

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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EDWARD EVERETT HALE: THE GREAT HEARTED.

BY RICHARD WATSON GILDER.

Patriot, and sage, and lover of his kind,
The love he gives a thousandfold returns:
His is the wealth of love a great heart earns
By giving all that heart, and soul, and mind.
For his 86th birthday, April 3, 1908.

—*Woman's Home Companion for April.*

PERSONAL AND PRACTICAL.

—And did you let another year pass by without giving anything to Home and Foreign Missions? Are you willing year after year to go on and do nothing to try to save the lost world? God pity you.

—The *Watchman* says pointedly: "A very serious difficulty for the supporters of papal infallibility is found in the fact that of the 297 popes, thirty-one have been officially declared to have been heretics, and one confessed his fallibility."

—In the recent elections held in Michigan ten counties voted dry. This fact was generally overlooked in the still more remarkable fact that on the same day there were about 24 counties in Illinois that voted dry. The kingdom is coming, and coming fast.

—The following telegram was received from Dr. R. J. Willingham on the morning of May 1st: "Praise God. All obligations paid. Tennessee twenty-one thousand seven hundred dollars, forty-one cents." This is certainly glorious. We are proud of Southern Baptists. We are proud of the Baptists of Tennessee. In fact, we are shouting happy.

—While Southern Baptists are rejoicing at the showing made by their Home and Foreign Mission Boards, we regret to learn that our Northern brethren have not been so fortunate. It is announced that the Home Mission Society has an accumulated deficit of \$95,893.58; the Missionary Union, \$158,000. This makes a combined deficit of over \$250,000.

—We have been accustomed to calling it "malaria" which means "bad air." But the Third International Sanitary Congress has decided to call it "mosquito fever." When your bones ache and your flesh burns and your body shakes, and you feel as if everything was going to the bad; it used to be thought that it all came from bad air. Now we know that it comes from the bite of mosquitoes. The *Watchman* thinks, however, that "it will feel just as bad under the new name as under the old."

At the First Baptist church, this city, last Sunday morning, Brethren J. F. Jarmon, G. Frank Cole and R. L. Alexander were ordained as deacons. E. E. Folk delivered the charge to the congregation. The address to the new deacons was made by the pastor, Dr. Lansing Burrows. Dr. J. M. Frost offered the ordination prayer. All of the deacons of the church were present and took part in the exercises, which were quite interesting. A large congregation was present. After the ordination the Lord's Supper was celebrated. The church never seemed in better condition than now.

—"It is not a revolt, sire. It is a revolution." It was to Louis XVI. of France, we believe, that this remark was made. And so it proved. And so Governor Patterson is finding it. No one can offend the moral sentiment of the people of a great State, as he has repeatedly done, and expect to go unrebuked. From one end of the State to the other the revolution is spreading, growing in intensity and in volume as it spreads. We know of only one preacher in the State, of any denomination, who is for Governor Patterson, and he is an appointee of the Governor. When all the

READ OUR RECORD.

Tennessee Baptists number 158,081. They gave to Home and Foreign Missions during the last two years the following amounts:

Gifts for 1906-'07:	
Home Missions	\$12,541 10
Foreign Missions	17,986 38
Gifts for 1907-'08:	
Home Missions	\$14,379 00
Foreign Missions	21,700 41
Gains of 1907-'08 over 1906-'07:	
Home Missions	\$ 1,837 90
Foreign Missions	3,714 03

Total gain

Total gain	\$ 5,551 93
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We have great reason to be glad at the results of the year. It should inspire us to greater effort. Let us go up to Hot Springs rejoicing.

Yours in service,
W. C. GOLDEN.

preachers and good women are on one side, it is not hard to predict the result.

The following paragraph is taken from a recent message to Congress of President Roosevelt: "Just as the blackmailer and bribe-giver stand on the same evil eminence of infamy, so the man who makes an enormous fortune by corrupting legislatures and municipalities and fleecing his stockholders and the public, stands on the same moral level with the creature who fattens on the blood money of the gambling house and the saloon. Moreover, in the last analysis, both kinds of corruption are far more intimately connected than would at first sight appear; the wrongdoing is at bottom the same."

—We mention in another paragraph the fact that the Foreign Mission Board is out of debt. We are sorry to learn from Dr. Gray that the Home Mission Board has a debt upon it of \$22,000—\$8,000 of this, we believe, was brought over from last year. We are glad to know, though, that the receipts of the Board were larger this year than ever before. We are especially gratified at the magnificent work which has been done during the year. Under all the circumstances, considering the financial depression, which came on at a critical time, we think the Baptists of the South have done remarkably well. We hope that next year we will entirely wipe out the indebtedness of the Home Mission Board and largely increase the contributions to both the Home and Foreign Mission Boards.

—A man once wrote to Phillips Brooks, "To me you reveal God as no other man does. What I mean is, I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead." Commenting on this the *Christian Observer* beautifully says: "What would you give to have that said of you? And yet that is what God has a right to expect of every one of His children. The kingdom of God is weak just wherein Christians fail to come up to that standard. Test your life and see if men can detect anything that produces an approach to that effect in the minds of your associates. God's purpose for you is that ye may be 'children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life.'"

Rev. R. L. Motley has resigned the pastorate of the Central Baptist church, Atlanta, Ga., to accept the position of evangelist under the Home Mission Board, and will begin work June 1. He will be associated with Drs. Hamilton, Little, Sledge and others. He will be open to hold meetings after the first of June. For the present his headquarters will be in Atlanta. His permanent home will be determined later. Brother

Motley says: "In all, I have spent more than eight glorious years with this church, and my heart bleeds at leaving my many devoted friends. I love the church and they love me, but somehow God is leading me away from them out into a broader and more difficult field. I go gladly, but with a degree of sadness over the breaking of pastoral ties." Brother Motley is well fitted for evangelistic work. We wish him the most abundant success in it.

—We received a letter several days ago from Rev. U. G. Robinson, superintendent of the Missouri Anti-Saloon League, in which he says: "Missouri is going dry." The Anti-Saloon League is bringing things to pass in this State. We have seventy-six counties out of 114 in the State. Have closed nearly three hundred saloons since the first of January. We are distributing 50,000 of the enclosed buttons. Will have another 50,000 ready for delivery in July." The button referred to has on it the following inscription: "Missouri Dry, 1910, Anti-Saloon League." This is fine. It is glorious. We had counted upon Missouri going dry in a few years. We thought, however, it would be the last State in the South to do so. We had expected Tennessee to be the next State after Georgia, Alabama, Mississippi and North Carolina to go dry—which it will do by January, 1910—but evidently Missouri will not be very far behind, if any behind.

Zion Presbyterian Church, about nine miles west of Columbia, Tenn., celebrated, not long ago, its 100th anniversary. In 1805 a hardy band of pioneers representing some twenty families, set out from Williamsburg, S. C., and after passing through Nashville and Franklin, settled near Columbia. During the winter of 1806-07 a log church was built as near the center of the above named tract as possible, and in the spring of 1807 the families of the pioneers were brought forward. It is said that on the journey of these families from Williamsburg they became divided into two parties, those who owned their own wagons and teams, led by the Rev. Jas. W. Stephenson, and who declined to travel on the Sabbath, and those renting horses, who were thus forced to spend their Sundays on the journey. "Parson" Stephenson's party arrived one hour late, in excellent spirits, and "without the loss of a limb-pin," while those who had traveled continually had been lost in the forest, and reached Zion no sooner, but with jaded teams and broken wagons. This goes to prove the need of a Sabbath day, a day of rest, one day in seven, and that both man and beast would last longer for such a day of rest than if they work every day in the week. This fact has been proven over and over again in various other ways.

The Supreme Court of the United States recently handed down a decision in the case of the State of South Dakota vs. Delamater, upholding the decision of the Supreme Court of S Dakota in a suit to determine the constitutionality of a law that imposes a tax of \$200 upon anyone soliciting orders for liquor in any county of the State. A whiskey drummer in Potter County, S. Dakota, who failed to pay the tax imposed was arrested and found guilty in the lower court. The liquor men appealed the case, and set up the defense that this law was in conflict with the interstate commerce law and a decision of the United States Supreme Court. The Assistant Attorney-General of the State insisted that the law did not place a tax upon the business of soliciting orders. The Supreme Court of the State upheld this contention. The liquor men then appealed the case to the Supreme Court of the United States. The *Alabama Baptist* is correct in saying: "This decision opens the way for any State in the Union to seriously handicap the liquor traffic in its defiance of local prohibition laws by imposing such a tax upon the business of the whiskey drummer and making it payable in each county in which he undertakes to do business, so as to make it practically prohibitive."

GOD CARES FOR ME.

BY BELLE M'KINNEY SWOPE.

3 God cares for me.
How sweet the thought
That in his boundless love he sought,
And with his precious blood he bought
New life for me.

God cares for me.
He lived and died
That I may in his home abide,
God cares for me,
And here and there may trust my Guide
To plan for me.

God cares for me.
Though I be blind,
On every troubled wave I find
Some recompense for all mankind,
And peace for me.

God cares for me.
He'll not forget
That I, his child, am praying yet
That in my own weak way he'll let
Me live in him.

God cares for me.
And with him near,
The lonely places seem less drear
Because I know how very dear
I am to him.
Newville, Pa.

BAPTIST PRINCIPLES.

BY EDGAR E. FOLK, D.D.

IV.—Separation of Church and State.

MY DEAR SON:

This principle follows logically and naturally upon the principle of Religious Liberty, which I discussed in my last article. It is a corollary to that.

I have been speaking so far especially about individuals. But when a number of these individuals are gathered together, there must be some form of government for them.

Man has two natures—physical and spiritual. He is a creature of two worlds. He has two lives—temporal and eternal—a life here, and a life hereafter. In accordance with his two natures, there are two governments for man, material and moral, secular and religious. The secular government is represented by what we call the State. This is an association of men together for the mutual protection and advancement of their physical, mental and moral interests. The religious government is represented by what we call the Church. This is a voluntary association of Christian men together for the mutual protection and advancement of their spiritual interests. The State is incidentally concerned about the spiritual interests of its citizens, but has no direct concern in or control over these spiritual interests. The Church is incidentally concerned about the physical and mental and moral interests of its members. But its special business is to care for their spiritual interests. In the State, government takes different forms, such as a monarchy, oligarchy, and republic. In the Church, it takes different forms, corresponding largely to those in the State government, such as the papacy, episcopacy and congregationalism.

Our Savior recognized these two governments of State and Church. One time while He was on earth there came to him a delegation composed of both Pharisees and Herodians. The Pharisees were the most religious sect among the Jews. They represented the Church. The Herodians were a political organization, followers of King Herod. They represented the State. This delegation, composed of Pharisees and Herodians, asked Him the question whether they should pay tribute to Caesar or not—that is, whether they should pay taxes to the secular government. The Pharisees contended that Jews should not pay such taxes, because they were under a theocracy—that is, they were a favored nation directly under the rule of God, and should not recognize this secular government by paying taxes to it. The Herodians insisted, though, that it was proper to have a secular government; that at any rate, they had such a government and that they were under obligations to support it by their means. They cared little for religion.

Here were two extreme representatives of the Church on one side, and of the State on the other side. Now which was correct? Jesus saw that they were trying to catch him. He told them to bring Him a denarius (a Roman coin worth about seventeen

cents and used in the payment of taxes). He asked them whose image and superscription were on the coin. They told him, "Caesar's"—that is, the Roman Emperor's. He said to them, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." You say this is Caesar's image and superscription on the coin? This indicates that the coin belongs to Caesar. If he demands it back in taxes, pay them. The very fact that you use the money of the secular government shows that the secular government has claims upon you. Fulfill your obligations to that government. This much was said more especially for the benefit of the Pharisees. He then adds very emphatically for the Herodians: "And to God the things that are God's." Don't think that you have discharged all the obligations upon you when you have paid your taxes to the secular government. There is another government to which you owe obligations—the religious government; the government of God. He has claims upon you, too, just as high and just as binding as those the secular government has on you—nay, higher, and more binding; as much higher and more binding as the spiritual nature of man is more important than the physical and mental. No wonder "they marveled greatly at Him." He had in a moment answered their question, had completely turned the tables on both the Pharisees and the Herodians and had laid down the broad principle that both the secular and the religious governments are to be recognized, and that men are under obligations to both.

Paul also taught the same things. He said: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive of themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? Do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For, for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13:1-7.) With reference to the spiritual government, the author of the Hebrews (probably Paul), said: "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Hebrews 13:7, 17.)

There are then two governments, secular and religious, those of State and Church. Now the question comes, which is superior, the State or the Church? Shall the State be above the Church or the Church above the State? As simple as this question may sound, it has been the cause of more contention, more strife and confusion and bloodshed than perhaps any other one question in the history of the world.

Buckle, in his "History of Civilization," says: "During almost a hundred and fifty years, Europe was afflicted by religious wars, religious massacres, and religious persecutions; not one of which would have arisen if the great truth had been recognized that the State has no concern with the opinions of men, and no right to interfere even in the slightest degree with the form of worship which they may choose to adopt. This principle was, however, formerly unknown, or at all events unheeded; and it was not until the middle of the seventeenth century that the great religious contests were brought to a final close and the different countries settled down to their public creeds."

(To be concluded next week.)

BISHOP HOSS ON LOCAL OPTION.

A REPLY TO THE AMERICAN.

Editor The American:

Dear Sir—The American of yesterday morning has seen fit to reproduce, with editorial comment and indorsement, a paragraph from a speech which, as president of the Local Option League, I made in 1896 before the Democratic Convention of Tennessee. What the object of this publication is does not need to be guessed. He would indeed be a dull man who could not see it. If the American had indorsed my views at the time of their utterance, I should have been duly grateful; but in view of its absolute silence when, I must confess

that I have no deep sense of gratitude for its belated approval.

As I am brought before the public in a way that may raise some doubt concerning my attitude toward important moral issues now pending, I beg the privilege of speaking for myself; and I shall try to be so clear that no one who takes the trouble to read can fail to understand what I say.

1. As to the essential wrongfulness of the whole liquor traffic, I have never for one moment had a doubtful or indefinite opinion. Thirty-eight years ago, in a sermon preached at Knoxville, Tenn., I laid down the doctrine that no man has a moral right to engage in the indiscriminate sale of strong drink as long as he can make an honest living by stealing. On that doctrine I stand today, and expect to do so as long as I live.

2. I have never believed, and do not now believe, that effective temperance legislation can be secured through the agency of a third party. While cherishing the highest esteem for many of my friends who differ with me on this point, my policy has ever been to work through the historical political organizations, seeking the co-operation of all who are opposed to the saloon, without reference to their views on other subjects. The fact that I am myself a convinced Democrat is no reason, so it seems to me, why I should not lock shields with good men of different political faith in the warfare against what is undoubtedly one of the most gigantic evils of our age.

3. I did make an earnest appeal before the State convention of 1896 in behalf of local option. Thanks to the courtesy of Judge John K. Shields, who presided over that body, I was given a fair chance; and the majority of the convention showed signs of responsiveness to my words. But the whole matter was referred to the committee on platform, where the friends of whiskey simply shoved it out of sight. Against their action the American uttered not one word of protest.

4. In the winter of that year, in company with Drs. Folk and Landrith, I appeared once more before a legislative committee on the same mission and met the same fate. We were told that local option meant perpetual agitation and ill feeling, and that, involving, as it did, the delegation of legislative power, it was clearly and flatly unconstitutional. The veto message which Gov. John C. Brown had sent to the Legislature in 1873 was dragged out and paraded before us as final authority for these contentions. Senator Jarvis, who was not himself a member of the committee, came in and delivered a strong speech against us, conceding our honesty but making light of our common sense. *Nothing could have been jauntier than the way in which we were disposed of. Whiskey was still in the saddle. For ten years it had been able to block all progress. The accredited representative of the business still occupied a seat on the floor of the Senate, and, to the shame and dishonor of the commonwealth, carried on his lobbying with brazen openness in the very light of day. A little later he found it convenient to spend some months in Florida.*

5. Being balked in our efforts by the refusal of the party leaders to be true to their own loudly proclaimed principles, we were driven to the necessity of trying another plan and of addressing ourselves directly to the voters. It was not long thereafter before the politicians began to sit up and take notice. With their customary shortsightedness, they had been unable to discern the incoming of the tide of reform; but when its waves broke upon them, they forthwith ran for their lives. The four-mile law, which had already been upheld by the supreme court, was working wonders in the rural districts, and we determined to seek for its gradual extension. *Then a most ludicrous thing took place. The very crowd that had refused to grant local option and had denounced it as foolish and unconstitutional, undertook to preach it as the sole remedy for existing ills.* The swiftness with which they changed their base was simply amazing. That they were honest in their maneuver is a supposition that taxes belie to the uttermost. Their sole object was to thwart our scheme. The result is writ large on the statute book. After the Peeler bill had been done to death we finally got the Adams bill, and then the Pendleton bill. *But for these blessings we owe no gratitude to those who are now in control of the Democratic organization in Tennessee. It is known of all men that the governor threw the whole weight of his official position against the last named measure, that he threatened to veto it, and that at last he gave it a reluctant and grudging approval.* The bill is law simply because the demonstrations of popular feeling in its favor were too overwhelming to be disregarded. That those who tried to kill it should now demand credit for its passage and proclaim their loyalty to it is a spectacle to raise a laugh under the ribs of death. *These same gentlemen would no doubt repeat it tomorrow if they had it in their power to do so and*

did not stand in wholesome dread of an indignant electorate. Their present position means, when logically interpreted, the reopening of the whole question in every part of the State.

6. If the enemies of temperance had been content to let these laws stand without interference till their value could be fully determined, they might have had some faint excuse for protesting against further legislation at this time. But they have adopted exactly the opposite course. In every possible way they have sought to nullify and neutralize the operation of the laws. By drummers and by advertising they have invaded the dry territory of the State, and tried to flood it with their wares. The wholesale dealers in the chief cities have backed up and encouraged the lawless dives in every community. When the movement was started to pass a segregation bill for the city of Nashville, one of the most eminent lawyers of the State came before the city council to oppose the measure, stating that he did so as the paid representative of Mr. William Gerst, the chief brewer of the city. The Model License League, an alien organization, has come hither with its funds and its workers to defy and to fight the whole temperance program. In the meantime, even so reputable a newspaper as the *American*, which at times has done good work for decency and righteousness, has opened its columns to the most vicious assaults on the Prohibition cause, and has allowed its correspondents to be particularly severe in their denunciations of ministers and to charge them with fanaticism and folly and warn them to keep their mouths shut. Now, the ministers of the State are mostly natives. As a rule, they are men of character and standing. They have no desire for office and no wish to take a hand in partisan politics. But they cannot be bullied nor brow-beaten into silence on a question that touches their consciences. They have nearly as much right to think and to speak as the brewers, the distillers, the saloon-keepers, and the aliens who head the Model License League. They believe—they have been forced by the course of events to believe—that the only way to keep what they have already secured is to rise up and sweep this organized iniquity from the State. *It is too late to talk to them now of local option, especially when the talk comes from men who are making covert threats of "State-wide license," and who have given us, not a primary in which every Democrat may cast one vote and have it counted as one, but a complicated scheme which makes it altogether possible, AND WAS DESIGNED TO MAKE IT POSSIBLE, that a minority of the voters may override and set aside the will of the majority. To call this fairness is to affront our intelligence, and to try to prove it to us it is to take us for a lot of fools. This wonderful primary, moreover, is one that violates every principle of local self-government. Instead of being conducted by the people themselves, it is to be absolutely under the control of a small committee sitting in the city of Nashville—an instance of centralization that would make Alexander Hamilton turn green with envy. If the Democrats of the State, acting through their local authorities, are not to be trusted to vote their sentiments straight and to count their ballots honestly in choosing a nominee for governor, why should they be trusted to settle the matter of the sale of whisky? This censorship from the capitol, based as it is upon the assumption that it is necessary for certain managers to watch the Democratic yeomanry as if they were a set of thieves, is the gravest affront that was ever offered to self-respecting men. And when it is coupled with a loud plea for the local control of the whisky business, it becomes an inconsistency so gross that it does not deserve the slightest consideration.*

The whisky sellers, to put it short, by their incessant and combined opposition to every form of restriction, by their deliberate and bold purpose to undo and overflow all the statutes that have been framed to limit and regulate the traffic in strong drink, by their announced and persistent intention to carry on the trade by hook or crook in the communities that have voted it out, by their violent and unmannerly denunciation of everybody that gets in their way—by all these things have made it necessary to deal with them in a still more drastic manner. There is absolutely no ground on which they can justly call for leniency. The manner in which they have always acted is essentially anarchistic. The strongest argument against a thing is often the argument that is offered for it. No more terrible indictment could be brought against the saloon—and with the saloon the brewery and the distillery—than this: that it is impossible to force it into obedience to the decrees of the people. And this, after all, is the chief plea of those who oppose prohibition. The plea is true. Whisky violates every enactment that is framed to regulate or suppress it. It seduces minors; it tramples under foot the civil Sabbath; it encourages every vice that can be named; it is the abettor of gambling, the notorious patron of lust, the chief

source of murder. The issue has been made, and it will be fought to a finish. Let every man choose for himself what he will do. It is no time for indecision. All trimmers and dodgers and side-steppers and jolly jokers with grave matters must fall into line on one side or the other.

E. E. Hoss.

Nashville, Tenn., April 24, 1908.

—Nashville American.

FROST.

BY GEO. A. LOFTON.

I mean Dr. J. M. Frost, Corresponding Secretary of the Sunday School Board of the Southern Baptist Convention.

There is nothing specifically suggestive in the name, as in the case of many Biblical and historic personages. Both genial and congenial, sunshiny and warm, he is, and pure as Sir Jack himself; and he only seems to partake of the frigid nature of Sir Jack when he has to say: "No!" Even then his face smiles and shines, but with the unmistakable brilliancy of negativity so patient in the icy effulgency of Sir Jack when he nips the rosy buds of hope. Frost has no hesitation before the dignified word, "Duty," when he knows it; and if he ever procrastinates in view of an obligation, it is because he is not fully satisfied as to the *what*, or the *how*, of the thing to be done.

In the highest sense of the words, Frost is a man of wisdom, prudence and policy. He is a statesman, a diplomat and a business man in the management of the denominational affairs entrusted to his hands, and with exquisite skill and efficiency he has organized and set in operation the great work of the Sunday School Board of the Southern Baptist Convention. That work, today, is a magnificent something which, in seventeen years has grown out of an insignificant nothing. Honestly opposed from the start, by no inconsiderable number and ability of Southern Baptists, and in direct antagonism with the American Baptist Publication Society—largely entrenched in favor and patronage of Southern Baptists—it is simply marvelous, the success of the Sunday School Board. To be sure, the Board was established upon the general demand and founded in the generous response of Southern Baptists, but under the conditions which environed its organization and which have opposed its continuance, especially in certain sections of our territory, nothing could have broken down the opposition, or circumvented the difficulties, which have, up to date, threatened the success of the board but the skillful management of a master mind.

That master mind was Frost, whose wisdom has been as much distinguished for what he has not done, perhaps, as for what he has done—as much for the manner of doing, as for the thing done—as much for his methods of doing, as for the grand work accomplished.

It must be admitted that, with the exception of the writer, Dr. Frost has been sustained by a splendid board of advisors and helpers; but in the progressive development of the board's great work, the leading spirit has been its great secretary. Seldom has it ever been the case, after the maturest discussed and deliberation, that the board has run counter to the projection and policy of the secretary in the movements and policies which have made the Sunday school work a mighty factor in all the departments of denominational progress. The splendid gifts to the Training School, the institution of a chair of Pedagogy in the Seminary, appropriations to the Home and Foreign Mission Boards, the establishment of Field Secretaries, the Bible fund, the securing of properties in Nashville, and the setting aside of special funds for these and other objects as assets of the board essential to future work, so far as I remember, were all conceived and effected by our secretary, however encouraged and granted by the wisdom of the board. We have seldom, if ever, found it necessary to oppose Frost in the policy of the board's enterprise—always in advance and never too late or behind the opportunity when it came to move.

Too much could not be said of the incomparable Van Ness, who is master of the department of the board's literature and of other business affairs of the board. The same of Spilman, Leavell, Beauchamp and other field secretaries who have mightily contributed to the success of the board in difficult fields; but these splendid agencies were discovered and utilized by the keen eye and fine judgment of that long-headed Frost, who knows men so well and who knows how to choose and operate his helpers. Never was there a better general with better lieutenants, or one who knew better how to marshal his forces in time of war and to use them in time of peace. Frost is the Napoleon of the Sunday School Board; and the only difficulty conceivable is to keep him out of Russia.

I sometimes feel that if he had the resources and the

power, he would take in the whole work of the denomination.

All pleasantries aside, Frost is a great man, and has done a work which will entitle him to the name of one of the fathers and founders of Southern Baptist prosperity and glory. He is a great preacher and writer withal, and his two books: "The Moral Dignity of Baptism," and "The Memorial Supper of Our Lord" will stand as lasting monuments to his fame as a Baptist author and a Christian gentleman of the highest order to say nothing of his intellectual ability and scholarship. Not only so, but above all, Dr. Frost is a simple-minded and pure-hearted Christian—spiritual in tone and conscientious in all his convictions and actions—as I have, these many years, seen him, been about him, dealt with or differed from him.

Nashville, Tenn.

BIBLE BAPTISM.

BY REV. ED. G. BUTLER.

There has fallen into my hands a little pamphlet called "Bible Baptism," by Robert P. Kerr, D. D., of the presbyterian faith, from which, if you will allow me space, I will give your readers a few quotations.

On page 19, in trying to prove that Christ was not immersed, Mr. Kerr says: "In that country where people did not then, and seldom do now, wear shoes, it would be most natural for persons about to be baptized by sprinkling, especially if there were a great multitude of candidates, to step *to*, or possibly *into* the edge of the river, and stand there while water was poured or sprinkled on their heads." The point is that the people "did not then wear shoes;" but on page 16 he gives John's words which were spoken with reference to Jesus: "but he that cometh after me is mightier than I, whose shoes I am not worthy to bear." You see the contradiction.

On page 23 of this little book Dr. Kerr tries to prove that Philip did not immerse the Eunuch and gives this as the scripture the Eunuch was reading: "So shall he sprinkle many nations; the kings shall shut their mouths at Him, for that which had not been told them shall they see; and that which they had not heard shall they consider." Then he said: "This is what he Eunuch was reading when Philip came to Him in the chariot, and we find that Philip took from that passage of scripture the succeeding verse as the text of his sermon, and his preaching was so effective that the Eunuch confessed Christ and desired to be baptized. Now in the face of the passage the Eunuch was reading, how could Philip have baptized him in any other way than by sprinkling."

Mr. Kerr says the Eunuch read, "So shall he sprinkle many nations," etc., but the inspired apostle says: "The place of the scripture which he read was this. He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth."—Acts, 8:32, 33.

I must confess that, when I read that willful perversion of God's Holy Word, coming as it did, from a man who bears the title of a Doctor of Divinity, my heart sickened within me. My confidence in the integrity of the man who would do it, withered like a tender plant severed from its roots, and my reverential respect for any one who will resort to such methods to sustain a false theory and deceive the people, took wings of disgust and flew away.

On page 47 of this little book, Mr. Kerr says: "The first recorded case of infant baptism was in the Red Sea." "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, men, besides women and children, and were all baptized unto Moses in the cloud and in the sea." Then he says: "These words are from I Cor. 10:2 and they show that, with God as administrator, and the great sea and cloud for the means, the men and the women and the children were all baptized together."

The reader will notice that the first part of the scripture given above is taken from Exodus 12:37 and so connected with I Cor. 10:2, as that it reads like one verse, and the writer, a Doctor of Divinity, says that his quotation is from I Cor. 10:2, supposing—I presume—that the *thoughtless* reader would take his word and not turn to the Bible and see for himself, and thus he, by his cunning craftiness, would cause some to "turn their ears from the truth, and be turned unto fables."

I know not whether the author of this little *mass of corruption* is dead or living, but this I do know, the thing was about to play havoc with one of my members, and I could not be loyal to my church, to my Master's kingdom, nor to my God if I did not expose it to the world.

Brethren, we are too prone to pass these poisonous tracts by unnoticed because they are "trash," and are

little things, but we should remember that it was not the spilling of Abel's blood by his brother that did bring the world under condemnation, but (as we would term it) the little sin of eating a forbidden apple. Let every preacher who reads this turn to and read the following scriptures: Acts, 20:26-31, 2 Tim. 4:1-5, 1 Tim. 4:19, 1 Peter 5:1-4.

Trenton, Tenn.

ROAN STREET BAPTIST CHURCH, JOHNSON CITY, TENN.

Yesterday was the beginning of the second year since the organization of the Roan Street Baptist church, and was a great day with us. There were three hundred and ten in Sunday-school and large audiences at both morning and evening services. There were four additions by letter, one upon profession of faith and eight baptized.

During the year and since the pastor came to the church eight months ago, there have been ninety-four additions to the church. Of these forty-eight were by letter and forty-six upon profession of faith and baptism. In addition to about \$1,200 expended in repairing our building the church has contributed \$914.10 for pastor's salary and supply; \$113.23 for Foreign Missions; \$55.03 for Home Missions; \$75.00 for State Missions; \$37.52 for Orphans' Home, and \$15.00 for Ministerial Education, and \$379.86 for other expenses, making a total of \$2,789.76 contributed for all purposes by the church during the year, and not one penny has been raised by bazaars, suppers, etc., but it has come as direct contributions from the members.

The Sunday-school elected officers for the year. Brother J. A. Cargille was reelected superintendent, and stated that he was of age, having been a superintendent for twenty-one years. The outlook is hopeful and we are expecting the Lord to greatly bless us this year.

The church recently held a Mission Institute and was greatly benefitted. Addresses were delivered by Revs. W. Y. Quisenberry, A. E. Brown, O. C. Peyton, M. D. Jeffries, D.D., A. J. Holt, D.D., J. J. Taylor, D.D., and Prof. J. T. Henderson. These brethren were all at their best and our people will not soon forget them.

We are expecting Brother and Sister Snow to be with us in a series of meetings, beginning immediately after the meeting of the Southern Baptist Convention, and we are praying for a meeting of great spiritual power.

T. G. DAVIS, Pastor.

HUMBOLDT NOTES.

For two months it has been my privilege to supply the pulpit of the Humboldt church and to me this has been a rare pleasure. During this time the church has made its contributions to Ministerial education, Ministerial relief and yesterday we closed our campaign for Home Missions. We had previously taken subscriptions amounting to \$410.25 and when we checked up yesterday and counted the cash we found that every cent subscribed had been paid. The women had previously contributed to the same object \$57.00 during the week of prayer.

These brethren and sisters have grown wonderfully in the grace of giving and have shown what can be done by a small church when they have a plan and work it.

Our Sunday-school superintendent was the happiest man in town last Sunday. For some time there has been a healthy growth in his school and last Sunday there were present two hundred and fourteen. Our superintendent is a live man; he attends our Sunday-school conventions and keeps forever on the lookout for something better for his school.

We are expecting our new pastor this week and will hail his arrival with joy. He comes to a splendid people and to plenty of hard work.

There were three of our Sunday-school at the Greenfield Convention and we hope our school will be benefitted by our having gone. If there had been nothing else but the lectures of Prof. Leavell, it would have been worth all the expense and trouble. He is a master when it comes to Sunday-school problems and is the most practical specialist I ever saw. Let every superintendent and teacher begin to get ready to go to Jackson next year to the Convention.

R. P. MAHON.

April 28, 1908.

DICKSON NOTES.

Last Sunday, April 26th, was Home Mission day with us, and, after a sermon on Matt. 18, 19, 20, a collection was taken amounting to \$13.84, which is very good viewed from the standpoint of our present circumstances. For Foreign Missions \$37.50 has been sent in,

These sums would have been larger had our people not been somewhat strained on other lines. We believe in missions over here and shall give the subject emphasis by distributing tracts, conversation in the home and by sermon. Neglect indicates a chill at heart, therefore we cannot afford to ignore this, our Savior's last command. We have not reached our ideal on mission work yet; we cannot but feel responsible until we have made diligent efforts to secure the intelligent co-operation of each of our members. They are not apt to forget the subject.

I am very much pleased with my new field at Dickson. The people have been very kind and hospitable to us and there are evidences of a better day. Our audiences are steadily increasing—some have told me larger than ever before. We praise God for sending the people to His house and shall continue to insist upon our members to pray and work for large audiences. My confidence is unshaken in the message which God gives me from time to time to deliver to His people.

Our Sunday-school is steadily growing, which means a larger and more hopeful future for our church. The Easter exercises by the children of our Sunday-school made our hearts rejoice as their youth were thus mingled with our years.

We feel that the Lord is with us and we are confident that He is going to ripen the harvest soon.

F. H. FUNDERBURK, B.D.

Dickson, Tenn.

NOTES FROM FAYETTEVILLE BAPTIST CHURCH.

Rev. J. F. Savell took charge of our church as pastor the first Sunday in March, since which time much interest has been manifested for the growth and welfare of the church. He, with his family, came to us from the Baptist church at Pine Bluff, Mo., which church very reluctantly gave him up that he might come to us.

We are delighted with our new pastor and his most excellent family. We have services the second and fourth Sunday mornings in each month, and every Sunday night, prayer meeting each Wednesday night. The Sunday-school is increasing both in interest and number.

Our Ladies Aid and Missionary Society was reorganized the 16th of April.

The fourth Sunday in May will be the 29th anniversary of the organization of our church, and on that date we will have a celebration service.

Since March, the first, nine new members have been received into the church.

A MEMBER.

GLORIOUS GIVING.

The record of Tennessee Baptists on Home and Foreign Missions is glorious. It was a disappointment not to go to \$15,000 for Home Missions, but maybe the failure will move some of our churches that seem to think so lightly on this great department of work. Our gifts to Home Missions were \$14,379, and to Foreign Missions \$21,700.41. This is a total increase over last year of \$5,551.93. That is fine for a year of so much talk about "hard times."

I am glad to say that many of our small churches that have never given have sent in nice offerings for Home and Foreign Missions. I am not sure but some of our smaller churches have equaled the best of our larger churches in giving. However, it was glorious giving. All who helped can rejoice. Only those who failed to give have lost, and they have lost far more than they have gained. Now, let us turn our attention to State Missions for the greatest year of our history.

Yours in hope,

W. C. GOLDEN.

SEMINARY NOTES.

BY W. N. ROSE.

The following were out yesterday to regular appointments: S. E. Reed, Eight-Mile; W. R. Hill, Harrod's Creek; G. B. Smalley, Glenview; W. N. Rose, Mt. Carmel. Supplies: A. N. Hollis, Waterford; W. C. McPherson, Cox's Creek.

T. Riley Davis is on the sick list. Final examinations close May 23d. There will be an unusually large number of full graduates.

New York Hall, Louisville, May 4, 1908.

CONVENTION DELEGATES.

Send me your name if you are going to the Convention at Hot Springs. I will send you at once a card of registration which you should present to Dr.

Burrows on arrival, where you will find me to serve you in any way I can. Should you fail to get your notice to me on time I can furnish you card at Hot Springs. We have places for 146, and only 51 names have been received up to date. Send us your names at once.

Yours in service,

W. C. GOLDEN.

FROM HOME BOARD HEADQUARTERS.

We have had a glorious year. Receipts from all the States for Home Missions were \$248,138.17. Last year, \$220,829.23. Increase, \$27,308.94. Tennessee gave \$14,379.50 against \$12,541.10 last year. Our debt is about \$22,000. We are joyful over the great results accomplished, the greatest in the Board's history.

Yours in Christian bonds,

B. D. GRAY,

Corresponding Secretary.

Atlanta, May 1, 1908.

I have accepted the call of the Second Baptist church here and began my work last Sunday. I have been warmly and cordially welcomed by the entire church. Congregations were large at both services and the Sunday-school numbered even 200. In the morning a goodly number from the First church worshiped with us, also Dr. Conger and the young ladies of the University. I follow in the pastorate a noble man of God, who will be held in everlasting remembrance—Brother D. A. Ellis. Let me say that my relations with the State Mission Board and its secretary, Dr. Golden, have been most cordial. There was at no time the slightest misunderstanding in reference to anything. They left the matter of my continuing indefinitely or leaving entirely with me. My labors as missionary evangelist have been with the weakest and most difficult points in the State, where conditions were all against realizing any large results, and terms of entrance into these weak churches were purposely made of the strictest kind. At one of these points, the pastor remarked that we could have received fifty additions if simply receiving numbers had been our main object.

J. H. ANDERSON.

Jackson, Tenn.

Now that the hard fight for the Home and Foreign Boards is over for the present, I want, from my heart, to thank those who have helped so faithfully. God bless each of you. He will. I do not know at this writing just how the boards stand, but I am hopeful. In this hard pull the pastors have done valiant service. I happen to know that some of them will not be able to attend the Convention at Hot Springs unless their churches send them. I write to request that some good brother or sister in each church see that the needed money is put into the hands of the pastor. Take hold of it at once. It can, and will be easily done, if you will make an offering yourself, and then see other wise friends. The pastor will be greatly helped by this trip, and through him the church and community. Then what a handsome thing it would be to send the pastor's wife with him; she richly deserves this trip. God bless the pastor's wife. There is a bright crown for her yonder, and yet, ought we not do more for her here? Who will help to give her this restful, helpful trip? Do it now.

Yours with gratitude,

W. Y. QUISENBERRY.

Kentucky Baptists gave this year as follows:

State Missions\$23,411 88—Gain.....	\$4,208 20
Home Missions 21,928 00—Gain.....	2,530 58
Foreign Missions 34,089 00—Loss.....	1,455 81
For all purposes.....	\$85,740 00—Gain.....	\$4,684 15

The Lord be praised!

The loss in Foreign Missions is accounted for in part that two bank failures in Owensboro kept us from receiving anything from two strong churches that give largely to Foreign Missions.

W. D. POWELL.

Louisville, Ky., May 2, 1908.

We have just closed a series of meetings in Pulaski. Dr. J. H. Anderson did the preaching, and did it well. Those who heard him were highly pleased. One M. E. brother said that it had been a long time since he had heard such preaching. The Lord did not visit us somehow. I expected great things and of course the disappointment is great. Politics, shows and general indifference could not be overcome at present. I congratulate the Second Baptist church, of Jackson, Tenn., upon securing Dr. Anderson as pastor.

J. W. MOUNT.

Pulaski, Tenn.

PASTORS' CONFERENCES.

NASHVILLE.

Belmont—Pastor Francisco preached at both services. Morning theme: "Heaven;" evening theme: "Preaching Christ."

Seventh Church—Pastor Wright preached on "Jesus a Helper in Trouble," and "Lost, Forsaken, Damned." Good Sunday-school.

Central—Large congregation. Subject: "What Think Ye of Christ?" Fine attendance at communion. Large S. S. and B. Y. P. U.

First Church—Ordination of deacons and observance of the Lord's Supper. No night service. One baptized during the week.

Little Hope—Pastor Payne preached on "Living Unto the Lord." Good S. S.

Howell Memorial—Pastor Cox preached at both services. Morning theme: "The Stone at the Door of the Sepulchre." Evening theme: "Who Is the Backslider?" 212 in S. S.; good congregations; good interest.

Gallatin—I. J. Van Ness preached on "David and Goliath." Fine congregation and best Sunday-school in some years.

Lockeland—J. N. Booth, pastor. Morning subject: "Knowing the Lord." Sunday-school good notwithstanding the whooping-cough.

South Side—Pastor Stewart preached on "The Christian's Race," and "First Things First." 103 in S. S. West End S. S., 39 present.

Antioch—Dr. Golden preached at the morning hour on "Prayer." Good Sunday-school and congregation. Pastor Reid preached at night on "Influence." Good service.

Franklin Church—Pastor Geo. N. Smith preached in the morning on "The Manliness of Christ." At night on "A Message from a Lost Soul." Good congregations and interesting services.

Centennial—Pastor R. D. Cecil preached on "It is More Blessed to Give Than to Receive," and "Be Sure Your Sin Will Find You Out." One addition by letter; hand of church fellowship given to three new members; Lord's Supper observed; good congregation; 177 in S. S.; 22 in Jr. B. Y. P. U.; 16 in B. Y. P. U.; 84 in Overton street mission.

Mt. View—Pastor Fitzpatrick preached in the morning on "Building." Good Sunday-school.

KNOXVILLE.

Bell Ave.—Revival continues with unabated interest. About eighty professions to date. E. H. Yankee assisting pastor. 431 in S. S. Pastor J. H. Sharp preached annual sermon at Andersonville Institute.

Third Creek—Pastor J. C. Shipe preached at both hours on "Searching the Scriptures," and "Judas and His Destiny" (Jno. 5:39 and Acts 1:25). 139 in S. School.

Mount Olive—Pastor G. W. Shipe preached on "The Obscured Vision" (1 Cor. 13:12); in the evening an address to Young People's Union on "How We Got Our Bible." 110 in S. S.; one by letter.

Deaderick Ave.—Pastor Perryman preached at both hours on "Fruit Bearing," and "A Dragon Loose in Knoxville." Two by letter; one for baptism; 470 in Sunday-school.

Rocky Hill—Pastor F. E. White preached at the morning hour on "Greatness" (Ps. 18:35). 66 in S. S.

Union Grove—Pastor S. G. Wells preached at both hours on "Strong and Loving," and "Three Christian Graces." 70 in S. S.

Lonsdale—S. P. White, pastor, preached in the morning on "The Mission of the Holy Spirit," and at night on "A Pharisee's Mistake." 169 in S. S.; 30 in B. Y. P. U.

Immanuel—Pastor E. A. Cate preached at both hours on "Doing Memory," and "God Delights in His People Doing Big Things." Four by letter; 152 in S. S.

Third—Pastor A. J. Holt preached at the morning hour on "Constructive and Destructive Forces," and at night on "He That is Unjust, Let Him be Unjust Still." 200 in S. S. Raised \$200 for church expenses. Two by letter; one baptized.

Island Home—Pastor J. L. Dance preached at both hours on "What the Christian Should Do When He Falls into Sin," and "Seek Ye the Lord." 283 in S. S.; 5 additions by letter and one restored. A number of additions.

Meridian—W. L. Winfrey preached at both hours. 82 in S. S.

Rogersville—J. N. Bull preached at Rodgersville.

Grove City—Pastor J. Clarence Davis preached at both hours on "Time and Light," and "Jesus Wept." 188 in S. S.; 2 additions by letter; 22 professions.

Broadway—Pastor Atchley preached at both hours on "Jesus Our Example of Preparation for Working," and "Is God Responsible for the Suffering in the World?" One baptized; 454 in S. S.

Gillespie Ave.—Pastor Fred. Dowell preached at both hours on "What is Thine Hand?" (Ex.

4:2), and "The Second Coming of Christ" (1 Thess. 4:16). Five by letter; one for watchcare; four for baptism; 193 in S. S.

Concord—Pastor T. L. Cate preached at both hours on "Fallen Men," and "Christianity Exemplified." Four received for baptism.

First—Pastor J. J. Taylor preached on "The Kingdom of the Spirit," and "The First Christian Duty" (Luke 19:20, 21; Rom. 10:7). Eight by letter; 7 by baptism; 406 in S. S.

Euclid Ave.—W. E. Conner preached at both hours on "The Loss of Spiritual Power," and "The Death of Jesus." About 50 or 60 conversions; 22 approved for baptism. Great meeting brought to a close; 236 in Sunday-school.

Riverview—Pastor D. P. Brannum preached at both hours. Baptized one. A resolution inviting the Southern Baptist Convention passed unanimously.

Oakwood—Pastor present at both hours. Morning subject: "The New Testament Church." Evening subject: "The Distinctive Doctrines of Baptists." Fourteen additions since last report—13 by baptism and one by letter; 110 in S. S.

Maryville Church—Rev. W. B. Tutridge preached in the morning on "God's Ideal" (Rom 8:29); in the evening on "The Soul's Eternal Refuge—God is Our Refuge" (Ps. 46:1). Large congregations; good interest. We know our new pastor is a winner.

CHATTANOOGA.

First Church—Dr. Phillips of the Presbyterian S. S. Board, Richmond, Va., preached at 11 o'clock on "The Will of God." 411 in S. S.; no service at night.

Second (Tabernacle)—Pastor C. B. Waller preached to fine crowds on "The Other Side," and "A Visit from the Devil." 326 in S. S.; 87 in Avondale mission. Great interest. One conversion in S. S.; one in morning; six at night—eight conversions in all. One approved for baptism.

Central—Dr. W. Y. Quisenberry preached to splendid audiences at both hours. Five for baptism; one by letter. Meetings will continue through the week.

East Chattanooga—Pastor Gorbett preached in the morning on "The Life More Abundantly," in the evening on "Repentance." Received one by letter; 151 in Sunday-school.

St. Elmo—Pastor L. A. Brown preached morning and evening. Subjects: "Dry Bones," and "God's Call to the Sinner." Two received by letter; 138 in S. S.; large crowds at all the services.

Rossville—Pastor G. A. Chunn preached at both services. Subjects: "The Little Foxes," and "Nehemiah 4:14." 200 in S. S.; 3 were baptized as a result of the protracted meetings which closed on Thursday. Large crowds at both services on Sunday.

Spring City—Good day; had fine crowd; observed Lord's Supper at the morning service. Subject at night, "Spiritual Declension."

Alton Park—In the pastor's absence Brother McBride preached morning and evening; good services reported.

Vine and Branch Gospel Union, Rev. Ackland L. Boyle, pastor; Casper Engert, secretary.

East Lake Church (branch of First Church)—Pastor Boyle preached on "The Resurrection," and "The Burning Bush." Good attendance in spite of moving picture free show at East Lake park. 43 in S. S.

Ft. Cheatham Branch—Pastor preached on "Many Mansions." 45 in S. S.

Ridgedale Branch—Pastor preached on "The Good Shepherd." 30 in S. S. We are arranging to get more attractive quarters. This is a hard field, but the outlook is encouraging.

Inman St. (Cleveland)—Pastor Stivers preached in the morning on "The Cleansing Flood," and in the evening on "Condemnation." Church crowded; several requests for prayer. Rev. Waggener of Athens, is to be with us for two weeks in a series of revival meetings. 167 in S. S.; \$2.45 collected.

MEMPHIS.

Rowan—Pastor Graves preached at both hours on "The Glorious Cross" (Gal. 6:14), and "Revenge of Sin" (Num. 32:23). Protracted services began at the evening hour. Good services at both hours. Bro. Snow will arrive Wednesday evening and conduct the services as long as the interest will warrant.

LaBelle Place—Pastor John N. Lawless preached on "Jesus the Friend of the Sorrowful" (John 11:28), and "Guide-posts" (Isa. 30:21). Five additions, four by letter and one on profession of faith; two baptized; three professions of faith.

McLemore Ave.—Pastor W. J. Bearden preached at both hours on "The Word of God Will Grow and Prevail" (Acts 19:18-20), and "He is Supreme in Power, Love and Mercy" (Acts 2:24). The church is enlarging her house of worship; great congregations; fine Sunday-school.

First—Pastor A. U. Boone preached on "The Dying

Thief, or Much in Little" (Luke 23:39-43) and "Methuselah, or Little in Much" (Genesis 5:27). Six by letter.

Central Church—Pastor Thomas S. Potts preached morning and evening on "The Problems of a City Church," and "The Last Words of an Old Warrior." One by letter.

Rowan St.—Rev. J. H. Snow preached at both hours on "Soul-winning," and "Ruth's Wise Choice." Good congregations and interest; nine conversions; three candidates for baptism; two by letter; one under watchcare of church; fine Sunday-school, and growing interest. Church expecting a great meeting.

Bellevue—Pastor H. P. Hurt preached at both hours on "Sin," and "A Message to the Homeless." Five by letter; very large congregations.

Binghamton—Rev. Threldkill preached morning and evening.

Blythe Ave.—Rev. O. T. Finch preached on "Burden-bearing" (Matt. 16:24), and "Christ's Estimate of the Value of a Human Soul" (Matt. 16:26). Large congregations.

Boulevard—Pastor J. R. Wiggs preached at both hours on "Sin a Separator" (Eph. 2:13), and "Our Redemption and Its Benefits" (Col. 1:12-14). Five for baptism; three by letter; six conversions. Our meeting closed with great interest. Bro. W. J. Bearden did most of the preaching.

Seventh St.—Elder B. W. Brown preached at the morning hour; Pastor I. N. Strother at night on "Preparing the way" (Luke 3:4).

Inman Ave.—J. Y. Brooks supplied. Morning subject, "Jealousy of God" (Josh. 24:19), evening subject, "Godliness" (1 Tim. 4:8). Large crowds at both services.

Frayser Church—Pastor R. E. Downing preached morning and night on "Humility" (1 Pet. 5:5), and "Righteous Living" (Rom. 6:16-18).

HARRIMAN.

Trenton St.—Fine day Sunday; large congregations; three baptized; 250 in S. S.; good B. Y. P. U. Pastor goes this week to Andersonville Institute to lecture and deliver literary address. Our Sunday-school address has averaged 270 for the past month.

Milan, Tenn.—I closed my work as pastor at Milan the fourth Sunday in April with a fine service and a splendid collection of \$60 for missions.

C. P. RONEY.

The Southeastern Passenger Association authorizes May 13 as additional date for sale of tickets to Hot Springs, Ark.

O. F. GREGORY, Sec.

The Pastor's Conference of Duck River Association will meet Monday after the second Sunday, May 11, at Tullahoma, in the Baptist church at 2 p. m. Every pastor is requested to be present.

L. D. AGE, Secretary.

Laneview, Tenn.—I preached last Sunday for the saints at Salem church, four miles north of Trenton. The congregation was large and appreciative. A good collection for missions was taken. Salem is a good church of more than three hundred members, and has in it some very choice spirits. Sunday-school last Sunday, 121.

C. P. RONEY.

The Southern Baptist Educational Conference will meet at Hot Springs May 13th, and will hold sessions at 2 p. m. and 8 p. m., in the dining room of the Eastman Hotel. Among those who will deliver addresses are President E. Y. Mullins, President J. P. Greene, and President S. P. Brooks. Topics of vital importance to Southern Baptist Colleges will be discussed.

F. W. BOATWRIGHT, President.

W. H. HARRISON, Secretary.

Dr. J. B. Moody, of Martin, Tenn., spent a week with us at Orlinda recently, delivering a series of the strongest sermons I ever heard. Dr. Moody handles the Scriptures in a masterly way and with characteristic clearness. The good people of Orlinda were greatly strengthened by these sermons and nobly proved their appreciation by their presence, deeds of kindness and benevolence.

Dr. Moody announced about his book, and before the meeting closed, more than 200 were sold. The people of Orlinda know a good thing when they see it. Dr. Moody has recently written two books that deserve a wide circulation and thoughtful reading, viz., "Twelve W's," and "My Church." Buy these books, reader, and you will appreciate your church as you have never done before.

I have every book that Moody has written. I esteem them most highly and commend them to the Baptist world.

A. H. HUFF.

Portland, Tenn.

MISSIONS

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

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

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

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

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

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

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

Woman's Missionary Union.—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 904 Fifth Avenue, South, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Avenue, South, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1311 Fifth Avenue, North, Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, South, Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, 18th and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. J. H. Snow, 816 Meridian Street, Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

A NEW OPPORTUNITY FOR TENNESSEE W. M. U.

What? To enlarge the mission offerings of the individual societies, and at the same time to increase the circulation of the BAPTIST AND REFLECTOR.

How? By securing new subscribers or renewals for the BAPTIST AND REFLECTOR. Dr. E. E. Folk, editor, has made the following proposition to every Woman's Missionary Society, Young Woman's Auxiliary and Sunbeam Band in the State:

(a) For every new subscriber at \$2 secured by any member of these societies, one dollar may be retained by the society for missions, and the other dollar sent to the paper. (b) For every renewal at \$2, fifty cents may be retained for missions, and one dollar and fifty cents forwarded to the paper. (c) Dr. Folk is now offering the paper in clubs of five new subscribers for \$1.50 each. Where this offer is accepted, fifty cents may be retained, and one dollar sent to the paper for each subscriber.

1. Each member of a Woman's Missionary Society, or Young Woman's Auxiliary, or Sunbeam Band may secure subscriptions on this offer.

2. Effort need not be confined to the church in which the society exists. Subscribers may be secured anywhere.

3. A list of such subscribers with

amount due the BAPTIST AND REFLECTOR should be sent to Mrs. J. T. Altman, Treasurer of Woman's Missionary Union, who will forward the same to the BAPTIST AND REFLECTOR.

4. Amount retained by the societies is for one or more of the objects fostered by our State Convention, and Woman's Missionary Union, to go through the regular channels and be reported with the regular gifts on the report blanks sent quarterly to Mrs. J. T. Altman.

5. Samples of the BAPTIST AND REFLECTOR will be furnished at any time upon request.

Why? 1. By securing from 500 to 1,000 new subscribers on this plan during the year, the members of Woman's Missionary Union can add from \$250 to \$1,000 to their regular offering for missions.

2. Those who become subscribers not only receive the benefits of the weekly visits of this excellent paper, but have the pleasure of knowing that part of their subscription has been applied to missions.

3. By increasing the circulation of the paper, we become helpers in all our denominational interests. We also increase the efficiency of Woman's Missionary Union to that extent.

A Good Thing? So thinks Central Committee, who unanimously voted to accept above proposition, and to recommend it to societies.

MRS. A. J. WHEELER,
President.
MRS. J. T. ALTMAN,
MRS. W. C. GOLDEN,
Committee.

QUICK RELIEF FOR SKIN DISEASES.

Tetterine quickly relieves the itching and promptly cures diseases of the skin and scalp. Eczema, tetter and itching piles yield readily to its antiseptic and healing qualities. The germs are destroyed, preventing return. Tetterine is a fragrant, antiseptic, and healing ointment, the finest prescription ever discovered for skin and scalp troubles. Ask your druggist or send 50 cents in stamps to The Shuptrine Co., Savannah, Ga.

FROM GUADALAJARA.

DEAR READERS OF BAPTIST AND REFLECTOR:

Some two months ago I wrote you, but presume that my letter went astray or found its way into the wastebasket. Perhaps some of you would like to know something of how the "Holy Week" (*La semana santa*) is observed here.

At the beginning of that week (April 12) the worshipers carry palms to the churches, these are "blessed" by the priests, after which they are carried to their homes. Every day there was mass or other service, but Thursday and Friday were the great holidays—*piestas*, they call them.

In order to learn more of their manner of worship I attended their services during these two days. Thursday morning at nine o'clock was the Communion service. The large Cathedral was crowded with all classes of people, the majority of whom had to stand or sit on the floor or, as the custom with them is, to kneel. As for myself "standing" was the choice made. This Cathedral is one of the finest in the world, yet in no plain country church have I ever seen such a shabbily dressed crowd. Here is one dressed in fine garments, by the side of whom is standing or kneeling a dirty, ragged being scarcely worthy the name of a human.

As to the services, I cannot justly describe them. To me, it seemed like being in a large theatre where the play was a pantomime. A large platform

around which were curtains draped and upon which was an altar with candles burning, a great many priests and bishops and archbishops dressed in gorgeous costumes similar to such as are worn by the "show people"—different costumes showing the different ranks; some are superior to the others.

Much of their "play" was unintelligible to me, but at certain signs the people would bow or make crosses on their persons or hold up the hands as if being on a cross.

The archbishop administered the bread to the priests, taking it from the body of one who represented Christ. This "bread" is taken by them as part of Christ's body, and, at my distance from them, appeared to be taken from the breast-pockets of his garments—do not know where it was in contact with his skin.

I could not stay to see the "play" end, but have been told that only the archbishop would drink the wine. The congregation have no part.

That afternoon, the priest washed the feet of thirteen men, in representation of Christ washing the disciples' feet. But as in every other act, they were not content to stop where Christ stopped, with the twelfth, but added on another. I am confident that our blessed Savior never performed that example of humility in the pompous manner in which this gorgeously attired man performed the act.

Friday was the Crucifixion day. At nine o'clock an image was placed on a cross to represent Christ. Many indescribable ceremonies were performed. The priests formed a line of procession, eight of whom carried a canopy over the head of the archbishop, who "blessed" the different altars and statues as they marched around the entire wall of the room and anterooms.

At three o'clock that afternoon an image of the mother of Jesus was taken from the room, robed in black. Her Son was dead, and she could not bear to look on His dead body.

Late in the evening the image of Christ was taken from the cross and placed in a tomb.

Another time I shall try to tell you more of their worship—worship worse than pagan idolatry.

LINNIE HOPKINS.

LADIES CAN WEAR SHOES

One size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease is a certain cure for tired, sweating, hot, aching feet. At all druggists and shoe stores, 25 cents. *Don't accept any substitute.* For FREE trial package, also Free Sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, Le Roy, N. Y.

FIFTH SUNDAY MEETING OF NOLACHUCKY ASSOCIATION.

MAY 29, 30, 31, 1908.

First Division—J. W. Pangle, Superintendent, Three Springs church.

Second Division—Rev. T. H. Noe, superintendent, Oakland church.

Third Division—L. N. Milligan, superintendent, Leadvale church.

Friday Night, May 29:

Song and praise service.

Sermon.

Saturday, May 30—A.M.:

Consecration service.

Report from churches represented.

Why advocate our distinctive doctrines and how?

The true mission of a Baptist church.

Where the finest biscuit, cake, hot-breads, crusts or puddings are required **Royal** is indispensable.

ROYAL
Baking Powder
Absolutely Pure

Not only for rich or fine food or for special times or service. **Royal** is equally valuable in the preparation of plain, substantial, every-day foods, for all occasions. It makes the food more tasty, nutritious and wholesome.

Sunday-school work in our Association.

Collections for incidental expenses. Our State paper—The BAPTIST AND REFLECTOR.

Sermon—text: "If a Man Die Shall He Live Again."—Job 14:14.

Afternoon Session:

Missionary work in this Association is it needful?

The need of deeper spirituality in church life and service, and how to secure it.

How to get our Christian young people enlisted in religious work.

Saturday Night, May 30:

Prayer and song service.

The duty of Christians to the cause of prohibition.

Sunday, May 31:

Sunday-school and mass-meeting.

Preaching and collection for Missions.

Superintendents arrange for preachers and speakers to open each topic followed by free discussion.

Music and entertainment under control of each church where the meetings are held.

Every church and Sunday-school in each Division should be represented.

All funds for any of our denominational objects should be sent to Rev. E. F. Witt, treasurer, Jefferson city, Tenn.

The Executive Committee will meet in Morristown at T. H. Reeves' office at ten a. m., June 1, 1908.

J. M. WALTERS, Clerk.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black or tan, lisle finish, fast colors guaranteed. Double toe and heel, very durable. Sizes 9, 9½, 10, 10½ and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of this paper—one dozen pairs (any sizes and colors) for only \$1.40, postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

FIFTH SUNDAY MEETING OF RIVERSIDE ASSOCIATION.

The Fifth Sunday meeting of Riverside Association will be held with Sandsprings church, May 29-31, 1908.

Program as follows:

Friday 10:30 a. m., sermon, W. C. Elmore; alternate, W. D. Wilmoth. Adjournment for dinner. 1:30 p. m., devotional service, F. E. Elrod. 2 p. m., organization. 2:15 p. m., "What are the duties of the pastor?" W. S. Guthrie. 3 p. m., "What are the duties of the

deacon?" D. J. Copeland, A. J. Elmore and B. M. Allison. Adjournment. 7 p.m., sermon, J. W. Linkous. Saturday, 9 a.m., devotional service, W. J. Riddle. 9:30 a.m., "How can we enlist the church in a more extensive mission work?" A. W. Duncan. Adjournment for dinner. 1:30 p.m., devotional service, W. C. Elmore. 2 p.m., "Pastoral support," W. J. Ford, J. W. Key, Sr. 3 p.m., "Bible sanctification vs. 'modern holiness,'" F. E. Elrod. 4 p.m., "How can we best enlist our women in more active church work?" Mrs. P. H. Huffine. 7 p.m., sermon, W. D. Wilmoth. Sunday, 9 a.m., devotional service, J. W. Linkous, followed by Sunday-school rally. 11 a.m., sermon, A. W. Duncan, and collection for State Missions. 2 p.m., temperance mass-meeting.

W. C. ELMORE,
Secretary Executive Board.

A SUCCESSFUL COMBINATION.

The Combination Oil Cure for Cancer and Tumor is a recognized success. Beware of imitators. Write today to the Originator for his free books. Dr. Bye, 316 N. Illinois Street, Indianapolis, Ind.

FIFTH SUNDAY MEETING OF SALEM ASSOCIATION.

The Fifth Sunday meeting of Salem Association will convene with the Baptist church at Sycamore, Cannon Co., Tenn., Thursday night before the fifth Sunday in May, 1908.

Program as follows:

Devotional exercises.

Organization.

Introductory sermon, by L. W. Beckwith; alternate, D. Atnip.

"The need of a deeper personal consecration of church members, and how to obtain it"—D. Atnip, David Taylor, W. H. Alsup.

"How can the church attain a higher state of Christianity?"—S. Robinson, L. W. Beckwith, Charles Cates.

"Restricted Communion—Is it taught and practised by any but Baptists?"—A. J. Waller, James Davenport, W. E. Wauford.

"The office and power of the Holy Spirit"—J. J. Carr, W. E. Wauford, James Davenport, S. Robinson.

"Why should we contend for a Missionary Baptist church?"—James Davenport, A. J. Waller, Charles Cates.

"What was the mode of baptism Christ submitted to, and, is there any other practised today? If so, its origin and authority."—James Davenport, W. E. Wauford, A. J. Waller.

"The peculiar characteristics of the bride of Christ."—W. E. Wauford, A. J. Waller, James Davenport.

"How to have more Christians of the consecrated type."—D. Atnip, L. W. Beckwith, David Taylor.

"If the destiny of man was fixed from before the foundation of the world, and man has no part in it, why did the Lord hold our representative (Adam) responsible for his conduct in the garden? And is man his own free agent?"—W. E. Wauford, A. J. Waller, James Davenport.

Sunday morning at nine o'clock, Sunday-school mass-meeting. The query box will be opened at intervals during the meeting. Let everybody come, that we may have a glorious meeting.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly falling to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & Co., Toledo, Ohio. Sold by Druggists, 75c.

A CONVENTION THAT WILL HELP.

The aim of the B. Y. P. U. A Convention to be held in Cleveland, Ohio, July 8th to 12th is designed to help the young Baptists of America to a better understanding of the Christian life and its possibilities. If you want a deepening of the spiritual life you will surely find it here. If you are anxious to get new ideas in service for the Master you will find these during the sessions of the convention and in the open air and shop meetings which are to be held during those four days. If you want to get a fresh baptism of the spirit of evangelism and missionary enthusiasm we believe you may find this experience in the convention. A fresh vision is assured us by the place on the program of some of the ablest leaders in these departments that can be secured. The entire program is designed with a view to spiritual ends. We will gather "On the King's Business," and everything will be tributary to this end. Plan to be with us! Get your delegations selected early! Begin now to make the convention a matter of prayer, so as we gather we may come up on a wave of prayer. July 8th to 12th.

FAMOUS "DOG SPEECH."

BY SENATOR VEST.

Some years ago, the late Senator Vest was attending court in a country town, and while waiting for the trial of a case in which he was interested he was urged by the attorneys in a dog case to help them. He was paid a fee of \$250 by the plaintiff. Voluminous evidence was introduced to show that the defendant had shot the dog in malice, while other evidence went to show that the dog had attacked defendant. Vest took no part in the trial and was not disposed to speak. The attorneys, however, urged him to make a speech, else their client would not think he had earned his fee. Being thus urged he arose, scanned the face of each juror for a moment, and said:

"Gentlemen, of the Jury: The best friend a man has in the world may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous is his dog.

"A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer. He will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings and reputation falls to pieces he is as constant in his love as the sun in its journey through the heavens.

"If fortune drives the master forth an outcast in the world friendless and nameless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight

his enemies. And when the last scene of all comes, and death takes the master in its embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by the graveside will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true even to death."

Then Vest sat down. He had spoken in a low voice, without a gesture. He made no reference to the evidence or the merits of the case. When he finished judge and jury were wiping their eyes. The jury filed out, but soon entered with a verdict in favor of the plaintiff for \$500. He had sued for \$200.

HILL CITY BAPTIST CHURCH.

At last, this berated, downtrodden Baptist church is wide awake. The revival that has been in progress the past three weeks at this church has just closed and it was a success in every sense of the word, for never has God's Holy Spirit been more abundantly displayed in Hill City than during this glorious meeting. One staunch Methodist remarked that he has lived in Hill City sixteen years, and this was the greatest revival during that period.

The pastor, Rev. G. T. King, was assisted by Rev. Creed Townes, who is a most enthusiastic worker.

Nearly all the members worked faithfully in striving to win souls for Christ, and God abundantly rewarded their efforts by the great blessings He showered upon them, and many were the shouts of rejoicing heard over the new-born souls into the kingdom of God. Brother King was so earnest in his appeals and so full of God's love that all felt the power.

Eighty-five persons claim to have been saved during the three weeks, forty-six of whom have already united with the Baptist church, and others will come later. Twenty-seven have been baptized and we will have another baptism next Sunday, if God wills. A number of the converts have united with churches of other denominations, as both Methodists and Presbyterians attended this meeting and received the blessings poured out by the Holy Spirit.

One year ago this church was struggling for existence. No pastor, and a Sunday-school with only 40 or 50 in attendance. In June, Rev. T. N. Hale came here as pastor and he did some faithful work during the two months he was here, but owing to the long and fatal illness of his wife he had to leave us. In the latter part of August Rev. G. T. King took charge of this most undesirable pastorate, against the protest of many of his friends, for this field was considered the hardest in this part of the State. But, thank God, he came and stayed, and though it seemed to him, for several months that his efforts here were not meeting with the success he had in other fields, yet he plodded on, working and pleading and praying with the unsaved, trusting God for the results, and now he is rejoicing over the great good that has been accomplished.

Brother King is most deservedly popular, both in the pulpit and out, for he, indeed, is striving to follow the lowly Jesus and he presents the gospel in a clear, earnest and loving way.

From a membership of thirty-six when he came here, it has increased to one hundred and twenty-seven, when those approved for baptism have been received; and we now have in Sunday-school from one hundred and twenty-five to one hundred and fifty in attendance, with Brother A. E. Conner, Superintendent.

On each Sunday night the congregations are so large that we have to turn away numbers of people—not even

FIFTEEN YEARS OF KEEN SUFFERING

Rheumatism Developed Burning, Painful Sores on Legs—Tortured Day and Night—Tried All Kinds of Remedies, to No Avail—Wife Had Debility and Pains in Back.

BOTH USED CUTICURA AND ARE WELL AGAIN

"My husband had been a great sufferer with rheumatism for nearly fifteen years. At first it was in his bones, but after a while it was in the flesh and finally running sores broke out on his legs, from below the knees to the ankles. There are no words to tell all the discomfort and great suffering he had to endure night and day. He used every kind of remedy and three physicians treated him, one after the other, without any good results whatever. So one day I happened to read about Cuticura Remedies. I asked him if he would not try them. 'No,' said he, 'it's no use, I've spent enough money now.' The next day I ordered five dollars' worth of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. He began to use them without confidence but after three weeks all the sores were dried up. The burning fire stopped, and the pains became bearable. After three months he was quite well. Two years later the pains and sores came back after he had been working hard and had taken cold. But as soon as he used Cuticura again it cured him. Two years ago I used Cuticura Pills for general debility. They did me a great deal of good and made me well. Three months since I had pains in my back and Cuticura took them away, too. I can prove this testimonial at any time. Mrs. V. V. Albert, Upper Frenchville, Me., July 21, 1907."

A Single Treatment

Consisting of a warm bath with Cuticura Soap, a gentle application of Cuticura Ointment, and a mild dose of Cuticura Resolvent or Pills, is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure of torturing, disfiguring eczemas, rashes, itchings, irritations, and inflammations of the skin and scalp, from infancy to age, when all else fails.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Pills (25c. per vial of 60), are sold throughout the world. Foster Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Free Mailed Free, Cuticura Book on Skin Diseases.

space to stand. Oh, yes, we will have to do something in the way of building, and that at once, and I know God will help us.

Never has this church been in a better condition spiritually, and we ask that all Christians pray that we may continue to work in peace and harmony and look to Christ as our guide.

A MEMBER.

I have been reading the "Folk-McQuiddy Discussion." I just wanted to endorse Dr. Lofton's article in regard to it in last week's paper. The arguments by Dr. McQuiddy were presented shrewdly and artfully, but their fallacy is plainly seen when exposed "to the light of the gospel plan of salvation," as presented by Dr. Folk. I am glad to have this book in my library.

Yesterday was Easter Sunday. Do you believe in observing the day? Our church taught in symbol the resurrection of Jesus. We gathered on the banks of a stream near town, and in the stream I buried a young man with Christ in baptism. There are several others approved for baptism and will be baptized soon. My work is in good condition. I am preaching a series of sermons on our "Articles of Faith," as given in Pendleton's Manual. There is a fine opening in our town for a good doctor. We prefer a married man, and a Baptist.

R. A. RUSHING.

Faxon, Okla., April 20, 1908.

Baptist and Reflector

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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.

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THE TRUTH ABOUT KANSAS CITY, KANSAS.

The brewers and saloon interests have been publishing circulars broadcast over the country, and in any newspapers which would allow them space, that Kansas City, Kansas, the largest city in the world without a saloon, is both bankrupt and demoralized. From a pamphlet issued by the Mercantile Club of Kansas City, Kansas, headed, "Kansas City, Kansas, under Law Enforcement," we take the following facts:

On July 1, 1906, when law enforcement "put on the lid," there were 210 "joints" (illegal saloons), in Kansas City, Kans., having in them 800 gambling slot-machines. These paid, in technical fines, \$80,000 annually to the city. One pool-room paid \$5,000 a year.

Through the efforts of Assistant Attorney General C. W. Trickett and Judge William G. Holt, these have all gone, and it cost Kansas City, Kans., at large, nothing to close the saloons, as all the costs of court were paid by the "jointists" after conviction. "The economic saving to the people," says Secretary Dehoney, of the Mercantile Club, "has been enormous." It is estimated that the amount of money spent annually for liquor in Kansas City, Kans., was \$2,500,000. No wonder the brewers and jointkeepers howl. One of their "howls," published in an opening paragraph of an article printed simultaneously in the Wheeling Register, the Washington Post and other eastern newspapers, reads thus: "A city of 100,000 population bankrupt, its business demoralized and crime increasing daily, without a single ray of hope for the future—this is Kansas City, Kans., today." So much for the flagrant falsehood.

Instead of this being a true picture, during the twenty-one months since the "joints" were closed Kansas City, Kansas, has witnessed unparalleled prosperity, as the following facts attest:

Increase in population in 1907 over 1906 of 11,180. Since the "joints" were closed, two new banks and one new trust company have been organized. The increase in bank deposits in the past twenty-two months has been 35.1 per cent. There was not a single bank failure during the recent panic. The municipality, too, is on a better basis than when the treasury was profiting

by the "joint" revenues. Increase last year in postal receipts was 18 per cent.

A BETTER CITY MORALLY.

Crime is not on the increase. The increase of cases in police court, according to Police Judge John T. Sims, is due to law enforcement following the closing of the "joints." Whereas before few arrests were made because "the police did not do their duty. If they had, four or five times as many persons as now would have been arrested." He further states that "90 per cent. of the men who appear in my court are arrested near the State line which divides Kansas City, Kansas, and Kansas City, Missouri, where there are 100 saloons on the Missouri side; one block having twenty-five, is said to be the 'wettest' block in the world." The captain of police, U. G. Snyder, confirms the above, and says, "Without saloons and gambling in Kansas City, Kansas, crime is at a minimum. There are no dives or blind tigers in Kansas City, Kansas."

It is almost impossible to find a vacant store building on the business streets. Instead of rents decreasing they have increased in some instances 25 per cent. Taxes have not been higher since the "joints" closed, as the brewers assert. In 1906 the rate per \$100 of assessed valuation was \$3.10; in 1907 it was \$2.90.

The chief of fire department, John McNarrey, emphatically denies that firemen are paid by the corporations: "All the men are paid by the city." "Fewer fires and smaller loss" during past twelve months than any year for many years, is the report.

PROSPERITY FOLLOWS THE FLAG OF PROHIBITION.

Increase in property values has been considerable. During 1907 the increase was \$6,908,524. Secretary Dehoney says: "Kansas City, Kansas, led all the cities in United States in the largest proportion of gain in building operation in 1906 over 1905. Its gain was 209.07 per cent. The second city was Seattle, with 77 per cent." L. Norman, building inspector, says: "My records show the building of new houses in Kansas City, Kansas, in 1907, the year after the closing of the 'joints,' to be the greatest in the history of the city." He adds, "Immediately outside the city, not included in my report, one-half as many new buildings are being erected as within the entire city." R. L. McAlpine, city engineer, says: "More sewers built and streets graded since April 1, 1907, than in any year for four years. Money is in the treasury to pave seventeen miles of streets the coming season."

Do these figures make one feel that Kansas City, Kansas, is the "bankrupt deserted village" which the brewers announce?

In two years \$228,000 for new schools, \$215,000 for new churches.

What a few leading men say:

Mayor Cornell: "Prosperous, well-behaved city. No one is wearing crepe because the saloons have departed."

C. L. Brockaw, cashier of largest bank: "Best 21 months in the history of the city."

William Merriam, leading real estate man: "Rents paid better, fewer ejections, better real estate times during two years past than any previous six years."

William Peet, president Peet Bros. Soap Co., and Kansas City Cotton Mills: "Citizens paying their grocery and meat bills more promptly. City better off in every sense."

Kansas City Star: "Business has improved. Former opponents now for a dry town."

These facts, remember, were gathered by the Mercantile Club, the commercial organization of Kansas City, Kansas, which made thorough investigations and has on file photographs and sworn affidavits proving false every statement made by the brewers.

MARRIAGE.

Under the head of "Marriage Extraordinary," the *New York Christian Advocate* tells the following story:

"Thirty years ago in Texas lived a Mrs. Pratt. About that time a Mrs. Martha McWhirter announced that she had a visitation from the Almighty that marriage was regarded by Him as sinful. She left her husband and gathered about her a small party of women whom she induced to believe her views, and went to the little town of Belton, and there established the headquarters of a new creed. Mrs. Pratt was one of the converts, and leaving her husband she joined the colony, where two months afterward a daughter was born to her. There were ten children in the colony, all girls. Ten years ago the believers moved to Washington, D. C., taking a farm in Montgomery County, Md. The girls were taught to beware of men. They occasionally saw them. Miss Pratt, who was the child that was born two months after her mother went to the colony, lived until she was twenty-nine years old without forming the acquaintance of a man; but about a

year ago she was introduced to a Mr. Hoover. Her own report of the situation was this: 'Somehow I could not get him out of my mind. I found myself wishing I might see him all the time. I thought it was not right, but I could not get him out of my mind. Later I met him again.' Mr. Hoover felt in the same way, and so it came to pass that the Rev. Dr. J. B. G. Pidge, pastor of the Fourth Baptist church of Philadelphia, married the girl to the first man she ever knew.

"The naive observations of the young lady give encouragement to the idea that the human race are born with an instinct which leads them to marry, and that they will continue to do so from generation to generation."

This is similar to the old story of the boy, whose father, for some reason, had secluded him from his infancy, so as to prevent him from ever meeting any one of the fair sex. And thus he grew up to young manhood, when it happened that one day as the father and son were out walking, they saw in the distance a bevy of girls. Pointing to them excitedly the young man asked, "Father, what are those things?" "Oh," replied the father, "those are geese." The young man said earnestly, "Father, won't you get me a goose?"

A sage and observant old friend of ours is accustomed to say that the way to tell whether a woman will marry is to cut her finger and see whether it bleeds or not. If it bleeds she will marry. If not, she won't—she is dead. And the same remark would probably hold true with reference to men.

TEMPERANCE MASS MEETING.

At the Ryman Auditorium in this city last Sunday night a great-mass meeting in the interest of temperance was held. There were about 4,000 people present. Senator I. L. Pendleton, the author of the Pendleton law, presided. Addresses were delivered by Hon. J. H. Welcker, of Knoxville, and Hon. Seaborn Wright, of Rome, Ga. Mr. Welcker told what a blessing the abolition of saloons had proven in Knoxville, both financially and morally. He said that not a single man in Knoxville who had voted for the abolition of saloons would now vote the other way, while there were many who voted against their abolition had told him that since they had seen what a blessing it has proven they would now vote for their abolition.

In one of the most eloquent and inspiring addresses we ever heard, Mr. Wright completely punctured the specious plea which is being made now by the liquor men and their allies in this State in favor of local option, as against prohibition. He showed how the liquor men are always against local option at first, but how, when local option has done its work and another step along temperance lines is needed, they suddenly become converts to local option. He showed, too, how the liquor men violate the principle of local self-government by shipping liquor into dry territory and thus nullifying the laws which have been passed by those communities for their self-protection. He said emphatically that no one in Tennessee stands for local option except a friend of the liquor traffic. The sentiment was applauded to the echo, as indeed was nearly every utterance of the speaker. Mr. Wright told how well pleased the people of Georgia are with prohibition—so much so that of the fifty men already nominated for the Legislature, forty-nine of them are pledged to favor the present policy of prohibition, and both of the candidates for Governor have signed written pledges that they will see that the present law is maintained upon the statute books without amendment even to the extent of exercising their veto power, if any bill should be passed to repeal or amend it. The address aroused the utmost enthusiasm, and as a result of the meeting there were numerous signatures to the Men's Legislative Club of the Anti-Saloon League, pledging support only for those candidates who will favor State-wide prohibition.

CONFLICTING STATEMENTS.

—In the whisky "Circular" of San Francisco appears this admission: "California wine merchants do not find that the year is opening up as satisfactorily as was expected. The anti-saloon cause, spreading so ominously throughout the country, is a factor that tells adversely. Sales in some of the Southern States have fallen away seriously. Eastern shipments are being

made pretty much as usual, but there is noticeable a complete absence of snap from the business."

This is certainly remarkable, most remarkable. We confess we cannot understand it. We have been told over and over again that "prohibition does not prohibit" and that if the sale of liquor is not allowed by law in a community, it will be sold anyhow in that community, and that, while just as much liquor will be sold as before—and more it is sometimes claimed—the liquor dealers elsewhere will get the money from its sale. We confess that we just cannot reconcile these claims with the above statement. There would be one way of reconciling them, that one or the other must be false. But as it is so well understood that men engaged in the liquor business are absolutely above any such thing as falsehood or misrepresentation, we are at a complete loss to reconcile the statements. We give it up. Can any of our readers reconcile them for us?

SECULAR PAPERS AND LIQUOR TRAFFIC.

The associated prohibition press has compiled a list of 25 daily papers in the great cities which are giving much space to the work of the opponents of the liquor traffic, both in their news and editorial columns, as follows:

The Boston Post.
The Springfield (Mass.) Republican.
The Hartford Times.
The New York Evening Post.
The Philadelphia North American.
The Washington Post.
The Washington Star.
The Columbus (Ohio) State Journal.
The Cleveland (Ohio) Leader.
The Indianapolis News.
The Detroit (Mich.) News.
The Chicago Record-Herald.
The Chicago Daily News.
The Chicago Evening Post.
The Minneapolis (Minn.) Journal.
The St. Louis Post-Dispatch.
The Kansas City Star and Times.
The Memphis (Tenn.) News-Scimitar.
The Lincoln (Neb.) News.
The Denver Times and News.
The Portland (Ore.) Journal.
The Times-Democrat, New Orleans.
The Atlanta Georgian.
The Birmingham (Ala.) News.
The Birmingham (Ala.) Ledger.

This list is by no means complete. To it should be added the *Nashville Tennessean*, the *Chattanooga Star* and the *Knoxville Sentinel*. Besides, there are a number of magazines, such as the *Saturday Evening Post*, *Collier's Weekly*, etc., that are publishing special articles on the liquor traffic. The time was, and that not so very long ago when only a few, very few religious papers would dare speak out on the liquor traffic. Now you can scarcely pick up a paper of any kind, religious or secular, but that you find something, and usually a good deal, in it about the liquor traffic. Verily, times are changed. The kingdom is coming.

TARDY JUSTICE.

"A minister is reported to have said recently at a funeral service: 'This corpse has been a member of my church for ten years.' It is not stated, but we presume that he was not a Baptist minister. Baptists, of course, do not have corpses as members of their churches."—Dr. Folk, in BAPTIST AND REFLECTOR.

We are not too sure about that, Doctor. We knew a Baptist church one of whose members was under a charge of immorality. He was tried and duly expelled. Later the man died. Later still the church discovered that he had been falsely accused. So the case was opened again, the evidence taken, and the dead man duly restored to membership; and the members gave each other the right hand of fellowship in token of his restoration. Now, it might have been this man's funeral that was held some ten years later—*Midland Methodist*.

This is certainly quite an interesting case. We should be glad to have Brother Schuler give us the name of the man in question. The most re-

markable case of the kind of which we have ever read was the recent action of the Massachusetts Legislature in repealing the Act banishing Roger Williams from that Colony. The Act was passed about 1636, and Roger Williams had been dead for two and a half centuries when it was repealed.

CITY AND COUNTRY BAPTISTS.

We take the following from the *Illinois Baptist*, with our cordial endorsement:

"There should be no friction between city Baptists and country Baptists as such. Of course the town has its ways and the country has its ways. But the people are flesh and blood in town and country just the same. If they are saved they must all be saved alike. As Christians they are under the same obligations and are called on to manifest the same spirit of sacrifice. Mere little matters of custom cut no figure."

Dr. Throgmorton is right about it. There ought to be no friction between city and country Baptists. They are all working for the same cause. They use a little different methods on account of differences of environment. There ought to be, therefore, the utmost sympathy and congeniality and harmony between them.

RECENT EVENTS.

An interesting session of the Nashville Sunday School Union was held at the Third Baptist church last Sunday afternoon. There was an excellent attendance. Dr. G. A. Lofton delivered a fine address on "The Childless Church and the Manless Pew, and What the Sunday School Has to Do With It."

The following have sent in new subscribers to the BAPTIST AND REFLECTOR recently: Mrs. Sam White, Whitesburg, Tenn.; M. F. Burch, Sapulpa, Okla.; J. H. Fuller, Talbott, Tenn.; Rev. G. T. King, Hill City, Tenn.; Mrs. A. L. Botts, Memphis, Tenn.; Rev. Roswell Davis, Humboldt, Tenn.; Miss Mollie F. Turner, Carthage, Tenn.; W. J. Malone, Fayetteville, Tenn.; L. M. Graves, Ducktown, Tenn.

After much hesitation Dr. J. H. Anderson has decided to accept the call to the pastorate of the Second Baptist church, Jackson. He took charge last Sunday. We congratulate him upon the wide field of usefulness before him. We congratulate the church also upon having one of the noblest men and one of the finest preachers in the whole South as pastor.

We received last week a card from Dr. W. O. Carver. It was dated at Berlin. He requested us to send his paper to him at 84 Queen street, London, care of American Express Company. We judge from this that he is on his way home. He gives the gratifying information that his health is improved and he hopes to return quite strong in the fall.

We acknowledge receipt of an invitation from Mr. and Mrs. Martin Isaac Brannam, of Fruitland, Tenn., to be present at the marriage of their daughter, Miss Irene, to Rev. Roswell Davis, on May 12th. Brother Davis is a promising young Baptist minister. We are sure his bride will prove a true help-meet to him in his ministry. We extend our heartiest congratulations.

The *Christian Index* announces that Dr. Malcomb McGregor died at a sanitarium in Atlanta recently. The *Index* says of him: "He was a ripe scholar, a clear thinker, and has been a successful minister, especially in evangelistic work. He lacked four years of living out his three score and ten." Dr. McGregor was well known in Tennessee, having done evangelistic work in this State.

We have been offering copies of the Hicks Almanac to our subscribers as a premium. By consulting the storm and weather forecast for April on pages 35 and 36 of the Almanac, those who received copies of it were clearly admonished of storm and tornadoic danger covering the exact days in which the destructive tornadoes swept many States of the Union. It was certainly worth a great deal to those who took pains to study the Almanac to know in advance about this storm. There are eight more months of the year remaining. During that time the Almanac may be of great service to you. The regular price is 35 cents. We have been offering it with the paper for 25 cents extra. Since, however, so much of the year is gone, we will make the following offers: We will sell a single copy to any one, postage paid, for 25 cents, or we will send a copy for 15 cents extra in connection with a subscription, either new or renewal, to the BAPTIST AND REFLECTOR.

The Lebanon Baptist Pastor's Conference met at the home of Rev. S. N. Fitzpatrick. The negro problem was introduced in a paper by Rev. J. J. Carr, and discussed by the brethren. They had quite a pleasant and profitable meeting.

Rev. C. B. Waller, of Chattanooga, was in the city last week attending the meeting of the Executive Committee of the Anti-Saloon League, of which he is an influential member, and gave us a pleasant call. Bro. Waller is doing a great work in Chattanooga at the Second church, and it continues to grow.

Rev. J. E. Martin, of Adairville, Ky., has accepted a call to the pastorate of the church at Jellico, Tenn., and will take charge the fifth Sunday in May. At Adairville he was just over the line in Kentucky. At Jellico, he will be just over the line in Tennessee, though in a different part of the State. We extend to him a cordial welcome across the line.

At the earnest solicitation of President Augustus H. Strong and the Executive Committee of the Rochester Theological Seminary, Dr. Henry C. Mabie, Secretary of the Missionary Union, will undertake the work of teaching theology in Rochester Seminary during the absence of Dr. Strong for a year. The vacancy made by his temporary withdrawal from the Missionary Union will be unfilled for the present.

BRING YOUR CREDENTIALS.

If your Association appointed you as a delegate to the Southern Baptist Convention, be sure to bring a copy of the minutes showing your appointment, or a note from the Moderator or clerk to that effect. By all means, come. As it looks now our delegation will not be any where near half way full. W. C. GOLDEN.

LETTER FROM REV. J. M. ANDERSON.

[The following letter taken from the *Knoxville Sentinel* of May 1, is published by request of Brother Anderson. In a note to us he says: "My former preference for Governor Patterson grew out of some personal relations. But this is now a question of measures, not of men." Let us say that we know Brother Anderson well. He is one of the finest preachers, truest men and strongest temperance advocates in the State. Some of his friends were very much surprised and deeply grieved at his former attitude, under the circumstances, but they will be gratified to read his letter and see the noble spirit it breathes.—Ed.]

"I did not expect at the beginning of the present gubernatorial campaign that the whiskey question would be an issue at all, much less a dominant one. I understood that both Governor Patterson and Senator Carmack were in favor of local option as provided for under the Pendleton law. And, my own opinion was that this was the surest way of getting rid of the saloons remaining in Tennessee. I believed they could and would have been blotted out at the first opportunity but in this I may have been mistaken.

"But now that the friends of temperance have decided on an advance step and have declared for State-wide prohibition, I yield to their well-nigh united judgment and take my stand with them for a saloonless State by direct legislative enactment. Under the circumstances, to nominate Governor Patterson would not only mean the defeat of State-wide prohibition, but would also greatly endanger the success of the temperance forces in the elections likely to be held thereafter in the cities of LaFollette, Chattanooga, Memphis and Nashville, under the Pendleton law. To defeat State-wide prohibition now would likely so discourage and demoralize the temperance people as to make a success under local option very doubtful. Whether this step for State-wide prohibition has been wise or unwise, the step has been taken, and no real friend of temperance can afford to vote against prohibition.

"With the issue thus squarely drawn between local option and State-wide prohibition, I cannot and I will not stand for the distilleries, the breweries and the saloons against the schools, the churches and the homes of this proud State, as glad as I would have been to have given Governor Patterson's administration, in the main, a vote of endorsement. To vote for local option now is to give the saloons yet remaining in Tennessee at least a chance for their lives, which I for one am unwilling to do. By the laws they have broken, by the homes they have ruined, by the lives they have blighted they ought to die. They are entitled neither to pardon, nor to further respite by the sovereign power. Thus am I driven from the candidate of my choice in order to be loyal to what I believe to be right. I shall hereafter support Senator Carmack.

"J. M. ANDERSON.

"Morrison, April 30, 1908."

THE HOME

TELL ME, YE WINGED WINDS.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
The weary soul may rest?
The loud wind dwindled to a whisper
low,
And sighed for pity as it answered—
"No."

Tell me, my secret soul,
O tell me Hope and Faith,
Is there no resting place
From sorrow, sin, and death?
Is there no happy spot,
Where mortals may be blest,
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love, best boons to
mortals given,
Waved their bright wings, and whis-
pered—"Yes, in heaven!"

THE CHEERFUL WIFE.

"All of you people who dole out ad-
vice to women about how to be good
wives and make their husbands happy
and hold men's affections are dead
wrong in the tips you hand out," said
a married man to me the other day.
"You've got the whole proposition fig-
ured out wrong, and you don't play the
right quality to win."

"Very likely," I replied. "I confess
with shame and contrition that I have
never been a husband, or even a man,
and therefore, as a matter of fact, I
can only theorize about the qualities
that are most desirable in a wife."

"Oh, you are not the only one that's
off the track," responded the man con-
solingly. "There are others. Now, take
the theory, for instance, that the way
for a woman to keep a man's affection
is by keeping young and beauti-
ful. Sounds like a winner, doesn't it,
but as a matter of fact, provided a
man's wife is nice and tidy looking,
and will pass muster in a crowd, that's
all he cares about."

"Men talk a lot about worshipping
beauty, but they don't marry for it, as
you can readily see if you will take a
glance around among the matrons of
your acquaintance, half of whom are
ugly enough to break a looking-glass if
they'd take a real, good, hard squint
into it. And as for a woman getting
fat or thin, it doesn't make a bit of dif-
ference in a husband's feelings toward
her. A man's affection for his wife
doesn't wobble up and down the scales."

"Then there's the theory about a
woman keeping her husband fascinated
by reading up on whatever topic he is
interested in so that when he comes
home she can turn out the same brand
of conversation that he has been indulg-
ing in all day. Rot. Utter rot. Of
course, it's nice to have a wife who un-
derstands what you are talking about,
and can see the point of your jokes,
and has some sympathy with your oc-
cupation and hobbies, but that's as far
as it goes."

"The working day generally gives a
man all the shop talk he wants, and
when he comes home he's glad to get a
change and hear about how cute the
baby did, and what the neighbors are
going to have for dinner, and the lat-
est particulars of the elopement of Mrs.
Blank with Tom Smithers, or any other
choice piece of scandal that a dear little
wife has picked up at the female prayer
meeting or a pink tea."

"Then there's the hoary iron-bound

theory that is taught every girl along
with her catechism, that the quintes-
sence of virtue in a woman and the
whole duty of a wife is to be a good
housekeeper and feed her husband. In
the innocent fancy of a young girl, a
husband figures as a ravening beast that
can only be placated and made gentle
enough for her to handle by throwing
him beefsteak and mushrooms and
chicken en casserole, and things of that
sort.

"Now, far be it from me to discour-
age any bride in her struggle with the
cook book. It's a noble and admirable
study, and a well-kept house and a good
dinner go a long way toward keeping
matrimony from being a failure, but they
are not the whole works—not by a
long shot. With a good restaurant on
almost every corner a man can always
get plenty to eat, and if he's married
to one of the women who just never can
learn to keep an orderly house, all that
he's got to do is to pick her up and
migrate to an apartment hotel, where
trained specialists have solved the phys-
ical comfort question.

"So the housekeeper problem doesn't
cut the ice it is supposed to in domestic
happiness, but I'll tell you what does.
I'll tell you the quality in a wife that's
got beauty and intelligence and cooking
beat a city block. I'll tell you what is
the real *sine qua non* in a wife—that one
thing that, if a woman possesses it,
makes her husband happy, and if she
doesn't possess it, renders him miser-
able, and that is cheerfulness.

"Yes, ma'am, cheerfulness, plain, old-
fashioned cheerfulness. The kind that
meets a man at the front door with a
smile that seems to say, 'This is a good
old world, and you are the best thing
in it,' and that can find fun and humor
in little makeshifts and economies, and
can turn the misadventures of the day—
if the cat happens to fall in the cream
or the cook breaks the parlor vase—into
a screaming farce that will make you
die of laughter as she recounts it."

"That's the quality in woman that is
all wool and a yard wide, and that
doesn't wear out nor shrink in the wash
of married life. It's the knowledge that
he's going to get a jolly welcome that
hastens a man home at night. It's
knowing that when he tells his wife
things have gone wrong in business,
she's going to turn a bright, smiling
face on him and tell him that it's all
right, and that he'll pull through, and
that it will all turn out for the best, that
binds him to her with hooks of steel."

"You bet a man with that sort of a
wife isn't moseying around hunting for
an affinity. He's found her. She may
not be much to look at, and she may not
have a line of intellectual conversation
that would make anybody sit up, and
she may be a little shy on housekeeping,
but she's there with the sunshiny goods
that warm the cockles of his heart, and
she's got him nailed tight and fast, Hey,
boys?"

"That's so," responded the other men.
"Half of the men who wander away
from their own firesides are on a still
hunt for some cheerful woman with
whom to spend their evenings."—Doro-
thy Dix, in Evening Bulletin.

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for a free package.

HUMAN PLANTS.

BY K. R.

Julia's mother was transplanting
some small plants, and her little daugh-
ter watched her with pleasure in her
big, blue eyes. "It will be so nice for
the poor, little flowers, won't it, Mam-
ma? Each one will have a pot to itself,
and not wither away and die for want
of room. And that rich, black soil will
make them grow and grow. I know
they are glad that they are going to get
out of such a crowded place into a nice,
big pot where each can have the proper
amount of care and all the water it
needs."

When the delicate plants had been
put in the new pots, with plenty of room
and water, and all the sunshine they
needed, it was but a few days until they
looked like different flowers entirely.
Then Julia's mother told her of the
thousands of delicate little human
flowers of our great cities that live in
dark, stifling places, who seldom see
the bright sunshine and the pretty trees,
but are crowded into such small rooms
and so neglected that not only are they
dwarfed in body, but in mind as well.
Never knowing the joy of being out in
the pure, fresh country air; rarely hear-
ing any but the vilest language, and

very often half starved and always
breathing impure air.

Then it was that this little girl learned
of the great good that is being done
by Christians in helping the poor and
needy all over the world, and of the
friendless ones that are helped to bet-
ter conditions in life. Of the many that
are being brought from the dreary,
miserable places and given work and
encouragement, thereby enabling them
to rise from the seemingly endless des-
pair and wretchedness to useful and
happy lives. And Julia then determined
that her life should be spent in trying
to help scatter sunshine among the poor
and needy.

FAITHFULNESS.

An incident of the civil war related
by N. S. Bouton "Rally Day," October
7, 1906, in the Kenwood Evangelical
church Sunday-school. The children
were very quiet and the whole school
were very much interested.

"I was a soldier in the civil war, and
after the battle of Stone River was de-
tailed to take command of some men
and bury the Union dead of our brigade.
A trench was dug about the width of
the Sunday-school room (say 50 feet)
and each body was laid in the trench,
and as there had been soldiers detailed
from each company who knew those
that were dead the name and the com-
pany were cut upon a piece of wood
to be used as a headstone. When the
bodies of the Union men were buried
we then buried those of the Confed-
erate dead; adjacent, off to one side, we
found the body of a Confederate cap-
tain of a Louisiana regiment and close
against it a little black and tan dog. It
was very small, could almost lie in the
palm of your hand. The dog tried to
prevent the soldiers touching the body
of his master, but they pushed him
aside and buried the body. When the
body was buried and a little mound
rounded up, the little dog stood on the
soft earth of the mound and turned
round and round, making a little basin
in the mound, and finally laid himself
down upon the grave. I went to a
neighboring house close by, told them
to look out for him, feed him, and try
to get him into the house. I went back
there about six months later, and upon
inquiring found that the dog had just
come to stay permanently at the house."

"The lesson to be drawn from this
little story is one of faithfulness and
love. The little dog loved his master,
who had probably carried him in his
outside coat pocket, had fed him and
had taken care of him, and the dog
showed his love by his faithfulness, and
the lesson to us is that we should show
our love for our heavenly Father and
our Savior who cared for us. If a
little dog loved his master, so much,
who had only fed and cared for him,
should not we love God, who loves and
provides for us so bountifully, giving
every blessing?"

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All communications for this department should be addressed to Mrs. L. D. Eakin, 422 Georgia Avenue, Chattanooga, Tenn.

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There are 24 mountain schools in our land and 108 Mission schools in foreign fields.

The Young South has sent \$75 to Dr. Willingham for the school at Yingtak, China, and \$50 to Dr. Gray for the school at El Paso, Texas, just on the Mexican border, during the past year. Besides those amounts we have given \$40 to keep our Japanese Bible woman in school. That makes \$165 given for the cause of education.

"All our work must be done while the day lasts. Nothing was ever accomplished tomorrow."

L. D. E.

YOUNG SOUTH CORRESPONDENCE

First of all, let me beg you to note my change of address. Hereafter all mail for me must be addressed to 422 Georgia Avenue, Chattanooga, Tenn. Be very careful, for I am now living in an entirely different part of the city. I hope to begin to hear from you for May. Let us get in as much as possible before the Convention meets. We shall get instructions from the W. M. U. what we are to work for this year, and I hope for even more success this 15th year.

I know what I wish we could do! If I could get the ear of the W. M. U. I would beg to be allowed to try to raise \$2,500 to build a school-room for Miss Lallee in China. Mr. Quisenberry, who is just home from China, draws such a pitiable picture of the crowded condition of her school. However, the ladies will know just where our money is needed most.

Let's see what the last week in my little home has brought to the Young South.

First, I find a letter from Williston: "Enclosed find five dollars which you will please give to the Orphans' Home."

A FRIEND.

A fine beginning, isn't it? Thank you so much!

No. 2 is from Woodbury and says: "I enclose \$3.00 for Mrs. Rowe's support. May God's blessing go with it! Please send calendar also."

MRS. MAGGIE FINLEY.

I shall send on your order at once. Thank you very much for the help to our missionary.

Athens comes next in No. 3: "I enclose \$1.00 for Japan from Class No. 3 of Mt. Harmony S. S. We pray God's Blessings on the Young South."

JOSEPHINE NETHERLAND.

We are most grateful. Thank the class.

In No. 4, McMinnville asks for literature, helpful to Band organization. I will send all the leaflets I have on hand, as soon as I get things sufficiently "straightened" to find what is needed to Mr. R. L. Peoples. I hope to hear of a flourishing band soon.

And No. 5! Just read it. "Please find enclosed seven dollars.

Give \$5.00 to El Paso school, and \$2.00 to the school at Ying-Tak."

"Busy Bees."

B. L. BAILEY, Pres.

They are buzzing mightily today, these "Busy Bees." We hope to hear them often this year and we thank them from our hearts. They do a noble part by the Young South. May this year add largely to their usefulness, for they "sow beside all waters."

Baker's Gap does not forget us. Witness No. 6!

"Enclosed please find five dollars for Mrs. Rowe's salary. Accept my best wishes for the success of the Young South. This is given in the name of Pine Grove church, East Tennessee."

J. S. FARTHING, Treas.

We are so much obliged. These V's help along grandly.

And Mohawk in No. 7 says: "Please find enclosed \$1.00 for Mrs. Rowe's salary."

LULU WRIGHT.

Many thanks! May God bless you in the giving!

Here's more from Athens in No. 8. "Enclosed find \$2.00 for the El Paso school.

"Our band is getting along nicely. Our contributions are small, but they are given in the hope that they will help the Master's cause."

WILLIE DOBSON.

We are much indebted to the generous Athenians. May they grow and prosper!

No. 9 from Bethel Springs brings \$1.00 for the work in Japan from our "Tennessee Friend." May God bless her!

No. 10 comes from an old worker, whom we feared we had lost. The message is from Kenton:

"Mother and I send \$1.00 for the Orphans' Home, \$1.25 for Mrs. Rowe and Baby Ruth and 75 cents for Miss Rowsey's church. We trust it will help."

GID PORTER.

That's well done! Thank you both many times over. It certainly will help.

No. 11 is from Bethpage and we extend the glad hand to old friends.

"It has been quite a while since I have written to the Young South. My little grandchildren, who used to work with me, now live in California, and the oldest is almost a man.

There have been many changes. My dear mother, who was living with me, left us on Feb 23, for her home in Heaven. She was very old and feeble and that makes me miss her more.

"I was taken sick at the same time, and am just able to sit up now.

"But I have been a constant reader of the Young South. I do hope our missionary's health will soon be restored.

"I have two more sweet little grandchildren here at home, Paul Neve Byrn and Marie Cordelia Bumley, both one year old. I send you \$2.00 for them and myself. Give \$1.00 to Foreign Missions and \$1.00 to Shiloh church."

MRS. ELIZA PARDUE BYRN.

It is very sweet in you to come back to us, and we welcome you most heartily. May the new little members be as useful as the older ones were. Thank you so much! May God comfort you!

Caney Ford Mission Society rounds the dozen for us and sends \$2.35 for Japan. Will Miss Ruth Allison give the ladies our warmest thanks? They come so often and are always so welcome.

And Sweetwater ends this chapter with \$1.50 and "best wishes" for Japan from

BLANCHE THOMAS.

She has our sincerest gratitude. So you see we have done well this first week in sunny May. Keep it up! May God bless you all! Yours gratefully,

LAURA DAYTON EAKIN.

Chattanooga, Tenn., 422 Georgia Ave.

A LETTER FROM JAPAN.

I am so pleased to add a recent letter from Mrs. Rowe. Read it to all the Bands!

I know you will be delighted to hear from "Baby Ruth" and her mother: Nagasaki, March 29, '08.

29 Sakura Baba.

MY DEAR MRS. EAKIN: Today is a typical March day. The wind is blowing and as we look from the window the white petals of the fruit trees are whirling and as they fall it seems as though we are in the midst of a snow storm.

In the budding days of spring time when our hopes are high and our hearts glad our minds wander fondly back to the "home land" for we know that at this time even Japan is not so pretty. This is indeed a pretty land, but with all that our hearts are loyal to the home across the sea. But our work is here and that makes a difference.

Since last writing we have moved to Nagasaki, about 175 miles from Kokura. We are delighted with our new home. The nice large house and the pretty yard is splendid. There are a great many foreigners here—American, English, German, French, Russian and other nationalities.

We have a great many advantages which those of the interior do not enjoy. The work here is doing nicely. Mr. Walne was sorry that it was necessary for him to go to Fukurka as teacher in the seminary. We can, of course, do very little. We attend church services regularly and that helps the Christians a great deal. Mr. Rowe has a class in English in S. S. which he enjoys a great deal. I can help some in the music. I play the organ quite often, but the pastor's wife plays splendidly—really better than I—and when she is present I insist on her taking charge.

We have a nice S. S. with about 90 enrolled, and besides the Christians, we have a number of people outside. Many come to Mr. Rowe's class just for the English, but while they are learning that they get a knowledge of the Bible also, and others of the missionaries have had them to thus become enquirers and afterwards Christians and we too are looking for some good to come from it.

This morning a package of S. S. cards, picture books and others things came to me from the office of the S. S. Board in Nashville. We wondered if some of the Young South members didn't prepare them for us. If so we wish to thank them so much. Mr. Rowe took them to church and they will be given to the children. Virginia Ruth wanted one so much and must we tell it? We gave her a book. She is young yet, a year old in a few days, but she seemed to think that one was rightly her's and she looks at the pictures and laughs as though she knows. It was so good of you to want one of her pictures to put in the Young South columns, but really, they are very poor—of course, we think her a great deal prettier—and we shall have others made soon and if they are good we'll be so glad to send one. She is ever a dear baby and the constant joy of her father and mother.

We had the pleasure of a visit from Mr. and Mrs. Levering last week. They saw a great deal of our work, as they went to all the stations except one. We have enjoyed so much the coming of the people from home who are so much interested in the work.

Remember Virginia Ruth and me with a great deal of love to the Young South, also to my dear friend, Miss Stapp, as I have not heard from her in some time.

Thanking all for the interest they have taken in us, I am very sincerely,
MARGARET COBB ROWE.

Rheumatic Pains

Are relieved with Dr. Miles' Anti-Pain Pills. They also overcome that nervous irritation which prevents sleep, because they soothe the nerves. If taken as directed they are invaluable to chronic sufferers. It is the experience of others; try them. Your druggist sells them; ask him what those who use them say.

"Dr. Miles' Pain Pills relieve me from rheumatic pains and nervousness almost immediately. We have never been without them since we learned of their usefulness, as they relieve me of so much suffering."

MISS MARY ARMSTRONG,
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If they fail to help, your druggist will refund the money on first package.
25 doses, 25 cents. Never sold in bulk.
MILES MEDICAL CO., Elkhart, Ind.

RECEIPTS.

April offerings, 1908	\$135 17
First week in May, 1908:	
For Foreign Board:	
Mrs. Maggie Finley, Woodbury (J)	2 90
Class No. 3, Mt. Harmony S. S., by J. N.	1 00
Busy Bees, Bellevue Ch., Memphis, by B. L. B. (Ying-Tak school)	2 00
Pine Grove Ch., by J. S. F., (J)	5 00
Lulu Wright, Mohawk (J)	1 00
Tenn. Friend, Bethel Springs	1 00
Gid Porter and mother, Kenton (J)	1 25
Mrs. Byrn and grandchildren, Bethpage	1 00
Caney Fork Society, by R. A.	2 35
Blanche Thomas, Sweetwater	1 50
For Orphans' Home:	
A Friend, Williston	5 00
Gid Porter and Mother, Kenton	1 00
For Home Board:	
Busy Bees, Bellevue, Memphis, by B. L. B. (El Paso school)	5 00
Athens Band, by W. D. (El Paso school)	2 00
For Shiloh Church:	
Gid Porter and mother, Kenton	75
Mrs. Byrn and grandchildren, Bethpage	1 00
For Literature:	
I cal., Mrs. Finley, Woodbury	10
Total	\$169 02

CHILHOWEE INSTITUTE.

I am visiting for a while at one of our Mountain Schools, Chilhowee Institute. I had heard a great deal of the school, but was unprepared for the fine big brick school building and large dormitories. About eight o'clock the school assembled for chapel exercises and I don't think I ever heard such singing! It was so strong, and spirited. This school is situated where it has almost no competition and could draw a very large patronage from the surrounding country. With assistance and equipment it could meet a great need and be a school of which the Baptists would be proud and from which our denomination would receive great results. As it has been, with poor equipment and teachers crowded with work, the school has given to our denomination more than a few ministers and influential men. Let us come to the aid of this school. If the buildings were only equipped and there was money for enough competent teachers the school would be crowded with students. As it is the school has done better this year than ever before. Much has been done in the way of equipment, thanks to the ladies of various churches, and other friends. There is the auditorium to seat, rooms to finish, and much to be done if those who would come are to be accommodated.

Let us rally to this school, and make it a credit and help to our denomination.
JESSE PARMELEE.

AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. Terry Martin of Mayfield, Ky., lately assisted Rev. J. R. Stewart in a revival at Barlow, Ky., which resulted in 30 conversions and 44 additions. Brother Martin goes to Bardwell, Ky., to begin a revival May 10th.

Rev. J. H. Oakley of DeFuniak Spring, Fla., is pushing the matter of raising funds to pay the debt on his church. He was out last week and raised \$700. Returning Sunday, he preached to a crowded house at both hours and reports the church work moving on finely.

In commenting on the fact that Drs. J. N. Prestridge and W. P. Harvey are to be associated together in the publication of *The Baptist World*, the editor of the *Alabama Baptist* remarks that religious journalism shows an oddly mated pair. Others say the lion and the lamb have lain down together.

Rev. Jas. R. Magill of Attalla, Ala., lately assisted Rev. A. J. Johnson in a meeting at Cornelia, Ga., which resulted in 62 accessions, 41 by baptism, 21 by letter. Brother Magill is well known in Tennessee.

This week during the Commencement at Judson College, Marion, Ala., Dr. E. Y. Mullins of Louisville, will deliver the Commencement sermon; Dr. Chas. Manly the Missionary sermon, and Dr. E. M. Poteat of Greenville, S. C., the literary address. It is a great program.

A new church has been organized at Gershorn, Miss., with nine charter members, and that number will be increased to twenty at the next meeting. This is the outcome of missionary work done by Rev. R. A. Cooper of Pontotoc, Miss. Lewis J. Parker and family, formerly members of the church at Wildersville, Tenn., are his strong supporters.

A beautiful memorial service was held a few Sundays ago in the First church, Owensboro, Ky., to the honor of Rev. W. H. Dawson, one of God's most faithful workmen who lately passed to his reward.

Dr. W. D. Nowlin of the Third church, Owensboro, Ky., is so busy in the cares of his great pastorate that he has been forced to resign as editor of the *Daviess County Baptist*. Mr. C. W. Wells, secretary of the District Mission Board, mounts the tripod.

Rev. S. E. Tull of Greenwood, Miss., lately rendered assistance to Rev. L. G. Gates of Laurel, Miss., in a revival, which resulted in 50 professions and 31 accessions, 22 for baptism.

At Pearlhaven, Miss., a great revival has just closed in which Rev. W. E. Farr of Bogue Chitto, Miss., assisted Rev. R. R. Jones. There were 69 accessions.

Rev. W. S. Roney has resigned at Wills Point, Texas, and moved to Elmo, Texas, and is open to calls in that vicinity. Tennessee will welcome this exile.

Rev. Ross Moore, a son of Tennessee, who has had such brilliant success as pastor of the First church, Pine Bluff, Ark., has been called to the First church, Abilene, Texas. His decision has not been announced.

The Commencement program at Georgetown College consists of a baccalaureate sermon by Dr. C. S. Gardner of Louisville; sermon for the Y. M. C. A. by Dr. J. W. Porter of Lexington; alumni address, Rev. J. M. Shelburne of East Lake, Ala.

Rev. G. B. Butler of Bryan, Texas, is spending two weeks with the First church, Jackson, Tenn., on an invitation from the pulpit committee. We only hope the courtship will result in a happy and abiding union.

Dr. W. H. Felix and wife of Lexington, Ky., have lately given \$5,000 in cash to the Baptist Education Society

of Kentucky, through Corresponding Secretary P. T. Hale. Dr. W. D. Powell facetiously remarked lately that between the night riders and Dr. Hale, Kentuckians had no chance to escape.

Dr. J. H. Anderson preached his first sermon as pastor of the Second church, Jackson, Tenn., last Sunday, and was greeted by splendid crowds. His family will join him in a month from Springfield, Tenn.

Rev. Elmer Lucas was lately ordained to the full work of the ministry by the First church, Covington, Ky., Rev. T. C. Ecton preaching the sermon, Rev. J. W. Beagle giving the charge and Rev. W. M. Wood offering the prayer.

The church at Cottage Grove, Tenn., enjoyed a splendid day Sunday. The congregation was too large for the house, many being forced to sit on the steps. There were two accessions by letter. It was the last service in the old house, which gives way for the new brick structure.

Rev. J. E. Martin of Adairville, Ky., has been secured as pastor of the church at Jellico, Tenn., and we bid him a most cordial welcome.

The *Baptist Argus* has made its last appearance and will be supplanted next week by the *Baptist World*. We look for something great in the new paper. It must hustle if it is better than the old.

12-REF

—H E F F E R N A N—
Rev. S. A. Owen, well known in Tennessee, has resigned at Horse Cave, Ky., to become missionary of the West Kentucky Association, with headquarters at Clinton, Ky. Rev. J. M. Bruce succeeds him in the pastorate at Horse Cave, Ky.

Rev. T. S. Hubert was forced to resign as pastor at Lyons, Ga., and accept the call to Douglas, Ga., by the persistent importunity of the saints at the latter place.

Rev. E. P. West of Pittsburg, Tex., has been called to the care of the First church, Nacogdoches, Tex., where Dr. A. J. Holt was formerly pastor, and it is thought will accept.

State Evangelist L. D. Summers of Greenfield, Tenn., is to assist in revivals at Cottage Grove, Tenn., July 26, and at Wildersville, Tenn., August 16.

AN OPPORTUNITY.

It is said "that opportunity knocks only once on every man's door." This is your knock; it's your only opportunity to buy those summer hose you need, at less than half price. We are going to sell our surplus stock of hosiery at cost, from factory direct to wearer. These socks are in medium weight lisle finish, black and tan, fast colors, sizes 9, 9½, 10, 10½ and 11, with our guarantee behind every pair. We offer these hose while they last for \$1.40 per dozen, charges prepaid to your home. This offer will last only until the surplus is sold. Don't hesitate. Send your order at once to Dept. G., Clinton Cotton Mills, Clinton, S. C.

AN EXILE IN ARKANSAS.

It is very natural for an ex-Tennessee pastor to enjoy the BAPTIST AND REFLECTOR. I resigned my work at Rogersville, Tenn., and accepted a call at this place. After much prayer and consideration I felt it was the direction of the Lord. As I see it, my work here has grown with every service. I began preaching to about seventy-five, and now have a house full at most every service. I have been here since December and had a number of additions to the church, and now have fifteen candidates for baptism next Sunday night. I am expecting Brother Ross Moore of the First church, Pine

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The law fixes it. We cannot extend to you the credit to which you are entitled and that we should like to give. The law says if a subscriber is in arrears as much as one year, "stop his paper." And we must obey the law; because we have both fear and respect for it.

Now, we do not wish to stop anybody's paper. We do not wish to lose any subscribers from our list. We prefer rather to add new ones to our list. We are fortunate at this particular time in being able to make a combination offer that certainly ought to, and we believe will, be quite attractive to all of our old friends, and we hope also to many new ones.

Through special arrangements with the publishers, we are enabled for a limited time to offer the *Taylor-Trotwood Magazine* in connection with the BAPTIST AND REFLECTOR for only 25 cents more than the BAPTIST AND REFLECTOR would cost you if taken separately, making decidedly the most attractive clubbing offer for the year 1908.

The *Taylor-Trotwood Magazine* is a combination of *Bob Taylor's Magazine* and *Trotwood's Monthly*, with Senator Robert L. Taylor and John Trotwood Moore as co-editors. Every number is filled with the beautiful songs and stories, the humor and wit of Senator Robert L. Taylor, and the Southern traditions, history and poems of John Trotwood Moore. There is delightful reading in every number for the whole family. It is a handsome printed magazine, containing never less than 164 pages.

You also need the BAPTIST AND REFLECTOR to give you information about our work and workers all over the State; to keep you in touch every week with the Baptist brotherhood of Tennessee, and also to be a stimulant to you along Baptist lines. We call special attention to the series of articles by the editor on the subject of "Baptist Principles," which we began publishing a few weeks ago. They will run for several months. We think you will find them of interest and of help. Remember—

OUR PROPOSITION.

The regular price of the BAPTIST AND REFLECTOR, as you know, is (per year)\$2.00
The regular price of the *Taylor-Trotwood Monthly Magazine* is (per year)\$1.00

Total\$3.00
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To Ministers\$1.75

THE CONDITIONS.

The BAPTIST AND REFLECTOR has bought one hundred subscriptions to the *Taylor-Trotwood Magazine*, and this proposition is to the FIRST ONE HUNDRED who accept it.

The further condition is, that all new subscribers must pay the combination price for one full year in advance.

Old subscribers must pay all arrears, and renew one year in advance. Let us have your order at once. Make all remittances and address all orders to—

BAPTIST AND REFLECTOR,
NASHVILLE, TENN.

Bluff, to assist me in a meeting sometime in June, at which time we are expecting great things. I have had a number of letters from Rogersville lately, stating that they have not as yet secured a pastor. This ought not to be. I believe that is one of the most promising mission fields in East Tennessee. We have ten Baptists to one of anything else in Hawkins county and I don't think we have a college or seminary in the ministry in the bounds of twenty-seven churches.

The field is ripe to harvest, and with the proper development, in only a few years, instead of being helped there is no reason why that field should not support a number of missionaries.

MCH. SEAL.

Earle, Ark.

I received the 42-piece dinner set of china all right, and think it beautiful—well worth the time it took me to make the club of seven subscribers to your

paper. The paper gets better and better all the time. I don't see how any Baptist can do without it. I am sure if our members realized what they are missing by not receiving its weekly visits, they would consider two dollars well spent.

MRS. SALLIE SANDERS,
R. F. D. No. 6, Mt. Juliet, Tenn.

Our services at Alexandria Saturday and Sunday were largely attended. Perhaps five hundred people were in the Sunday school service. Baptists now have the lead in this nice country town, and they have not been in better shape for good work for years. "Soul-saving" is our motto.

G. A. OGLE.

Mt. Juliet, Tenn.

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THE ASHEVILLE CONFERENCE.

We take pleasure in announcing that the sixth annual Conference of the Young People's Missionary Movement will be held at Kenilworth Inn, Asheville, N. C., July 3-12. This is only one of the seven conferences that will be held in the various parts of the United States and Canada this summer.

These conferences have done much for missionary education and inspiration among the young people of our churches, and the great movement in mission study during the last few years

is one of the direct results. One could not spend a vacation better than to attend this conference and get a training for a more effective Christian work.

Several new features have been added to the conference this year, which will make it even more attractive than heretofore. Moving pictures of mission work on both home and foreign fields will be exhibited for the first time at the summer conferences. These were taken on a recent tour of the world. The conference is especially fortunate in having Dr. W. R. Lambuth, who recently returned from a visit to the mission fields of the world, as the presiding officer.

Among the leaders and speakers of the conference are the following: Rev. T. E. Ray, Rev. J. O. Reavis, Rev. Ed. F. Cook, Rev. A. L. Phillips, Rev. S. L. Morris, Rev. W. W. Hamilton, Mr. C. C. Michener, Mr. C. V. Vickrey, Mr. Morris W. Ehnes, Mr. R. E. Diefendorfer, Jas. B. Wood, M.D., China; Rev. Motte Martin, Africa; Rev. W. F. Bull, Korea; Mrs. A. T. Graybill, Mexico; Rev. J. C. Owens, China; Rev. J. L. Gerdine, Korea; Dr. D. L. Anderson, China; Rev. T. H. Yun, Korea. Besides these there will be a number of other prominent speakers.

Every young people's society, Sunday-school, missionary society and church should be represented at the conference this year by one or more who will be able to serve as leaders in the missionary activities of the church, which is now the most important work of the church.

For registration, expenses, railroad rates, and other information on the conference address John A. Snell, 529½ Church St., Nashville, Tenn.

Gospel Singer Alta I. Suby, who is now engaged with me at Hopkinsville, is open for an engagement for May. I have had many singers, but none better than Suby. If a Tennessee pastor is looking for a singer, I feel I am doing him a favor in connecting him with Suby. Tell them to write him in my care.

MILLARD A. JENKINS.

Hopkinsville, Ky.

OBITUARIES.

HELM.—Whereas, it has pleased Almighty God in His infinite wisdom, to call from this life of toils and sorrow to realms of eternal rest and joy, our sister, Mrs. Bessie Helm; therefore be it Resolved, (1st) That while we, as a church, miss her in her faithful ministrations of sympathy and kindness and untiring efforts to advance the cause of Christ, bow in humble submission to the mandates of Him who makes no mistakes, and doeth all things well.

Resolved (2d), That we cherish her memory, and strive to imitate her Christian example.

Resolved (3d), That we extend our deepest sympathies to her bereaved husband and family; and that we ever remember in our prayers the precious little babe left in this cold world without a mother's care.

Resolved (4th), That these resolutions be made a part of our church record, a copy properly engrossed, be furnished the bereaved husband and a copy be sent the BAPTIST AND REFLECTOR for publication.

MRS. LIZZIE INMAN,
MISS MYRTLE SMITH,
J. H. WALKER,
Committee.

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OBITUARIES.

GOOLSBIE—On the morning of Feb. 16, 1908, it pleased our Heavenly Father to remove from our midst our friend and associate, Miss Gertrude Goolsbie. Be it resolved, that the Aid and Missionary Societies of the Lonsdale Baptist church have lost a faithful member, the family a devoted daughter and sister, and that in this loss we, as members of the society, bow in humble submission to the will of Him who said, "I am the way, the truth and the life," also "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live again."

Resolved, that while we deeply deplore our loss, we do not mourn as those who have no hope, for we look forward to the time when all shall stand in the presence of our Savior, and receive a welcome to that blessed home of the soul where sickness and death can never enter.

She is not dead, but has slipped away— Has gone to that beautiful home on high. She is now drinking from the river of life, Where the light never fades from the eye.

The cheek there never grows pale in death.

Sin, disappointment and sorrow is unknown.

But joy and gladness forever are her's, As she dwells with Christ on His throne.

Yes, dear Gertrude, we will meet you again—

What a glad, bright day it will be! All conflict and toil forever passed,

We shall dwell by the crystal sea.

Resolved, that we, as a society, extend our heartfelt sympathy to the bereaved in their sorrow.

Resolved, that a copy of these resolutions be sent to the family and to the BAPTIST AND REFLECTOR, also one be placed on the minutes.

MRS. FLORENCE JOHNSON, MRS. LOLA EVANS, MRS. BESSIE JOHNSON,

Committee.

CHUMLEY.—Whereas, God, in His all-wise providence has called to be with Him S. J. Chumley,

Whereas, We, the members of the Ladies' Missionary and Aid Society of Hill City Baptist church desire to express our tender regards in this, the time of sorrow,

Be it Resolved, That we hereby extend to Mrs. Chumley our love and sympathy, praying that the hand of the Lord may rest lightly on her in this affliction and help her to realize that Jesus is ever near to comfort and sympathize,

Be it further Resolved, That a copy of these resolutions be presented to Mrs. Chumley, that they be placed on the minutes of this society and a copy be sent to the BAPTIST AND REFLECTOR for publication. Respectfully submitted,

REV. G. T. KING, MRS. W. D. REEVES,

Committee.

BLEDSE.—The death angel has again visited this neighborhood and taken from the home of Bro. and Sister Morrison the orphan daughter of Bro. Dossie Bledsoe and wife.

Bessie was born Sept. 12, 1892, died March 19, 1908. She professed faith in Christ and united with the Baptist church at Hannah's Gap, September, 1906. She was true to her profession, thus manifested by precept and example. She loved her church services and was always present, if possible.

Bessie possessed a mild and gentle disposition and was a girl of few words.

SINFUL SADDAY

The Story of an Orphan Cotton Tote who Made Good.

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Thirty-five Pen Sketches
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A story about a boy (with a girl or two thrown in) written for boys and girls and their parents. Tells the adventures of as live and interesting a boy as was ever the hero of a story.

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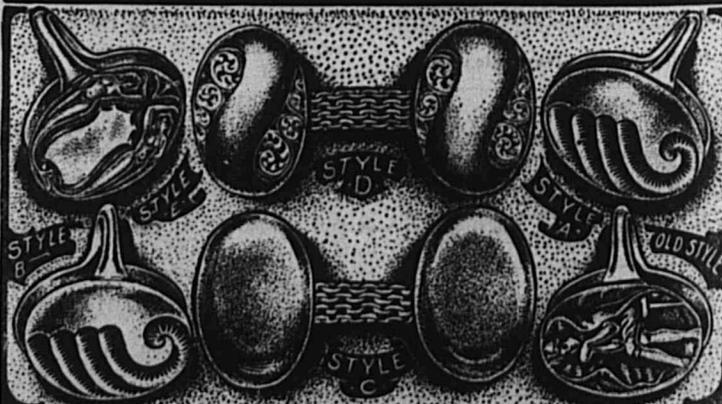
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She was loved by all who knew her. She was very kind and obedient to those with whom she made her home. But it pleased God, through His divine wisdom, to remove her from this world of sorrow and bereavement, and while kind friends placed her body in the Foster graveyard to await the Resurrection morn, we believe her spirit is with the redeemed in the sweet beyond.

We would say to her little sister and to her sorrowing friends, weep not for her as for one without a hope, for some day you may meet her where parting is no more in that home that Christ has prepared for all those that love and serve Him.

JOE STEPHENSON.

Petersburg, Tenn.

Whereas, our beloved pastor, E. D. Cox, has resigned, tendered and severed his connection as pastor of Hampton Baptist church

Be it resolved, that we have lost a noble and highly esteemed pastor. That we have not only lost a noble pastor, but that we have lost a true teacher of the gospel of the Lord Jesus Christ.

Be it further resolved, that as Pilate said of Jesus, we find no fault in him.

Be it further resolved, that we pray he may continue to preach and teach the gospel in its purity as he has heretofore.

Be it further resolved, that Brother E. D. Cox be furnished a copy of these resolutions, also a copy spread on the minutes of the church, and a copy sent to the BAPTIST AND REFLECTOR.

Done by the order of the church, this 29th day of March, 1908.

D. S. WAGNER.
Jos. A. HARDIN.

CRESS—Six days after Herman, little son of R. G. and Mollie Cress, died, God, through His own providence, saw fit to take Cleta, their little daughter. Why it was we cannot tell; but we know there was a wise and noble purpose in separating them so soon from father and mother. We think of Job, in his afflictions, and the death of all his children. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." May we all live so we will be like Herman and Cleta in the sight of the Lord. Our Savior said suffer them to come to him, for

such is the Kingdom of Heaven. May the love of God be with us all.

J. M. RAINBOLT.

The first meeting of the Pastor's Conference of Duck River Association was held April 13 at Tullahoma Baptist church. Bro. J. A. Taylor was elected chairman and Bro. G. L. Boles, vice chairman, and the writer secretary.

Brethren A. P. Moore, Taylor, Boles and Agee were present.

After hearing report from pastors present Bro. J. A. Taylor gave a very helpful talk on getting our members interested in the missionary work.

We adjourned to meet Monday after the second Sunday in May at 2 p. m. in the Baptist church at Tullahoma. This will be our place of meeting each month. We hope each pastor in the Association will make it a point to meet with us that we may be a help to each other in planning to do the work that is so much needed in the Association.

L. D. AGEE, Secretary.

Fosterville.

I. L. MADURO, Jr.

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A successful Workers' Meeting was held at East Laurel Church, eight miles east of Jackson, on April 25 and 26. On Saturday at 11 o'clock after Scripture reading and prayer by the pastor, W. C. McNeeley, a sermon on "The Terms of Discipleship" was preached by A. M. Nicholson. The meeting was organized by the election of W. C. McNeeley as Moderator, and A. M. Nicholson Clerk. The afternoon was taken up by the discussion of the subjects as set forth on the program: "The Need of Bible Study by Church Members," by F. B. Nafe and R. E. Corum, and "Consecration on the Part of Young Church

Members," by Bro. Duboise and A. M. Nicholson. A. L. Bates preached to a large and appreciative audience at night. The Sunday-school Mass Meeting was led on Sunday morning by R. E. Corum and a Home Bible Class of fourteen members was organized. Bro. McNeeley preached a fine sermon on "Missions" at 11 o'clock, after which a liberal contribution was made. At 1:30 p.m. the Query Box was opened and a short while was given to answering the queries. Following this was a discussion of Missions, after which we adjourned, feeling that we had been greatly benefitted by having attended the meeting.

A. M. NICHOLSON, Sec.

We had a fine service at Spring Creek yesterday. Our Sunday-school is increasing in interest. More money paid last quarter for missions than usual. The church seems to be taking on new life in all of her work. One addition at Mt. Zion, Ky., by letter the fourth Sunday in April. God bless the BAPTIST AND REFLECTOR.

W. M. KUYKENDALL

Clarksville, Tenn.

10-REF

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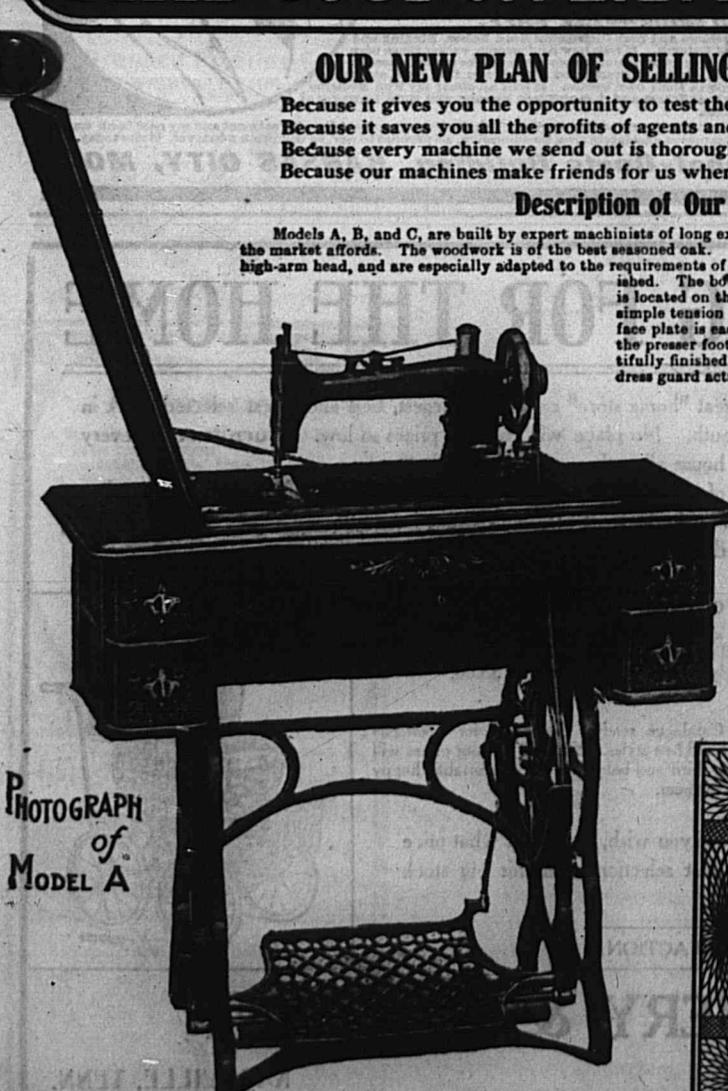
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