Bellevue.—Pastor H. P. Hurt preached on "The Resurrection," and "What Is Expected of the Daughter." Two received by letter. Large congregations.

Seventh Street.—Pastor Strother preached at night on "Wages and a Gift Contrasted" (Rom. 6: 26). Missions in the S. S. took up the morning hour. One received by relation.

Rowan.—Pastor Graves preached on "Views of Two Great Men and Their Results" (Gen. 13: 11-12), and "The Victorious Christ" (Matt. 28: 18). A good day.

One accession by letter. Bro. Snow will begin a series of meetings with us on the 29th inst.

LaBelle Place.—In the absence of the pastor, Rev. J. N. Lawless, Rev. O. T. Finch preached on "Come Down from the Cross" (Matt. 17: 40), and "The Mission of This Church" (Matt. 19: 28).

Central Ave.—Preaching at 8 p. m. on "I Am the Way."

Boulevard.—Pastor J. R. Wiggs preached. A devotional meeting was led by the pastor in the evening. Morning subject: "Cleansing and Consecration" (2 Cor. 7: 1). Good congregations. Meetings to continue this week. Several forward for prayer.

Blythe Ave.—This elegant new frame building having over 2,000 feet of floor space was formally opened for public worship at 3 p. m. An appropriate program was rendered. All the Baptist pastors in the city were present except two.

McLemore Ave.—Pastor W. J. Bearden preached at both hours on "Jesus a Shelter from the Storm" (Isa. 32: 2), and "The Mischief of Sin" (Luke 11: 4). One received by letter.

## HARRIMAN.

Trenton Street.—The pastor, J. E. Hughes, preached to a large audience at the morning hour. Special service for women in the evening, addressed by Mrs. C. O. Jones, wife of an evangelist, who is conducting meetings in the Methodist Church. Rev. G. W. Perryman was with us during the week in a protracted effort, and will return Monday to remain another week; great interest; 302 in S. S. Collection, \$7; three received by letter; one for baptism. Our S. S. is the largest in the history of the church, and the average attendance has increased about 125 during the last year.

## JOHNSON CITY.

Roan Street.—Dr. Jeffries spoke Monday night on "The Up-to-date Church, and How to Make It." Dr. Peyton spoke Tuesday night on "Why I Am a Missionary." Dr. A. J. Holt spoke Thursday night on "The Holy Spirit in Missions." Dr. J. J. Taylor spoke Friday night on "Evangelism." Preaching by pastor Sunday morning. More than \$50 raised for Home Missions. 220 in S. S. Dr. J. T. Henderson spoke at night on the "Laymen's Movement."

Now is a time of need of funds for ministerial students whom we are aiding. The last quarter is on, and we must meet the demands. There are many churches which have made their contribution to Missions; and it is not untimely to ask them to send the Ministerial Board at Jackson help just now. Why is it the churches of Texas give so much more for the education of young ministers than those in Tennessee? Zion church, which is near Brownsville, gave \$25 yesterday. This is above the average received from country churches. Among the people out from Brownsville was Dr. H. P. Hudson. He has been such a comfort and encouragement to me all through the past 18 years. He made a suggestion a few years ago to his Baptist professional brethren in Tennessee to give their Sunday night fees to the Lord's work. Though he attended the forenoon and afternoon services at Zion, yesterday, six miles from his office, his calls on the way brought him \$5, which he put into the collection. Dr. Hudson of West Tennessee, and Hon. W. A. Rushing of Middle Tennessee have for a number of years been the largest personal givers to Ministerial Education at Jackson. G. M. S.

It was my happy privilege to visit the church at Dyer and preach for the saints there one night last week. Many readers of the BAPTIST AND REFLECTOR will remember that I held a meeting for them last Summer, and then supplied for them every other Friday night for some three months. Since then the church there has had a warm place in my heart, and I heartily rejoice with them in the prosperity of their work and the hopeful outlook for the future. Rev. G. H. Stigler is the popular and much loved pastor, giving to the church at present one-fourth time, and an extra Sunday night service. We heard many words of praise and appreciation for him from the brethren. Every feature of the work is growing and there is an air of prosperity all around. Under the efficient management of Brother Mount as Superintendent, the Sunday school has reached the one hundred mark. The church is just completing a beautiful and commodious pastor's home, and are greatly rejoicing over the hopes of having Brother Stigler and his good wife in their midst soon. There are many choice brethren and sisters in the church at Dyer, that are loyal to their church, the general work of the denomination, and I might add, many of them are readers and lovers of the BAPTIST AND REFLECTOR. C. P. RONEY, Pastor.

Milan, Tenn.

## CENTRAL COMMITTEE MEETING.

The Central Committee met in regular session Tuesday, April 7, 1908, with twenty-eight members answering the roll-call. The scripture lesson consisted of verses repeated by each one present. After a prayer by Mrs. McMurray, the business of the day was taken up.

The reading of the minutes of the last meeting was followed by the Corresponding Secretary's report, which was one of the most interesting reports read in a long time.

Seven new societies have been reported in the last quarter. Most of the Associations expect to come up to their apportionment before the books close—one, Watauga, expects to go beyond theirs.

Information regarding the exhibit at Hot Springs can be obtained from Mrs. B. H. Allen.

The Treasurer reported 350 blank reports sent out and only 135 returned; however, those returned were very encouraging and give room to hope that Tennessee women may yet come up to their apportionment.

The Chairman of the Literature Committee reported 1,193 periodicals and mite boxes sent out.

The Band Superintendent, Mrs. Snow, made one of the finest and most comprehensive reports ever given to the committee.

The President, Mrs. Wheeler, suggested that Mrs. Snow's report be printed in leaflet form for use over the State.

A fine report was sent in by the Secretary of the Young Women's work. Eight new societies have been organized in the past month—3 in Knoxville, 2 in Memphis, 1 in Nashville, 1 in Harriman, and 1 in Covington.

A letter was read from Dr. E. E. Folk in which he offers to allow each W. M. S. in the State to retain for Missions \$1 on every \$2 new subscription taken for the BAPTIST AND REFLECTOR. Money thus retained is to be credited to the local society obtaining the subscription. Motion was made that we recommend this plan to the women of the State. Mrs. J. T. Altman and Mrs. W. C. Golden were appointed a committee to arrange details of this plan with Dr. Folk and to present such plans to the various societies.

Miss Frost read a letter from Miss Duggan, at Louisville, in which she tells of the personal training given the girls in the training school. The committee then proceeded to elect delegates to the Convention at Hot Springs. The following names were selected:

East Tennessee—Mrs. J. J. Taylor, Knoxville, and Mrs. C. H. Rolston, Chattanooga, with Miss L. Powers, Knoxville, and Mrs. W. E. Rape, Chattanooga, as alternates.

Middle Tennessee—Mrs. B. H. Allen, Mrs. J. T. Altman, and Miss Evie Brown, with Mrs. A. Cook, Mrs. Crockett and Mrs. J. H. Snow as alternates.

West Tennessee—Mrs. W. C. Graves, Memphis, Mrs. O. C. Barton, Paris, and Miss Susie Anthony, Ripley, with Miss Duggan, Memphis, Mrs. Dodson, Humboldt, and Mrs. Bolton, Memphis, as alternates.

Next in order was the election of two Vice-Presidents, as follows:

Central Association—Mrs. W. J. Congor in place of Mrs. W. R. Phillips, resigned.

William Carey Association—Mrs. M. B. Williams in place of Mrs. L. M. Shofner, resigned.

The committee then adjourned with a short prayer to meet Tuesday, May 5, 1908.

The report of the Corresponding Secretary for the month of March, 1908:

Letters written, 25; mimeograph letters written to Vice-Presidents, and report blanks sent, 36; report blanks have been returned from Big Hatchie, Central,



MRS. F. N. SANDERS, TOLUCA, MEXICO.

Cumberland, Cumberland Gap, Duck River, Friendship, Little Hatchie, Nashville, Ocoee, Tennessee, Watauga, and Weakley County Associations. The reports from each of these Associations are encouraging. Many letters have been written by the Vice-Presidents, also messages telephoned to different churches; many tracts and leaflets distributed. New societies have been organized in Tennessee, Ocoee, Nashville, Little Hatchie, Duck River, Central and Friendship Associations. Total number of new societies reported this quarter, 7. Mrs. Carpenter of Watauga Association, says, "I believe our Association will surpass its apportionment." Some of the churches in Tennessee Association are rejoicing over the good collections for Home and Foreign Missions and Endowment Fund Certificates. Ocoee Association is ever on the alert, and has paid \$120 of the \$200 promised for the Training School, and will no doubt pay the remainder before the books close. All societies that can prepare a missionary exhibit for the annual meeting at Hot Springs, please do so at once, as the exhibit must be in Hot Springs by May 7. What is wanted for the exhibit: Society programs, home-made maps used with mission study, souvenirs used in missionary meetings, society budgets, novel collection receptacles, programs of Associational and State meetings, announcements, posters, collections of missionaries' mounted pictures. Anything you have found helpful in conducting a meeting. It may prove useful to some other society. Information concerning the regulations of this exhibit can be had from Mrs. B. H. Allen.

Respectfully submitted,

MRS. ALLEN,  
Corresponding Secretary.

904 Fifth Avenue, South.

## Report of Y. W. A.:

Eight new societies: Harriman, Trenton Street—Miss Etta Butler; Memphis, Bellevue—Miss Gertrude Cullen; Memphis, McLemore Ave.—Miss Sallie Knox; Nashville, Seventh—Mrs. Alf. Howell; Knoxville, First, Junior Y. W. A.—Lucy Wilhoite; Knoxville, Deaderick Ave.—Boys' Missionary Society, No. 1, James May; Knoxville, Deaderick Ave.—Boys' Missionary Society, No. 2, Will Haynes; Covington—Miss Emma Rose.

The two boys' societies mentioned are not, strictly speaking, "Young Women's Missionary Societies," but they asked the privilege of contributing through the Y. W. A., and we most gladly receive them. A number of societies have already enrolled young men as honorary members. Eighty-eight letters have been written during the month. A special letter urging immediate attention to the Home and Foreign apportionment was sent each society. Very encouraging replies are being received. The full apportionment is already entirely met by several societies. One society in the eastern part of the State is doing some record-breaking work. Others are sending in excellent reports.

HARRIET WOODCOCK.

## RECEIPTS.

## Expense Fund.

Central W. M. U., Nashville, \$1; Immanuel W. M. U., Nashville, \$1; Lockeland W. M. U., Nashville, 50c; Belmont W. M. U., Nashville, 50c; Seventh W. M. U., Nashville, 50c; Edgefield W. M. U., Nashville, 50c; Chattanooga, First, W. M. U., \$1.54; Milan W. M. U., 25c; Lucy W. M. U., 50c; Smithwood W. M. U., 50c; Humboldt W. M. U., \$1.02; Covington W. M. U., \$1; Dandridge W. M. U., 90c; Memphis, McLemore, W. M. U., 20c; Henning, Band, 25c; Memphis, First, W. M. U., \$3; Glenwood, Band, 20c; Jackson, First, W. M. U., \$2; Grand Junction W. M. U., 50c; Grand Junction, Band, 20c; Broadway, Knoxville, W. M. U., \$1; Roan Street, Johnson City W. M. U., \$5; Harriman, Trenton Street, W. M. U., 50c; LaBelle Place, Memphis, W. M. U., 50c; Yellow Creek W. M. U., \$1; Blooming Grove W. M. U., 25c; Mulberry W. M. U., 25c; Harmony W. M. U., 25c; Johnson City, First Church, W. M. U., \$1.25; Highland Park, Chattanooga, W. M. U., \$1.10; Henning W. M. U., 50c. Total, \$28.66.

## DISBURSEMENTS.

To Chairman Literature, \$4; to Treasurer, \$7; to

wax paper for mimeograph, 50c. Total, \$11.50. Letters written, 375; report blanks sent out, 350; letters received, 15; report blanks received, 135.

Let me thank each Society and Band who so liberally contributed to our expense fund this quarter. Also report blanks. I wish to congratulate you on your splendid donation to the Training School, and I am let me thank those who were so prompt in returning so anxious for us to reach our apportionment for Home and Foreign Missions, also for Margaret Home.

Respectfully submitted,

MRS. J. T. ALTMAN,  
Treasurer.

## Report for March, 1908:

Distributed the following literature during the past month: "Mission Fields" for this quarter, 375; envelopes for Week of Prayer, 450; programs for Week of Prayer, 112; leaflets, 129; mite boxes, 54; "Our Home Field," sample copies, 10; "Kind Words," 15; "Foreign Mission Journal," 3; organization blanks, 7; Manual for Mission Workers, 11; Topic Cards, 27; postage on literature, \$4.75.

Respectfully submitted,

MRS. J. C. JOHNSON,  
Chairman Literature Committee.

Last Sunday at the First Baptist church of Tullahoma there was quite a little demonstration among some of the members caused by an unexpected resignation of the pastor, Rev. A. P. Moore, to take effect June 1. Brother Moore has been the pastor of that charge for two and a half years, during which time the church has made splendid progress in many respects. Under his leadership they have erected a \$7,000 church building; the membership has increased thirty per cent; a flourishing B. Y. P. U. has been well established, and is doing good work; and the Sunday-school attendance has increased at least three-fold.

Some of the most substantial members, when the resignation was read, their minds flashing back, doubtless, over the struggles of the church in getting on her feet in the new building, were visibly affected, to the extent that one prominent brother arose and with tears streaming down his face, bitterly protested and begged for a reconsideration. But the pastor replied that he had taken the step after prayerful consideration and believed that he had finished his work at that place and that the Lord had other work for him to do. However, the church did not accept his decision, having deferred the matter until next Sunday.

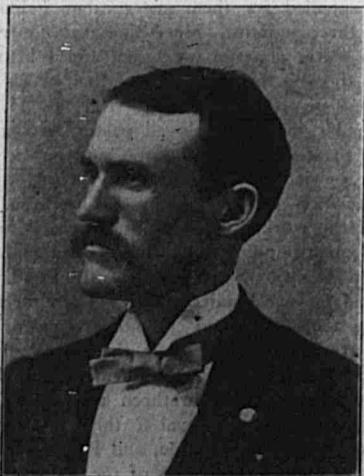
Rev. Moore has not yet given out any information as to his plans after May. In addition to his pastoral duties he teaches two periods a day in the University of Middle Tennessee, located at that place. Neither is it known who will take his place. Tullahoma is a strategic point in our denominational life, and there is a great work there for the right man.

Chairman, Board of Deacons.

April 13, 1908.

If "A Deacon" will give us his name, we shall be glad to answer his questions. We have repeatedly stated that the editor of a paper must know the name of his correspondents, not necessarily for publication, but as the evidence of good faith.

Washington Post: "A Maine man who violated the Prohibition law has been fined \$1,000 and sent to jail for seventeen months. The next party who tells him that prohibition doesn't prohibit will hear a few emphatic remarks."



REV. R. P. MAION, MORELIA, MEXICO.

MISS LINNIE HOPKINS, GUADALAJARA,  
MEXICO.

## SOUTHERN BAPTIST CONVENTION.

The fifty-third session (sixty-third year) of the Southern Baptist Convention will be held in the dining-room of the Eastman Hotel, Hot Springs, Ark., beginning Thursday, May 14, 1908, at 8 p.m.

The Annual Sermon will be preached by H. W. Battle, D.D., of North Carolina, or his alternate, J. M. Weaver, D.D., of Kentucky.

The office of the Secretaries will be open in the writing-room, Eastman Hotel, Wednesday, May 13, 10 a.m. to 10 p.m., and Thursday from 9 a.m. to 7 p.m.

Representatives of Associations will not be forwarded cards in advance, as heretofore, from the Secretaries, but will be expected to present themselves with their credentials for enrollment as such.

Financial delegates and fraternal visitors are also requested to file their cards, as soon as possible after arrival.

Please do not wait for the opening of the Convention. Come before Thursday, 7 p.m. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

In accordance with Item 92 of the last Convention, we hereby announce the appointment of Rev. L. Peyton Little, Amherst, Va., as Enrolling Clerk for session of 1908.

LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.

## WOMAN'S MISSIONARY UNION.

Auxiliary to Southern Baptist Convention.

The twentieth annual meeting of the Woman's Missionary Union will be held in the pavilion, Eastman Hotel, Hot Springs, Ark., beginning Thursday, May 14, 1908.

A meeting of the Executive Committee and State Vice-Presidents will be held Wednesday morning, May 13, at 10 o'clock, in the room in which the Union will meet.

FANNIE E. S. HECK,  
President.  
EDITH C. CRANE,  
Corresponding Secretary.

## RAILROAD RATES.

Southeastern Passenger Association.

(Under date April 13.) From all coupon agency stations south of the

Ohio and Potomac and east of the Mississippi rivers, and from Washington, D. C., Cincinnati, O., Evansville, Ind., Cairo, Ill., announce the following fares:

**Basis**—Three and one-half cents per mile, short line one-way distance plus arbitrarians, for the round trip to Memphis, Tenn., added to fare of \$7.90 therefrom.

**Routes**—The fares published herein are applicable only via routes via which standard short line one-way fares apply, tickets to read via same route both going and returning.

## Rules and Regulations.

**Dates of Sale and Limit.**—Tickets to be sold May 10th to 13th, limited to continuous passage in each direction, final date to leave Hot Springs, returning, not later than June 16, 1908.

**Form of Ticket.**—Tickets of iron-clad signature contract Form 1-A to be used. Such tickets must be signed by the original purchasers in the presence of the ticket sellers at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Each ticket will be non-transferable. The holder of a signature form of ticket must be identified as the original purchaser to the satisfaction of any conductor or agent by signature or otherwise whenever requested. If such a ticket be presented for validation, passage or checking of baggage by any other than the original purchaser, it will not be honored, but will be forfeited, and any agent or conductor of any line over which it reads shall have the right to take up and cancel the ticket.

**Interline Tickets.**—Will be on sale at regular coupon agency stations only.

**Baggage.**—The usual baggage regulations will apply in connection with tickets sold at the fares published herein.

**Stop-Overs.**—The Chicago, Rock Island & Pacific Ry. and the St. Louis, Iron Mountain & Southern Ry. will allow stop-over at Little Rock, Ark., on return trip within final limit of ticket only. This stop-over, however, not to in any way extend the final limit of ticket.

**Extension of Limit Account Illness.**—The carriers shown below will, in bona fide cases of illness, grant an extension of transit or final limit of tickets if applications are accompanied by certificates setting forth the conditions, and signed by a reputable practicing physician.

Only such illness as makes travel dangerous to the health of the passenger, who is ill, justifying the extension herein provided for. The extension may also be granted to one or more members of the family of the passenger who is ill, when traveling together, and to persons who are subject to an established quarantine. Stop-over privileges for a limited time may be granted for the same cause and under the same conditions and restrictions as justify extension of time on limited tickets.

Extensions and stop-overs will be arranged for upon application to the following officials:

Alabama Great Southern R. R.—C. N. O. & T. P. Ry., General Passenger Agent; A. & V. Ry.—N. O. & N. E. R. R., General Passenger Agent; Atlantic Coast Line R. R., Passenger, Traffic Manager, General Passenger Agent and Division Passenger Agents; Atlanta, Birmingham & Atlantic R. R., General Passenger Agent; Central of Georgia Ry., General Passenger Agent or Assistant General Passenger Agent; Charleston & Western Carolina Ry., General Passenger Agent; Georgia, Florida & Alabama Ry., Traffic Manager; Georgia Southern & Florida Ry., General Passenger Agent; Macon & Birmingham Ry., General Passenger

Agent; Norfolk & Southern Ry., General Passenger Agent; Seaboard Air Line Ry., General Passenger Agent or Assistant General Passenger Agents; Southern Railway, Passenger Traffic Manager, General Passenger Agent, or Assistant General Passenger Agents; West Point Route (A. & W. P. R.R.—W. Ry. of Ala.) General Passenger Agent; Wrightsville & Tennille R. R., General Passenger Agent.

## TRANS-CONTINENTAL PASSENGER ASS'N.

Excursion fares and arrangements to Eastern Terminals, T. C. P. A. Jacobson Excursions, dates sale May 6 to 7. Going transit limit ten days from date of sale. Final return limit ninety days from date of sale. Stop-overs allowed at and west of St. Louis, Memphis, Chicago and New Orleans, on going trip within going transit limit; and on return trip within final return limit. Tickets non-transferable. Rate to Oklahoma City, Dallas, Tex., or Memphis, Tenn., \$60.00 for round trip.

Dated, March 24, 1908.

## SOUTHWESTERN EXCURSION BUREAU.

Rates of two cents per mile in each direction, from all points in Southwestern Excursion Bureau territory. Dates of sale May 10-13, 1908. Limit June 16, so as to allow those who desire, to attend Northern Baptist Convention at Oklahoma City.

**Western Passenger Association.**—Advise purchase of all year Tourist Tickets to Hot Springs, from points in their territory, which is about two cents a mile each way.

Application has also been made to the Trunk Line Association, and Central Passenger Association for reduced rates from their territories, and announcement will be made as soon as they take action thereon.

O. F. GREGORY.

Secretary in Charge of Transportation,  
204 E. Frederick St., Staunton, Va.

## TEXAS LETTER.

Texas is intensely alive.

Politics are at a boiling point and of a muddy cast.

Senator Bailey's connection with the oil companies is the issue.

Prohibition is gradually advancing. It is evidently a foregone conclusion that the next Legislature will submit to the people a State election; and then such a campaign. The liquor traffic will make its life and death struggle. The Anti-Saloon League is getting the field and forces well organized, with capable workers.

Home and Foreign Missions are now to the front. Secretary Gambrell is hopeful and pressing earnestly the work.

The Southwestern Theological Seminary is no longer an experiment, but an established fact, says Dr. Carroll. It

## Organic Heart Trouble

"I was a very sick woman, the best physicians gave me up to die. I had organic heart trouble. I was troubled with shortness of breath, and could not walk any distance at all, those awful fits of coughing were something dreadful. I learned of Dr. Miles' New Heart Cure which I tried with the most favorable results. I have now taken five bottles and am on the sixth, so you see I did not die after all." MRS. GEO. WILLIS, 342 Indiana St., Albany, Ore. If first bottle fails to benefit, money back.

MILES MEDICAL CO., Elkhart, Ind.

## The Value of a Reputation

There was a time, at the beginning of our career, when we were judged by the quality of our merchandise. The time has come, however, when both are dependent upon each other. Our long-established, good reputation vouches for the high quality of the instruments we handle, and that same high quality, always proven, goes a long way in sustaining our reputation for honest values and fair dealings.

For over a third of a century we have been conceded the lead in our line; continued and prospered in the same business, at the same place, under the same name and with practically the same lines, therefore when the purchase of a piano or organ is contemplated, it would be a saving of time and money and a safe assurance of permanent satisfaction to deal with such a house as ours.

Write for illustrated catalogues, easy-pay terms and prices. Old instrument taken in exchange.

JESSIE FRENCH

## Piano &amp; Organ Co.

CLAUDE P. STREET, Mgr.

Manufactures and Dealers—Exclusive Steinway and Knabe Representatives.

240-242 Fifth Ave., N., Nashville, Tenn

is now a chartered institution. Two among the most efficient and effective pastors in the State were recently added to the faculty.

Several prominent pastorates in the State are vacant. The recent death of Elder W. S. Splawn, the capable pastor at Bonham, was a great loss to the cause and forces of the country. The remains were buried at Louisville, Ky.

Southwest Texas is rapidly settling, and is one of the most lovely countries, and inviting fields of the West. Could a hundred Baptist preachers settle in that ready region and take the opportunity of a magnificent future? The struggles and privations of the early pioneers will not be repeated. Railroads, wires and other conveniences are accessible, and civilization established.

Any one wishing special information, can address: Dr. J. M. Carroll, San Marcos, Texas.

We love to keep in touch with our dear native State.

T. E. MUSE.

Cleburne, Texas, April 8, 1908.

**ENGLAND SAYS  
NO ALUM  
IN FOOD**

and strictly prohibits the sale of alum baking powder—



**So does France  
So does Germany**

The sale of alum foods has been made illegal in Washington and the District of Columbia, and alum baking powders are everywhere recognized as injurious.

**To protect yourself against alum,  
when ordering baking powder,  
Say plainly—  
ROYAL BAKING POWDER**

and be sure you get Royal.

Royal is the only Baking Powder made from Royal Grape Cream of Tartar. It adds to the digestibility and wholesomeness of the food.

# Baptist and Reflector

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G. C. SAVAGE - - - - - Vice-President  
C. A. FOLK - - - - - Secretary

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

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

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

Advertising rates liberal, and will be furnished on application.

Make all checks, money orders, etc., payable to the BAPTIST PUBLISHING CO.

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## LAST CALL.

Next Sunday will tell the story of our mission work in the South, whether our Home and Foreign Mission Boards are to come to the Convention burdened with debt and hampered in their work for the next year, or whether they are to be out of debt and in a position to do a larger and greater work than ever they have done before. Which shall it be? Pastor, have you done your part in presenting the cause of Home and Foreign Missions to your people? If not, will you not do so next Sunday? Christian man and woman, have you done your part in contributing of your means to send missionaries throughout our Southland and into all the world preaching the gospel to every creature, telling everywhere the blessed, sweet old story of Jesus and of his love? If you have not given anything for this cause, will you not take this last opportunity for this year to give something, as much as you can. It may not be very much, but give something.

## THE MIDDLE TENNESSEE BAPTIST SUNDAY-SCHOOL CONVENTION.

This Convention met in Portland on Thursday and Friday of last week. It was called to order at 10 o'clock Thursday morning by President J. H. Wright. Devotional services were conducted by Rev. P. W. Carney. The first subject on the program was "The Child and the Kingdom of God," which was discussed in a strong speech by Rev. A. P. Moore. Rev. J. H. Snow made a most excellent address on "The Sunday School as an Agency for Extending the Kingdom of God." The first feature of the program in the afternoon was reports from the Vice-Presidents of the various Associations in Middle Tennessee. Only Brother P. W. Carney, of the Cumberland Association, and Brother A. H. Huff, of the Nashville Association, were present. Brother Carney had taken pains to get up a full report from his Association, as each Vice-President ought to do.

Rev. John T. Oakley read an interesting paper on "The Defects of the Average Sunday School in the Country." One of the finest

speeches of the whole Convention was made by Brother A. D. Foreman on the subject, "What Modern Methods Can be Used to Meet These Defects." Rev. W. J. Stewart then led in the open discussion of the above subjects. In the absence of Dr. Lansing Burrows, the editor of the BAPTIST AND REFLECTOR preached in the afternoon. The Holy Spirit was present, and the brethren gave each other the hand in token of their love for the old Gospel.

At the night session, "The City Sunday School" was discussed by Brethren A. D. Foreman, E. K. Cox, and W. C. Golden in strong and helpful speeches.

The first subject on the program in the morning of the second day was "What Teaching Is and What It Is Not." This was discussed by Rev. T. B. Ray, Educational Secretary of the Foreign Mission Board, in a brief, but striking speech. It left a lasting impression. Brother W. W. Payne, formerly of Gallatin, now of Franklin, Ky., made an interesting speech on "How You Are to Teach and What You Are to Teach," as did Brethren R. D. Cecil on "Securing Attention," and E. K. Cox on "Testing Your Teaching." Brother Ray then showed in a most attractive way how to teach missions in the Sunday School, using charts and pictures, etc., which have been prepared by the Board for that purpose. One of the best speeches of the Convention was made by Dr. J. M. Frost on "Practical Teacher Training Plans." He closed by telling the story of John Jasper's conversion, as related by himself. The story mellowed all hearts and we had another season of refreshing from the presence of the Lord.

In the afternoon session Dr. W. C. Golden made a strong address on "Are Tennessee Baptists doing what they can for Sunday School Work?" The subject, "The Superintendent," was discussed helpfully by Brethren John T. Paris on "Opening the School," W. M. Woodcock on "During the Lesson," and A. G. Ewing, Jr., on "Closing." Brief talks were made by various brethren expressing their appreciation of the Convention. The following officers were elected: President, Rev. J. H. Wright; Vice-Presidents, Concord, S. N. Fitzpatrick; Cumberland, P. W. Carney; Duck River, G. L. Boles; Ebenezer, T. H. Athey; Enon, J. M. Williams; Indian Creek, W. R. Puckett; Judson, A. G. Williams; Nashville, R. D. Cecil; New Salem, L. S. Ewton; Riverside, A. W. Duncan; Salem, J. H. Williams; Stewart County, J. W. Pruett; Union, William Kerr; Wm. Carey, J. F. Savell; Wiseman, J. T. Oakley; Secretary, G. F. Cole; Treasurer, Wilson Woodcock; Executive Committee, J. H. Wright, G. F. Cole, I. J. VanNess, A. D. Foreman, E. E. Folk.

The following resolutions were unanimously adopted:

1. "Resolved, 1, That the thanks of this Convention are due and are hereby cordially tendered to the officers of the Convention for efficient service; to the Louisville & Nashville Railroad for reduced rates; to the pastor and members of the Baptist church and citizens of Portland for most hospitable entertainment.

2. "That the Middle Tennessee Baptist Sunday School Convention, representing about 40,000 Baptists, put itself on record as in favor of the abolition of every distillery and brewery and saloon in Tennessee, and to this end we declare in favor unequivocally of State-wide prohibition and pledge ourselves to use every proper means by our sympathies and prayers and influence and votes to accomplish that result.

3. "That we commend most heartily the course of the *Nashville Tennessean* in refusing to publish liquor advertisements in its columns, and express the earnest hope that others of our daily papers will adopt the same policy."

The next meeting of the Convention will be held at Greenbrier. The local attendance upon the Convention was good all the way through, and was especially large at night. There ought, however, to have been a good many more pastors and Sunday School superintendents and teachers from over Middle Tennessee. They do not know what they missed. This was unanimously regarded as the best meeting the Convention has ever held. It was especially marked by its helpfulness and by the deep spirituality which prevailed. We hope that next year there will be at least 100, and we should like to see as many as 200, visitors in attendance upon it. Among the visitors from a distance were Breth-

ren T. B. Ray, of Richmond; and W. W. Payne and V. K. Witt, of Franklin, Ky.

Portland is a town of about 1,000 inhabitants on the Louisville & Nashville Railroad, in Sumner county. The Baptist church there is comparatively new, but has grown until it is perhaps the strongest church in the town. Rev. A. H. Huff is the beloved pastor, and is doing a fine work there. Rev. J. S. Thompson also lives near the town, and preaches to churches around.

The hospitality of the church and community was most cordial. We had a delightful home at the Booker House, which is run by Baptists.

## THE SUPREME ISSUE.

In his opening speech at Chattanooga last Thursday night, Senator E. W. Carmack, candidate for Governor, announced himself in favor of State-wide prohibition. The announcement sent an electric shock through the vast audience and was received with the utmost enthusiasm. The following is taken from the report of the joint discussion in Knoxville last Saturday night by Mr. James I. Finney, in the *Nashville Tennessean*:

"The climax of the occasion came when Governor Patterson in his rejoinder asked Carmack if he was opposed to breweries and distilleries. The latter rose and said in a clear, distinct voice: 'I am in favor of abolishing the sale and manufacture of liquor in Tennessee.'

Like one man, up jumped over 2,000 yelling, cheering men. They waved their hats, shouting by every known method their approval."

The *Nashville Tennessean* says editorially: "No matter who else are or are not with Patterson, there is no doubt that the liquor interests are lined up solidly for him. To all intelligent, fair-minded observers this tells the tale."

And again: "In the joint debate at Knoxville, Governor Patterson asked Senator Carmack if he was in favor of the abolition of the breweries and distilleries?"

"Mr. Carmack said: 'I am in favor of abolishing the sale and manufacture of liquor in Tennessee.'

"There in a nutshell is the supreme issue of the campaign. It is the view held by every friend of decency free from political bias.

"Like other great questions this one has two sides: 'The side that fights under the banner of decency. 'The whisky side.

"The line up will be clear cut."

The *Knoxville Sentinel* says: "If Governor Patterson should be renominated it would be taken as a victory for the saloon forces of Tennessee and we would soon hear a demand for the repeal of legislation already enacted. Mr. Carmack stands for a great forward movement. While these corrupt interests remain in the State they constitute a tremendous danger. By reason of the failure to enact an anti-jug bill the liquor interests have concentrated in great force in three of our cities. Mr. Carmack is the leader of the forces of temperance in this campaign and in him we have a leader who is in every way worthy. Gov. Patterson is an artful dodger but he can't escape responsibility for his bad record."

In his speech at Chattanooga, Governor Patterson declared that he would veto a statutory prohibition bill if passed by the Legislature, unless the Democratic convention should declare in favor of it. Of course, with Mr. Patterson opposed to the abolition of the manufacture and sale of liquor in the State, if he should control the Democratic convention, it would not declare in favor of such a measure.

This makes a sharp issue in the campaign for Governor, in which every Christian in the State is deeply interested. If it were simply a question between two men, or simply a question as to the best method of nominating a candidate, while every man might have his opinion, we should have nothing to say, as there would not necessarily be a moral issue involved. But with an issue of this kind, when one man stands for the abolition of the distilleries and breweries and saloons from Tennessee, and the other man stands for their retention, it is not a question of men or a question of opinion, but a question of principle. It is a question of the church and the home and the school on one side and the distillery and brewery and saloon on the other side.

As stated by the *Tennessean*, the liquor interests are lined up solidly for one man. Ought not Christian people to be lined up solidly on the other side? No Christian, it seems to us, can afford to be silent or neutral in such a battle. It

is the last desperate stand of the liquor interests of the State. Let every Christian man, to the extent of his ability, do his part in the great battle, and by his sympathies and by his prayers and by his influence and by his vote, proclaim to the world that he is on the side of the church and the home and the school against the distillery and brewery and saloon.

### "THE BAPTIST WORLD."

The Louisville *Post*, of recent date, announced the organization of a new Baptist Publishing Co. in Louisville. It says:

"A number of prominent Baptists of the United States have organized the company, which is to be called the Baptist World Publishing Company. The name of the new paper will be *The Baptist World*.

The names of the gentleman who are interested in the new enterprise are as follows: Messrs. Theodore Harris, James Shuttleworth, George W. Norton, Junius Caldwell, A. Y. Ford, Caldwell Norton, James H. Chandler, Boyce Watkins, Judge J. T. O'Neal, W. P. Harvey, the Hon. B. F. Proctor, of Bowling Green; Mr. M. J. Farris, president of the Citizens' Bank, Danville, Ky.; Col. A. F. Fleet, and many others.

"The attitude of the new paper after taking over the Argus will be one of peace and good will toward other existing denominational papers, and all the interests of the denominations. It will cultivate friendly relations with the papers which exist in Kentucky and the many which exist throughout the South and North. It will stand for the constructive and aggressive missionary and educational work of the denomination and loyalty to Baptist principles.

"The new company will be capitalized at \$50,000.

"After effecting the organization of the company, the following Board of Directors was chosen: Theodore Harris, George Norton, Junius Caldwell, W. P. Harvey, J. N. Prestridge, J. H. Chandler, Boyce Watkins, Thos. A. Johnson and M. J. Farris, of Danville, Ky.

"Dr. W. P. Harvey was elected President and Manager and Dr. J. N. Prestridge was made Vice-President and Secretary.

"The new company will begin business about May 1 in the Rossmore building."

With Drs. Harvey and Prestridge at the helm, and with the moral and financial backing of the other members of the company, the new paper will certainly start out under most favorable auspices. We judge from the name that it is intended to be not simply a Baptist paper for Kentucky, or even for the South, but for the world. It is hardly to be expected that every Baptist in the world will become a subscriber to it. Still, we presume that a great many will. We extend our best wishes to the new enterprise. It is hardly necessary perhaps for us to express the hope that it will always be distinctly and strongly Baptist.

### CHURCH MEMBERS AND PROHIBITION.

"Make it hot as fire for the church members who are against prohibition" is a ringing sentence from Archibald Johnson to the Temperance forces."

When we read the above paragraph in the *Biblical Recorder* we thought, what was the need for it? Surely there are no "church members who are against prohibition" to be found in North Carolina. The fight now going on in North Carolina for prohibition is a fight between the church and the saloon. In such a fight you would expect church members to be found on the side of the church, just as much as you would expect saloonkeepers to be found on the side of the saloon. While these thoughts were running through our mind, we came across the following paragraph in the next column in the *Recorder*:

"A prominent church member in one of our rural districts said the other day: 'Some of our church members are going to vote against prohibition because they want their drams and are ashamed to ask for a prescription.'"

And this explains, then, why it is thought some church members will be against prohibition. You may put it down that every man who is against prohibition is actuated by one of two motives—either by love of money or love of drink. Shame on any professed follower of Christ who should be actuated by either. And certainly shame on him that he should allow his sordid appetite to carry him to the extent of being willing to fasten upon the people of his State a traffic which does more than any other one thing to blight characters, blast lives, damn souls, which is the greatest foe of the home, the bitterest enemy of the school, the deadliest opponent of the church—tearing down what the church

builds up, and building up what the church would tear down—and all because the church member loves his dram!

An old negro once said: "My bredren, when a man goes to church and sits up in de amen corner and sings and prays, and den goes to de ballot box on lection day and votes for de saloon or de saloon man for office—my bredren, dem things don't parrellize." Well, they don't parallelize, but they do *paralyze*. The vote paralyzes the prayer.

### RECENT EVENTS.

If Sister Polly Youngblood will give her address, we shall be glad to refill her inhaler and return it to her.

Rev. J. H. Oakley had the honor of preaching the first sermon in the beautiful new Baptist church building at River Junction, Fla., last Sunday night, April 20th. Large crowd.

We were glad to have a visit last week from our friend, Brother Uriah Neal of Watertown. He is one of the staunchest citizens of that community, and a prominent member of the Watertown Baptist church.

The *Florida Baptist Witness* publishes a picture of Rev. W. R. Ivey, pastor at Madison, Fla., and says under it: This is a fair likeness of W. R. Ivey, pastor at Madison, Fla., where he is doing a great work for the Master.

The Tuberculosis Exhibit which was held in this city for the last two or three weeks was not only exceedingly interesting, but was very helpful, and we hope will be valuable in teaching people not only how to cure, but, what is much better, how to prevent the terrible disease, consumption.

The Sunday-school of the Inman Street Baptist church, Cleveland, Tenn., sent as its offering to Home Missions, \$55.83. This was certainly doing remarkably well for a Sunday-school. We congratulate Pastor Stivers and the members of the Sunday-school upon the good showing.

The following invitation was received last week: "Mr. and Mrs. Frank Kimbrough request your presence at the marriage of their daughter, Lura, to Rev. J. K. Bone, April 23, 1908, at their home." Brother Bone is the popular pastor of the Baptist church at Lawrenceburg. We extend to him our congratulations, with very best wishes.

On the recommendation of Dr. A. U. Williams, chairman of the Committee on Entertainment at Hot Springs, we suggest to our Tennessee friends that they stop at the Waverly Hotel during the Convention. This is one of the best hotels in the city. The price is \$2 a day. It will accommodate 125 persons. We should like to make it Tennessee headquarters.

It was certainly quite a pleasure to have a brief visit last week from Prof. Will Manly. He is a son of Dr. Basil Manly, for many years a beloved professor in the Southern Baptist Theological Seminary. Prof. Manly has been for eighteen years a professor in the State University at Columbia, Mo. He was in the city attending the meeting of the Teachers' Association.

The *Christian Index* states that the stockholders of the Index Printing Company held a meeting recently and authorized its treasurer to pay a dividend of five per cent. on all outstanding stock. It was also decided to increase the capital stock from \$10,000 to \$15,000. We congratulate the Index Printing Company upon this fine showing.

One of the best Baptist pastors in the State, whose subscription to the BAPTIST AND REFLECTOR has just expired, sends us a check for two years' renewal and says: "It is thoroughly disgusting to me that we have Baptists who will not pay for their religious paper." Well, we confess it is a little disgusting to us sometimes. We believe, though, that it is more a matter of carelessness than anything else.

Rev. E. H. Yankee assisted Pastor J. N. Booth in a meeting at Lockeland church, which closed last week. Brother Yankee is an uncommonly fine preacher. He is especially gifted along evangelistic lines. Much good was accomplished. There were eight conversions. The Lockeland church is a new church, but situated in a fine residence section of the city, which is rapidly growing.

We were glad to have a visit last week from Dr. Lincoln Hulley, president of Stetson University, DeLand, Fla. Dr. Hulley was in the city attending the meeting of the Middle Tennessee Educational Association. He delivered an address before the Association which was highly appreciated. Dr. Hulley informs us that the University has over 500 students in all departments, most of them coming from Florida. Dr. Hulley is known as one of our ablest men.

Referring to the death of Dr. John D. Jordan, of which we made mention last week, the *Christian Index* says: "A magnificent work had he done in Atlanta. The two hundredth person had been added to the Jackson Hill church since his ministry in it began, and he was enshrined in the hearts of his people, who admired and honored and loved and trusted him. No faintest shadow rests upon his fair name and as he sleeps in His Lord, a multitude of works done in that Lord's name do follow him."

Rev. Isaac W. Martin has resigned the pastorate of the church at Sweetwater, Tenn., to accept a call to the church at Kewanna, Ind., the church which he left when he came to Tennessee, and to which he has been unanimously and enthusiastically called back. His wife's aged parents live within 60 miles of Kewanna. Her father is in his 83d year, her mother a few years younger. They have been married 53 years. He is a Baptist minister. During Brother Martin's pastorate at Sweetwater and Niota, of about one year, there have been 122 additions to the two churches, 101 by baptism, and 21 by letter. A debt of about \$2,000 on the church at Sweetwater has been raised and provided for. Five came forward for baptism on last Sunday. A good offering was taken for Missions. Brother Martin also did a fine work at Pulaski. We shall be sorry to lose him from Tennessee.

We had a pleasant visit last Sunday to Una. This church is situated in Davidson County about ten or twelve miles from Nashville on the Murfreesboro Pike. It has a beautiful location for a church. We suggested to the brethren that they should invite the Concord Association to meet with them sometime. The church is in the midst of a fine community of people. It has a membership of about 60. Brother S. N. Fitzpatrick is the popular pastor. Under the superintendency of Brother C. B. Harwood the Sunday-school is in a remarkably flourishing condition. There were 141 present on last Sunday. The audiences morning and night were large and quite attentive. We enjoyed being in the hospitable home of our friend, Rev. J. S. Rice, an old soldier of the Cross. Brother Rice was ordained to the ministry at Hopewell church, in Sumner County, nearly 52 years ago. During all that time he has been a faithful soldier. He is now resting and waiting, as he says, for the train that will bear him home.

The Annual of the First Baptist church, Jacksonville, Fla., for 1907 has recently been received. It makes a book of 192 pages, including nearly 40 pages of advertising. It is by far the largest and most complete annual of the kind we ever saw. The church now has a membership of over 600. The contributions last year amounted to \$11,911.40. The church has a new and elegant building, one of the most beautiful buildings in the South. Dr. W. A. Hobson is the beloved pastor. He took charge of the church just before the great fire which swept over Jacksonville and, among many other buildings, consumed the building of the First Baptist church. It has been under many difficulties that he has succeeded in securing the erection of the present house of worship. It is a credit not only to him and the members of the church and to the city of Jacksonville, but to Southern Baptists. In the Annual we find the following, which will be of special interest to the Baptists of Tennessee: "Rev. T. F. Hendon:—Our Annual is a little late going to press on account of unavoidable delays, and while our records stop with the close of 1907, we felt that something should be said of Brother T. F. Hendon's work as city missionary. Brother Hendon began his work in the early part of January. The opening of these missions will take some of our best members out of the First church, but we must not confine our efforts to any one section of the city, and wherever we feel that we can do most good for the Baptist cause, and our Master, we should be willing to go, even though it should require a sacrifice on our part. The First Baptist church is in hearty sympathy and co-operation with Brother Hendon in his work. We have known Brother Hendon from his boyhood. He was a good boy, coming of the best stock and having had good training in college and the Seminary at Louisville. He is a native of Alabama, but came to Jacksonville from Tennessee, being Field Editor of the BAPTIST AND REFLECTOR."

## THE HOME

### A DOG AND A MAN.

He was a dog,  
But he stayed at home  
And guarded the family night and day.  
He was a dog  
That didn't roam.  
He lay on the porch or chased the stray—  
The tramps, the burglar, the hen, away;  
For a dog's true heart for that house-  
hold beat  
At morning and evening, in cold and  
heat.  
He was a dog.

He was a man,  
And didn't stay  
To cherish his wife and his children  
fair.  
He was a man,  
And every day  
His heart grew callous, its love-beats  
rare,  
He thought of himself at the close of  
day,  
And, cigar in his fingers, hurried away  
To the club, the lodge, the store, the  
show,  
But! he had a right to go, you know.  
He was a man.

—London S. S. Times.

### A CASE OF INDIGESTION.

BY COUSIN WINNIE.

Mrs. Mays came into the room, and her little daughter, Annie, who was curled up on the lounge with a book in her hand, quickly hid the book under a pillow. But she was not so quick that Mrs. Mays did not see her.

"Why must you hide your book, Annie?" she asked. "Am I not always pleased to find you reading?"

"Y—yes, mamma," hesitated Annie, reluctantly slipping the book out from under the pillow, but trying to hold it so her mother would not get a good look at its title.

But Mrs. Mays was very prompt. She held her hand out for the book, and of course Annie could do nothing but yield it to her. Mrs. Mays frowned.

"My dear," she said, "could you not have found something better to read?"

"I think I have read everything in the world, almost," whined Annie.

Mrs. Mays crossed to the bookshelves and came back with a delightful child's story which was descriptive of animals. "Have you read this, little daughter?" she asked.

"No," answered Annie. "And I don't want to. It is as dull as it can be, I am sure. All proper books are dull. I don't know why people who write what are called good books can't have sense enough to be interesting."

Mrs. Mays looked somewhat surprised; but she only answered very gently, "I am sorry my little girl has indulged in worthless reading until she has given herself a spell of mental indigestion so young in life." Then she put the animal book back on the shelf, and left the room, carrying with her the book Annie had been reading.

Then Annie set up a wail, which quieted down into a pout, "I don't know what mamma meant by mental indigestion," she said to herself. "Papa talks a great deal about having the indigestion; but I didn't know it was anything a little girl could have. Anyhow, I think it was real unkind for mamma to take away the book I was enjoying so much; and I shall not go around her any more for a long time. I will let her know I am angry."

If Mrs. Mays knew Annie was pouting, she did not seem to be troubled

much about it. She went about her work, singing cheerfully, and presently she had dinner cooked and piping hot on the table. Then Annie heard her father come home, and soon after that she heard her mother calling her own name.

"The dinner smells unusually good," said Annie. "I may as well go and eat. I guess I can pout at the table about as well as I can here by myself." So she went into the dining room and took her seat at the table, all pouts and snarls as she was.

Still nobody seemed to notice that anything was wrong. Her father helped her plate, putting upon it a generous share of the salad her mother did not often make, but which she liked so much. Annie looked on eagerly, expecting her mother to say, "Not too much, papa. That salad is too rich for a little girl." But for once her mother had no word of caution to give.

So Annie ate every taste of the salad, leaving the most substantial food almost untouched upon her plate. Then she wanted more; so, because she was in a naughty humor, she boldly passed her plate and asked her father to give her more. I dare say he did not think what he was about; for his mind was on business affairs. So he helped her plate generously a second time.

Now Annie had become bold indeed. She ate this quicker than she had eaten the first; and then passed her plate with almost a demand for a third helping. Now it was that her mother said quietly, "Little daughter, I have a nice pudding for dessert. If you eat too much of the salad, I'm afraid you will not care for the pudding."

"I never had as much salad as I wanted in all my life," answered Annie pertly. "I do not care for pudding today."

Annie's father looked strangely at his little girl, and then he turned and looked at her mother. But, whatever it was he may have seen in her mother's eyes, he helped the plate again to all the salad there was in the dish.

"I'm sure it will not be enough," said Annie.

But suddenly the little girl's appetite seemed to fail. She tasted the salad again and again; but something was wrong. "I don't think this is as good as the other, mamma," she said. "It tastes very funny."

"Then let it alone," answered her mother, gently.

"I thought you had eaten all that tasted good," chuckled her father.

Now Annie had such a queer feeling. She knew she was hungry; but there was nothing on her plate that looked at all inviting. "The feeling was so queer that it made her almost ill. 'I shall enjoy eating the pudding,' she told herself.

But when the pudding was brought on, it made her feel queerer than ever. She could not eat even a spoonful of it. "I think I am not quite well, mamma. I think I shall have to leave the table."

"You had better go and lie down a few minutes," said mamma. "If you do not feel better soon, I will give you a dose of medicine."

"Is something dreadful the matter with me?" asked Annie anxiously.

"Oh, no," answered mother calmly. "You only have a spell of indigestion, caused by eating too much salad. I would have stopped you; but I knew it would not really hurt you, and you needed a lesson."

Annie lay quite still and thought. Presently she said, "But I think indigestion really does hurt very much, mamma. I guess I was very foolish to eat so much salad. I shall not do so again. Indeed, I do not think I shall ever like salad any more; for the very thought of it makes me feel ill again."

"That is usually the result when too

much of anything is eaten," said Mrs. Mays. "It is too bad to thus destroy your liking for a pleasant relish."

Now Annie lay still and thought for a long time. Presently she said again, "Mamma, I have been trying to study out what you meant by mental indigestion. I am quite sure I know now."

"Tell me what you think, little daughter," said her mother.

"It is like the salad and the pudding," explained Annie. "When you eat too much of one, you don't care for the other. But the salad wouldn't satisfy; and I am hungry, but I don't feel like I can eat anything. So our minds get starved for something good; but we don't care to read it, because we are too full of something worthless. I am going to try to read the animal book. I don't want to make my mind ill with too much foolishness."

"You have learned your lesson better than some older people learn theirs," said mamma, smiling. "All your digestion needs is a little rest. Then you will enjoy the pudding as much as ever. All your mind needs is a little rest, and then you will enjoy the animal book. After too long an indulgence in salad or bad reading, this could not be true, for both your digestion and your mind would be worn out. But I think you will not soon repeat your offence."

"I mean to be careful, and choose the best things both to eat and to read," said Annie. "I do not wish to grow up with any kind of indigestion."

"A healthy body and a healthy mind make a wise woman," said her mother, well pleased.—*Baptist Standard*.

### DON'T SUFFER WITH SKIN DISEASES.

Itching, redness and pain are quickly relieved and the germs of skin and scalp disease destroyed by TETTERINE, the fragrant antiseptic and healing ointment. This splendid remedy is an invaluable boon to sufferers from Eczema, Tetter, Itching, Piles, and all diseases of the skin and scalp. Costs 50c at your druggists or by mail. Address, The Shuptrine Co., Savannah, Ga.

### A TOUCHING INCIDENT.

A blue-eyed, golden-haired cherub of scarce three summers stopped her play and singing "Come to Jesus" with the words: "I wish my papa would come to Jesus, don't you, mamma?" The mother with blinded eyes replied: "Yes, daughter; you ask him to come." And the little angel said: "All right, I will after supper."

Night came, and, as the mother supposed, forgetfulness to the baby mind. So passed several days. Then came Sunday, and, as was the usual custom, papa rocked the baby in his arms, and they talked while the chair swung gently to and fro and the mother cooked the dinner.

Suddenly the baby lips parted with the question: "Papa, don't you want to come to Jesus with mamma and me?"

Had lightning burst from the clear sky, the father could have been no more astonished than at her words; and believing them put in her mouth by the mother, he said nothing to her of how they stirred his being to profound depths.

The parents attended church at night, and the minister, an earnest, eloquent preacher, warned sinners to turn today. The wife was always praying that some word would fall in good ground. Upon their return home, the baby asleep, they were speaking of the sermon, and so much in earnest that the wife fell upon her knees by her husband and implored him to tell her if he was im-

## CURE BY CUTICURA AT CITY MISSION

Young Woman Found in Awful Condition with Scabies—Body a Mass of Sores from Scratching—Tried Many Remedies for Seven Weeks—Result Was Discouraging, But

### ITCHING TORTURES YIELDED TO CUTICURA

"While I was doing missionary work in the lower portion of several cities I found it necessary to know a little of the efficacy of a few medicines and after a while I found that a little knowledge of Cuticura was about all I needed. One of the very bad cases I had to deal with was that of a young woman who had come to us not only broken in spirit but in a most awful condition physically. Our doctor examined her and told us that she had scabies (the itch), incipient paresis, rheumatism, etc., brought on from exposure and the effects of her ragged-edged life. Her poor body was a mass of sores from scratching and she was not able to retain solid food. We tried many things, a good tonic was prescribed and baths with a rubbing of lard and sulphur. We worked hard for seven weeks and you can imagine how discouraged we were when, after all that time, we could see so little improvement. One day I happened to see a Cuticura advertisement telling how a little baby had been cured of a bad case of skin eruption, and although I had but ninety-seven cents with me, I bought a cake of Cuticura Soap and a bottle of Cuticura Resolvent. When I reached home I was like a child with a new toy, and we bathed our patient well and gave her a full dose of the Resolvent. She slept that night better than she had since she had been with us and the next day I located the price of a box of Cuticura Ointment. I am not exaggerating when I say that in exactly five weeks this young woman was able to look for a position, being strong enough to work and full of ambition. In another month she left the home, and now has a good position in a nice family where she is respected and is strong and well. You may refer any one you wish to me, personally, Laura Jane Bates, 85 Fifth Ave., New York, N. Y., Mar. 11, 1907."

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.), (or 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. 62 Mailed Free, Cuticura Book on Skin Diseases.

pressed with the sermon and if he did not wish to become a Christian. With deep feeling he responded, "Yes," and added: "What that little girl said to me today ('Papa, don't you want to come to Jesus with mamma and me?') had more effect on my heart than any word in fifteen years. I thought you had told her to tell me, when it was her own sweet thought."

O, how the mother's heart rejoiced that her babe had spoken for Christ.

The baby is older now, and he teaches her to pray, "Now I lay me," and she asked us both to say it with her. I believe with all my heart that she is a Christian now.

Two years passed, and the tiny maid went to Sunday-school, where a faithful teacher told of Jesus and heaven. The pastor too spoke to them afterwards, and in a protracted meeting she joined the church. I felt a strange new joy as she walked down the aisle. And when a few days after her papa joined and they were received side by side, I could but believe she had brought her papa to Jesus. Thank God! a little child shall lead them.

### CAN CANCER BE CURED? IT CAN.

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

We Guarantee Our Cures.  
THE KELLAM HOSPITAL,  
1615 West Main, Richmond, Va.

# Young South

Mrs. Laura Dayton Eakin, Editor

Address  
302 East 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.

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

## MISSION TOPIC FOR APRIL: JAPAN.

How is my kimono-clad tribe? Are there cherry blossoms in the vases? Are there groups sitting on the floor around a low table, eating with chopsticks? Are the babies strapped on the mothers' backs as they go to and fro about their work? In others words is Japan on our hearts?

April will be nearly gone when you read this. Just one more week! Hurry up the offerings for Japan, won't you?

I have reported \$455.49 to the Central Committee in Nashville that came in to the Young South for the Foreign Board up to March 31. That includes \$75 for the school at Ying Tak, and besides that we have \$41.67 for the Japanese Bible Woman. Then we have \$118.47 for the Home Board that includes \$50 for the school at El Paso.

I hope to add ever so much to these amounts in April.

## YOUNG SOUTH-CORRESPONDENCE

### CORRESPONDENCE.

Oh! yes, we have been doing splendidly this week. Come and look over my shoulder, everybody, and see who has helped us. If your band or class, or your own name does not appear, send those offerings in right away! Watch the "receipts" in today's paper and see what April has added, and then come on with a rush! We got \$131.76 last year in April. What do you say to \$150 this year?

We are ready! No. 1 is from clear across the continent—Oakdale, California, speaks to us.

"After months of waiting" I come again. I was wishing to send more to the Young South, but I came to the conclusion at last that the best way to increase it, is to put it at interest in the Lord's work.

"My daughter sends \$2.00 and I \$1.00 to be used where you think it is most needed. I like to give to the orphans, but I leave it with you and I pray the blessings of God may be with the Young South."—A Friend.

Suppose, then we divide it equally between Japan and the Home in West Nashville? We are so deeply obliged to our California friends.

No. 2 brings good tidings from dear old friends in Tennessee. Fall Branch writes:

"You will find enclosed \$4.50. Give \$3.50 to Japan from Fall Branch S. S. and have the Foreign Journal sent to Mrs. Epps, and also the Home Field, and both to Mrs. Rachel Moulton.

"May God bless our offerings to the salvation of the lost."—Rachel White Moulton.

Amen!

Thank the school, please, Mrs. Moulton! I shall send on the names to Richmond and Atlanta at once. I like to

begin the new year by helping to circulate the Mission Journals.

By the way, Miss Poulson tells me that we cannot have "Our Mission Fields" this quarter, the edition having been entirely exhausted already. They will bring out a larger number in July.

McKenzie wants your attention now. No. 3 says:

"Enclosed find seven dollars and fifty cents, from the Sunbeams of the Baptist church. Please give \$4.25 to the school at El Paso, and \$3.25 to our Missionary at Japan.

"We wish you much success, and hope you will hear again from us soon."

Albert Parnell, Sec.

Say to the Sunbeams that the Young South is grateful beyond words to tell for such generous help. May God make them more and more efficient as they grow older!

No. 4 comes from Brownsville: I enclose \$3.00 from the Sunbeams to help pay the salary of our missionary in Japan.—Frances Bailey, Treas.

Please report our thanks to the band, Miss Frances. There's where we need help just now.

Here comes a new little friend from Indiana. Read No. 5: "I can't write but I will tell mamma what to say. I am 4 years old and I want to celebrate my birthday by sending to the Young South my '10th,' 50 cents. Divide among Foreign, Home, and State Missions, the Orphans' Home and 'Baby Ruth'."

"I am named for Ruth, the Gleaner in the Bible.

"I gave some of my money to West Shiloh church. Lots of little girls never saw that church, but I have been there, and I said two little speeches there, one on Thanksgiving and one on Christmas day.

"My aunt, Miss Sarah Rowsey, thinks I will be a great missionary some day, and I want to be a little missionary now."—Ruth Hardin.

We offer you a warm welcome, little Ruth of Indiana! Thank you for help. May God make you indeed a great worker for Him!

Then comes No. 6 from Ripley: "Enclosed find \$1.50 from the Primary class in Durhamville S. S. for Japan."—Miss Myra L. Bacon.

We thank the tiny ones from our hearts.

And here's McKenzie again in No. 7: "Enclosed find \$2.00 from myself and son. Use it where it is most needed, and we hope to send more soon. We pray God's blessing on the Young South."—Mrs. E. F. Spellings.

May we give it to Japan? Thank you so much.

Now, hear from Niota in No. 8: I enclose \$2.06 for Japan. Our S. S. superintendent sends 25 cents and my class the rest. We unite in best wishes for the Young South."—Browder Cate.

Say to the class and the superintendent how much obliged we are. Japan is the needy spot at this time.

No. 9 is from Covington: The Woman's Society of Liberty church sends you five dollars. Please divide as follows: \$2.00 for Foreign Missions, \$2.00 for Home Missions, and \$1.00 for Miss Rowsey's church."—Mrs. Grace Whitson, Sec. and Treas.

And we close with a grand finale from Trenton. Just look at No. 10: "Enclosed find sixteen dollars from the Trenton Sunbeams. Divide as follows: For Shiloh church, \$5.00; for Home Board, \$5.50; for Foreign Board, \$5.50."—Robbie E. Tatem, Treas.

Isn't that grand? Please tell those bright shining Sunbeams of our intense gratitude. With a few more such bands as that, April will certainly come out on top!

Please let me say that if I seem a bit disjointed this week, I hope you

will forgive me, when I tell you I am moving to another part of the city and am much bewildered. When I write again I shall have a new address to give you. Be as patient as you can with me meanwhile. Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

## RECEIPTS.

First 3 weeks in April, 1908	\$ 68 69
Fourth week in April, 1908	-----
<i>For Foreign Board—</i>	
Friend and daughter, Cal. (J)	1 50
Fall Branch S. S. by Mrs. R. W. M. (J)	3 50
McKenzie Sunbeams, by A. P. (J)	3 25
Brownsville Sunbeams, by F. B. (J)	3 00
Ruth Hardin, Ind	20
Primary Class, Durhamville, by M. L. B.	1 50
Mrs. E. F. Spellings and son, McKenzie (J)	2 00
Miss Browder Cates' class and Supt., Niota	2 06
W. M. Society, Liberty church, by Mrs. W., (J)	2 00
Trenton Sunbeams, by R. E. T.	5 50
<i>For Orphans' Home—</i>	
Friend and daughter, Cal.	1 50
Ruth Hardin, Ind.	10
<i>For Home Board—</i>	
McKenzie Sunbeams, by A. P., (El Paso school)	4 25
Ruth Hardin, Ind	10
W. M. S., Liberty church, by Mrs. W., (El Paso school)	2 00
Trenton Sunbeams, by R. E. T.	5 50
<i>For Shiloh Church—</i>	
W. M. S., Liberty church, by Mrs. W.	1 00
Trenton Sunbeams, by R. E. T.	5 00
<i>For Foreign Journal—</i>	
2 subscribers, Fall Branch, by Mrs. R. W. M.	50
<i>For Home Field—</i>	
2 subscribers, Fall Branch, by Mrs. R. W. M.	50
<i>For State Board—</i>	
Ruth Hardin, Ind.	10
<b>Total</b>	<b>\$113 75</b>
REC'D SINCE APRIL 1, 1908.	
For Foreign Board	\$ 56 56
For Orphans' Home	4 60
For Home Board	27 61
For Shiloh Church	14 20
For Foreign Journal	1 00
For Home Field	75
For Literature	70
For State Board	2 10
For Shelbyville Church	1 95
For Chinese Scholarship	4 00
For postage	32
<b>Total,</b>	<b>\$113 75</b>

## BEWARE OF IMITATORS.

The Combination Oil Cure for cancer and tumor has its imitators. The Original Oil Cure may be had of the originator—Dr. Bye, 316 N. Illinois st., Indianapolis, Ind. Free books upon request.

## NOTABLE MEETING IN WESTMINSTER ABBEY.

An important conference was held in Jerusalem Chamber, Westminster Abbey, recently under the presidency of the Archbishop of Canterbury. This meeting was the direct outcome of "A Message to the Nation," distributed throughout Great Britain, signed by Randall Cantuar, Francis, Archbishop of Westminster, and J. Scott Lidgett, president of the National Council of the Evangelical Free Churches, in which was set forth the absolute necessity for one day's rest in seven for the physical and mental efficiency of men, women and children, to make home life more

**Fruit**  
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truly what English home life ought to be; and to give all an opportunity in the worship of Almighty God, to escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspirations. At this meeting many prominent persons were present, besides representatives of over forty Sunday Observance Societies. The chairman of the National Council of the Evangelical Free Churches, Rev. T. Scott Lidgett, Thomas Law, secretary, the convener of the Free Presbyterian churches of Scotland; bishops and clergy, members of parliament and others, took active part in the meeting. The various claims to Sunday rest were urged, on behalf of shop keepers, especially by Lord Avebury, who proposed a resolution urging legislation "in accordance with the general wishes of the shop-keeping community." Similar claims were urged on behalf of those engaged in merchant shipping, the police, railway employes, postmen, fishermen, tramwaymen and other branches of industry in which enforced Sunday labor is now so prevalent. A resolution was unanimously carried that a committee be formed representing all such societies and religious bodies as may be willing to co-operate in creating a national Lord's Day Alliance, similar in constitution to kindred national organizations already successfully established in various Christian countries of the world. The honorary president of the Woman's National Sabbath Alliance of America, with her husband, the Hon. Darwin R. James, a manager of the American Sabbath Union, were present and contributed in securing this desired organization. The Woman's National Sabbath Alliance has just passed its thirteenth annual meeting, with Mrs. Don O. Shelton, recently elected president, the Alliance shows the vigor of inherent life in its increasing number of Auxiliaries, and its widely circulated literature. 500,000 pages of literature have been circulated in the United States and Canada the past year, some of which, printed in Bohemian, Italian, Magyar and Russian, has been given freely to immigrants arriving in New York. A new Auxiliary has just been organized for the city of New York. The co-operation of all Christian people is greatly desired in the work of the Alliance. \$1.00 a year constitutes membership; \$10.00 a sustaining membership. Samples of literature and the annual report can be obtained at the headquarters of the Alliance, 156 Fifth Ave., New York.

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is the one infallible remedy for all skin diseases. Relief is instant. The cure, quick and permanent. It quickly cures the worst case of

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Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 10c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free.

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Street,  
Phila.

## AMONG THE BRETHREN.

BY ILEETWOOD BALL.

Rev. John Roach Stratton, of Baltimore, Md., has lately won \$1,000 in a prize contest for the best article on Portland, Oregon, to be used in advertising the city. The Portland Commercial Club offered the prize.

Dr. M. B. Adams, of Frankfort, Ky., has written declining the call of the First church, Jackson, Tenn., on account of the pressure brought to bear on him to remain in his present pastorate.

Deacon B. E. Garvey, of New Liberty, Ky., lately deeded to the Baptist church there, a handsome brick home which cost about \$6,000. It will be used as a parsonage.

Rev. N. F. Jones has resigned the care of the church at Central City, Ky., and preached his farewell sermon April 12th.

Dr. P. T. Hale, corresponding secretary of the Baptist Education Society of Kentucky, has raised and turned over \$118,846.40, besides \$60,000 given by Theodore Harris to the Seminary. Altogether the society has raised in two years \$185,000.

Rev. J. P. Jenkins has been elected State Evangelist for Kentucky. He was formerly pastor of Franklin St. church, Louisville, but of late has been an evangelist in Missouri.

Rev. J. M. McFarland has resigned as State Evangelist of Kentucky, and will devote his time to independent evangelistic work.

Rev. J. L. White, of Greensboro, N. C., lately assisted Rev. J. T. Watts in a revival at Lexington, N. C., which resulted in more than 100 professions, and 58 accessions, 48 by baptism.

It is announced that a Baptist hospital is soon to be opened in Kansas City, Mo. Prominent Baptists lately purchased in behalf of the denomination a new private hospital was erected two years ago.

Evangelist J. H. Dew and wife lately closed a meeting with Rev. Otto S. Russell, at Fifth St. church, Hannibal, Mo., which resulted in 96 additions.

Dr. C. B. Miller has resigned as athletic director of William Jewell College, to accept a pastorate in Kansas City, Mo. From athletics to the pulpit is not such a long leap.

Rev. J. H. Couch, of Roanoke, Va., has accepted the position of Field Editor of the Baptist Banner, Parkersburg, W. Va.

Rev. J. M. Dawson, having accepted the care of the First church, Hillsboro, Texas, has resigned as Editor-in-chief of the Baptist Standard and Rev. J. Frank Norris has been given full responsibility as Editor.

"The Tragedy of a Wasted Life" is the title of a most excellent article in the Baptist Standard of last week by Dr. J. B. Cranfill.

Rev. J. H. Grime, of Ninth Street church, Ballinger, Texas, is blessed with a Sunday-school that outstrips the church membership as regards attendance.

Rev. T. Joe Talley has resigned the care of the First church, Mangum, Okla., to take effect May 26. After June 1, he will do the work of an evangelist.

The church at Anson, Texas, is pastorless, Rev. J. H. Edmonds having resigned. His plans for future work are not known.

Dr. W. M. Vines, of Freemason St. church, Norfolk, Va., a son of whom Tennessee is justly proud, lately assisted Dr. A. B. Dunaway in a meeting at Oxford, N. C., in which there were 225 professions.

Rev. Ryland Knight, of Calvary church, Richmond, was lately with

Rev. E. Pendleton Jones, of Hampton, Va., in a meeting resulting in 51 public professions and 47 accessions.

The Baptist Argus calls attention to the fact that 1909 is Jubilee year of the Theological Seminary at Louisville and urges that the Southern Baptist Convention should meet there next year.

Rev. Martin A. Wood will take charge of the church at Mars Hill, N. C., June 1. In a recent revival, even without a pastor, there were 112 additions, 84 by baptism.

Rev. I. W. Read, of Monroe City, Mo., has accepted the care of Galilee church, Gloster, Miss., and is on the field. The church is jubilant.

Evangelist Sid J. Williams, of San Antonio, Texas, who has just closed a splendid meeting with Rev. Martin Ball at Winona, Miss., which at last account had resulted in about 30 accessions, began last Sunday with Rev. E. D. Solomon at Clarksdale, Miss.

The church at Browning, Mo., is pastorless, Rev. J. T. Dowell having resigned. He will leave the State.

The First church, Paragould, Ark., of which Rev. T. T. Thompson is pastor, lately increased its contributions to Missions 125 per cent over last year. Tennesseans knew it would come.

Rev. Ben Cox, pastor of the First church, Little Rock, Ark., lately submitted to a severe surgical operation in an infirmary in that city. His recovery is assured.

Evangelist Geo. C. Cates has agreed to help Rev. R. F. Treadway in a revival at Camden, Ark., beginning about May 1.

Rev. Leon W. Sloan, formerly of Waverly, Tenn., has been heartily received on his new field at Westlake, La., and has vigorously taken hold of the work. They had better treat him well.

The graduating class of the Furman Fitting School, at Greenville, S. C., will be addressed June 1st, by Rev. John F. Vines, of the First church, Anderson, S. C.

Dr. T. P. Bell, of the Christian Index, accompanied by his wife and daughter, will leave June 18th, for a tour of Europe. It seems queer that a newspaper man can do the like.

Rev. J. M. Walker, of Rutherford, N. C., becomes pastor of the church at Arkwright, S. C., and will also preach at Beantmont, S. C.

Evangelist Geo. W. Elliston, of Fulton, Ky., is in a revival at Edmond, Okla., which has already been gracious with results as to conversions.

The Baptist Flag continues to demand proof or retraction of the charge against its editor of splitting churches and trying to split Associations. The proof has been furnished once or twice and willful obtuseness prevents its being seen.

## A MANUFACTURER'S OPPORTUNITY.

We offer for sale on easy terms one 20-ton capacity oil mill and one 55 Knitting machine hosiery mill at a bargain and on easy terms. This plant cost \$32,800 and is offered for \$25,000.00, payable one-fourth cash and balance at one, two and three years, notes of purchaser to be secured by mortgage of property and to bear legal rate of interest.

This plant is located in a South Carolina town of about 600 population where labor can be readily secured and has side track on trunk line of railway.

The plant consists of one complete one-press oil mill of 20-ton capacity per day for the manufacturing of cotton-seed oil, cotton-seed meal, hulls and linters. The mill is in good condition and is now in operation. It has

a complete steam plant consisting of one boiler of 100 horse power, one engine of 60 horse power and one engine of 35 horse power. The building is of brick with a metal roof. The knitting plant consists of 50 knitting machines and all auxiliary machines for the complete manufacturing of men's half hose, 176 needle gauge, together with complete dyeing and finishing plant. Daily capacity 364 dozen pairs of half hose. This is housed with the oil mill in brick, metal roof building 35 by 140 feet on two acres of land which also contains three four-room cottages in good condition. The purchaser, by erecting a cotton gin could gin from five to six thousand bales per annum and blow the seed direct into the oil mill seed house. Ordinary laborers and managers can be secured locally by paying reasonable wages and salaries. It is the only manufacturing enterprise in the town.

This plant was built at a cost of \$32,800.00, but only \$15,000.00 of capital stock was paid in. It suffered a heavy loss in the failure of the Darlington Refinery which forced the plant to sale, and a bank in another town which had loaned the money was forced to buy it in. It is therefore offered at only \$25,000.00 in order to enable the bank to realize upon the property. This is a great opportunity for a wide-awake young man with \$6,250.00 capital with which to make the first payment.

This oil mill made fifty per cent profit on its first year's operation and by good management the purchaser ought to be able to make the mill pay for itself.

If interested, write at once as the mill will be sold to the first purchaser offering. Address JACOBS & Company, Agents, Box 609, Clinton, S. C.

The twenty-fifth annual gathering of missionaries of all Evangelical Missionary Societies and from all lands will convene at Clifton Springs, N. Y., June 3-10, 1908. Through the hospitality of the Sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees (not candidates) of the Boards.

The object of this Union is to gather from every land God's watchman to tell us "What of the night;" to get acquainted with persons, fields, methods, helps and hindrances in mission work; to promote missionary sympathy, prayer and fellowship; to see eye to eye and to speak heart to heart out of personal experience of the love of God, His power to save, His grace to keep and His comfort to sustain; to create, to formulate, and to promulgate united sentiment on questions of public and national interest; and to enlighten and stimulate missionary zeal in the home church.

All inquiries for programs and further information should be addressed to the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.  
REV. J. SUMNER STONE, M. D.  
Recording Secretary.  
155 Pelham Road, New Rochelle, N. Y.

## BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

## QUICKLY CURED AT HOME.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 129 Pyramid bldg., Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

## COLLIERVILLE NOTES.

Since the weather opened up we have been moving along with some success here in Collierville. We took a collection for Home Missions last Sunday which amounted to \$16.40.

Bro. Folk's remarks last week in the second paragraph, of article, "A Call to the Ministry," are the most timely, sensible, and just that I have seen in a long time on the subject of preachers who are not preaching. You are right, Bro. Folk. Your remarks show that they came from the depths of a great sympathetic Christian heart.

I know several of our ablest and best men who are not engaged for all of their time. They want to preach, their very souls yearn for the work. They are God's ministers. God knew the work he wanted them to do and he knows now what he has yet for them to do.

I believe if the Holy Spirit were allowed to direct, some of them would yet prove themselves to be among our most effectual workers. They have the experience, they have the ability, and they have the grace. Yes to be sure, some of them are showing age, but age has brought them nearer to God and nearer to the lost sinner. Oh, how they want to preach the gospel as they realize that the time is short and that what they do must be done quickly. But the churches do not call them. The demand is for young men. Is the voice of the churches always the voice of God? I doubt it. The voice of Israel was not the voice of God in the rejection of Samuel, God said to Samuel, "They have not rejected thee, but they have rejected me that I should not be king over them."

May the Lord help us to be very, very, careful how we speak of his own dear anointed ones.

H. F. BURNS.

Collierville, Tenn.

TENNESSEE ASSOCIATION.

The 5th Sunday meeting of the Tennessee Association was held with Beaver Dam Baptist church, preaching Friday evening by Rev. F. E. White; Saturday, 9:30, devotional exercises, Joe Wolf enbarger, 10 a. m.; "How Can We Improve Our Fifth Sunday Meetings?" by S. G. Wells and J. C. Shipe; 11 a. m., preaching by J. C. Shipe, subject: "Preach the Word." (Noon.) 1:30 p. m., "A Saloonless State," spoken to by T. L. Cate, J. C. Shipe, J. N. Bull and S. G. Wells; 2:30 p. m., Foreign Missions, G. W. Shipe.

SUNDAY MORNING.

9:30 a. m., Sunday-school; 11 a. m., preaching, by G. W. Shipe, some subscriptions for the BAPTIST AND REFLECTOR by J. N. Bull, pastor of Beaver Dam church.

J. N. BULL, *Mod.*  
S. G. WELLS, *Clerk.*

The writer moves that Beaver Dam church change its name, as he could see nothing that gave the least intimation of its significance, as there is no beaver and but little creed, and the feeling of the visitors was that the people ought to be blessed and not damed.

S. G. WELLS.

PEABODY COLLEGE FOR TEACHERS.

Nashville, Tenn.

Peabody College for Teachers was founded as a Department of the University of Nashville in 1875 by the Trustees of the Peabody Education Fund. For many years it received appropriations from the legislature of the State of Tennessee, but now its entire support comes from the Peabody Board. The school has had a marked success from its beginning. It has been a pioneer and leader in the advancement of educational ideals and methods for the whole South, and no other institution, in the period since the Civil War, has had such far-reaching and wonderful influence in shaping the educational thought and policy of the country.

The College has town main purposes: first to develop scholarly young men and young women of high moral character, and second to produce well prepared and thoroughly trained teachers for schools of all grades and for administrative offices in connection with schools. To these ends, there are two courses of study, the first intended to prepare teachers for grade work in the public schools, and the second a regular college course leading to the bachelor's degree.

That the work of the college has been well done is evidenced by the success of those who have enjoyed its advantages. Peabody graduates are presidents of colleges, of State normal schools and State industrial institutes; professors in universities and colleges, superintendents of county and city schools, principals and teachers of high schools, and teachers in the public schools all over the Peabody territory, which covers the entire South and much of the West.

In order to increase the efficiency of the College and make its advantages available to a larger number of students, a Summer Session of eight weeks is held each year. The first was held in 1902, with a faculty of eleven members offering twenty-nine courses of study in eleven departments. The session of 1907 had a faculty of twenty-three members, offering sixty-two courses in seventeen departments and enrolled 315 students.

The college desires at all times to

keep in touch with its alumni and the schools throughout its territory, to supply schools with teachers which it has prepared and to assist it graduate in securing positions. To this end a Committee of Appointments to act as a medium of communication between schools and teachers was appointed by the Chancellor in 1905. So great has been the desire on the part of school officers to secure Peabody men and women for teachers that this committee has not been able to supply the demand. While it makes no promise before hand, it never fails to secure a good position for those who are worthy.

The student who goes to Peabody College becomes associated with a company of men and women—both instructors and fellow students, who are now, or are going to become the leaders in the educational work of our country and who represent the highest type of American manhood and womanhood.

JACKSON ITEMS.

The First and Second churches are still without pastors. The First has no idea who will be called; the Second is confidentially hoping to secure Dr. J. H. Anderson, and the entire Baptist brotherhood is praying for "a consummation devoutly to be wished." Brother J. T. Early is making progress in the West Jackson church, and has been preaching a series of excellent sermons for the Royal Street church for a week with marked success.

The work at the University is progressing with usual and accustomed vigor. Already echoes of the June Commencement are heard. Preachers and speakers have been selected and much pleasure is in anticipation.

Notwithstanding so much rain during this month, Jackson is a "dry" town. On the first day of the month the whiskey men, like the famous Arab, folded their tents and moved silently away. Some went to Memphis, some to Cairo, others remained in Jackson, and have gone into other business. Most of the houses used for saloons have been remodeled and beautified for other business enterprises. In appearance the city is much improved since whiskey has moved out. I asked grocery merchants if their business has been affected by the absence of whiskey, the reply was yes, that they are having more sales, and especially more cash sales. This reply came from the furniture, the shoe and hat and the dry goods merchants, and a banker said the number of depositors has increased. The farmer said no whiskey in Jackson has worked greatly to his advantage; his hands all come home sober now, and earlier in the day. One colored woman said the darkies are having better dinners since whiskey cannot be bought. The policemen said they are almost out of business now. Whiskey was the cause of nearly all the troubles. The morals of the city have greatly improved.

H. C. IRBY.

OBJECTIVE AND SUBJECTIVE.

There are two elements in every concept of rational knowledge, viz., an objective element and a subjective element. These two elements are inseparably connected in every cognition. Really they are psychological correlatives. Of this fact, Dr. N. K. Davis, says: "Feeling and cognition are psychological correlatives, existing only in co-existence. The state of consciousness that is objectively a cognition is subjectively a feeling." (Elements of Psychology, p. 239.)

Hamilton says that every act of cognitive knowledge which in one relation

is mediate, is in another immediate. (Metaphysics, p. 314.) This is only a different choice of language to express the same fact maintained by Dr. Davis.

Now to magnify either one of these elements at the expense of the other is to reach an extreme concerning that element. Yet, it is the tendency of religionists to drift toward these extremes; some toward one, and some toward the other. And many have already reached them, and are boasting of it. E. g., last summer I met a good Baptist brother, who had been under the influence of a Methodist preacher, wild and erratic on modern sanctification; and who had received "the second blessing." And I said to him, "My brother, there is not a passage in all of the Bible, clearly interpreted, that teaches the second blessing." And he answered: "I don't care if there is not," and laying his hand on his breast, he said, "Here is the evidence. My heart teaches me that the doctrine of sanctification is true."

But evidently, that Methodist preacher put that doctrine in his head, and that language in his mouth. That is, he only claimed a subjective element of knowledge; and that knowledge, he had learned from a Methodist preacher, and not from the Holy Spirit. For it is not the office of the Holy Spirit to impart new forms of truth to the people, but to witness the truth of revealed knowledge. That is, to witness the truth revealed in the Bible.

The Master says, "except ye repent, ye shall all likewise perish."—Luke 13:3.

This is a fact revealed, and is therefore objective. But again, of the Holy Spirit he says, "He will reprove the world of sin." (John 16:8.) This is subjective. For repentance is a fact of consciousness and modifies the subject. But in convicting men of sin the Holy Spirit does not reveal any new doctrine, or facts concerning repentance; but convicts them of the truth of the Bible. He neither reveals new truth, nor disjoins the inseparable elements of revealed truth.

Again: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6.) This is subjective; but its correlate is easily found: "Whosoever believeth that Jesus is the Christ is born of God."—I. John 5:1.

The revelations that Jesus is the Christ, and the conditions of salvation, are objective; but the evidence that we have met the conditions, is subjective. Now these facts clearly set forth what I mean by the objective, and the subjective elements of cognitive knowledge. Then let us aim at one element without the other and the result will be fatal. But a large per cent of the Christian world are drifting toward one or the other of these extremes. While some have magnified subjective knowledge into theosophy, others have gone into formality. Where is the power that once gave life to our pulpits? Where is the awful fear that once attended the preaching of the Word of God? Where is the joy of the Holy Spirit that once filled the children of God? Where are the halleluiahs that once rang in the Church of God every Sabbath day? Where are the Spirit-filled ministers who once shook the world with the thunder of their thought?

Where are the penitents who cry, "God be merciful to me a sinner?"

About a year ago I read in one of our papers of a Baptist preacher who had just closed "a great revival" (?) with one of our churches, and gone to another point, and left it with a friend to boost him up. And that friend in giving his method, said he told the sinners, "Not to wait for feeling," "Come, don't wait for feeling." Wonder if such a man has any idea of what the term

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feeling, in religion and philosophy means? For every mental state which is objectively a cognition is subjectively a feeling. Of this fact, N. K. Davis, says: "The state of consciousness that is objectively a cognition is subjectively a feeling." (Elements of Psychology, p. 239.)

Sir William Hamilton says that "we are warranted in establishing the capacity of feeling as one of the fundamental powers of the human mind." (Metaphysics, p. 559.) In fact philosophers are at one concerning this truth: The human mind comprehends three departments of mental activity, viz.: Knowledge, feeling, and volition.

Not that the human mind is actually divided into so many separate parts; but that it has these modes of activity. Then the word feeling denotes a mental state. Paul speaks of some who were past feeling. He says: "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."—Eph. 4:19.

What then shall we think of the preacher, who speaking to men who must die and stand in the judgment, says, "Come, don't wait for feeling?" Evidently he did not understand the term which he employed. But I suspect that he was pandering to the whims of churches which were "past feeling."

But objective knowledge, without a subjective correlate, is not the knowledge of the Bible. That is, knowledge without feeling is not Bible knowledge. Nor is feeling, without a gospel correlate, the religion of the Bible. One is just as dangerous as the other. We all love to hear the minister who lives in his Bible and walks with his God. Of Barnabas, it is said, "For he was a good man, and full of the Holy Ghost and faith; and much people was added unto the Lord."—Acts 11:24.

His faith was in objective truth, and his power was subjectively through the Holy Spirit who dwelt personally in him.

Then may we all escape theosophy on the one hand, and formality on the other; and possess that form of religion which is both objective and subjective.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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## OBITUARIES. IN MEMORIAM.

In the recent death of Miss Mattie B. Catlett the Woman's Missionary Society of the First Baptist church of Jefferson City, sustained an irreparable loss.

For several terms she was its honored President, directing its affairs with wisdom and zeal, inspiring all by her earnest prayers to do more in the Master's vineyard. As long as her health permitted her she never failed to attend the meetings. For many years she filled a conspicuous place in the work of the church proving herself a faithful friend to her pastor. In every object fostered by the church she showed the deepest interest.

In her home she ministered with tender care to her aged mother, and the beauty of her personality shone forth in the loving service she gave those around her.

WHEREAS, It has pleased God, in His infinite wisdom to remove from our midst our beloved sister, be it

*Resolved*, First: that while her death has brought to us a sense of great sorrow that so valuable a worker be taken from us, that we can console ourselves with the precious thought that no matter how sudden the summons, she was ready to obey, meeting death with the high courage that was so characteristic of her,

*Resolved*, second: that we tender to her sorrow-stricken family, the aged mother, whose comfort and blessing she was, the sisters and brothers who so fondly loved her, our sympathy, praying God's touch of healing balm upon the wounds which only He can cure,

*Resolved*, Third: that these resolutions be spread upon the Record of the Missionary Society, a copy sent to the bereaved family, and to the BAPTIST AND REFLECTOR.

MRS. JESSE M. BURNETT,  
MRS. S. S. HALE, Com.

## IN MEMORIAM.

Heaven has its joys, earth its sorrows. Sorrow sometimes comes when we are least ready for it, yet it comes, and we must meet it as best we can with trust in God.

In His wisdom God saw fit to take from us our beloved sister, Mrs. Donie Paris, who was born June 7th, 1874; married to William Henry Paris Dec. 10, 1896 and fell asleep in Jesus Dec. 28, 1907. She professed faith in Christ in early life, and united with the Macedonia Baptist church. She lived a true and loving Christian life, always ready to do all she could for the cause of Christ.

She was a wife, mother, and step-mother, all for which she should be praised, always kind and loving to all. She bore her sufferings so gently, never murmuring.

*Resolved*, That we, as a church, tender our love and sympathies to husband, children, father, mother, brothers, and sisters, of our friend who has gone to rest to wait patiently for loved ones left behind,

*Resolved*, That a copy of these resolutions be spread on the record of our church and a copy be furnished the BAPTIST AND REFLECTOR for publication.

Committee.

HODGES.—On the evening of the 15th of March, 1908, after six weeks of intense suffering in the private sanitarium at Knoxville, little Robert Hodges, son of Bro. Hugh and Sister Hodges of Bearden, Tenn., was gently transplanted from this clime of sin, sorrow and suffering, to a more congenial one, where in the "garden of the Lord," he will grow and flourish amid its beauties,

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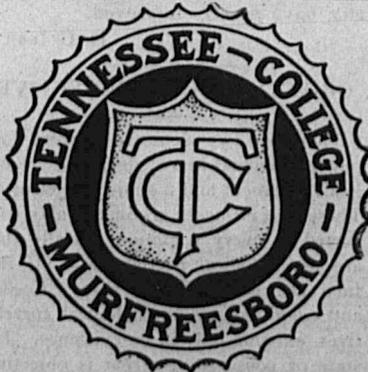
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bask in the sunshine of God's love and perpetually revel in the glories of that peaceful haven of rest.

Gone to be with Jesus, and why can we not by faith see him there? There is always room in heaven for little boys. This is the first shadow that has darkened the home of Bro. and Sister Hodges.

The writer has never seen displayed by anyone, such courage and fortitude, as was displayed by little Robert Hodges.

The writer was with him on Friday before he died. He then had undergone two operations and he said that if the doctors said that it was necessary for them to amputate his limb, he was ready and willing, that he was praying for God to give him strength to stand the pain. On Sunday evening he kissed his mother good-bye and with a smile on his face, his father carried him in his arms to the operating room, and soon after a hip joint operation he fell asleep in the arms of Jesus, to wake on 'the farther shore.

The taking away of this precious boy, who was only 13 years old, has filled the home with gloom and sadness. But thank God, there is One who can, and will, sustain us in times of great trials. Jesus said, "Come unto me." He can give rest and peace and comfort. May the Holy Spirit comfort the hearts of father, mother, brothers and sisters of this precious one, and may all meet Him on the shore of eternal deliverance, where there will be no more separation.

Your loving pastor,  
F. E. WHITE.

WRIGHT.—On the dark night of Feb. 29th, the death angel came peacefully to the home of Sister Martha Wright and took her spirit home to the dear God, who gave it. Well may be it said, "Watch for ye know not when death cometh."

Sister Wright was not confined to her room. Neither did her loved ones know the death angel was hovering o'er their home until a few hours ere her spirit departed. She went away so peacefully, sleeping so sweetly. Her going somewhat represented the life she lived—peaceful and resigned, resting in Jesus' love.

I know it was a happy meeting when she met our dear Sister Josie, who went home less than a year ago.

Sister Wright was born November 24, 1885, died February 29, 1908; professed faith in Christ at the age of sixteen. When the Gallaher View church was built she brought her letter here and remained until her death. Sister Wright left to mourn her going away two daughters and four sons.

Rev. Shipe, our former pastor, conducted the services at the Gallaher View Baptist church. "Weep not dear children, mother is not dead but gone before." "In my Father's house are many mansions."—A FRIEND.

TEMPLIN.—Mrs. Nannie Templin, wife of Wm. Templin, departed this life at the home of her son in Bristol, Tenn., on Jan. 8, 1908, after a short illness. She leaves a husband, four sons and many friends to mourn her loss. She joined the Baptist church in her childhood days and after moving to Johnson City, she united with the Johnson City Baptist church by letter from Clear Fork, Nov. 21, 1886.

The church never had a more earnest, zealous and consecrated member. Loyal to the church in all departments of the work, she did all she could. She was above the average in the teachings of God's word. It was the great pleasure of her Sunday-school class to have her explain the words of eternal truth. She was well versed in the doctrines of the



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She was a true wife, faithful and kind, affectionate to her boys and as a neighbor she stood in the highest esteem. If she had an enemy I never knew of it.

Sister Templin was drawing near her four-score years, full of good deeds of love and many sacrifices, with unflinching confidence in whom she had trusted. She entered the dark valley of death conscious that her Saviour was there to comfort and cheer her, and as the angel voices from the other shore fell upon her dull ears she was able to testify to her abiding faith in whom she had trusted with shouts of victory and exclaimed:

"Oh, death, where is thy sting,  
Oh, grave, where is thy victory?"

Such is the eternity of glory, and blessedness that awaits those whose trust is in Jesus.

In the death of Sister Templin the church has lost one of its most devoted members, the husband an affectionate and devoted wife and the sons, a mother the dearest name on earth. Thanks be to God our loss is her eternal gain.

Sunday School Teacher.

GRAY.—Walter G. Gray, a member of the Ashland City Baptist church, died in Dec. 1907. Bro. Gray was a devout Christian man. He feared God and loved the followers of Christ, and but for his health no doubt he would have been a more active Christian. Bro. Gray was a member of the Baptist church at Ashland City about

two years and helped all he could.

He was born Oct. 1858, accepted Christ as his personal Saviour when only 15 years of age, and has been a Baptist ever since.

We hereby offer his family our deepest sympathy. We sincerely hope and trust that all of them will make preparations to meet their beloved one in heaven. We have to be submissive to the Lord's will, for He doeth all things well.

To look at His work from a human standpoint, we don't understand it, but let's be satisfied, knowing that "all things work together for good to those that love the Lord."

It is hereby ordered that the within be sent to the BAPTIST AND REFLECTOR for publication.

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WHEN CHICKENS DIET.

It may sound strange to the uninitiated but chickens need meat and vegetables, says a writer in THE HOUSEKEEPER for April. Those who have any ground whatever in which they can plant cabbage, mangels, beets, turnips, carrots or potatoes should do so, as it is absolutely necessary for chickens to have such food in the winter time when they cannot forage for green stuff. I know of one instance where a young business man rents a vacant lot each spring and raises vegetables for the family and sufficient for the chickens as well. He plants a dozen or two sunflower stalks of the giant variety and his lima beans run up these, and as they are around the edge of his "patch" they practically take up no room, yet they provide seed for his chickens in the winter. The next winter's feed should be planned for now before garden time, and the garden laid out in such a way as to give room for these vegetables. Late cabbage can be planted where the peas or some early crop has been.

When you begin to raise chickens, the next step is to raise as much of their feed as possible, and this will teach one to utilize every available inch of ground. Some people have vines, such as cucumber vines sprawling all over half of a garden plot when they would do far better if running over a fence or against a wall, and the ground would be clear for other things. This the beginner will realize, and if she starts right and keeps on that way, she will find that she has but little chicken feed to buy and there will be that much more profit in them.

Skim milk is excellent for chicks and chickens, but it would not pay to feed it if one had to buy it; but for those who have cows, the milk could not be put to better advantage, for the cheesy matter left in the skim milk is the most valuable part of the food and tends to make healthy, vigorous chickens, containing, as it does, muscle and flesh forming material.

It is well to feed, once a week, a little charcoal in a mash, having the mash in a crumbly state, not soft or sloppy, and taking care not to use sufficient charcoal to make the mash blue or dark, as they would eat it. Also keep the charcoal before the chickens at all times, as you do the grit and oyster shells.

Never waste the meat scraps nor the bones from the table if you have a cutter or any way of crushing them fine

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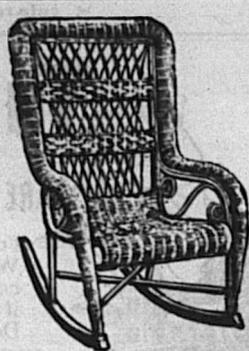
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enough for the chickens to eat them. In the summer time chickens can supply themselves with meat in the way of bugs, worms, and so forth, but when they have no runs in which to search for unwary grasshoppers and worms, they must have them supplied in the form of meat meal, meat scraps or ground green bone.

We had a good day at Cross Roads church the third Sunday. Preached on missions and received \$6.47 for Home and Foreign Missions, and one new subscriber for the Baptist and Reflector. This was the best offering ever made by this church at one time. They are a noble little band and deserve great blessings. I now have seven different places to preach, ranging from five to twenty-four miles apart. I hope under God to accomplish much for the Master on this field this year. Brother Runfons is here and he and I are at work on our new church building. We are greatly in need of money to hire workmen to help us do the work. We both come in tired out at night, but our rest is sweet after toiling all day for the Master. Some day this toil will have ceased, and then it will be one eternal rest—"sweet rest."

J. H. HULL.

Hohenwald, Tenn.

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