

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXII.

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## PERSONAL AND PRACTICAL.

—The Convention will be held in the splendid dining-room of the Eastman Hotel, which seats about 2,500 persons. The rooms of the hotel also will be open to guests, and they alone could accommodate the whole Convention, if necessary. There are many other hotels, however, and boarding-houses in Hot Springs, sufficient to accommodate all who may come.

—If you find yourself unable to go to the Convention, the next best thing to do will be to read the full report of it in the BAPTIST AND REFLECTOR, which shall be written by Rev. Fleetwood Ball, the corresponding editor of the paper, and who has been reporting the Convention for our columns for a number of years. If you have to miss the Convention, do not miss reading his account of it.

—Bernhard H. Grenfell and Arthur H. Hunt, two eminent American archaeologists, have been bringing to light many interesting things by their excavations in the ancient town of Oxyrynchus, which stood on the border of the Libyan desert. One sheet of papyrus reveals the existence of an oil monopoly at last brought fully under government control. Others tell of labor unions, scales of wages for skilled and unskilled workmen, and of strikes.

—Who shall be President of the Convention? As we have stated, Col. E. W. Stephens, who has been President for several years, is out of the country on a tour around the world, and cannot be at the Convention. Hon. Joshua Levering, Vice-President, who has been with Col. Stephens, has returned and will probably call the Convention to order. Several names have been suggested for the presidency of the Convention—all of them good men. We wish all of them could be elected President. But, whoever is President, we trust that the Holy Spirit may preside and guide.

—The *Baptist World* came to us this week instead of the familiar *Baptist Argus*. It is, however, about the same size and shape and style as the *Argus*. The *World* announces that it proposes to "cover the news of the Baptist world." It recognizes, however, that this is a "tremendous undertaking and calls for money and system." On the outside page is a picture of Dr. Mullins, President of the Seminary, and on the inside is nearly a full page picture of Dr. Alexander McClaren, who is called "the world's foremost preacher." We wish the *World* much success.

—In the month of April the Samaritan people, who are still residing under the shadow of Mt. Gerezim, observe the passover in literal obedience to the letter of the Mosaic regulations. The Jews have made many changes in their observance, but it is a singular fact that this ancient and discredited sect should remain in their old home and observe the same rites after twenty-five centuries of practice. They retain the husk of rite and service with intense loyalty, but have failed to grasp the fuller and further revelation of God's truth, and are not reaping the harvest of the scattered seed of the kingdom among men.—*Watchman*.

—In accordance with a long-standing promise to our friends, Prof. and Mrs. Kranor, and Miss Robertson, respectively, Superintendent, Matron, and Teacher in the Masonic Widows' and Orphans' Home, near this city, we had the privilege last Sunday afternoon of preaching in the Home. There are at present about 100 children and some 25 or 30 widows in the Home. It is kept up by the contributions of the Masons of the State, each Mason contributing 50 cents a year to the cause. The house is a large and commodious one. There are about ten acres of ground attached to the Home. The last Grand Lodge, however, authorized the purchase of 90 additional acres. This is a great work the Masons of the State are doing. Just suppose every Baptist in Tennessee should give 50 cents each to the

maintenance of our Baptist Orphans' Home! It would make about \$75,000 a year. What a Home we could have! Would not that be great? If the Masons can do that much, why cannot the Baptists do so?

—A dispatch from Clarksville to the *Nashville Tennessean* gives the following interesting figures, taken from the police record, regarding the number of arrests since the abolition of saloons in that State ten months ago: "From July 1, 1906, to May 1, 1907, ten months, the total number of arrests was 809, and from July 1, 1907, the day saloons went out of business, to May 1, 1908, the arrests numbered 356, a decrease of more than half, or 444. This is certainly a good showing. The amount of fines assessed during the past ten months over the ten months previous to the abolition of the saloon shows a decrease of \$2,686. In April, 1908, \$278 was for gambling. In March, 1908, the fines were increased by the assessment of \$50 each against two whiskey violators." Does prohibition pay? Read the answer in the above figures.

—According to a recently published list, Mr. Carnegie has given altogether a grand total of \$150,000,000, as follows: Libraries in the United States, \$30,000,000; Carnegie Institute, Pittsburg, \$16,000,000; college professors' pensions, \$15,000,000; Carnegie Institution, Washington, \$10,000,000; libraries in foreign countries, \$10,000,000; Scotch universities, \$10,000,000; hero fund beneficiaries, \$5,000,000; Carnegie Steel Company employees, \$5,000,000; Dumfermline endowment, \$5,000,000; Polytechnic School, Pittsburg, \$2,000,000; Peace Temple at The Hague, \$1,750,000; Allied Engineers' Societies, \$1,500,000; Bureau of American Republics Building, \$750,000; miscellaneous gifts in United States, \$20,000,000; gifts to small colleges in United States, \$18,000,000; miscellaneous gifts in Europe, \$2,500,000; grand total, \$150,000,000.

—From present indications, the weather at the Convention promises to be delightful. The weather has a good deal to do with the Convention. Good weather adds much to its enjoyment. The only trouble is that when the weather is bright the people are apt to be out sight-seeing, while bad weather drives them indoors to the sessions of the Convention. The worst weather the Southern Baptist Convention has ever encountered was at Savannah, when it rained the whole time, with the exception of the last day. But, while it prevented people from seeing much of Savannah, it compelled them to stay in the church and listen to the discussions. So that this Convention was one of the most successful we have ever had, from an indoor standpoint. The indoor part of it is really the essential part of the Convention, though not all of it, by a good deal.

—Commenting on the recent change in editors of the *Baptist Standard*, the *Christian Index* says: "Many have been the changes in editorial positions of our Baptist papers in the last few years. The veterans are not so many. We think of Drs. Pitt, of the *Religious Herald*; Folk, of the BAPTIST AND REFLECTOR, and Armstrong, of the *Central Baptist*, as among the longest in their occupancy of the high office." We had to stop and rub our eyes and read that over again to see if Dr. Bell really meant us. We had never thought of ourself especially as a "veteran" before. When we come to think of it, though, we believe that we are among the oldest Baptist editors in the South—we mean oldest in point of service, not of years. Dr. Pitt, of the *Religious Herald*, is a little older than we, as editor of a Southern Baptist paper. So also, we believe, is Dr. Thomas, of the *Baptist Courier*. Dr. Armstrong is a little younger in point of service (though not in years). And, yet, we have been an editor less than twenty years. What changes have taken place in our Southern Baptist Zion in that time! What changes will take place in the next twenty years?

—The following are the latest religious statistics of the world:

1. Christianity .....	477,080,158
2. Worship of ancestors and Confucianism .....	256,000,000
3. Hinduism .....	190,000,000
4. Mohammedanism .....	176,834,372
5. Buddhism .....	147,900,000
6. Taoism .....	43,000,000
7. Shintoism .....	14,000,000
8. Judaism .....	11,723,947
9. Polytheism .....	117,681,669

The same authority gives the following table of the Christian populations of the world. The Christian populations are by actual counts placed as follows:

Catholic Church .....	230,866,533
Protestant churches .....	143,237,625
Orthodox Greek Church .....	98,016,000
Church of Abyssinia .....	3,000,000
Coptic Church .....	120,000
Armenian Church .....	1,690,000
Nestorians .....	80,000
Jacobites .....	70,000
Total .....	477,080,158

—We stated last week that we knew of only one preacher in the State who is for Governor Patterson. Since then we have heard of two or three others. We make this correction for the sake of accuracy. We confess, however, that we do not understand how, in an issue like the one which is presented in the present gubernatorial race, when one man stands distinctly for the abolition of the distilleries and breweries and saloons from the State by legislative enactment, and the other man stands against such enactment; how, when it thus becomes an issue of the churches and homes and schools on one side and the distilleries and breweries and saloons on the other side; how, when the distillers and brewers and saloon-keepers and bootleggers are lined up solidly for one man—we say we do not understand how in such a situation every minister of the gospel, every Christian, every moral man, every man who loves the church and the home and the school should not be lined up on the other side. Most of them are—thank the Lord. Only a few of them are not. They are simply deceived in some way. We hope that all of them will be lined up on the right side before the contest is over.

—The *Examiner* quotes the following utterance from a recent volume by Dr. McAfee, secretary of the Presbyterian Home Mission Board: "We contend with much vehemence that men are saved one by one, that the saving ministry reaches this man and this man; and the contention is of obvious cogency. Men are not saved in lumps and masses, nor by townfuls and city blockfuls. Charlemagne's soldiers, in their zeal for the propagation of the faith, are said to have driven the barbarians into pens, where, from the lofty vantage of the stockade, they dashed water over the bewildered hordes by the bucketful, and then reckoned them baptized into the saving faith. The sprinkling Presbyterians must commend their orthodox mode of baptism. But their psychology was distressingly erroneous, and their spiritual appreciations were hardly short of blasphemous." On this the *Examiner* comments: "Why so? What substantial difference is there between coralling an ignorant barbarian and baptizing him, and seizing upon a poor, helpless infant and baptizing him without his knowledge?—but not always without unconscious protest on his part! The one does just as much good as the other, and that is none at all. For intelligent people, our Presbyterian friends are certainly densely obtuse on this point. Why can't they see the absurdity of a rite so senseless, a relic of a corrupt Church, not even remotely hinted at in the New Testament?" This is so finely and pointedly said that it seems unnecessary to add anything to it. It is about as complete a knock-out blow as we have ever seen.

## DE PROFUNDIS.

BY BISHOP E. E. HOSS.

of the depths in which I lie,  
 O Lord, to thee I lift my cry;  
 My poor soul bend low thine ear,  
 Free me from my guilty fear.

Watchers through the silent night  
 Earnestly for morning light,  
 Prayers my heart to hear thy voice  
 Ne arise, stand forth, rejoice.

For thy kind, absolving grace,  
 Would not dare look toward thy face;  
 Thou not full remission give,  
 Even such as I may live?

All who in despair do grope,  
 Promise yields abundant hope;  
 Is thy great redemptive love;  
 Ocean tides thy mercies move.

—Christian Advocate.

## SEPARATION OF CHURCH AND STATE.

BY EDGAR E. FOLK, D.D.

(Concluded from last week.)

There are three theories about this question, the first of which have been in eternal conflict:

The theory of the Herodians was that the State is above the Church. This also was the theory of the Romans under the Empire. It is now the theory of Germany, England and some other European countries.

According to this theory the secular and religious governments go together, but with the secular in control of the religious, and in control of the religious.

In the countries where this theory prevails, the established churches—that is, the church is established by law of the State. Its ministers are State officials, and are paid by the State.

The objections to this theory are: (1) It puts the State above the Church. (2) It puts the secular above the religious, the material above the spiritual. (3) It makes the Church and makes it worldly. (4) It makes the more true because under this theory the members of the nation are members of the Church, of age or experience or character. Thus the bad, the righteous and the unrighteous are mixed up together—preachers, pious men and drunkards, gamblers, bad men and women are all in the same description. How could you expect to see the members of the spiritual nature of its membership dominated by such secular influences?

No wonder in countries where this theory prevails, the members of the spiritual nature of its membership are seen among the members, and that the preachers are disposed to deliver us from a State controlled Church.

Another theory, and the opposite of the one just mentioned, is that the Church is above the State. This is the theory of the Pharisees. It is the theory of the Catholics, who are its most prominent adherents.

According to this theory, the Church is supreme, and should control the State. The State is simply the servant of the Church, to obey its commands. If a State official obeys the voice of the Church, the Church will "excommunicate" him—that is, they will deny him to partake of the communion of the Church; they will deny all Church privileges to him; he persists in his course they will cut him off; will not administer to him the "sacraments" they are called, of the Church; will confine him in exclusion from the church and its services as far as possible, and when he dies will not bury his body to be buried in "consecrated ground" in the regular cemetery, but will compel it to be buried, if buried at all, in some out-of-the-way place where you can easily see how such treatment would have a tremendous effect upon one who had believed in the Church and was under the spell of its influence.

The members of whose friends were under its domination.

The most conspicuous instance of the workings of this theory was in the case of Henry IV., of Germany.

Henry IV. (better known as Henry the Pious). On February 22, 1076, the pope pronounced against him a sentence not only of excommunication, but of deposition as Emperor, releasing his vassals from allegiance to him. Some of his vassals told him that his sentence would be irrevocable did not procure from the pope a release from excommunication before the coming anniversary of its pronouncement. This was in January. Henry determined to see the pope in person and get him to recall the sentence of excommunication. The weather was cold. The snow lay deep. There were no railroads. But on horseback, accompanied by his wife and child and a few attendants, he set out over the Alps. The pope heard of his coming and to avoid seeing him, took refuge in the strong fortress of Canossa, high up in the rocky recesses of the Apennine Mountains. Henry followed him there, arriving January 21, 1077. The pope refused to see him. Friends interceded. The pope declined to remove the ban of excommunication unless Henry would surrender his crown to the pope. Henry went to the gate of the castle, and, clad only in a coarse woolen skirt, stood barefooted from morning until night, knocking for admittance. This he did three days before he obtained an interview with the pope, who finally consented to release him from his sentence of excommunication, but left the question of his crown to be settled later. No wonder Prince Bismarck, when Chancellor of Germany, once said in the Reichstag, or German Parliament, "We will never go to Canossa again." But whenever anyone recognizes the superiority of the Church over the State, he paves the way to Canossa and sometime he may be compelled to go all the way there, as Henry did.

The objections to this theory are: (1) Like the theory putting the State above the Church, it endorses the union between Church and State. (2) Like that also, with such a union, it leads to a worldly Church. (3) It puts the priests of the Church beyond the pale of punishment for offenses by the secular powers, and so it makes of them a privileged class which often causes them to become reckless, bold, dissolute. (4) It puts a tremendous weapon in the hands of men, who are not responsible to any earthly power, and which weapon is liable to make them despotic in the extreme, as we saw in the case of Pope Gregory VII.

The above truths are illustrated also in the case of the Mormons who hold to this theory of the Church above the State—or rather to the identity of Church and State, with the same officers for both, what they call a Church-kingdom. The effect was to make Joseph Smith a dissolute scoundrel and Brigham Young a coarse tyrant, who had twenty-six wives, who could dance and swear and lie, who accumulated \$7,000,000 while President of the Mormon hierarchy, and who claimed that he had the right to dictate and control everything, "even to the ribbons that a woman should wear or to the setting up of a stocking."

The third theory is, not that the State is above the Church, nor that the Church is above the State, but that State and Church should be separate in their governments, that, as with man and woman, neither has a sphere, but each has a hemisphere, that the State has its duties and the Church has its duties, but that these duties are distinct and should not be confounded. In the secular realm the State is supreme; in the religious realm the Church is supreme. In material matters the State has the right to command; in spiritual matters the Church has the right to command. Each should respect the other. Each should co-operate with the other for the advancement of those under their mutual influence. But neither should trespass upon the hemisphere of the other, and neither should usurp the prerogative of the other. The State has no right to dictate how a person shall worship, except as the question of morality and the wellbeing of its subjects may be involved, as in the case of polygamy. The Church has no right to dictate what kind of money shall be used. The State makes laws for the secular man; the Church, under God and in the light of God's word, for the religious man; the State for the outer, the Church for the inner man; the State for the body, the Church for the soul. On the moral side, the two realms border on each other, but still ever distinct. With the State, morality is demanded for the highest interests of its subjects. With the Church, morality is the outgrowth, the expression of religion. With the State, morality is negative. It says, "Thou shalt not." With the Church, morality is negative only incidentally, and positive essentially. It says, "Thou shalt not," but it says especially, "Thou shalt"—"Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind and all thy strength and thy neighbor as thyself." This was the "whole law" of the Church.

Now this was the theory of Jesus on the subject of Church and State as opposed to the theory of the Herodians on the one hand and the Pharisees on the other. The Herodian said the State was above the Church, the Pharisee that the Church was above the State. Jesus said they were separate institutions, both of which should be recognized, both of which should be supported, but which should be kept distinct. "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

This is the theory of Baptists. Dr. Leonard Woolsey

Bacon, in his "History of American Christianity" (page 221), says: "So far as this was a work of intelligent conviction and religious faith, the chief honor of it must be given to the Baptists. Other sects, notably the Presbyterians, had been energetic and efficient in demanding their own liberties; the Friends and the Baptists agreed in demanding liberty of conscience and worship and equality before the law for all alike. But the active labor in this cause was mainly done by the Baptists. It is to their consistency and constancy in the warfare against the privileges of the powerful 'Standing Order' of New England, and of the moribund establishments of the South, that we are chiefly indebted for the final triumph in this country of that principle of the separation of Church from State which is one of the largest contributions of the New World to civilization and to the church universal." Dr. Cathcart quotes Thomas Jefferson, who says: "There was a hope confidently cherished about A.D. 1780, that there might be a State Church throughout the United States, and this expectation was specially cherished by Episcopalians and Congregationalists." John Adams believed in leaving the matter to the States, each State having its own establishment.

And so after hard work and numerous petitions the Baptists succeeded in securing the first amendment to the Federal Constitution which I quoted in my last article, and which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." And thus the principle of separation of Church and State takes its place as a Baptist principle alongside the kindred principle of Religious Liberty. I close this article with a quotation from Dr. J. B. Jeter: "Hierarchies—churches established by law, and supported by civil, and, if necessary, by military power—have been the greatest curse of Christendom. They are utterly at variance with the spirit and doctrine of Jesus. His kingdom is not of this world. He came, not to destroy men's lives, but to save their souls; and, to fulfil His mission, He employed, not swords and spears, but truth and reason and kind persuasion. He established no hierarchy, and gave no authority for its establishment. The connection between Church and State is adulterous, and equally corrupting to the Church and pernicious to the State. A hierarchy cannot be supported without a hereditary membership, the obliteration of the line of demarcation between the godly and the ungodly, and the limitation of discipline to dissent from the established faith and resistance to spiritual authority. As a matter of history, all hierarchies have been composed of the population in their respective territories, regardless of their moral qualities. In England, until quite recently, no man could hold office who was not a communicant in the Established Church; and it may be easily seen how strong was the temptation to hypocrisy and the profanation of the Lord's Supper among the aspirants for political and official preferment."

A LATE EXPERIENCE IN READING SERMONS.

BY J. M. PROST, D.D.

I refer not to sermon-reading in the pulpit as a method of delivery, but to published sermons, especially as put out in book form. Recently I heard two prominent pastors and able preachers in conversation, when one of them said with endorsement of the other: "I do not read sermons."

I wondered if that were the usual practice with preachers, and whether it were not a mistake even for those two men. Sermon literature has always had a charm and power for me. In my pastor-life it was a common practice with me to read sermons; sometimes they would fail me, but often they would make large contribution to my stock in many ways. My custom was to read a sermon each morning in the week, except Sunday for lack of time; but sometimes even then. Each sermon was marked with the date of its reading. In this way I went through all of William M. Taylor's great book of sermons and lectures. And so also with Frederick W. Robertson and Phillips Brooks. To me Taylor was almost an ideal combination of preacher and expositor. I recall making a careful and comparative study once between Dr. Taylor and Dr. Brooks. They were both masters in the art of preaching, each in his own sphere and style and power. Their sermons were a lasting power with me, and the good they did remains with me to this day.

But I have had a late experience in reading sermons, which has been a genuine delight and inspiration. It came by compulsion somewhat, for the secretary has little opportunity for consecutive reading. The Sunday-school Board has published two volumes of sermons, and the task of proof-reading in this case fell to me. In this way the two volumes were read through

with much satisfaction and uplift. The volume is called "The Highway of Mission" consisting of eight of the greatest discourses and edited by Rev. T. B. Ray. Look at this with their subjects and the very table of itself an inspiration:

- Carrey's Enquiries into the Obligations of to use Means for the Conversion of the
- Buchanan's The Star in the East.
- Angell James' The Attraction of the
- Wayland's Moral-Dignity of the Mis-
- Duff's Vindication of India.
- Conger Magee's The Missionary Trials
- Angus' Apostolic Missions, or, The
- Every Creature.
- Phillips Brooks' The Heroism of Foreign Mis-

through these great masterpieces of the soul fairly tingled again and again. Here volume you have at once the fundamental of foreign missions, their far-reaching scope their inspiration and even much of the method and spirit. It is indeed a great will always be great. These sermons, some at least, have been read before in the early ministry. But they came back to me with freshness and vigor, stirring my soul and I must get out and find some where to tell the things set going in my heart. The going with much favor with our own peo- and pastors, while many kindly words are from other denominations. I wish it a reading with every Baptist pastor in the many instances it would revolutionize one's give him a new place in mission thought. This volume is called "The Cloud of Wit- ther Sermons," twenty-two in all by Dr. J. me. They are noble and lofty specimens of ence; but no Southern Baptist need be told one living among us now, and possibly none one before, has surpassed him in his won and finished oratory. He covers the subjects in great sweep of vision and sets whatever he touches. This volume will per- last that Dr. Hawthorne will give to his have been under the power and spell of us and am glad that he has spoken this

olumes are neatly bound in cloth, each with pages, and sell at 75 cents and \$1, respect- id. Some one no doubt will look on these and pass them by with only the words: "Oh, volume of sermons," and never know the the treasure or be aware of how much he On the other hand, however, many hun- teachers will read through both volumes to wn hearts kindled afresh, and to find themes tion for their own sermons on next Sun- will go into the pulpit all aglow with new ened in their hearts. These sermons will in many pulpits because of their power to mind to new creation of thought, and so erve with increasing usefulness through the

CALLING A PASTOR.

C. E. W. DOBBS, D.D.

churches deal fairly with the ministry when king to supply their vacant pulpits? They teachers for encouraging calls they do and yet they write around to a number of see if they can secure them, and then them, though in many cases these ministers ed to believe calls will be extended. Even his: These ministers are invited to "preach to a call," and the fact is printed in the otherwise publicly published to the world. goes on the "candidating" line, and "does indeed, any worthy minister can do his the embarrassment necessarily incident to tion—and the church sits in solemn judg- visitor, pronounces sentence that he "does t"—"too weak for so important a field"— ke our young people favorably—and the ever hears a word from them. It is sub- church that deals in such a manner with much more guilty of wrong than are the are complained of for "encouraging is wrong. There are hundreds of thort- tent men—men able to fill any of our

pulpits—whose very sensitiveness and consciousness of the impropriety of the procedure will always handi- cap them when preaching under such circumstances. Neither they nor the church can reach the best solu- tion of the solemn question by the ordinary candidat- ing process. There is a better way.

Churches and ministers should mutually respect each other, and neither should so act as to hinder the rep- utation or usefulness of the other. It is really an easy thing for a mutual understanding to be reached without embarrassing either in the ways indicated. It needs scarcely to be said that a pastorless church should earnestly pray for the divine guidance in calling a min- ister. And yet there is sad reason to fear that many churches forget. Praying that wisdom from on high may guide, the church should appoint a judicious pul- pit committee, and that committee should make proper inquiry as to the competency and availability of min- isters suggested or thought of for the vacant pastorate. A wise committee can do this without subjecting any minister to unjust embarrassment and criticism. Some of our very best churches do not encourage, or even permit, ordinary candidating. Their committees some- times visit the brother who may be favorably consid- ered, consult with him candidly and ascertain his mind in the matter, and then, if there seems to be encourag- ing indications on both sides, the committees recom- mend their churches to extend calls. Perhaps the great majority of our churches of prominence proceed in this or some similar manner. Having decided favora- bly on the recommendation of a judicious and trusted committee, the church may wisely invite the minister to visit them before final decision is made as to the acceptance of the call. If the church and minister are worthy of their places in the kingdom of Christ, such candid and prayerful action will hardly ever fail to secure mutual respect, sympathy, and usefulness.

Of course, it is freely admitted that candidating for a vacant pulpit may be sincerely engaged in by both church and minister, and happy pastorates follow. Still there is the better way. Certainly no church should encourage a number of ministers to preach that they may be "sampled." Never ask any minister to visit as a candidate until after prayerful consideration has been given in the particular case and there appears to be a moral certainty that the visit will result in a call. Oh, brethren, this is no trivial matter. The interests of the churches and the respect and reputation of the minister, and the honor of our common Lord are in- volved. May the Head of the church grant wisdom and grace to us all.

Fernandina, Fla.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL."

"Go ye into all the world and preach the gospel to every creature," is the great command given by our risen Lord to His church, and it is the church's duty to respond to this great command by going into all parts of the world, yes to every isle of the sea, wherever lost souls are found and preach the glad tidings of salvation, and tell them that it is free, come, buy without money and without price. Tell them "I am the Saviour of the world and I come to seek and to save that which was lost." (Matt. 18:11). Yes, tell them that "labor and are are heavy laden to come and I will give them rest." Tell them to "take my yoke up- on them and learn of me, for I am meek and lowly in heart and they shall find rest to their souls." (Matt. 11, 28, 29).

Tell them to "ask and they shall receive, seek and they shall find, for every one that asketh receiveth and he that seeketh findeth." (Matt. 7:7-8.)

Tell them that the way they can be saved is by com- ing to Jesus and giving Him their hearts, for there is "no other name given under heaven among men where- by we can be saved," only the name of Jesus. Tell the world the great danger in following the ways of sin and violating the laws of God, and teach the world the great need of repentance and teach them "except they repent they shall perish."—Luke 13:3-5.

Repentance is commanded of every one that has reached the years of accountability and who has knowingly and willfully sinned against God (Acts 17:30), and teach them as long as they participate in the ways of sin that they are destitute of peace, joy and happiness, and are destitute of the great principle that goes to make up the highest type of morality, and are exposed to the wrath of God, and are without God and without hope in the world.

Teach them that they can not restore themselves back in favor of God by their good works, for there is nothing that will appease the wrath of God only re- pentance toward God and faith in His Son Jesus Christ. All ye that are following the ways of sin, I do not care how rich or how poor, if you will have life, you must go through the crisis of repentance and be-

lieve in Christ and you are a saved man or woman and the angels of heaven will rejoice at your salvation and teaching them to observe whatsoever I have com- manded you. Now God tells us to do whatsoever He commands us to do. God wants us to carry His gospel to the lost. Are we carrying out God's great commis- sion to His church, brother? Are you praying for the missionaries on the field? How much have you given to support them while they are trying to make the world better? Let's all do all in our power to carry out this great command by giving our time, our money and our prayers. God wants us to have a giving spirit, a missionary spirit, a prayer spirit for His great work. Listen to the Savior's sweet word, "go." Brother, will you go or will you help some to go?

W. B. BLOUNT.

South Pittsburg.

STRONG WORDS FROM A STRONG MAN.

BY G. T. HOWERTON.

There are few if any more interesting, instructive and entertaining writers alive today than Thos. E. Watson, who lives in a quiet little town in our sister State of Georgia. His books and magazine articles are the kind that make a thinking man "sit up and take notice." He is one of the few living writers of our "Southland" whom one can not afford to miss.

Allow me to give you readers a "sample" of his diction and "doctrine" in the following editorial from him:

"STRONG DRINK."

"It is a warrior whom no victory can satisfy, no ruin satiate. It pauses at no Rubicon to consider, pitches no tents at night, goes into no quarters at winter. It conquers amid the burning plains of the South where the phalanx of Alexander halted in mutiny. It conquers amid the snow drifts of the North where the Grand Army of Napoleon found its winding sheet. Its monuments are in every burial ground. Its badges of triumph are the weeds which mourners wear. Its song of victory is the wail that was heard in Ramah—Rachael crying for her children, and weeping because they are not."

The sword is mighty, and its bloody traces reach across time, from Nineveh to Gravelotte, from Mara- thon to Gettysburg. Yet mightier is its brother, the wine cup. I say 'brother,' and History says 'brother.' Castor and Pollux never fought together in more fraternal harmony. David and Jonathan never joined in more generous rivalry. Hand in hand they have come down the centuries, and upon every scene of car- nage, like vulture and shadow, they have met and feasted.

Yea, a pair of giants, but the greater is the wine cup. The sword has a scabbard, and is sheathed; has a con- science, and becomes gluttled with havoc; has pity and gives quarter to the vanquished. The wine cup has no scabbard and no conscience; its appetite is a cancer which grows as you feed it; to pity, it is deaf; to suffering it is blind."

Guntown, Miss.

JEFFERSON CITY.

We are pressing on with our new building. The sub-floor is being laid. Then, the plastering will be done as soon as possible. The windows have been bought, to be in the building by July 1. Our plea for help in this work is being urged through a circular letter, setting forth the situation and need. Every mail brings responses. Some send \$10, some \$5, many \$1, and many the small amount we ask.

One noble young brother, full of zeal for God's cause and widely known throughout all the South, writes: "Of course, I cannot stop at 50 cents. Find \$5 for your fund. Yours gladly."

Another generous brother, who has been a staunch friend to Carson and Newman College, sends \$10 and a dozen names of his friends, and these, too, are help- ing us. Encouragement, surely, here!

Old students of Carson and Newman, who, while here, enjoyed and were profited by the services our church provided, are helping us. We hope all of them will! The circular letter will be sent to all former students and to the parents of those here now. Thus, we look for some substantial aid from those who can appreciate the need here of a large, commodious, modern house of worship. No church in the land has a richer opportunity to impress and mould young life toward the highest and noblest ends. We feel the responsibility and shall strive, through divine grace, to meet it. Pray for us, and answer your prayers by helping us in our struggle!

O. C. PEYTON.

## THE BAPTIST MEMORIAL SANATARIUM.

I wish to say to the brotherhood of Tennessee something about the great Tri-State Baptist Memorial Sanatorium movement that we have on foot. As you doubtless know, the three State Baptist Conventions of Arkansas, Mississippi and Tennessee, have agreed to establish a modern hospital in the city of Memphis. These conventions have appointed a board of trustees. This board composed of members from these three conventions, held its first meeting on March 11, 1908, and agreed to enter into an active campaign to raise money with which to build this hospital. The members of the board from each State, was appointed as a committee to take charge of this work in their respective States.

It was further agreed that each State should raise fifty thousand dollars and that this subscription could be divided into three equal payments due as follows: the first one, October 1, 1908; the second, March 1, 1909; the third, December 1, 1909.

The College of Physicians and Surgeons of this city, have made to the hospital board a liberal offer. They have agreed to give to this hospital a tract of land on Madison Avenue, almost opposite the City Hospital, as a location for this institution. This land is worth at least \$25,000 in cash. No one will question the advisability of building this institution.

Baptists have neglected this work and the Catholics in our cities have taken advantage of our negligence. We are wiser in carrying on our Foreign Mission work than we are in doing work at home, for on the foreign fields we have medical missionaries and hospitals that are a great power for the cause of Christ.

The brethren in Mississippi and Arkansas have already started their campaign in raising funds for this purpose. In Tennessee we are behind in this matter.

Since the institution is to be located in Memphis, it does seem that the Tennessee Baptists ought to lead in this work. If we become negligent and careless, we can hardly expect the brethren of these other two States to continue their deep interest in this movement.

A charter has been granted under the laws of Tennessee, and, while it is to be under the control of the board of trustees of these three State Conventions, it will be open to every one of all creeds, and those of no creed. All reputable physicians and surgeons will have equal rights and privileges in this institution. They can bring their sick to this hospital and have at their command the operating rooms, the nurses and all other facilities that this institution can offer.

Certainly, this is an opportunity for the Baptists of these three States, and if we fail to accept this liberal proposition that is made to us, there is another denomination eager and ready to accept the offer. A modern hospital erected in the city of Memphis will be a great power in the cause of Christ, and an everlasting testimony to the faithfulness and devotion of Baptist people to suffering humanity. The world has a right to ask us this pertinent question: Can you show me your faith by your works?"

The hospital is to be a memorial institution. Anyone wishing to honor the memory of a loved one can do so by taking part in this great work. While no plans have yet been submitted we suppose the average cost of a room will be about \$1,000; and it is sincerely hoped that there will be many who will donate the amount sufficient to build a room; and it can be dedicated to the memory of any one the donor may name. It is also hoped that a wing of the hospital will be built with \$500 subscriptions, and also another wing with \$100 subscriptions. At the entrance of each of these wings will be a beautiful marble slab, bearing the name of each donor. There are many churches and individuals who can join the \$500 roll of givers, and thousands who ought to be in the \$100 roll, and a great host who will gladly contribute smaller sums.

A faithful record will be kept of all donations made and the name of every one whose life is thus linked with this institution will be forever preserved in the archives of the Baptist Memorial Sanitarium.

We must build a great institution, one that will command the respect and confidence of all. It must be the best in this section of our Southland. People of means do not mind giving to a great institution that they can point to with pride, and say, "I helped to build that great hospital." With the great hosts of Baptists in Arkansas, Mississippi and Tennessee we ought to raise this amount in a short time. This appeal is sent to you with an earnest prayer that you will respond at once. An early response will be of so much encouragement and help, and I do hope you will gladden the hearts of the members of the board of trustees by giving liberally to this great work.

People of Israel, please hear, heed and help. For Christ's sake it is asked.

H. P. HURT.

Memphis, Tenn.

## TENNESSEE COLLEGE NOTES.

On April 25th Brother L. P. Leavell, field secretary of the Baptist Sunday School Board, came to us for a four-days' stay. He completely captivated the entire school. We feel that his coming has been a great benefit, and many young ladies have taken up the line of study he outlined. He expressed himself as highly delighted with the school in every particular. While here he delivered certificates to twenty-two of our young ladies who had completed one section in the Bible course of the Sunday School Board. These same young ladies will take the second section, and we hope at the close of school to have Brother Leavell and Dr. Frost with us and present them diplomas in this same course.

Friday, May 1st, was truly a great day for our school and for Murfreesboro. This was a holiday and we propose to make the first Friday in May an annual holiday. The morning was given to field day, which was not only unique, but thoroughly interesting from start to finish. Fifteen of the ladies and gentlemen of Murfreesboro were chosen as judges, and a great throng of people witnessed all of the events with intense interest. It was the unanimous consensus of opinion that it was the most enjoyable school occasion ever witnessed in this town.

The climax was reached when Miss Mary Forgy, of Kentucky, who had been enthusiastically chosen by the student body as May Queen, was crowned by Miss Cassie Conn, of Kentucky, who had also been chosen in a like manner. The day was closed by a May-day festival at the opera house, given by the entire student body for the benefit of the Ruskin and Lanier Societies and the College Library. This entertainment was of a high order and the large audience gave evidence of the hearty sympathy of the citizens of Murfreesboro for this great school. On the whole, the day was one long to be remembered from every standpoint and the receipts from the night entertainment were exceedingly gratifying.

It was our pleasure on last Saturday and Sunday to have Brother W. P. Harvey, of Louisville, Ky., to visit us and preach on Sunday morning at the Baptist church. He was delighted with the school and with the surroundings, as is every one who comes in touch with the school.

The trustees have elected Dr. Geo. H. Crutcher, of Dyersburg, Tenn., to become evangelist and field secretary of the school, combining the two. He has accepted and will move to Murfreesboro and will begin work June 1st. Of course, we are all delighted to know that his great personality is to be thrown into the work of the school, and feel that it will mean much for us and for the cause in the State.

Our enrollment has reached 200, which is exceedingly gratifying for the first year and the prospects for another year are very flattering.

Our Missionary address for May was delivered by Brother C. B. Waller, of Chattanooga, who put all his enthusiasm and personality into it and made a profound impression. It was indeed a great meeting. Brother Waller is a trustee of the school, but had not paid us a visit since the building was completed; and he said that it far surpassed his expectations as to building, equipment, enrollment, and all.

We are looking forward to a great time in June at the commencement, and the fact that we are to have Dr. H. A. Porter, of Walnut Street church, of Louisville, Ky., to preach the commencement sermon, and Dr. G. W. Perryman, of Knoxville, to preach the missionary sermon, and Dr. A. U. Boone, of Memphis, to deliver the baccalaureate address, is evidence that commencement exercises will reach high-water mark. The Lord has wonderfully blessed our school this year, and to Him we give the praise and the glory.

Faternally,

GEO. J. AND J. HENRY BURNETT.  
Murfreesboro, Tenn., May 9, 1908.

## SEMINARY NOTES.

BY W. N. ROSE.

Many pulpits in the city will be supplied next Sunday by our students, the pastors being in attendance on the Convention at Hot Springs.

A. C. Hutson supplied the Central Baptist church, Magnolia, Ark., on the first Sunday, and received a hearty and unanimous call. He telegraphed his acceptance last week and will begin his pastorate the third Sunday in June. Bro. Hutson is one of our brightest and best Tennessee men; and while we regret to lose him from Tennessee, we most heartily commend him to the brotherhood of Arkansas. He expects to take the Th.M. degree this year. Magnolia is

a beautiful city and the Central church is united and aggressive.

Some twelve or fifteen of our Tennessee preachers are now in Arkansas and others are going. I can't see why they don't just annex us and be done with it.

T. Riley Davis, who has been quite sick for two weeks, is now recovering and hopes to be out within a few days. It will be no surprise to those that know him if he gets up and passes in all his studies. Just before the third quarterly examinations he was in a two weeks' meeting with his Upton church, and never saw his books, but his name was on the Bulletin board just the same. He carries a full course of studies, preaches twice each Sunday and sometimes through the week, and then finds time to keep up a large correspondence, including at least a dozen sweethearts. He deserves success.

The following Tennesseans were out Sunday: W. R. Hill, Borden, Ind.; Guy B. Smalley, Glenview; Spurgeon Wingo, Eighteenth Street church, city; A. C. Hutson, Twolick; A. N. Hollis, Upton; W. N. Rose, Home of Aged and Infirm; W. C. McPherson, Salem, Ind.

Your correspondent ran across another Tennessee man a few days since, Bro. J. M. Walker, who lives at Pewee Valley and is pastor of the church there. He does work in the Seminary, too, and will take the Th.B. degree this year.

Dr. Mullins presented the claims of the Seminary Endowment to the students, Missionary Day, and received \$8,445.50. While this was most gratifying it will probably be run up to \$10,000. The students evidently believe in the Seminary.

Drs. Mullins, DeMent, Eager and Sampey will attend the S. B. Convention at Hot Springs, Ark.

We have been favored by addresses from Frank Rawlinson of China; J. S. Campere of Africa, and W. H. Canada of Brazil, recently. Our missionaries always receive a warm welcome from the faculty and students.

Final examinations next week.  
New York Hall, May 11, 1908.

## COMMENCEMENT EXERCISES OF UNION UNIVERSITY.

Saturday, May 30, 8 p.m.—Contest for the T. T. Eaton Medal, for best oration.

Sunday, May 31, 11 a.m.—Commencement sermon by Dr. J. J. Taylor of Knoxville, Tenn.; 4 p.m.—Thanksgiving and prayer service, led by J. H. Anderson. 8 p.m.—Sermon before the J. R. G. Society of Religious Inquiry, by Dr. Ross Moore of Pine Bluff, Ark.

Monday, June 1, 9:30 a.m.—Art exhibit; 10:30 a.m.—Graduating piano recital; 8 p.m.—Inter-society contest in oratory and essays for gold medals.

Tuesday, June 2, 9 a.m.—Contest for Graves' award for the best oration on "The Divine Call to the Ministry"; 10:30 a.m.—Alumni exercises, oration by Alumni Orator, Rev. R. A. Kimbrough of Blue Mountain, Miss.; 8 p.m.—Conservatory concert.

Wednesday, June 3.—Class Day Graduating Exercises. 10 a.m.—Baccalaureate address by Dr. W. J. Williamson of St. Louis. Conferring degrees and honors by President Conger.

Note—There are four graduates taking the A.B. degree; six graduates in the School of Expression, and five graduates in the School of Piano.

Friends of the University everywhere are invited to be present during the commencement exercises. Pastors of churches who attend will be assigned homes, if notice in advance is sent to President J. W. Conger. The mothers of students, who are now in the University, will be entertained free of charge in Lovelace Home, and the fathers of the young men will be entertained free of charge in Adams Hall.

## CARSON AND NEWMAN COLLEGE.

Commencement is near at hand, May 27 to 29. Dr. J. J. Taylor, Knoxville, will preach the sermon, and Rev. C. B. Waller, Chattanooga, will deliver the alumni address. The Conservatory of Music will make an excellent showing as usual. A class of twelve, eight men and four women, are standing for the A.B. degree, and one for A.M. During the last session two new classes have been added, one in Agriculture, under Dr. E. O. Kaserman, and the other in Sociology, under President Jeffries. The enrollment has rounded out 529; payment for Davis Hall has been completed, and we are ready to take up the task of securing the Carnegie Library. The same excellent faculty has been secured for next session; a business manager has been elected to relieve the president of many cares. Work is beginning again on the new church building; the church sends Pastor Peyton to the Convention.

M. D. JEFFRIES.

## PASTORS' CONFERENCES.

## NASHVILLE.

Third—Pastor Yankee preached on "Bought With a Price," and "Devil Beset." One baptized; 254 in S. S. Howell Memorial—Pastor Cox preached at both services on "Launching Out Into the Deep," and "Faithfulness." 200 in S. S.

Seventh Church—Pastor Wright preached on "Jesus Anointed for Service," and "Jesus Fulfilling His Mission." 250 in S. S.; fine services. Pastor goes to the Convention through the kindness of his people.

Mill Creek—Pastor Reid preached on "Confessing Christ," and "The One Thing Needful." Good services at both hours; S. S. increasing; one by letter.

Centennial—Pastor R. D. Cecil preached. Texts: Hebrews 11:21, and Romans 11:22. One addition by letter; good congregations; 185 in S. S.; 17 in Jr. B. Y. P. U.; 26 in B. Y. P. U.; 93 in Overton Street mission; good day.

Belmont—Pastor Francisco preached at both services on "Sowing and Reaping," and "God's Claim First." Good day.

Lockeland—J. N. Booth, pastor, preached at both services on "Parable of the Talents," and "The Personality, Duty and Work of the Holy Spirit." S. S. still good, though the whooping-cough is still prevalent.

South Side—Pastor Stewart preached on "A Call to Service," and "The Immortality of Love." 100 in S. S.; large congregation in the morning; 38 in West End mission.

Central—Fine audiences. Subjects: "The Ideal Politician," and "Goodness and Severity of God."

First Church—Pastor Burrows preached on "Receiving Grace in Vain," and "The Only Guard Against Evil." (2 Chron. 12:14.)

Gallatin—I. J. Van Ness preached on "The Transfiguration of Jesus." Good day.

New Hope (Hermitage)—D. T. Foust, pastor. Yesterday was a good day with us. The pastor preached on "What Do I Owe Unto the Lord?" dealing with the financial side of the question. The Sunday-school adopted a plan whereby it will give to the various mission works. The thing over which we rejoiced most was the gift of an organ by one of our members. An all-day meeting will be held on the fourth Sunday in this month.

Una—Pastor Fitzpatrick preached at both hours on "The Last Message of Christ to His Apostles," and "Temperance." (Gal. 5.) The Lord's Supper observed. 134 in S. S.

Round Lick—A. E. Booth preached to large congregation at 11 o'clock on "Man's Wisdom Versus God's Power."

Calvary—Pastor Woodcock preached in the morning on "The Fear of God," and at night on "Forgiveness." The ground was broken on Tuesday for new building.

## KNOXVILLE.

Bell Ave.—Pastor J. H. Sharp preached on "The Lord's Care of the Aged," and "After the Revival, What?" Revival closed with about 100 conversions; six received by letter; fourteen baptized, and a large number approved. E. H. Yankee did us splendid service. Bell Ave. won a \$400 piano in a popularity contest offered by some enterprising merchants. Pastor's salary increased \$200 per year.

Deaderick Ave.—Pastor G. W. Perryman preached on "Slow to Respond," and "Is Knoxville Growing Better or Worse?" Three baptized; two received by letter; 472 in S. S.

Gillespie Ave.—Pastor Dowell preached on "The Atonement," and "Lot's Choice." 184 in S. S.

Grove City.—Pastor J. Clarence Davis preached on "The False Blockade," and "David's Encounter with Goliath." 165 in S. S. Two baptized.

First.—Pastor J. J. Taylor preached on "Thorns in the Flesh," and "Pleasures of Sin." Two received for baptism. 354 in S. S.

Sharon.—Pastor S. G. Wells preached on "The Lord's Memorial," and "Thou Fool."

Immanuel.—Pastor E. A. Cates preached on "The Holy Spirit," and "Tell These Things." 163 in S. S. One received by letter, and one by baptism.

Mouth of Richland.—Pastor Audley Pedigo preached at the regular hours on Saturday and Sunday. One received by letter, and one by baptism.

Island Home.—Pastor J. L. Dance preached on "The Disciple and His Lord," and "Origin and Purpose of Sin." 246 in S. S. One received by letter. Fine interest.

Third Creek.—Pastor J. C. Shipe preached on "Apostolic Preaching," and "Behavior in Church." One received by letter; 148 in S. S.

Broadway.—An enthusiastic missionary service at 10:30 a. m. The pastor preached on "Jesus' Conception of Hell." 484 in S. S.

Beaver Dam.—Pastor J. N. Bull preached on "Jesus

Our Help in Time of Trouble," and "Courtship and Marriage."

Clear Spring.—Pastor W. W. Bailey preached in the morning on "The Lord's Supper." 75 in S. S.

Euclid Ave.—Preaching in the morning by Pastor L. A. Hurst on "The Christian's Race." Rev. W. W. Bailey preached at night. Four approved for baptism. Sixteen baptized. 242 in S. S.

Third.—Pastor A. J. Holt preached on "The Gethsemanes of Life," and "An Appeal to the Will." 225 in S. S. Pastor goes to convention.

Oakwood.—Pastor preached on "Some Lessons from the Parable of the Pounds," and "Some Privileges and Duties of Discipleship." 130 in S. S.

Lonsdale.—Pastor S. P. White preached on "The Betrayal and the Denial of Christ," and "Valuations Approved of Christ." 160 in S. S. 25 in B. Y. P. U.

Convention invited to Knoxville. The Baptist Pastors' Conference, Board of Trade, Board of Public Works join the Baptists of Knoxville in inviting the S. B. Convention to meet with us next year.

Maryville.—Pastor W. B. Rutledge preached on "Life Out of Death," and "Giving Heed to the Things We Have Heard." Good congregations and interest. 101 in S. S.

## MEMPHIS.

First.—Pastor Boone preached on "The Trinity" (2 Cor. 13: 14), and "Decision" (Joshua 24: 15). Four received by letter. One approved for baptism.

Central.—Pastor T. S. Potts preached on "A Convincing Testimony" (2 Peter 1: 16), and "The Best Thing Last" (1 Kings 20: 40). Three additions by letter.

Central Ave.—Pastor preached at night to large congregation on Psalm 23: 1. Preached at Crawfordsville at 11 a. m. One received by baptism.

Rowan.—Rev. J. H. Snow preached on "Hiding, but Not Hid," and "Not Saved." Good interest at both services. One received by letter. Seven baptized at the evening service. Mrs. Snow organized Sunbeam Band.

Bellevue.—Pastor Hurt preached in the morning on "A Wealthy but Sad Family." Song service in the evening. One received by letter; 1 conversion.

LaBelle Place.—Pastor John N. Lawless preached on "Heart Cries" (Psalm 13: 1), and "The Old, Old Story" (Heb. 13: 8). Three additions.

Seventh Street.—Pastor I. N. Strother preached on "Rest" (Matt. 11: 28), and "Two Views of the Use of a Box of Perfume" (Mark 14: 8). Two approved for baptism.

Boulevard.—J. R. Wiggs preached on "After the Revival, What?" and "The Sin Unto Death." Three baptized. One received by letter.

McLemore Ave.—Pastor Bearden preached on "The Soul Neglected," and "A True Believer." New addition to church will be finished this week. Fine congregations. Large S. S.

Binghamton.—Pastor O. T. Finch preached in the morning on "The Result of Faithfulness," and Mrs. Atkins of Nashville delivered a powerful and convincing temperance lecture in afternoon. The congregation stood signifying their determination to support only temperance men.

## CHATTANOOGA.

First.—Brigadier and Mrs. Connett, of Ohio, assisted by Captain Tridgery of Chattanooga, all of the Salvation Army, conducted both services. 414 in S. S. Dr. Massee of Raleigh, N. C., comes May 17 to look over the field to which he has been called by the First church of Chattanooga.

Second (Tabernacle).—Pastor C. B. Waller preached on "The Gift of Power," and "A Visit from an Angel." 350 in main school; 87 in Avenue Mission; 70 in Avondale Mission. Total, 507. 5 approved for baptism; 4 baptized; 21 received by letter and enrollment; 6 professions.

Central.—Dr. W. Y. Quisenberry preached at both hours. Meeting closed with 17 for baptism, and 3 by letter.

Alton Park.—Pastor B. N. Brooks preached on "Assurance," and "The I Wills of Jesus." Two received by letter; 1 approved for baptism. Church growing. Several forward for prayer.

East Chattanooga.—Pastor Gorbet preached on "I Will Come Again and Receive You Unto Myself," and "The Plea of a Lost Soul." 126 in S. S. Good congregations. Pastor resigned at evening service.

St. Elmo.—Pastor L. A. Brown preached on "Stones to be Rolled Away," and "Thomas the Doubter."

Rossville.—Pastor Chunn preached on "A Zeal Not According to Knowledge," and "The Devil's Snares." 175 in S. S. 25 in Jr. Union; 2 received by letter.

Vine and Branch Gospel Work. Rev. Ackland L. Boyle, pastor. Casper Engert, Secretary. Encourag-

ing reports from four stations—East Lake, Fort Cheatham, Ridgedale, Sale Creek.

Hill City.—Preaching by Pastor King on "Christian Usefulness," and "God's Protection of His Children." 3 professions; 2 received by letter; 127 in S. S.; 40 in B. Y. P. U. Good day.

The debate to be conducted by W. J. Watson, Baptist, and H. Leo Boles, Campbellite, at Walter Hill, Tenn., will begin May 26 and continue four days. Are you interested? If so, see your family is represented by attending yourself.

W. J. WATSON.

Brush Creek, Tenn.

Amounts received for Ministerial Education during the month of April: Humboldt church, \$40.04; West Jackson church, \$4.50; Zion church, \$12.50; Eudora church, \$10; Greenfield church, \$1; Dr. H. P. Hudson, \$5; Tullahoma church, \$10. Total, \$83.04. We have all been working for Home and Foreign Missions for more than a month; and the Ministerial Board has not been able to meet expenses during that time. Will not every church in Middle and West Tennessee, that has not already done so, send one collection? The Board will need \$1,000 by the 6th of June.

G. M. SAVAGE.

Had a fine day at Hartsville. Magnificent audiences at both services. One addition for baptism. The church quadrupled her contributions for Home and Foreign Missions over last year. Sunday-school on a boom. Had fine crowd at Zion at 3 in the afternoon. I took charge of Shady Grove last Sunday, making six churches I now serve. Tuesday I officiated at the marriage of Brother Oscar Wynn and Sister Ethel Carr, our organist, at Friendship. We are sorry to lose her, but bid her godspeed. My churches pay my expenses to Southern Baptist Convention. I am the happiest pastor in the State and have the finest people to serve to be found anywhere. Ho, for Hot Springs! Hartsville, Tenn.

J. T. OAKLEY.

We had four valuable additions Sunday, with fine interest in Sunday School and regular church services. Our State-wide dry club in Jackson now numbers 510. It meets once a week and fills the courthouse, with scores of additions at each meeting. It consists of voters alone. Let no one imagine that Madison will throw away her vote on Patterson and whiskey. A few Baptists, Methodists and Presbyterians here and there in the State may be deceived into voting for a whiskey candidate for Governor, but "the more's the pity." Let not Christ be wounded in the house of his friends. Let the issue be squarely joined everywhere.

J. H. ANDERSON.

Jackson, Tenn.

The fifth Sunday meeting of the Nashville Association will convene with New Bethel church, situated on the Dickerson pike leading to Goodlettsville. All ministers are invited, also the editor of the BAPTIST AND REFLECTOR is not only invited, but his presence will be expected and appreciated. We shall expect some subscriptions for the paper on that day, as the writer of this article is now working in the interest of the paper. The church has made arrangements to convey the brethren from the depot at Goodlettsville, which is the nearest point to the church. First services Saturday morning. Refreshments on the ground Saturday and Sunday. Everybody invited.

Goodlettsville.

J. C. LEMAN.

## JEFFERSON CITY.

Put my noble people here in the list of the churches desiring and seeking the best things for their pastor. A wise and earnest woman led in raising the money for my expenses to the Southern Baptist Convention. The responses to her appeal were many and liberal. The amount needed is in hand and I am off to Hot Springs to see the Baptist hosts, greet my beloved brethren, hear the reports and addresses and return with a wider outlook and, I trust, a loftier purpose to labor for the coming of God's kingdom in and through my honored and beloved church. No pastor in all this broad land occupies a place of greater possibilities for usefulness than is mine here. The audience, made up of our own cultured and appreciative church people and the faculty and students of Carson and Newman College, is a superb one—attentive and responsive. What an incentive to study is the assurance that one is to face an audience capable of appreciating the best thought he can bring! Our church building is being sub-floored. Then, the plastering, windows in, and—on to the end, as fast as we can. Help is coming from many. How about you?

O. C. PEYTON.

## =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.

### MISSION TOPIC FOR MAY: OUR MISSION SCHOOLS

#### OUR MOUNTAIN SCHOOLS.

The characteristic activity in the mountain mission work is the conduct of Christian schools. This is because the people are already evangelized, but have lacked opportunity for training for the best citizenship and effective Christian service.

In the mountain region we have about twenty-four high schools and colleges, which employ 125 teachers and have about 4,000 students. Among the students are sixty young preachers. These schools are in Alabama, Georgia, North Carolina, South Carolina, and Tennessee. What can be made out of a bare-foot mountain boy, once his powers are stimulated, is amply testified by distinguished men both in ecclesiastical and civil life who came from the caves.

But these mountain schools are not the only ones which attest the interest of the Home Board in educational work. The school for Cubans, at Tampa, the Cuba-American College, in Havana, and the school which the Sunbeams are helping to build for the Mexicans at El Paso, Texas, are planned to do a great and far-reaching work, and demand our sympathy and generous support.—Selected.

#### WOMAN'S MISSIONARY TRAINING SCHOOL.

Where must we look for those who will supervise this great work—who will

teach those who must be the teachers of their own people? Thankfully the Union turns to its Training School in Louisville, Kentucky. Here is the source of supply. Here are gathered the young women, who, both in home and foreign missions, shall shape the destiny of many a girl destined to be a source of light and strength to those around her. Bible women in China, teachers in Japan, Christian mothers in Africa, or those who illustrate in some Catholic country, the beauty of a life wholly given to God. That this center of hope for all our mission work should have come to crown the thirtieth year of the Union, is a source of much joy, and there can be but little doubt that the Union will, at its twentieth anniversary, show its abounding belief in its large future by completing the first \$20,000.00 of its endowment.—Our Mission Fields.

"The results would you know? Look abroad o'er each land, And mark where the schools in the missions now stand; Note the temples deserted, the idols passed by, While petitions ascend to the Father on high. See the women so scorned and despised in the past, Now forever redeemed from the bondage of caste, And the little ones gathered in comfort and love, Their faces transformed by the light from above. Such the visible signs—much can never be known, Till the hearts of all men in God's presence are shown."

### FRESH FACTS ABOUT THE LAYMEN'S MISSIONARY MOVEMENT.

The greatest Men's Missionary Meeting yet held in America was the one in Carnegie Hall, New York, on April 20, under the auspices of the Laymen's Missionary Movement. Admission was by ticket, and a limited number of these was allotted to each denomination. This guaranteed a most representative assembly of the strong men of all the churches. No ladies were admitted, except in company with gentlemen who had secured boxes. The whole body of the great hall, together with the platform, and the two galleries, were filled with men. There were about three thousand men present.

For half an hour, Mr. Charles M. Alexander, with his double quartet, and a male chorus of 300 voices, conducted a most inspiring service of song. Brief addresses were made by Mr. John R. Mott, Mr. Samuel B. Capen, Mr. J. Campbell White, and Mr. Silas McBee. Mr. Capen's address consisted of a preliminary summary of the reports already sent in by members of the Laymen's Commission, over 60 of whom have been visiting various mission fields. As quite a number of the Commissioners have not yet returned, it will probably not be possible to issue the final joint report of this commission for some months.

The chief address of the evening was by Secretary Wm. H. Taft, on his impressions of Missionary Work in the Orient. He frankly admitted that he had not believed much in foreign missions until he saw them for himself, but he went on to show how the foreign mission work of the church is absolutely indispensable to the civilization of the Oriental nations. No summary of his address can do it justice, but the address itself is now being published by the Laymen's Missionary Movement, and should be circulated by the hundred thousand. Sample copies may be obtained at five cents each from the office of the Movement at 1 Madison

Ave., New York, or in quantities for distribution for \$2 per 100, postpaid. The whole meeting was one of surpassing interest and power, and is only another of the many indications that the mission of the church is beginning to take possession of the heart of the men of the church.

On April 22 to 24, over 1,000 men of the Southern Methodist church were gathered in convention at Chattanooga to consider the distinctive missionary responsibility of that denomination, and to organize their denominational Laymen's Missionary Movement to enlist the men of the church in the discharge of this responsibility. The Mission Board stated that the Methodist church, South, had forty millions of people in the districts for which they are responsible. They now contribute about \$750,000 annually to foreign missions, from 1,700,000 members. The Mission Board, voicing the judgment of the missionaries at the front, appealed for an increase of the funds to three million dollars a year, in order to support one missionary and an adequate force of native helpers among every 25,000 non-Christians to be reached. This means quadrupling the present total gifts of the denomination to foreign missions.

The convention accepted this responsibility, and voted to undertake to increase the church's offerings to this work by at least a quarter of a million dollars this year, and to further increase to a total of three millions annually at the earliest possible period. As an indication of their earnestness in the matter, a budget of \$15,000 was fully subscribed on the spot, to enable the new movement to establish an office, employ a general secretary, and issue needed literature.

The General Conference of the Northern Methodist church, which meets this year at Baltimore, has set aside the evening of May 9 for a preliminary discussion of the Laymen's Missionary Movement. Mr. J. Campbell White, the General Secretary of the international movement, has accepted the invitation to address the conference on the subject.

An interdenominational campaign just held in the city of Chattanooga resulted in the churches of the city undertaking to increase their aggregate foreign missionary offerings from \$7,400 to \$25,000 annually. The next campaign will be in Grand Rapids, Mich., May 5-7, when Mr. William T. Ellis, Dr. S. M. Zwemer, and Mr. J. Campbell White will be the speakers. Laymen's Missionary Movement, 1 Madison Ave., New York.

### MISSIONARIES.

(Editorial from the New York Times, April 24, 1908.)

It is not without significance that on successive days two statesmen so eminent as Mr. Taft and Mr. Bryce should be discussing the work of missionaries in non-Christian lands in the same spirit, and that spirit favorable to the missionaries and severely critical of the classes among whom the missionaries are most often decried. Both these gentlemen, it must be remembered, have in the course of their work in public life had to deal with the countries to which missions are sent, and to deal with them in a responsible manner. Mr. Bryce has been a member of the British Parliament and of the British Government. He has also been extensively a traveler and he has been a careful student of the affairs of the British Oriental possessions and dependencies. Mr. Taft has had to concern himself with the Philippines and their varied tribes of natives, some Mohammedan, some pagan, and some Christian, and has had to study the general

## Confidence

when eating, that your food is the highest wholesomeness—that it contains nothing in it that can injure or distress you—makes the meal doubly comfortable and satisfactory. This supreme confidence is had when the food is raised

## ROYAL Baking Powder Absolutely Pure

The only baking powder made with Royal Grape Cream of Tartar

There can be no comforting confidence when eating aluminum baking powder food. Chemists say that more than 100 times as much aluminum as alum or alum salts remains in the food

Oriental question. Both agree missionaries have, as a class, been full, pure, disinterested, and benevolent.

Both agree in substance that non-religious and irreligious Americans who have been indirectly responsible for the that has been developed against Christians. This has come largely through the covetousness and cruelty, the unscrupulousness of foreigners having to do with a and, therefore, with a more or spiced race. And both urge which seems plain enough in of mere morality, resting upon called civilized Governments to and restrain, as far as possible own people in their intercourse the natives. Happily this no spirit of Occidental Government own and those of Europe, than it was even a generation. The practical application of this is at all times difficult. Has Taft discovered that the mo Christian motives he has had tend with in seeking justice? Filipinos prevail in the breasts beet sugar planters of the West the tobacco growers of the Co Valley? And the British Gov has had like experiences in co with its attempts to control the traffic. But it is to be noted other hand, that Messrs. Bryce are actually assuming of missionaries to their own pe are preaching the gospel of do others as we would have of unto us.

### COMING MEETING OF W

(Auxiliary to Southern Baptist tion.)

While this issue of the BAPTIST REFLECTOR is being read, the great of Southern Baptists will be in in Hot Springs. The Woman's Missionary Union will already have some of its sessions. We regret this page of the paper is set up too early in the week for the this meeting to appear in these next week. However, the plea hearing of the events there will ferred only one week, as a full will appear in the issue of May Tennessee W. M. U. goes to ing with the best report in its along all lines. The appointments were met in every case, with the tion of that for Foreign Missions was such a large amount and me an immense advance that we feel at all discouraged because we to meet it. However, a little fort another year, sustained through all the days of the year, may sults more gratifying to us, and worthy the great gifts we have from our loving Father. To have advanced in every object for we contributed should be the of great rejoicing throughout, out

Through special gifts of individuals, Tennessee's gifts to the Training School Endowment are very large. How grateful we are for those few among us able to make large gifts, who do it so gladly, as well as for the many who give their smaller-gifts with the same acceptable spirit!

We hope that this will be a great meeting, since it is the Twentieth Anniversary of the organization of Woman's Missionary Union. Will not our readers remember it often in their praying?

**SHAKE INTO YOUR SHOES.**

Allen's Foot-Ease, a powder. It cures painful, smarting, nervous feet, and instantly takes the sting out of corns and bunions. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous, swollen, tired, aching feet. Try it today. Sold by all druggists and shoe-stores. By mail for 25c in stamps. 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.

**THE SECOND ANNUAL SESSION OF THE BRAZILIAN BAPTIST CONVENTION.**

On June 24, 1907, sixteen American Baptist missionaries, including their wives, and twenty-seven Brazilian Baptist delegates, representing some thirty-nine churches, assembled in the classic city of Bahia, and organized the Brazilian Baptist Convention, thus commemorating most fittingly the twenty-fifth anniversary of Baptist beginnings in the Land of the Southern Cross.

The session continued for six days, and was like an ascent of the delectable mountain, where visions were caught of the coming triumph of the glorious gospel in a land in which for 400 years the cross has been worshipped in place of the Christ, and where with great enthusiasm, plans were considered and adopted looking towards more united and aggressive effort in spreading the knowledge of the gospel and in hastening the coming of the King of glory.

The convention not only proved to be a blessed experience to our Baptist brotherhood, but also a means of impressing most favorably the population of Bahia with the importance and value of the work that in behalf of their land and people has been carried on quietly and unobserved for a quarter of a century.

The decided success of this first session of our convention encouraged the brethren, notwithstanding the great inconvenience and heavy expense, to attempt to hold an annual session, and Rio de Janeiro was chosen as the place for the second meeting. Indeed, not only the convention itself should be an unusual attraction, but especially so the beautiful and interesting city of Rio,

where the great Artist in creation has brought into existence scenery so surpassing in picturesqueness and grandeur that not one-half of its charm can ever be told, and where in four years the art and ingenuity of man has as by magic transformed a great city into an up-to-date metropolis, which in some respects is the peer of any on earth.

A program, providing for the discussion of Home and Foreign Missions, Education, Sunday-schools, B. Y. P. U. organizations, Woman's Work, Publications and other subjects, has been arranged and published, which we trust will prove both entertaining and profitable.

It would be to us an unspeakable joy and surely a heavenly benediction upon the work, if not only some member of our Foreign Mission Board at Richmond, but also other lovers of missions and of Christian imperialism, should honor us with their gracious presence.

The steamship "Tennyson," of the Lamport and Holt line, leaving New York on or about June 5, next, will reach Rio just in time to bring visitors from the United States. Passage should, however, be applied for immediately by communication with the agents, Busk & Scovons, Produce Exchange, N. Y. Any one proposing to come will please write at once to W. E. Entzinger, Caixa 352, Rio De Janeiro.

**PROGRAM.**

The fifth Sunday meeting of the Wiseman Association will meet at New Harmony, Macon county, Tenn., twelve miles north of Hartsville, Tenn. Everybody invited. Services begin at 10 o'clock Friday before the fifth Sunday in May, 1908.

"Sermon for Criticism"—Elder John T. Oakley.

"Christian Union—How Can It be Effected?"—Elder A. Malone, J. N. Knight, C. N. Simmons.

"Who Are the Primitive Baptists?"—Elders J. H. Milburn, W. M. S. Wilks.

"Can Baptist Churches be Connected with the Apostolic Churches?"—Elders W. M. S. Wilks, A. Malone, and C. B. Massey.

"Missions, Their Importance, and How to Do the Work"—Elders T. W. Matthews, J. H. Milburn, and Bro. Harve Hession.

Question box open at the pleasure of the body. Preaching Sunday by Elder J. H. Milburn.

**A WOMAN'S APPEAL.**

To all knowing sufferers of rheumatism she feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened the eyes, giving elasticity and tone to joints, purifies the blood, and brightens the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 241 South Bend, Ind.

**MANNIE.**

I visited Mannie the first Sunday in this month and preached three times for them. I found some four or five Baptists there that are very anxious for us to take regular work at that almost God-forsaken little town. There seems to be but little observance of Sunday by the men, but as usual I found a few good men and quite a number of noble women that are trying to serve the Lord. They have built a nice new union building, with hall overhead. We had a splendid service Sunday night, and about twelve or fifteen came forward for prayer. I would have been glad

to have remained a few days and continued the meeting but had to return to work on our new church at Hohenwald. Brother Reunions will run down and preach for them the third Sunday. Mannie is ten miles south of Hohenwald, and is over in the edge of Wayne county, and is the terminal of the N., C. & St. L. R. R. The furnaces of the Bon Air Coal & Iron Co. are located here. This is a fine field to work in if one don't mind tackling the devil in one of his strongholds. I believe that under God we Baptists could take the place and I have decided to do it. I need the prayers of all the brethren for the success of this work.

J. H. HULL,  
Missionary State Board, Hohenwald, Tenn.

**TWO GREAT BOOKS.**

"The Memorial Supper of Our Lord," by Rev. J. M. Frost, D.D., is probably the greatest book ever written on this subject. It is as strongly doctrinal as any and yet nowhere does it enter into the controversial. This is the highest sort of doctrinal teaching. Doctrinal preaching and teaching, sufficiently confident to declare the truth in the love of the truth in a devout and humble way, is always strongest. This is just what Dr. Frost has done. The great doctrines are too high and holy for controversy.

Dr. Frost is happy in the title chosen for his book. The spirit of the book is in keeping with the great subject discussed. While the book is the product of the author's life time study, it was written at a peculiar period of his history, and when the heavenly whisper was that life, would not be long for him. Like its companion volume, "The Moral Dignity of Baptism," it was born out of a great occasion and period of the author's life. It is published by the Sunday School Board of the Southern Baptist Convention, 710 Church St., Nashville, Tenn. Price 90 cents.

"Axioms of Religion" is Dr. Edgar Y. Mullins' latest book. In some respects Dr. Mullins is the clearest writer of our times. His intellectual tread is firm and fair. His spiritual insight is marvelous, and the simplicity and effectiveness of his illustrative power is most wonderful. The larger part of this volume is devoted to a masterly exposition of six axioms of religion. It is one of the most noted books that has appeared for years. Every preacher ought to have it in his library. It is published by the American Baptist Publication Society, Philadelphia, and may be had for one dollar net.

Yours approvingly,  
W. C. GOLDEN.

**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—1 dozen pairs (any size 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.

**DAM THE LIQUOR TRAFFIC AT EVERY STATE LINE.**

Whereas, Federal courts and committees of Congress have decided it is unconstitutional to give to each State full control of the intoxicating liquors transported into its borders in order to

**THAT DROWSY FEELING**

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

**CAUSED BY POISONS**

Don't you ever feel drowsy and unable to think or work? You have slept pretty well. You don't feel sick. Just drowsy. What's the cause of it? Your liver.

A lazy liver leaves in your system sorts of lingering poisons, the result of an over-supply of bile, and a properly working liver would get rid of them.

These poisons act like opiate nerves, making you drowsy, and torpid, as if overcome with some drug, when you ought to be bright, alert and wide-awake.

And that's not all. When you are feeling liver-drowsy, it is a sign that your system is in a condition to "catch" some disease.

That is, it has lost its vital power of resistance to disease germs. The clogged liver cannot keep out an intruder as it should.

It is like a sentinel, asleep at the camp, leaving the camp open to the enemy.

What shall you do? Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the poisons that have drugged it.

Put yourself in position to resist attacks of disease. Cleanse your system, brighten your eyes, purify your blood and become your own strong health again.

The old, reliable, vegetable, licorice, Thedford's Black-Draught, for over 60 years, is what you need, because of its direct action on the sick liver.

It contains no minerals or other dangerous ingredients, but is a natural, vegetable remedy, regular liver and relieving or curing symptoms as drowsiness, headache, sick headache, bilious, stomachic taste in the mouth, constipation, blood, pimples, sallow complexion and fever, malaria, nervous irritability, etc.

Thousands have written to testify of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists at and \$1 packages. Try it.

protect "dry" territory against importation of intoxicating liquors—"speak-easies" under the Federal of interstate commerce; and,

Whereas, the chief Washington money of the liquor dealers has that Congress has the unequal power to prohibit all interstate commerce in liquors; therefore

Resolved, that we authorize the president of this meeting in its petition both houses of Congress the Acheson bill to prohibit a state commerce in intoxicating to the end that Bourbon Court for instance, which wisely prohibition of whiskey to its own people not ship it into the "dry" territory of Ohio, to nullify the State local laws, every carrier being prohibited transport intoxicating liquors, a carrier is forbidden to transport tickets beyond the limits of the so damming the liquor at every line.

**DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains**

25 DOSES 25 CENTS.  
125 DOSES \$1.00.

NEVER SOLD IN BULK.

**TAKE ONE**  
of These Little Tablets  
**AND THE PAIN IS GONE.**

# Baptist and Reflector

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## THE CONVENTION.

This is Convention week. To a Southern Baptist that means about as much as it means to say to a child, this is Christmas week. It is the week when the great hosts of Baptists in the South gather together in Convention. Before this paper reaches many of our readers the Southern Baptist tribes will be gathering at Hot Springs. The former meeting of the Convention there in 1900 was, we believe, the finest session of the Convention we have ever attended. This session promises to be equally as fine. There will probably be a much larger attendance than before. At least, the Convention will be entitled to a much larger representation than it was in 1900. So far as we know, there will be no divisive questions to come before the Convention. There will, we presume, be the utmost harmony and brotherly love in everything that shall be said and done. We trust, at least, that it may be so.

The dominant feature of the Convention will consist in hearing the magnificent reports which will come from all three of our Boards, the consideration of those reports, and then laying out plans for a still greater work in the coming year. It will be an inspiration to be there and hear the speeches which shall be made upon those reports, as well as the sermons that shall be preached. No Southern Baptist, certainly no Southern Baptist preacher, who can possibly afford to attend the Convention, ought by any means to miss it.

And then there is the great pleasure which comes from meeting and greeting old friends, coming from all parts of the Southland, laboring in different localities, in different spheres, but all laboring for the common cause, the advancement of our Redeemer's Kingdom in the World, and to that end the promulgation of Baptist principles everywhere. Oh, it is good to be there! There is something in the atmosphere of the Southern Baptist Convention which is infectious. When once a person breathes that atmosphere, he never gets over it. And when the time comes

around again for the meeting of the Convention, he wants to be there, and if circumstances prevent him from going, he is restless and dissatisfied.

And so we are expecting a great gathering, great reports, great speeches, great sermons, a great social time, and a great Convention in every way. May the Holy Spirit lead and guide in everything.

## PROHIBITION IN OKLAHOMA.

Miss Laura R. Church, who was Secretary for Dr. E. C. Dinwiddie, Superintendent of the Anti-Saloon League during the prohibition campaign in Oklahoma, has a very interesting article in the *Standard* of last week on the subject, "Prohibition Progress in Oklahoma," in which she says:

"The question naturally arises, what has been the effect of prohibition in the State? Every one familiar with the facts could readily believe that the material reduction of drunkenness and crime would result from the adoption of the prohibitory policy, but the fear of many business men that prohibition would result in demoralization of business, that real estate values would depreciate and that financial disaster would follow as a result of voting out the saloons, have all been proven absolutely without foundation. Grocers, dry goods and boot and shoe merchants, butchers, bakers, confectioners, jewelers and furniture dealers, to my personal knowledge, in several of the largest cities of the State have stated that their business, and particularly their cash business, has largely increased since the advent of prohibition, notwithstanding the recent financial flurry for which prohibition was in no wise responsible, and which began and centered in the very citadel of liquorism. Besides this, these merchants report that old bills—in some instances ones they regarded as uncollectable—have, since prohibition came, been unexpectedly paid. Thus the statement of the prohibitionists has proven true: 'prohibition helps legitimate business.' A man cannot spend money in the saloons and buy the necessities of life from merchants in legitimate lines of trade with the same money. It is our confident belief that by the results thus far, prohibition is stronger with the people today than it was when it carried Oklahoma by over 18,000 majority.

"This sketch would be incomplete without a word of just praise for Oklahoma's splendid governor, Charles N. Haskell, who has consistently stood for State-wide prohibition ever since his election to the Constitutional Convention; who made a magnificent plea for it in that body, who won the Democratic nomination for governor because the people knew where he stood on this question, and who has remained steadfast in his advocacy of prohibition and its proper enforcement, and to whom a large share of the credit for the passage of Oklahoma's enforcement code is justly due."

Two questions come:

1. If State-wide prohibition has proven such a blessing in Oklahoma, would it not prove equally a blessing in Tennessee?
2. Ought we not to have a Governor like Governor Haskell, who will stand consistently for State-wide prohibition?

## TENNESSEE COLLEGE AND DR. CRUTCHER.

The Board of Trustees of Tennessee College have secured the services of Dr. George H. Crutcher of Dyersburg, as Field Secretary. He will also do evangelistic work in connection with the Field Secretaryship. His work will begin June 1, at which time he will move to Murfreesboro. Dr. Crutcher is one of the finest preachers and most successful evangelists, as well as one of the noblest men, in the State. We congratulate Tennessee College upon securing his services. We sympathize, however, very much with Dyersburg in his loss. He has done a great work there, a remarkable work, such a work as few men could have done. When he became pastor there, the Baptists of the town were divided into two churches, located within a block of each other, with more or less of strife and enmity between them, both struggling for existence. Now these two churches have been united into one church, strong, prosperous and aggressive. Various efforts have been made to induce him to go elsewhere, but hitherto in vain. We are delighted to know that he will remain in Tennessee. The work to which he goes as evangelist and Field Secretary of Tennessee College presents a fine opportunity. The college has had a splendid beginning. The enrollment has reached 200, which is remarkable for the first year of its existence. It is sadly in need,

however, of funds to complete the payment upon the furniture and upon the building. With such a magnificent beginning, the Baptists of Tennessee need to stand by the school, and help it in every way. Receive Dr. Crutcher cordially when he comes to see you. He will do you good.

## BAPTIST STATISTICS.

The following statistics of American Baptists are taken from the American Baptist Year Book, recently published:

	1907.	1908.
Associations	1,817	1,853
Ministers	33,230	34,038
Churches	47,852	47,409
Baptisms	266,433	175,508
Letters received	131,119	134,282
Experience and restoration	57,963	58,019
Letters granted	121,183	120,936
Exclusions and erasures	84,394	87,882
Deaths	46,201	48,778
Total membership	4,812,653	4,969,524

	1907.	1908.
Property	\$109,960,610 00	\$121,870,340 00

	1907.	1908.
Salaries, etc.	\$15,242,919 90	\$16,400,949 09
Sunday-schools	687,762 41	765,708 61
Missions	2,034,268 34	2,275,014 84
Education	255,520 73	366,323 47
Miscellaneous	1,481,359 80	1,946,182 15
Total	\$19,821,734 11	\$22,268,802 75

According to the Year Book, the Baptists of this country have 10 theological schools, with 116 instructors, and 1,265 students; 95 universities and colleges, with 2,350 instructors and 35,582 pupils, of whom 1,654 are contemplating the ministry of the gospel; 363 academies, seminaries and training schools, with 836 instructors and 15,703 pupils, of whom 872 are contemplating the ministry. These schools have endowments amounting to \$31,298,182, and their total property is valued at \$33,447,435.

This is a fine showing. The kingdom is coming—and it is coming the Baptist way.

## THE NAME BAPTIST.

We take the following paragraph from the *Word and Way*:

"Charles Hasting Dodd, pastor of the Eutaw Place Baptist church, Baltimore, is tired of the Baptist name. Speaking before the 'Tenth Congress of Disciples,' he said: 'My distaste for the name by which Baptists have been misunderstood and maligned years without number grows daily.' Now, lest Brother Dodd become over weary of the name, if he will pack his grip we will sing a hymn and welcome his departure."

We think the *Word and Way* must be mistaken. We can hardly believe that a man like Dr. Dodd would make such a remark. We feel sure that he must have been misquoted. For our part, we must say that not our distaste, but our love "for the name by which Baptists have been misunderstood and maligned years without number grows daily." The longer we live the stronger Baptist we become, and the more we love the very name "Baptist." It is not a name of our own choosing. But it is appropriate. It is expressive. It is so full of meaning. Under that name we have fought and conquered. It has become dear to us by long association. Why should we now abandon it?

## RECENT EVENTS.

Rev. J. H. Butler has resigned the pastorate of the church at Marion, Ky. Brother Butler was for some years pastor at Trenton, Tenn. We should be glad to have him back in this State.

Rev. A. V. Sizemore has accepted a unanimous call to the pastorate of the church at Bardstown, Ky. Brother Sizemore is a Tennessean. He has, however, been in Indiana for some years.

We extend sympathy to Rev. E. H. Yankee, pastor of the Third Baptist church, this city, in the recent death of his father, which occurred at his home in East Tennessee.

Dr. A. U. Williams, chairman of the Entertainment Committee at the Southern Baptist Convention, requests us to state that there will be plenty of rooms at the Eastman Hotel for all who do not get located to suit elsewhere. Meals can be had at most of the other hotels and restaurants at reasonable rates. The

Waverly Hotel will be Tennessee headquarters. It is a nice hotel, with a capacity for 125. The price is \$2.00 a day for one person in a room, or \$1.50 a day for two persons. We hope there will be a large number of Tennesseans who will stop at that hotel.

Butler, Tenn., was preached on April 29th by Rev. T. G. Davis, of Johnson City. The literary address was delivered the next day by Hon. W. R. Allen, of Elizabethton. We are sure that the brethren of Butler enjoyed quite a treat in hearing these strong and eloquent speakers.

Brethren S. N. Fitzpatrick and A. E. Johnson gave us a pleasant call last Monday. They are both members of Barton's Creek church, near Lebanon. Bro. Johnson is pastor of the church. Bro. Fitzpatrick, as is well known, is pastor of several churches. Both are excellent men.

A meeting is in progress at the North Nashville Baptist church, this city, in which the pastor, Rev. Geo. W. Swope is being assisted by Rev. Gordon W. Hill, of Louisville, and his brother, DeWitt Hill, who is a singer from Indiana. The meeting starts off with fine prospects. We hope to hear of good results.

The annual catalogue of the Southern Baptist Theological Seminary at Louisville, just from the press, shows that the student attendance for the year is 277. The States which have the largest number of students are: Kentucky, 51; North Carolina, 32; Mississippi, 21; Georgia, 19; Missouri, 19; Tennessee, 18; Alabama, 18; Virginia, 16; Indiana, 11; South Carolina, 11.

The *Watchman* states that Rev. Reginald J. Campbell, pastor of the City Temple, London, who identifies the new theology and socialism, has issued a call for the formation of a new sect. The principal doctrines are to be the denial of the deity of Jesus Christ, and the acceptance of His leadership as a social reformer. It is to be a socialistic Unitarian church.

The Central Passenger Association have announced a fare and a half as the rate within their territory for the Cleveland Convention. It is practically certain that the other Associations will offer at least as favorable a rate. Considering the difficulty in the past two years in obtaining special rates, it is felt that this is a favorable concession.

Dr. W. O. Anderson, who recently resigned the pastorate of the church at Springfield, Mo., after a pastorate of nine years, to accept a call to the Tabernacle church, Kansas City, has returned to Springfield. He says: "A sense of duty has led me to return to Springfield—a sense of duty so insistent that I could not escape it."

Rev. W. L. Howse, of Tusculumbia, has been called to the pastorate of the church at Halls. Brother Howse is a West Tennessee boy, having been born and reared in Haywood County, which adjoins Lauderdale County, in which Halls is situated. It seems appropriate that *Howse* and *Halls* should go together. A "Howse" should have Halls, and Halls, of course, needs a "Howse."

It was a pleasure to have a visit last week from Bro. S. G. Shepard and Bro. Henderson, of Powell's Chapel. Bro. Shepard was a gallant Colonel in the Confederate army. Since the war he has been no less a gallant soldier of the Cross. He is the father of Mrs. Carver, wife of Dr. W. O. Caryer of the Seminary, and of Rev. J. W. Shepard, missionary to Brazil.

Dr. A. C. Ward has resigned the pastorate of the Temple Baptist church, Atlanta, Ga., after a long and faithful and efficient service. The *Index* says: "The purchase by the A. B. & A. railroad of property right up to the church, and in large measure around it, makes the outlook for the church practically hopeless. We presume the congregation will have to move somewhere else."

The First Baptist church of Florence, Ala., of which our friend, Dr. Spencer Tunnell, is the beloved pastor, had an attendance of 619 in Sunday-school on May 3, 1908. This was the largest attendance of any Baptist Sunday-school in Alabama. This attendance was reached by a very strenuous effort, and the church can hardly hope to maintain so large an attendance regularly. Still, it was quite remarkable that there should have been so large an attendance, even on one Sunday. If Dr. Tunnell has any patent method of securing attendance at Sunday-school we think he owes it to his old Tennessee friends to give it to them.

A bill was proposed in the recent Georgia Legislature to tax old bachelors as follows: Between 21 and 25, \$1.50; between 30 and 40, \$2.50; between 40 and 50, \$10; after 50, \$50. This is striking along the right line, except that an amendment ought to be added appropriating the taxes for the support of old maids. With this amendment we hope the bill will pass the next Georgia Legislature, and that it will be adopted by the Legislature of Tennessee.

We had the pleasure of hearing a strong, practical sermon last Sunday at the Immanuel church, this city, by Dr. A. T. Robertson, on the subject of the "Christian Race." As we have stated before, Dr. Robertson has been supplying the pulpit of the church for several months. He is attracting large audiences and his ministry is being greatly enjoyed. The church is still without a pastor. It has a membership of about 300, composed of some of the best people in the city. It also has one of the most advantageous locations of any church in the city.

Mrs. Kilpatrick, the wife of Brother A. F. Kilpatrick, of Binghamton, Tenn., died on April 25th. Sister Kilpatrick was a noble, consecrated, Christian woman. She will be greatly missed in the Binghamton church and throughout the Shelby County Association. Besides her husband, she leaves the following sons to mourn her loss: Dr. R. B., William A., J. A., L. H., George and Robert T. Kilpatrick. We extend heartfelt sympathy to them all. May they find the grace of the Lord sufficient for them in their time of deepest sorrow.

We have received a copy of the "Stump Digger on the Saloon," by Rev. George R. Stuart, former co-worker of Rev. Sam P. Jones. The address was delivered in the Tabernacle of Atlanta some years ago to 8,000 people. It is a fearful arraignment of the liquor traffic—one of the severest and strongest we have ever read. The price is ten cents a copy, or \$4.00 a hundred. Smith and Lamar, the managers of the Methodist Publishing House, of Nashville, are the publishers. They have arranged to issue a 50,000 edition of the address. They say, "There is no doubt about how a man will vote on the question after he has read it."

The Commencement sermon of Watauga Academy at Dr. Millard A. Jenkins closed a three-week's meeting at Hopkinsville, Ky., on May 3d. Dr. R. E. Neighbour, of Salisbury, N. C., did the preaching. Artha J. Puby, of Chicago, did the singing. There were 71 additions to the church. This makes 250 additions during the year and a half Dr. Jenkins has been pastor at Hopkinsville. Mr. Puby was a Methodist. Dr. Jenkins baptized him and thinks that he will prove a valuable addition to our Baptist Zion. He is now at Salisbury, N. C., conducting a chorus in the prohibition campaign, where Rev. M. F. Ham and others are speaking. He will make his home in the South. Dr. Jenkins says that he is the best singer he has ever had with him. Other pastors would probably like to secure his services in a meeting with them.

It may not be any of our business, especially, and yet, speaking from a denominational standpoint, we must say that we regret very much to see the unpleasantness which has broken out afresh among our Kentucky brethren. Especially did it pain us to read the very serious charge made against Dr. W. P. Harvey in the *Western Recorder* of last week. It seems to us that his long and valuable service to the denomination, and especially to the *Recorder*, ought to have protected him from such a charge, or, at least, that the matter ought to have been adjusted privately and should not have been made public.

Later: In the *Baptist World* of last week Dr. Harvey denies the charge, and states that he has documentary evidence to disprove it. We hope that the matter may be amicably adjusted. As we said, it ought never to have been made public.

March 1 marked the close of the eleventh year of Dr. W. B. Riley as pastor of the First Baptist church, Minneapolis, Minn. Speaking of the event, the *Minnesota Journal* said: "The pulpit was decorated with palms and Japanese lilies. The auditorium was completely filled. Fifty-four new members were received, fifty of whom had been converted in the past month. During the eleven years 1,673 members have been received. After deducting those dismissed to other churches, etc., the present membership is 1,289. Two hundred and twenty thousand dollars has been received and disbursed in the above named period. Much evangelistic work has been done by Dr. Riley in other fields, and he has done his own evangelistic work at home, instead of employing outside evangelists. Seven volumes have been written and published by him in these eleven

years. During his pastorate a large and efficient chorus choir has been installed, which is characterized by full attendance and consecrated service."

The following is the program of the dedicatory services of the Fifteenth Street Baptist church, Brooklyn, N. Y., April 5-10, 1908: Sunday—10:45 a. m., sermon by Pastor Rev. H. Allen Tupper, D.D., LL.D.; 2:40 p. m., addresses by Rev. F. Boyd Edwards, and Hon. Silas B. Dutcher; 7:30 p. m., sermon by Rev. Albert G. Lawson, D.D. Monday—8 p. m., addresses by Revs. R. S. MacArthur, D.D., and D. C. Hughes, D.D. Tuesday—8 p. m., addresses by Revs. W. C. P. Rhoades, D.D., Edwin P. Farnham, D.D., and Joel B. Slocum. Wednesday—8 p. m., addresses by Revs. C. F. Shannon, A. H. C. Morse, and T. J. Whitaker. Thursday—8 p. m., addresses by Rev. Curtis Lee Laws, D.D., and pastors of neighboring churches. Friday—8 p. m., addresses by Rev. C. L. Rhoades, and Mrs. Orrin R. Judd.

The American Baptist Publication Society has just closed a good year. It has received in the Publishing Department from sales of merchandise and periodicals during the year \$725,978.40, an increase over the previous year of \$61,282.75. In its Bible and Missionary Department the total receipts for the year, including contributions, income from invested funds, and for permanent funds, were \$173,148.67, an increase over the previous year of \$12,249.42. On account of necessary enlargements in its work, the debt upon the Missionary Department has been increased \$2,278.98, and is now \$30,083.85. The total amount received from all regular sources for the year is \$952,377.05, an increase over last year of \$85,626.70. Altogether the year has been very satisfactory, and gives great promise for the future.

Says the *Baptist Standard*: "It is related that when Robert Burns' mother was told that it was proposed to erect a monument to the memory of her son she declared: 'He asked for bread and ye giv' him a stone.' It is announced that a monument is to be placed over the grave of a distinguished Baptist editor—a most appropriate tribute to his service. We suggest that the work of other editors be remembered by some suitable memorial. Why not make the journals which they created their monuments? Many a Baptist editor is struggling along hampered by the conditions which retard every denominational journal. Nor would it be a bad idea to erect this monument before the editor worries himself to death. An artist friend suggests the following design: Let the foundation be well laid of good-sized, helpful deeds cemented together by friendship and co-operation; the pedestal should be a solid, compact mass of old subscriptions promptly renewed; the shaft may be composed of new paid-in-advance subscriptions, to a height to be in good proportion with the pedestal and foundation; there should be certain letters, which may take the form of commendation and approval of help rendered and should not be added until foundation, pedestal and shaft are erected." Reader, will you not put a brick in the monument to the editor of the BAPTIST AND REFLECTOR?

The *Central Baptist* tells of an outrage upon Dr. Ray Palmer, the popular pastor of the Baptist church in Jefferson City, Mo.: "Dr. Palmer endorsed Governor Folk's fight on the whiskey traffic, which being reported in papers, enraged a local brewer, a certain Moerschel. Dr. Palmer tells the story: 'Mr. Moerschel and his son both came—both are large, burly men. Mrs. Palmer and I welcomed them courteously into the parlor. Immediately the elder Moerschel angrily, defiantly and insultingly, demanded that I take back what I said in my letter to the local papers about brewers and distillers, gamblers and Sabbath-breakers. He spoke in a loud and threatening voice so that he could be heard throughout the whole house. His manner and bearing were arrogant and threatening. So outrageous was his conduct that Mrs. Palmer was prostrated. He seemed to be on the point of offering physical violence. I tried to calm him and told him that I classed brewers with other interests opposing Governor Folk and asked him if it were not true that they were opposing him and if so, the classification was correct. The very mention of Governor Folk's name threw him into a towering rage. He stormed and roared, glaring at me and shaking his fists, he shouted in a loud voice that Governor Folk was a 'cut throat.' Look what he has done! I've got a right to be opposed to him, and it's nobody's business!' Shaking his fists and shouting in rage and insolence, he demanded that I take back what I had said about the brewers, and said that if I didn't do it, he would go further.' Dr. Palmer did not recant and the bully and coward went away. Such outrages are an insult to our land. But we expect nothing better from 'the trade.'"

## THE HOME

### MOTHER'S BOY.

BY GEORGE WHITEFIELD D'VYS.

Her hand upon my shoulder pressed,  
She heaving oft a sigh;  
Together once we climbed a hill,  
My dear old Marm, and I.  
Tho' then quite small I yet recall  
How thrilled was I with joy,  
That smiling, she did lean on me,  
And call me "Mother's boy!"

When school days came, in all I did,  
Her interest was keen;  
With each achievement, each advance  
Her pride was plainly seen,  
And tho' raved of outdoor sports  
Ne'er did my zest annoy  
So as a lad I e'er was glad  
That I was mother's boy!

With all my many schoolboy chums  
She always was the same,  
Our pantry, filled with goodly store,  
Was open to all who came,  
And that the boys should have good times  
Her wits she would employ,  
Till more than one half wished in fun  
He were my mother's boy!

No lessening of this love e'er came,  
For e'en in manhood's years  
That parent was my comrade still,  
She shared my hopes and fears,  
And when at last she journeyed home  
For me was yet this joy  
At Heaven's gate I knew she'd wait,  
And watch for "Mother's boy!"

To cleanliness she molded me,  
To uprightness and zeal;  
To not alone be true to self,  
But true to others' weal,  
And these things all have brought me peace,  
Ay, peace without alloy;  
So e'en today I'm proud to say  
That I was Mother's boy!  
Cambridge, Mass.

### DANIEL WEBSTER NEWTON'S TELESCOPE.

E. S. L. THOMPSON.

The push-cart not only creaked but it moved heavily over the unpaved, wet side-walks of the village streets.

At daybreak there had fallen a gentle rain. The hills were all in verdure clad and showed a noble front against the sky. Down on River street the locust trees were in full bloom. The vineyards on the slopes were green. Bees murmured in the fragrant air. The river chorused a song sweet for tired ears to hear. The earth that had been swarthy in early spring, grizzled and worn like an aged chief dying in his tepee, had heard a resurrecting voice and was full of the glory and beauty of life!

Daniel Webster Newton stepped across a little space of velvet sward, leaving his card with its can of milk and bunches of fresh vegetables to wait while he gazed up at Senor Rouselle's glass tower.

He laid his hand tenderly on the latch of the iron gate and thought at first to enter, for there was a warm friendship between the genial and learned senor and this son of a widow whose cow and garden must help support a family. The senor did not rise early. Way into the night he sat among his books, making observations with his beloved telescope.

Nine o'clock, or half-past he made his way down stairs and was served by the only other occupant of his fine mansion, a colored man named Manuel.

He took long walks, did the white-haired senor, with the magnificent figure and the keen dark eyes. Thus, one day he came upon the cottage, in its little patch of well-tilled ground, of Daniel Webster's mother. He had not been long in Anawam village when it came to pass that he grew fond of the walk down the riverway, and liked to sit under a wide-spreading and much gnarled apple tree and recite to Daniel Webster what seemed to the boy fairy tales of land and sea, and stories of the stars, bringing the gold dotted spaces very near to a bright and inquiring mind.

Rouselle, with his soft voice and olive skin, became a customer of the widow's and always insisted that things were worth more than she desired to charge for them.

It was a fine thing for the Newton family when Senor Rouselle moved into the village. The senor had lost his family, and, after many years of wandering he had decided to come to Anawam, purchase a home, and write a book about "Stars."

There were wonderful things up in the tower of "White Hall," as the former owner of the old brick mansion had called the residence now occupied by the senor. Dr. Mennen had built the tower, so that he might command the view for miles of hill, valley and river, and sometimes sit at his easel, for he was an artist by nature, and only condescended to be a doctor because he thought it a duty to follow in his father's footsteps and take up the work Dr. Robert Mennen's early death left behind. He had a hazy notion that when middle life came he would paint the "moonrise" on the Kentucky hills as he saw it, and the "Dawn"—like a rosy wing rising from the mists of the river. His heart rested and his mind grew in the thought of what he would do for himself after fifty.

But God settles our doubts, and sets a flower here and there in our most thorny pathway.

At Daniel's birth, Dr. John Mennen had been requested to give the child a name. Half in jest, and half in earnest—in fact, all earnest as to the boy's possibilities:

"He is a fine boy. In his exterior there is apparent something of the law that will, later on, rule his life. The outline of the forehead shows creative power. The nose of this boy, but an hour old, betokens the acute thinker. The form of the eye—objects quickly seized and retained in memory.

"You know what the Book says: 'A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.'"

"I suggest the name of Daniel Webster!"

Daniel's father injured when the Prairie Belle burned, seven weeks before, raised on his pillow.

"Daniel was my father's name and it is mine. Wife here, was Mary Webster when I married her—Daniel Webster Newton it shall be!"

Thirteen years is both a long and a short time. Two of the elder children were in school, two were learning trades. As for Daniel, he never missed a session unless illness forced him to remain away. The home that had been "rented" property, had by the combined industry and frugality of mother and children become their own.

Daniel was the "bookish" lad of the family—one who loved manual labor only as a means towards the getting of more knowledge. When he came to know the scientist of the "White Hall" he longed to be like him. He thirsted for a full draught from that glorious fountain called "General Information" Nor was he in doubt as to what would be needed to place him where the savorant stood. Energy, determination,

application, singleness of purpose—all of these, and more.

There came a day, a bright, happy Saturday afternoon, when he was invited to come to the "White Hall" at two o'clock.

The senor had promised to tell him of the irrigated lands of Granada, Murcia and Valencia, the garden spots of Spain, which produce all kinds of fruits, vegetables and plants. Daniel wanted to hear, too, about the manufacture of cotton and glassware in Barcelona, and about the arms they used to make in the Middle Ages at Toledo. He had already heard of the mulberry trees and the rearing of silk worms, and about the great forests of evergreen oak, the wild boars of the high mountains and the Spanish horse.

Daniel had already made up his mind that when manhood came to him he, too, would be a traveler. He thought he would like to climb Puerto del Pico, that noble mountain that seems almost to touch the sky—rising nearly 8,000 feet. Then the Sierra Morena—named *Morena* because the forests of kermes oak that fringe the southern edge are of a dingy chocolate color.

Daniel had the ear sense for soft musical sounds. He would laugh when the senor said: "Ah, son, you ought to see the mines of lead, and mercury, silver, copper and salt; the perpetual snow on the Pyrenees; the Bay of Algeiras, from which rises suddenly that magnificent natural statue—Gibraltar."

"The low, sandy shores of the Guadalquivir river are not without charm; and, I almost forgot, the thousands of Gypsies who speak a very peculiar dialect, not spoken by any one else.

"We like art and music, too, in Spain, but we are not as literary as they are in some other parts of the world.

"Our Navy used to command all seas, but it has gone down now, and I would not wonder if your own United States would give us a thrashing some time. I do not like monarchies, and I shall never live in one again. Our finances are always on the verge of bankruptcy, even a Spanish statesman—well, I would not give an *escudo* for the most of them. \* \* \*

"So you want to see the instruments, do you?"

To Daniel's delight the senor led the way to the tower.

"When you are perhaps two years older I want to teach you the 'Poem of the Cid,' I want you to be able to repeat it in Spanish. It is one of the finest productions of the Middle Ages. Like Homer's verse, it is very direct and simple.

"*El Cid Campeador* was the hero of the chivalrous age of Spain, and the subject of this poem. He defended his country against the Moorish invaders—but here we are at the 'Telegraph Bureau.' Sit down, Daniel, sit down."

"King Alfonso, of Castile, was an author. Honor to him for ordering Latin out of the courts and the laws. He translated the Bible into Spanish, and thus became the creator of Spanish prose. \* \* \*

"So you are having trouble at school with your nouns and your verbs. If you had in your language a double set of auxiliary verbs, as we do—well, you'll understand all this by and by. You'll learn, too, that Biblical literature found, next to Italy and Gaul, its most fertile soil in Spain."

Daniel was a good listener; eagerly receptive of every wise thought, every suggestion historical, romantic or scientific.

"The scene of this story is laid in 1880.

(Concluded next week.)

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### TO BE HAPPY.

If you want to be miserable only to think about yourself; if you want to be the center and the circumference of your whole life; think only of what you like and do not like; of what you want and do not want; of what you prefer and do not prefer. Strive for your own comfort, convenience, and luxuries; and, if you have any surplus after you have satisfied those, pile it up, hoard it and feed greedy eyes upon your accumulation. If you want to be wretched, that is your way. But, if you want to be happy, your way is to limit your wants and your expenditure, so that you may have more to give to those whose wants are far greater than your own. You want real blessedness as well as happiness, ally yourself with the Nite Giver. "There is that which is and yet increaseth; and there is that which withholdeth more than is meet, tendeth to poverty."—A. T. Pierson

# Young South

Mrs. Laura Dayton Eakin, Editor

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

MISSION SCHOOL AND MOUNTAIN SCHOOLS.

"Take fast hold of instruction, for she is thy life."

## SONG OF A CHINESE SCHOOL.

BY NELIE R. GREEN.

Ching An! Ching An! gay and bright—  
Happy we, o'er the sea,  
Laughing, glad and free tonight—  
Ching An, merrily.  
In the Peking school across the sea,  
Day by day, in happy way,  
Our merry lives, so glad and free,  
We'll tell you if we may.

At six o'clock in the morning bright,  
Pull the bell, hear it swell,  
Quick, get up in the sunny light,  
O we love the rising bell.  
Now wash our faces, comb our hair,  
Sweet and clean, to be seen;  
If we were dirty, folks would stare  
And say, "What can it mean?"

## MISSION TOPIC FOR MAY: MISSION SCHOOLS IN FOREIGN LANDS AND MOUNTAIN SCHOOLS IN THE SOUTHLAND.

Hear us now recite our books—  
San Tzu Ching, Po Chia Hsing,  
Oh, how pleased our teacher looks  
When good tasks we bring.  
School is over, I declare!  
Take our books from their nooks;  
Up our sleeves they go with care—  
There! How neat that looks.

Now we're marching, one, two, three,  
Out to play, run away;  
Do our work or drink our tea;  
Soon will end the day.  
Hark, the watchman's rattle sounds—  
Nearly ten—Tsai chien;  
When he goes his nightly rounds,  
Ching An, Tsai chien.

## A FREE KINDERGARTEN IN JAPAN.

How would our Sunbeams like to peep into a foreign school for children? Let us look at the outside first—such a big house, such shining windows, such clean, bright-faced children, with the sunshine in their faces that we call smiles. When they first came to the school they were dirty and ragged, but the gentle Japanese assistant bathed and barbered them, and took them into that wonderful place called a kindergarten, which means, as we know, a "child garden."

No wonder the eyes shone joyfully in each little round face, for the nimble fingers were busy with bright strips of paper, weaving them into mats. In the cupboard were tiny carts and chairs and tables. On one side was a violin made of pasteboard, and beside it one made of wood. The teacher seemed especially proud of a fountain-pen made of willow, and a scroll saw made by a boy who had only a picture sent from America for a sample. In one corner were dishes and animals made of clay, and in another a tiny mud house, some

wooden dolls and carved animals. A boy who was learning to be a tailor had made a tiny suit of clothes. Could you but see them at their games you would be so glad to send your money to open more schools for little Japanese children.

One little girl of six comes every day with her blind baby brother strapped on her back. She is a tiny thing herself and yet that baby is never unstrapped until night comes, but she is eager to learn and to play. Don't forget to pray for them.

"Dark millions on the other side  
Wait for the children's story;  
The Bibles earned by little hands  
Will bring them harvest glory.

Oh little boys and girls, work on!  
Into the Father's keeping,  
Give all your best and richest store,  
Until the time of reaping."

—Adapted.

## YOUNG SOUTH: CORRESPONDENCE

Let me remind you first of all, that my address is changed from 302 East Second St., to 422 Georgia Ave., Chattanooga. I would not like to lose even a postal card and some new postman might make a mistake, as there are new people in the old, dear, little home on East Second.

I have some interesting messages for you today. Dr. Willingham shall have first place. He says:

"I appreciate the noble help which the Young South is giving us in this great work of God. Since going out and seeing the millions groping in darkness without Christ, my heart is impressed that we ought to give more than we are now giving to send them the gospel.

"When we contribute one dollar for benevolence, we help 96 cents at home and send only four cents to where these multitudes live in sin. May God open the hearts of our people to do greater things!

"I wish I could have a long talk with you, telling you about our trip. Mrs. Willingham enjoyed it much and of course it was a great pleasure to me to have her with me."

"R. J. WILLINGHAM."

So you see he does not scold, although I had to tell him we could not make out the salary for this year. Let us work harder in 1908-09.

Then Dr. Gray comes:

"Accept sincere thanks for the Young South's contribution, and may the Lord greatly bless you and your band. It is impossible to tell just how we will come out with our finances, but we are hopeful though anxious. B. D. GRAY."

I hope sincerely soon to give you good news from both Boards.

The school at Ying-Tak is better off by \$75, and the school at El Paso by \$50 by the kind gifts of the Young South this past year.

Mr. Woodcock, treasurer of the State Board, acknowledges our offerings, and Dr. Frost, of the Sunday School Board, and doubtless they are obliged for the Young South's help, though they were too busy to say so.

Mrs. Watson, of the Margaret Home, in Greenville, S. C., says:

"It gives me great pleasure to acknowledge the receipt of the gift of the Young South to the Margaret Home. We are very grateful for the continued remembrance of the Tennessee young people. Mrs. Lowndes will send you receipt. Yours is a noble work.

"Mrs. C. E. WATSON,

"Matron of Margaret Home."

We would like to have some literature from the home of our missionaries' children, so we can stir up the Young South to do more this year.

Then besides, we have some tidings from our workers.

Halls comes next: "Enclosed you

will find \$2.50 for Home and Foreign Missions from Enon Baptist S. S.—(Miss) Beulah Patey Secretary."

Please say to the school how much we are indebted to them, please.

Mrs. Thos. G. Davis, of Johnson City, asks for literature and I am happy to furnish all I have on hand. I hope to hear of a fine band in Roan Street church soon. Thanks for postage. So many forget that.

Dyersburg comes next: "I enclose FIVE DOLLARS from the Sunbeams of Dyersburg for the Ying-Tak school. We had a mite-box opening at our meeting last Sunday. We hope you may hear from us again soon, and may God bless the Young South.—Emma L. Harwood, Treasurer."

We are sincerely grateful. The "five" helps along wonderfully this week. May the Sunbeams keep up a bright shining this year.

McKenzie asks a question next: "Where do we get the annual literature for 30 cents? As we are going to study missions once a month in our Ladies' Aid, we think it may be a help to us. I enclose 40 cents to cover this and postage. We are hoping our mission study will be a great help to our church. Our Sunbeams have set us a noble example. They are doing well under the able leadership of Mrs. Skinner. We trust the Young South will be more successful this year than ever before."—Mrs. J. S. Parnell.

I will order the annual literature at once. It will be sent you each month for a year and I am sure will aid you greatly in making your meetings helpful and interesting. If I may make a suggestion, twenty cents added for "Our Mission Fields" will make you workmen with fine tools. I will order that too with pleasure, but it will not begin to come until July, as this quarter's edition is exhausted, I hear.

Ripley too has remembered our work: "Enclosed you will find \$1.25 from the Ripley Sunbeams to be applied to the work in Japan.—Mrs. F. A. Henry."

Many thanks. Japan needs your kind aid very much.

It has been quite a while since we heard from Knoxville, and we are glad to see the familiar postmark again, and read: "Find enclosed \$1.00 for Mrs. Rowe and may God bless the Young South.—Judson and Frank Stamps.

We are most grateful. Our friends in Knoxville have always been so helpful to the Young South.

That's all! If in the flurry of moving, I have forgotten anything, I hope you will remind me. We are about settled now, and I have a charming little "office" where I hope I can be more prompt and efficient than ever.

I have plenty of mite-boxes, fish and some literature, and I stand ready for orders. Let me hear from everybody. I want a good showing for the Convention number of the BAPTIST AND REFLECTOR.

Let's start again now, and pile the letters and offerings in to 422 Georgia Avenue. Fondly yours,

LAURA DAYTON EAKIN.  
Chattanooga, Tenn.

### RECEIPTS.

April offerings	\$135 17
First week in May, 1908	33 85
Second week in May, 1908	
For Foreign Board—	
Enon S. S., by B. P. (J.)	1 25
Dyersburg Sunbeams, by E. L. H. (Ying-Tak school)	5 00
Ripley Sunbeams, by Mrs. F. A. H. (J.)	1 25
J. & F. Stamps, Knoxville	1 00
For Home Board—	
Enon S. S., by B. P.	1 25
For Literature—	
Mrs. J. S. Parnell, McKenzie	30
For Postage	14
Total	\$179 21

# BOY SCRATCHED DAY AND NIGHT

Eczema Began When a Tiny and Lasted 7 Years—Tore from Face Till It was All Screamed with Pain and Got Sleep—Though Specialists

## CUTICURA EFFECTED A WONDERFUL

"When my little boy was six old an eruption broke out on his face. I took him to the best specialists in skin disease but they could not do much for him. He sometimes screamed with pain when I put on the salve they gave him. When he was two years old eczema got on his arms and that I had to keep them bandaged and I made gloves for his hands. Nails could not poison him worse could not get a night's sleep in bed and my husband and I were all up. Then my mother asked the doctors to give up the doctors and I used the Cuticura Ointment. He used to wake up and ask for Cuticura to be put on when he itched badly that he could not sleep. I would say, 'Oh! Mama, that my sores feel so good!' I got Cuticura Remedies a good trial and now he is as well as any other child. He is now seven years old and I shall recommend it every day. Mrs. John G. Klumpp, 80 Niagara, Newark, N. J., Oct. 17 and 22, 1907."

A single set of Cuticura Remedies, consisting of Cuticura Soap (25c.), Ointment (50c.), and Pills (25c. per box of 60) sufficient to cure. Sold throughout the world by Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free. Cuticura Book on Skin

RECEIVED SINCE APRIL 1, 1908

For Foreign Board	.....
" Orphans' Home	.....
" Home Board	.....
" Shiloh Church	.....
" Foreign Journal	.....
" Home Field	.....
" Literature	.....
" State Board	.....
" Shelbyville Church	.....
" Chinese Scholarship	.....
" Japanese Bible-woman	.....
" Postage	.....
Total	.....

## REMARKABLE CURE FOR LEPSY.

In my house to house visits I saw a young man recently, who had come to my home with his father about 7 years ago, suffering terribly with lepsy. He took treatment from the Town, of Fond du Lac, Wis. In joy I found that he is entirely cured of the awful disease. In five years he had not had an attack. During this time his father and mother have died and he has had to support his two younger brothers. In spite of this strain he is happy that he is well and will gladly give any information to sufferer. I will give the address of the young man to anyone inquiring. E. R. Irmischer, City Missionar Editor of Our Visitor, 511 C. Blvd., Minneapolis, Minn.

## AMONG THE BRETHREN.

BY FLEETWOOD BALL.

"The Rallying Note of the Gospel" in the *Baptist Advance* of last week is one of Dr. J. B. Gambrell's best productions. It describes the situation in thousands of churches.

Dr. B. H. Carroll of Waco, Texas, is to speak on Friday of the Convention at 11 o'clock, on some subject of his own choosing, and hundreds are going especially to hear that.

Evangelist L. E. Finney declares that "union" meetings are all right if Geo. C. Cates holds them, because most of his converts join Baptist churches and he does more effective work against legal and ceremonial righteousness than almost any living man.

Evangelist W. H. Sledge of Little Rock, Ark., after closing a revival at Ohio Street church, Pine Bluff, in which there were 50 accessions, 40 by baptism, is resting in his home city for a few days.

Missionary J. J. Taylor is to supply the pulpit of the First church, Little Rock, Ark., until the complete recovery of the gifted pastor, Rev. Ben Cox.

The commencement program of Central College, Conway, Ark., consists of baccalaureate sermon by Dr. John T. Christian of Little Rock, and literary address by Rev. H. L. Winburne of Arkadelphia.

Rev. J. W. Sims of DeQueen Ark., was lately assisted in a meeting by Evangelist W. E. Neill of Mineral Wells, Texas, and at last accounts there had been 35 conversions and 19 accessions to the church.

Rev. A. Fox lately resigned at Newport, Ark., and goes to the pastorate of the church at Marianna, Ark.

Rev. A. V. Sizemore of Louisville, Ky., has accepted the care of the First church, Bardstown, Ky., and begins work at once.

Rev. J. H. Butler, formerly pastor at Trenton, Tenn., has lately resigned the work at Marion, Ky., but Kentuckians hope to keep him in that State.

Dr. W. P. Harvey of the *Baptist World*, claims he quit the *Western Recorder* because he did not agree with its politics. The editors of the latter paper claim that he quit because he had to. While the two beloved papers are scrapping each other, betting on horse races has opened up afresh in Louisville. Get busy in that direction, brethren!

The *Arkansas Baptist* says it hesitates to begin the publication of a series of Sunday-school literature because the task requires capital and brains. Surely that sprightly paper commands both.

C. R. Powell says, "Gospel Mission Baptists do not elect and send out missionaries for the churches to support," and on page 12 in the same issue of the *Arkansas Baptist* prints the quarterly report of "Elder W. J. Parmely, Missionary, General Association." This report was made to Treasurer J. B. Sellman of the Gospel Mission General Association and not to a single church. How pitiful is the inconsistency of Gospel Missionism!

Beginning May 17 a revival will be inaugurated at Henning, Tenn., in which the pastor, Rev. T. F. Moore of Martin, will be assisted by Dr. A. U. Boone of the First church, Memphis.

Rev. W. O. Anderson has resigned the care of the Tabernacle church, Kansas City, Mo., to return to the pastorate of the First church, Springfield, Mo., where he formerly accomplished so much.

Rev. J. H. Pennock is to be assisted in a revival in the church at Malden, Mo., beginning July 12th. Here Rev. A. Nunnery, formerly of Jackson, Tenn., brought things to pass.

Rev. I. N. Penick of Martin, Tenn., preached the dedication sermon of the

church at Holcomb, Mo., May 3d. Rev. J. H. Martin is pastor. Brother Penick lately closed a great meeting with his church at Martin in which nearly all of the unsaved pupils of Hall-Moody Institute were reached. The pastor did his own preaching.

Rev. W. H. Bruton, the valiant pastor at Ripley, Tenn., lately assisted Rev. T. F. Moore of Martin, Tenn., in the ordination of three deacons at Henning, Tenn. Brother Bruton's sermon was pronounced very good.

Rev. W. E. Wilkins of Columbia, S. C., has been called to the care of the church at Millen, Ga., and announces that he will accept.

The First church, Charlottesville, Va., captures Dr. F. H. Martin, of Salem, Va., as pastor. He is a native South Carolinian.

Greenville, S. C., contains eleven Baptist churches. The last was organized in the Carolina Mill village with a charter membership of ten, and this number was strengthened in a few nights by the addition of 29 others. Rev. S. P. Ogburn has worked up this interest.

Evangelist B. J. Woodward lately closed a meeting with Cherokee Avenue church, Gaffney, S. C., which resulted in ninety professions and forty-three accessions. Rev. G. P. Hamrick is pastor.

In the recent revival at Union, S. C., in which Rev. K. W. Cawthon was assisted by Evangelist L. A. Cooper there were many conversions and 53 accessions to the church.

Rev. L. C. Wolfe has resigned as pastor of the First church, Shawnee, Okla., to accept the care of Washington Ave. church, Oklahoma City, Okla.

Rev. E. P. Alldredge, who for some time has been in ill-health, is practically well again and has been called to the pastorate at Mangum, Okla., though it is said he will not accept.

McKinney Avenue church, Dallas, Texas, which Rev. J. F. Norris lately gave up, has called Rev. G. B. Butler of Bryan, Texas.

Rev. Sam W. Kendrick, a Tennessee product, who is succeeding so admirably at Dalhart, Texas, expects soon to be assisted in a meeting at that place by Evangelist Geo. C. Cates.

Rev. R. L. Motley of Atlanta, Ga., well known in Tennessee, who has been lately elected an evangelist of the Home Board, will have headquarters in Oklahoma City, Okla.

Evangelist J. H. Snow and wife of Nashville, will assist Rev. J. A. May in a revival at Munday, Texas, beginning August 14th.

During the first half of the Associational year, the church at Murray, Ky., has given \$818.22 for missionary purposes. Rev. H. B. Taylor is the pastor and those who know him understand full well this liberality.

Rev. Jas. I. Johnson was lately ordained to the ministry by the New Prospect church, near Parsons, Tenn., the presbytery consisting of Revs. S. K. Hurst, L. N. Pankey and C. V. Jones. Brother Pankey preached the sermon.

Rev. E. L. Watson of Union City, Tenn., delivered the commencement sermon of the High School at Trimble, Tenn. We are confident it was a high-class sermon.

The statement some time ago that Rev. W. L. Howse of Tusculum, Ala., had been called to the care of the church at Newbern, Tenn., was a mistake. He has taken charge of the work at Halls, Tenn., and Newbern is still pastorless. Howse belongs to Tennessee.

Rev. W. F. Fisher of Alexandria, Va., who for some time did the work of an evangelist successfully, has moved to concord Depot, Va., and will take a pastorate there.

Dr. W. E. Hatcher, of Richmond,

Va., has lately assisted Rev. D. H. Claire of the First church, Hamilton, N. Y., in a meeting, which at last account had resulted in 50 professions.

Rev. C. A. Jenkins of Woodbury, N. J., has accepted the care of Memorial church, Hampton, Va., and will take charge June 7th. Until lately Rev. T. Ryland Sanford was pastor.

Dr. R. B. Garrett of Court Street church, Norfolk, Va., will be taken on a trip to Europe by a few of the officers of the church, starting June 1st. Fortunate pastor to have such members.

Rev. W. C. McPherson, a student in the Seminary at Louisville, has been called to the care of the church at Salem, Ind. He is wanted and needed in Tennessee.

Rev. R. A. McFarland of the Seminary at Louisville, Ky., becomes pastor at Scotland Neck, N. C.

The *Baptist World* is here and a good one it is. Its motto is "Peace Among Men, in Whom He is Well Pleased." Dr. W. P. Harvey will have control of the business side and Dr. J. N. Prestridge will keep up the high standard of editorial excellence displayed in the *Argus*.

Rev. A. S. Kelley, who graduates in the Seminary at Louisville, this year, has accepted the call to the care of the First church, Waynesburg, Pa.

The new *Baptist World* will exclude all patent medicine advertisements.

State Missionary E. W. Coakley of Kentucky, has resigned to become pastor of the church at Salem, Ky. He is given up reluctantly from the field of active evangelism.

The church at Wingo, Ky., where the band of Gospel Mission malcontents met some weeks ago to organize a distinct Kentucky Association of that stripe, declines to co-operate with the proposed organization. A taste was enough.

The General Association of Kentucky and auxiliary bodies meets with 22d and Walnut Street church, Louisville, June 8-10.

President H. E. Watters of Hall-Moody Institute, Martin, Tenn., will preach the commencement sermon of the Sardis Normal College, Sardis, Tenn. It will be a treat.

Fine service at Bradleys Creek yesterday, May 10th. Very large crowd and splendid interest. It is a happy privilege to preach to Lascassas and Bradleys Creek churches. They are situated only six miles apart and are made of the same kind of material. The members attend church and attend to do something. During the month of April Lascassas collected \$30 for Home and Foreign Missions, and Bradleys Creek \$13 for the same purpose.

W. J. WATSON.

Brush Creek, Tenn.

The semi-annual meeting of Enon Association met with the church at Defeated Creek last Friday, and continued Saturday and Sunday. It was well attended. Sunday was a fine day with this old church, because of the powerful influence of the Holy Spirit. I accepted a call from the church at Mount Tabor. My work is all nearby, where I have lived all of my life. I thank God and take courage. I ask the prayers of all who may read these few lines.

R. B. DAVIS.

Carthage.

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 failing 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 15 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.



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METROPOLITAN BUSINESS COLLEGE, NASHVILLE, TENN.

## PROGRAM.

The fifth Sunday meeting of the Wiseman Association will meet at New Harmony church, Macon county, Tenn. twelve miles north of Hartsville, Tenn., and everybody is invited. Services begin at 10 o'clock Friday, before the fifth Sunday in May, 1908.

Sermon for Criticism—Elder John T. Oakley.

Christian Union: How Can It be Effected?—Elders A. Malone, I. N. Knight, C. N. Simmons.

Who Are the Primitive Baptists?—Elders John T. Oakley, W. M. S. Wilks.

Can Baptist Churches be Connected with the Apostles?—Elders A. Malone, C. R. Massey.

Missions; Their Importance and How to Do the Work—Elders T. W. Matthews, J. H. Milburn, R. Harve Hession.

Question Box opened at the pleasure of the body. Preaching Sunday by Elder J. H. Milburn.

## ECZEMA, TETTER AND SKIN TROUBLES.

Tetterine, the fragrant, antiseptic and healing ointment, instantly relieves and quickly cures skin and scalp diseases and itching piles. It is the finest prescription ever discovered for these conditions, and is elegantly prepared by The Shuptrine Co., Savannah, Ga. If your druggist cannot supply you, send 50 cents in stamps.

"MY CHURCH" (MATT. 16:18).

BY J. B. MOODY.

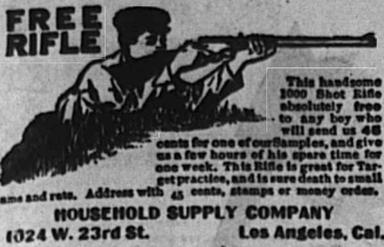
Lectures delivered to the Bible class of Hall-Moody Institute. These subjects are along the church line, and are immensely doctrinal and intensely practical. The division of the subject is as follows:

1. "The Messengers of the Churches the Glory of Christ."—2 Cor. 8:23.
2. "The Churches the Stewards of the Faith."—Jude 3.
3. "Church Characteristics; or the First Baptist church at Jerusalem."
4. "Loyalty to the Church."—1 Cor. 11:22.
5. Church Communion With Christ."—1 Cor. 10:16-17.
6. "Church Perpetuity." (a) It is Scriptural. (b) It is Reasonable. (c) It is Credible. (d) It is Historical. (e) It is Conclusive.

The first two subjects, bound in manila board, containing 64 pages, will be sent for 25 cents each, or five for \$1. The whole book will contain about 330 pages, and will be sent for \$1. The net proceeds go to ministerial education. Send orders to President H. E. Watters, J. B. Moody, or *Baptist Banner*, Martin, Tenn.

**TAPE WORMS** expelled alive with head. Guaranteed. (No poisonous drugs). Free booklet. GLOBE REMEDY CO., Birmingham, Ala.

**FREE RIFLE**



This handsome 5000 Shot Rifle absolutely free to any boy who will send us 48 cents for one of our samples, and give us a few hours of his spare time for one week. This rifle is great for target practice, and is sure death to small game and rats. Address with 48 cents, stamps or money order.

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1024 W. 23rd St. Los Angeles, Cal.

**Good Typewriters**

At reasonable prices. We are General Southern Agents for the famous **Smith Premier**, and take as part payment on new machines an immense number of used typewriters of all makes. We have on hand just now a number of fine Smith Premiers, Remingtons, and other makes, which we have put in excellent condition in our own shops and offer at low prices. Write us to-day, telling us what make you prefer, if any.

**Brandon Printing Co.**  
NASHVILLE, TENN.

**50 BEAUTIFUL SOUPENIR POST CARDS 50**

including fine flower cards with your name written in gold, hand paintings, funny comics, etc. No two cards alike. Retail in all stores from \$1.50 to \$2.00. Send 25c in silver for the lot; if you are pleased with them, send 25c balance after you have seen them. Address

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**FIVE BEAUTIFUL POST CARDS FREE**

to any who will send a list of names and addresses of boys and girls who will likely go away to College this fall. Send boys and girls names on separate sheets. Address,

Pres. J. W. BEESON, Meridian, Miss.

**Buford College for Women** Nashville, Tenn.  
Limited and select. Ideal location—country and city combined. Graduate, Post-Graduate, University Preparatory Courses. University Bible Course, Conservatory advantages in Language, Art, Music, Expression. Year book free. E. G. Buford, Regent; Mrs. E. G. Buford, President.

**ALTAR CHAIRS, SUNDAY**



School Seats, School Desks, Portable Chairs, Collection Plates, Communion Tables, Lodge Furniture, etc. Ask for big Catalog No. 22. E. H. Stafford Mfg. Co., Chicago, Ill.

**BIRTHDAY POST CARDS FREE**

10 high-grade artistic and Embossed Birthday Post Cards, new and lovely designs, in exquisitely beautiful colors, our big post card catalogue and trial subscription to popular magazine, all free if you answer ad immediately and send 10c for mailing expense. 30 cards all different. **PostCard Co.**, 409 U. S. Express Bldg., Dept. 93, Chicago.

**A GREAT MEETING.**

We have just closed a great union revival here, conducted by the Railroad Y. M. C. A. All of the special workers but one were railroad men. All the local pastors assisted with all their might. The meeting was held in the new Baptist Tabernacle. The extra workers were Rev. Alonzo Monk, Jr., a Methodist minister of Nashville, Tenn.; Rev. E. L. Springer, a Baptist, also an ex-railroad fireman, now missionary of our Association; Brothers Lewis and wife, and Cassity, railroad engineers on the Katie Flyer. The Tabernacle will seat 800 and when crowded will hold 1,000 people. It was crowded every night. We had services at the Tabernacle at 9:30 a. m. and 3 and 8 p. m., and a street service at 4:30. This was largely attended. The stores all closed for this service. Several were converted on the streets. We had two

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

We Guarantee Our Cures.  
**THE KELLAM HOSPITAL,**  
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all-day services and they were great.

The first week we had a service at noon for the shop men, but the second week the shops were shut down. The visible results so far are 418 public professions; somewhere about 300 names given for membership in the various churches. About 125 names were given me for membership in the Baptist church. The whole town is thoroughly aroused. On May 3d we received 76 into the church and there will certainly be 25 more. The character of the work done was far above the average in a great sweep like this.

Brother Monk, with all the other workers were careful. Christ and Christ only, was the remedy presented, and no uncertain sound was given. The last service was wonderful. Over 100 were saved, many of them railroad men. The "train caller" came fourteen times to the service to call out men for service. He was influenced, went forward weeping, confessed his sins, and publicly confessed Christ, and with lantern and book in hand, stood up before 1500 people and exhorted his friends to come to Christ. He says, "I now call for you to come to Christ."

Many have been saved since the meeting closed and the work goes on. We organized a class of 76 men yesterday, who agreed to meet once a week to study how to win souls. We preachers are wonderfully busy.

My people yesterday presented me with a trip to the Convention at Hot Springs. God has surely placed me in a great and good field.

GEO. W. SHERMAN.

Big Springs, Texas.

**FIFTH SUNDAY MEETING OF CONCORD ASSOCIATION.**

The Fifth Sunday meeting at Powell Chapel church, Rutherford Co., will meet on Saturday morning at 9 o'clock. Program as follows:

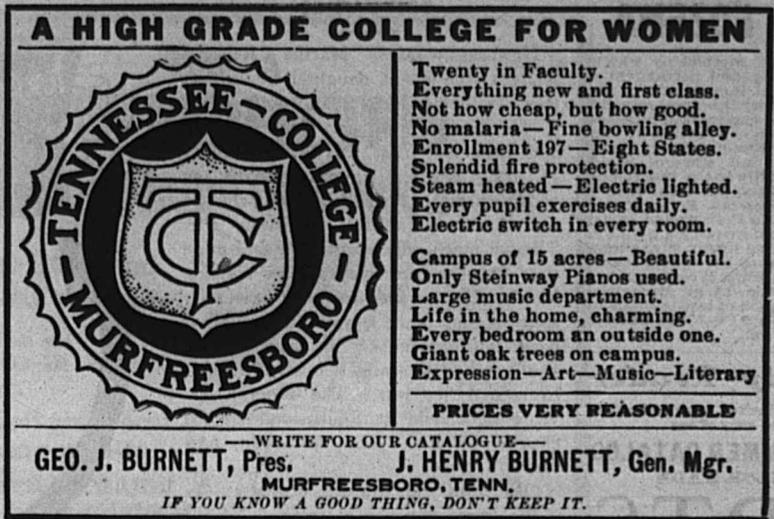
1. Devotional service, by Rev. C. S. Dillon.
2. Organization.
3. "How to obtain a better attendance in our Sunday-schools and church services generally."—Rev. J. F. Sanders, G. A. Ogle, R. E. Jarmon.
4. "Evils of the liquor traffic."—Dr. E. E. Folk, Dr. A. C. Davidson, Bro. James F. Sanders.
5. "Church finance."—Rev. C. S. Reed, Bro. Jesse Carter, Bro. John W. Russell, Bro. W. A. Rushing.
6. Sunday morning—Sunday-school mass meeting.
7. 11 o'clock a. m., dedication of new house, by Dr. W. C. Golden.
8. Evening—Sermon on "Missions," by Dr. W. C. Golden.

W. C. McPHERSON,  
C. S. DILLON,  
S. G. SHEPARD,  
Committee.

**REMARKABLE CURE FOR EPILEPSY.**

In my house to house visits I met a young man recently, who had come to my home with his father about five years ago, suffering terribly with epilepsy. He took treatment from Dr. Town, of Fond du Lac, Wis. To my joy I found that he is entirely cured of the awful disease. In five years he has not had an attack. During this time his father and mother have died, and he has had to support his two sisters and younger brother. In spite of this strain he is happy that he is well, and will gladly give any information to any sufferer. I will give the address of this young man to anyone inquiring. Rev. E. R. Irmscher, City Missionary and Editor of *Our Visitor*, 511 Capital Blvd., Minneapolis, Minn.

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Twenty in Faculty. Everything new and first class. Not how cheap, but how good. No malaria—Fine bowling alley. Enrollment 197—Eight States. Splendid fire protection. Steam heated—Electric lighted. Every pupil exercises daily. Electric switch in every room.

Campus of 15 acres—Beautiful. Only Steinway Pianos used. Large music department. Life in the home, charming. Every bedroom an outside one. Giant oak trees on campus. Expression—Art—Music—Literary

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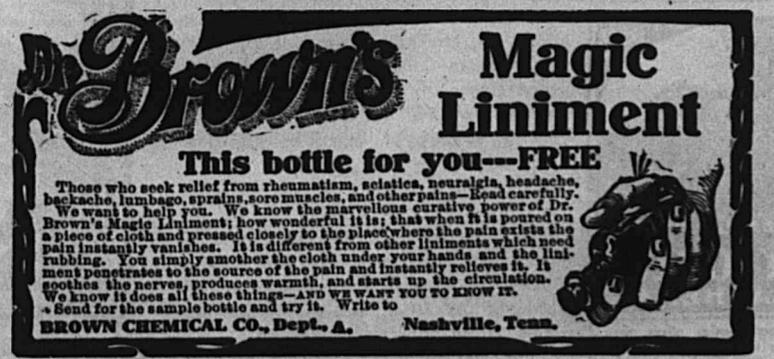


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No. 62 WILLARD BLDG.,  
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**Dr. Brown's Magic Liniment**

This bottle for you—FREE



Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

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Remington No. 2 . . . 20.00	Oliver No. 2 . . . 30.00
Smith Premier No. 1 . . . 25.00	Manhattan "A" . . . 25.00

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**LS** BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Catalog and estimate. Established 1837. Induzen Co., 429 E. 2d St., Cincinnati, O.

## OBITUARIES.

**HENDERSON**—Mrs. Martha Rebecka Hodges Henderson, daughter of the late Rev. William Hodges, and wife of J. C. Henderson, was born July 19, 1849, and departed from this life February 13, 1908. She was converted at the age of fifteen and joined the Baptist church, and lived a faithful Christian life. Though much afflicted in body and mind the last year, she lived always trusting in the Lord and passed peacefully away to her home beyond where all is peace and happiness. She leaves a husband, two sisters and a host of friends to mourn her loss. The funeral services were held at Smithwood Baptist church, by Rev. John Anderson, pastor.

"We miss you, Martha, now;  
We know you are at rest;  
We hope to meet you again  
Where all is peace and blest."  
Written by her sister—

MRS. J. MADISON WHITTLE.

## TENNESSEE AND TEMPERANCE.

In running through the files of the Baptist, of 1846, I came across a very interesting editorial. I cannot be sure who wrote it. It was not by Dr. Howell, but probably by Dr. C. K. Winston. Be that as it may, it makes very interesting reading at the present. In it are some items of information that will be of especial interest to many of the readers of the BAPTIST AND REFLECTOR. I copy from another page a list of the votes by which the Tippling bill passed the Legislature. The bill in full is also found, but I do not copy that. It may be worth while for men to remember when voting in the Legislature that their records are to be transmitted to future generations.

I herewith submit the editorial and the names of the voters. The date of the paper is February 7, 1846. "Let Tennessee redeem her honor."

O. L. HAILEY.

### TIPPLING BILL.

In this number we publish the late law licensing tippling houses. To our friends in the country, who may not be apprised of the ease with which penal sanctions are violated, and how difficult it is to bring offenders to justice, the law may seem well guarded; and without thinking, may be led to regard (especially by the demagogue who aided in passing it), the law as a wonderful prodigy of superior legislation. But friends, be not deceived; it is a most insidious thrust at the morality and good order of society; and we appeal to you now, to raise the tocsin of alarm at once, nor cease your efforts until these legislative offenders are brought to justice, and the foul blotch wiped from our fair escutcheon.

The passage of the law is a foul disgrace to the State. It has humbled her amongst her sister sovereignties, and in the estimation of the good in every place. Tennessee was the first State to prohibit, by law, the retail of spirituous liquors. And for this bold and magnanimous step she was extolled and honored. And by how much this step elevated and dignified her, by so much does this late law degrade and disgrace her fair name.

All friends of this law, proclaimed themselves, in the legislative hall, the advocates of temperance, and avowedly voted for it upon the ground that it would more successfully stop the retail of ardent spirits. But they must have been either dishonest or ignorant of the effect of legislation upon public sentiment. If the latter, they may claim some apology; if the former, they cannot meet too large a share of condemnation.

By the passage of this law our legislators have formed a partnership between the people of the State and rum-



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but does not inebriate. Tea has been credited with these qualities—

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has them and more. It is cooling, delicious and refreshing. Relieves fatigue. And comparing tea, coffee and Coca-Cola

### An Emminent Chemist Says:

Geo. M. McCandless, State Chemist of Georgia, said: "I have purchased in the open market samples of Coca-Cola Syrup and subjected same to chemical analysis. I find therein no trace of the alkaloid cocaine, for which I made special search, and nothing of a nature any more injurious than would be derived from an ordinary cup of tea or coffee."

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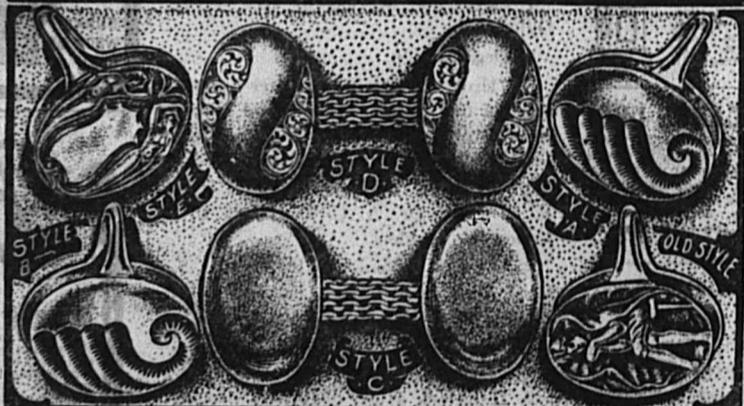
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it stiffen, won't  
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overs the axle with  
almost friction-  
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powdered mica  
and keeps your  
wheels turning  
when the other  
fellow, who uses  
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sellers, whereby each individual is to  
receive a certain proportion of the  
amount which he pays into the treasury.  
The retailing of spirituous liquors is  
also rendered as honorable a calling, so  
far as legal sanction is concerned, as  
any other in the land. Such men will  
not now hang the head, and, of neces-  
sity, fix up their blinds, but will garnish  
their rooms and decorate their apart-  
ments with all that is beautiful and en-  
ticing.

As it respects the guards thrown  
around the law, they are all stuff, ex-  
cept such as will inure to the advan-  
tage of the retailer. If the Legislature  
had simply said: "Resolved, that the  
retailing of spirituous liquors be re-  
garded as disgraceful and dishonor-  
able," it would have been a hundred  
per cent more formidable than the pres-  
ent law with all its oaths and penal-  
ties. Public sentiment is more fearful  
than the gibbet, or prison with its thou-  
sand bars. Who can bear the frowns  
of an indignant populace.

But we have no more time to devote  
to this subject at present; we refer you  
to the law, and appeal to you as lovers  
of your country, of the rising genera-  
tion, as the friends of good order, to  
ponder well its provisions. *It raises  
revenue by legalizing vice; makes wid-  
ows and orphans; builds prisons; raises  
the galloes; produces discord; death;  
and subverts the foundations of good  
society.* (Italics mine.)

The names of those who voted on the  
Tippling bill are as follows. In the  
House:

*Ayes*—Messrs. Allen, Anderson, Bond,  
Buchanan, Burrus, Cleveland, Dibrell,  
Eubank, Fisher, N. G. Frazier, Gallo-  
way, Garner, Hall, Hamilton, Hembree,  
Holt, Hord, Lamb, Lauderdale, M'Adoo,  
M'Ginnis, Austin Miller, Milligan, Mit-  
chell, Northcutt, Pierce, Shaw, Stephens,  
Thomas, Trott, Turney, Walker, War-  
rens, S. W. Williams, John Williams,  
Yeates, Fuson, Tedford—38.

*Nays*—Messrs. Black, Bostick, Bull-  
ock, Chambers, Clark, Duffy, Duggan,  
Elliston, Etheridge, Flippin, H. S. Fra-  
zier, Frierson, Glenn, Gordon, Guild,  
Hallum, Haynes, Houston, Huddles-  
ton, Jones, Manlove, Miller of Marshal,  
Morris, Munford, Pepper, Quarles,  
Rankin, Richardson, Roberts, Sneed,  
Venable, Watkins, Whiteside, Wilks,  
and Mr. Speaker Campbell—37.

In the Senate:  
*Ayes*—Messrs. Bradburry, Fletcher,  
Gardner, Lenoir, M'Dougal, Muirhead,  
Robertson, Thomas, Torbitt, Turney,  
Voorhies, Williamson, and Mr. Speaker  
Watterson—13.

*Nays*—Messrs. Critz, Cullom, Harris,  
Henry, Martin, Murry, M'Campbell,  
Sevier, Thornburg, Trimble, Tyler,  
Warner—12.

**AN OPPORTUNITY.**

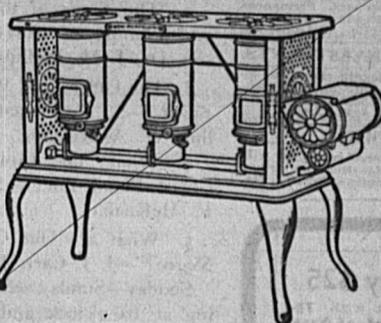
It is said, "that opportunity knocks  
only once on every man's door." This  
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nity to buy those summer hose you  
need, at less than half price. We are  
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wearer. These socks are in medium  
weight 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  
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the surplus is sold. Don't hesitate. Send  
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WHILE TEETHING, with PERFECT SUCCESS. IT  
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1. Organization, 9:30 a.m., Saturday, May 30.
2. "The Signs of the First and Second Coming of Christ."—A. E. Johnson, Dr. J. M. Phillips, John Brien, Jr.
3. "The Offices and Work of the Holy Spirit."—S. N. Fitzpatrick, J. B. Phillips, W. A. Rushing.
4. "What do Churches of Jesus Christ Stand For?"—S. M. Gupton, J. F. McKnab.
5. "What are Our Obligations to the Negro?"—J. J. Carr, Josh Phillips.

Sunday—Sunday-school mass meeting at 10 o'clock and preaching at 11 o'clock.

It is expected that the Western division of New Salem Association will join us in this meeting.

**COMMITTEE.**

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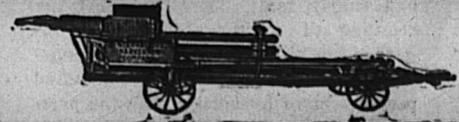
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**YOU** can make the bales quickly and they will be neatly formed, compact and uniform in size.

The press is made principally of steel and iron, and is simple and strong. There is nothing weak or flimsy about it.

It is convenient to operate. The feed opening is large. The plunger moves rapidly on the first half of the stroke and gives great compression power on the last half.

The power device operates on the compound lever principle. When the pressure is greatest there is no extra draft on the horses.

I. H. C. presses are of the full circle type. This does away with the constant stopping and jerking of

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The presses are made in two styles. The one-horse press has a 14 by 18-inch bale chamber. The two-horse press is made with three sizes of bale chambers, 14 by 18, 16 by 18 and 17 by 22 inches.

In average conditions the one-horse press has a capacity of 8 to 10 tons per day, and the two-horse press, from 10 to 12 tons per day. The presses are built for greatest convenience in operating, and they never get the name of being "horse killers."

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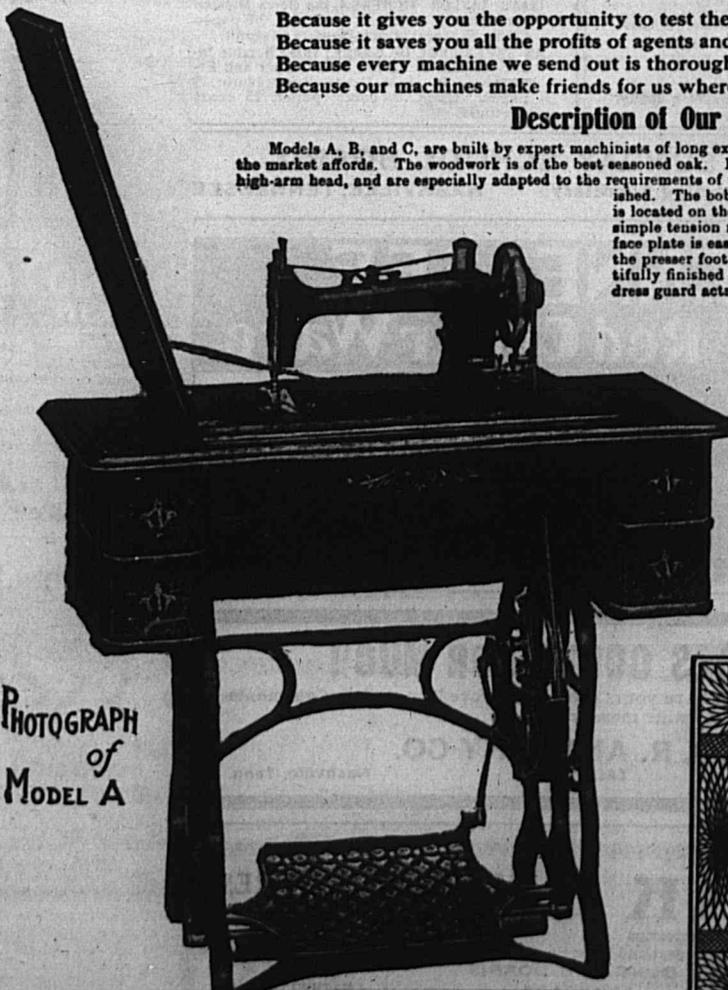
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PHOTOGRAPH of MODEL A

**Model A** Drop head. Automatic Chain lift. Full family size. High-arm head. Stand of latest ribbon type, handsome and durable. Woodwork of golden oak. Piano finish. Ball bearings. Patent dress guard. Five drawers. Covered by ten-year guarantee. Sold by agents for \$30 to \$35. **OUR PRICE, freight prepaid** ..... **\$20.00**

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